Modern Journal of Language Teaching Methods (MJLTM)

ISSN: 2251 – 6204

www.mjltm.com
submit@mjltm.com
hamedghaemi@ymail.com

Editor – in – Chief

Hamed Ghaemi, Assistant Professor in TEFL, Islamic Azad University (IAU)

16. Kaviani Amir, Assistant Professor at Zayed University, UAE
17. Kirkpatrick Robert, Assistant Professor of Applied Linguistics, Shinawatra International University, Thailand
18. Mehrani Mehdi, PhD in TEFL, University of Neyshabur, Neyshabur, Iran
19. Morady Moghaddam Mostafa, PhD in TEFL, University of Tabriz, Iran
20. Mouton Nelda, PhD in Education Management, North-West University (NWU), South Africa
21. Najafi Sarem Saeid, PhD Candidate in TEFL, Islamic Azad University, Science and Research Branch, Tehran, Iran
22. Naicker Suren, Department of Linguistics and Translation, University of South Africa
23. Ndhlovu Finex, PhD, Linguistics Programme, University of New England, Australia
24. Raddaoui Ali Hechemi, PhD, Associate Professor of Applied Linguistics, University of Wyoming in Laramie, USA
25. Rezaei Saeed, PhD in TEFL, Sharif University of Technology, Tehran, Iran
26. Rolstad Kellie, PhD, Associate Professor of Education, University of Maryland, USA
27. Roohbakhshfar Hamid, PhD in TESOL, Islamic Azad University, Neyshabur Branch, Iran
28. Sanatifar Mohammad Saleh, PhD in Translation Studies, Tabaran Institute of Higher Education, Mashhad, Iran.
29. Shafiee Sajad, Department of English, Shahrekord Branch, Islamic Azad University, Shahrekord, Iran
30. Stobart Simon, PhD, Dean of Computing, Teesside University, UK
31. Suszczynska Malgorzata, Senior Assistant Professor, University of Szeged, Hungary
32. Tabeifard Sayed Javad, PhD in ELT, University of Tehran, Kish International Campus, Iran
33. Weir George R. S., PhD in Philosophy of Psychology, University of Strathclyde, Glasgow, UK
34. Zabihi Reza, PhD in TEFL, University of Neyshabur, Neyshabur, Iran
35. Zegarac Vladimir, PhD, University of Bedfordshire, UK

Abstracting/Indexing

Index Copernicus 2011

Linguistics Abstract

EBSCO Publication

Lulu Publication

Directory of Open Access Journals

ProQuest

Modern
Language
Association | **MLA**

Cabell's Directories

Cabell's
Directories
Since 1978

COPE

C|O|P|E COMMITTEE ON PUBLICATION ETHICS

Directory of Research Journal Indexing (DRJI)

DRJI
Directory of Research Journals
INDEXING

Indian Citation Index

Indian Citation Index

International Society of Universal Research in Sciences

Ulrich's

Table of contents

THE USE OF MNEMONIC TECHNIQUE OF BIZARRENESS IN RETRIEVAL AND RETENTION OF VOCABULARY AMONG IRANIAN INTROVERT VS. EXTROVERT EFL LEARNERS

1Mohammad Naeimi 2*Ahmad Yaghoubi

1MA Graduate in Teaching English as a Foreign Language, English Language Teaching Department, Payam Noor University, Qeshm Branch, Iran.

2Department of English Language Teaching, Roudehen Islamic Azad University, Roudehen, Iran

* Corresponding Author Email: ayaghoobi@riau.ac.ir

ABSTRACT

The major goal of this study was to investigate the effect of a mnemonic technique of bizarreness among Iranian introvert and extrovert EFL learners on learning vocabulary with a focus on the retrieval and retention of words. Accordingly, one hundred learners were divided into two 50 students control and experimental groups. Treatment of implementing a mixed list of pictures with mnemonic bizarre nature in flash cards and drawing common pictures on the board was given to the experimental group, but the control group received just common pictures. A standardized test of 30 items as post-test1 and post-test2 for measuring retrieval and retention was administered. The result showed that the experimental introvert and extrovert groups significantly outperformed the control introvert and extrovert groups on the retrieval test. And also, experimental introvert and extrovert subjects had a higher mean on retention than retrieval. The experimental extrovert group also significantly outperformed the experimental introvert group on the retrieval and retention test.

Keywords: mnemonic, bizarreness, introvert, extrovert, retention, retrieval

Introduction

Among the language components, vocabulary learning is one of the most difficulties language learners undoubtedly encounter with. Foreign language learners are conscious of the domain of their vocabulary knowledge, but the limitation of such knowledge may block their ability to communicate effectively in the foreign language.

Richards and Schmidt (2002, as cited in Mohammadi Sarmadi, Nosratinia & Shakeri, 2013), in explaining the lack of vocabulary knowledge, argued that the retention of vocabulary is not equivalent with memorizing the words, but the ability to recall or remember vocabulary after an interval of time is the main point. The retention and retrieval of information are the issues which are directly linked to the systematic structure of memory for keeping information in long and short-term memory. Therefore, among the techniques of improving memory, mnemonics are techniques which Coady and Huckin (1997) stated that "Mnemonics, fostering intentional learning, should be used for words that, for whatever reason, have not been successfully acquired."

Using silly phrases or something unusual was an available phenomenon in the literature of mnemonics. According to Lombardo (2003) bizarreness is "one that is not likely to occur in a real-life situation, requires a good deal of imagination and can often be thought of as shocking." Lorayne and Lucas (1974 as cited in Lombardo, 2003) stated that the literature suggests that for mnemonic techniques to be effective, they should be "bizarre". Cox and Wollen (1981) based on experiences of experts in the field of memory stated that "the image will be effective only if it is bizarre". McDaniel and Einstein (1986) stated that bizarreness is referred to the superior recall of stimuli that has bizarre, atypical referents which associate between strange stimulus properties providing a way to retrieve the items. This technique attracts the attention of learners to the specific and unusual images that, according to Riefer & Rouder (1992) through these images the retrieving of information becomes easier than common images. This technique was

investigated in L2 context, then it seemed worthy to investigate this technique in FL context with Iranian EFL learners. Therefore, it was within the scope of this study to investigate Iranian EFL introvert and extrovert learners' learning of vocabulary through the effect of mnemonic technique of bizarreness on the degree of the retention and retrieval of words.

Research Questions

Q1: Does the mnemonic technique of verbal-pictorial association have any significant effects on the retrieval of vocabulary among Iranian introvert EFL learners?

Q2: Does the mnemonic technique of verbal-pictorial association have any significant effects on the retrieval of vocabulary among Iranian extrovert EFL learners?

Q3: Does the mnemonic technique of verbal-pictorial association have any significant effects on the retention of vocabulary among Iranian introvert EFL learners?

Q4: Does the mnemonic technique of verbal-pictorial association have any significant effects on the retention of vocabulary among Iranian extrovert EFL learners?

Q5: Is there a significant difference between the effect of using mnemonic technique of verbal-pictorial association on the vocabulary retrieval of introvert and extrovert EFL learners?

Q6: Is there a significant difference between the effect of using mnemonic technique of verbal-pictorial association on the vocabulary retention of introvert and extrovert EFL learners?

Research Hypotheses

H0-1: The mnemonic technique of verbal-pictorial association has no significant effect on the retrieval of vocabulary among Iranian introvert EFL learners.

H0-2: The mnemonic technique of verbal-pictorial association has no significant effect on the retrieval of vocabulary among Iranian extrovert EFL learner.

H0-3: The mnemonic technique of verbal-pictorial association has no significant effect on the retention of vocabulary among Iranian introvert EFL learners.

H0-4: The mnemonic technique of verbal-pictorial association has no significant effect on the retention of vocabulary among Iranian extrovert EFL learners.

H0-5: There is no significant difference between the effect of using mnemonic technique of verbal-pictorial association on the vocabulary retrieval of introvert and extrovert EFL learners.

H0-6: There is no significant difference between the effect of using mnemonic technique of verbal-pictorial association on the vocabulary retention of introvert and extrovert EFL learners.

Review Literature

Mnemonic

Rosdiana (2009) defined mnemonics as a "strange looking-word comes from the Greek word for "memory" and refers to the specific memory improvement." Hatch and Brown (1995, as cited in Tavakoli & Gerami, 2012) argued that "Mnemonics are basic kinds of associations or strategies used by learners to increase the retention and retrieval of lexical items." Among the studies and researches that have been done in the domain of mnemonics, the concept which is able to provide an uncommon connection between entities is the nature of bizarreness or an unusual image that can be correlated with the specific nature of mnemonics. What this technique can provide, according to Lorayne and Lucas (1974), is "ridiculous-impossible, crazy, illogical, absurd-picture or image to associate the two items. What you don't want is a logical or sensible picture." (p. 9 as cited in Hauck, Walsh and Kroll, 1976). This technique attracts the attention of learners to the specific and unusual images that according to Riefer & Rouder (1992) recall the information better than common imagery.

Worthen and Marshall (1996) and Fritz et al. (2007) as cited in Coon and Mitterer (2010) stated that " bizarre images make stored information more distinctive and, therefore, easier to retrieve. And bizarre images help improve mainly immediate memory, and they work best for fairly simple information". (P. 269). McDaniel and Einstein (1986) focused on the bizarre effect and stated that it is referred to the superior recall of stimuli

that has bizarre, atypical referents which associate between strange stimulus properties providing a way to retrieve the items.

Bizarreness, Attentional and Distinctiveness Hypothesis

There are two theories to explain the pattern and function of bizarre images, the "attentional hypothesis" and "distinctiveness hypothesis". These two -attention and bizarreness- have a correlational relationship in a manner that, according to Merry (1980) and Cox and Wollen (1981) as cited in McDaniel and Pressley (1987, p. 93), unusual or distinctive information attracts the attention and causes extra processing (because images are difficult to understand). They also stated that bizarre is not inherently memorable, and what explains this event is that "the memorial benefits are presumed to rise from additional processing time."

Another hypothesis for the effect of bizarre images is distinctive hypothesis. One feature of this theory is that the properties or events in bizarre images should be distinctively distinguishable from other images in a context. Nelson (1979) as cited in in McDaniel and Pressley (1987, p. 96) mentioned that the distinctiveness of an event inversely is related to the same features that are shared by that or this information or event. Moreover; the element of exaggerated, distorted or unusual relationships among the components of images make images more distinctive than the common ones.

Bizarreness and Earlier Empirical Studies

By reviewing the bizarreness and imagery mnemonics literature, several events can be seen. In the early literature on bizarre imagery, the findings in unmixed list (the subjects are asked to form either bizarre or common images) studies through free or cued recall show that bizarreness led to lower recall than common imagery and even no effect on retention was seen. (Collyer, Jonides, and Bevan, 1972; Emmerich and Ackerman, 1979 as cited McDaniel and Pressley, 1987, p. 79). For example, Collyer, Jonides and Bevan (1972) developed a study on eighty subjects to learn noun-verb-noun triplets through plausible scenes vs. implausible and bizarre scenes to measure free recall performance with instruction of imagery or a verbal memorization strategy. The result had no significant effect of bizarre on the recall of items.

Nappe and Wollen (1973) also studied the facilitation of effect of bizarre through cued test. The result was a confirmation of previous findings. Based on these failures on the effect of bizarreness, scholars concluded that the effect of bizarre is negative. (Postman, 1975; Bower, 1975 as cited in McDaniel and Pressley, 1987, p. 79). However, it was not the end of bizarreness and some studies have been done under a certain condition. And the obtained results from these studies will be consistent if the included variables have a consistent presence. (Andreoff and Yarmey, 1976; Marshall, Nau, and Chandler, 1980; McDaniel and Einstein, 1985, 1986; Merry, 1980, 1982; Merry and Graham, 1978; O'brien and Wolford, 1983; Pra Baldi, de Beni, Cornoldi, and Cavedon, 1985; Webber and Marshall, 1978; Wollen and Cox, 1981 as cited in McDaniel and Pressley, 1987, p. 79).

Bizarreness and Mixed List

One of these variables according to Logie and Denis (1991, p.187); McDaniel and Pressley, (1987, p.80) is using the mixed list of items (subjects are asked to form both bizarre and common images) in contrast to the unmixed list, especially through accessing to items (free recall). For example, Riefer and Rouder (1992) conducted a series of experiments to explore the effect of bizarreness in contrast to common imagery in recalling the items. Effect of bizarre was not seen for cued recall, but unusual noun pairs were remembered better than the common ones in free recall.

In despite of all findings revealed that the mixed list produces the bizarre effect, some studies showed the opposite conclusion. Kroll, Schepeler and Angin (1986) with mixed list sentences determined the effect of bizarre on the retrieval of information. Cox and Wollen'findings (1981) were completely different so that common sentences could provide better result rather the bizarre ones. Geraci, McDaniel, Miller and Hughes (2013), based on discussion of previous studies, used the mixed list of common and bizarre sentences for retrieving items. The result showed that advantage of bizarre sentences was in a mixed of bizarre and common format and not in an unmixed list of sentences.

Bizarreness and Interval of Time

Marshall, Nau, and Chnndler' study (1980) revealed that long-term retention is an influential element for the effect of bizarreness. They concluded that these two elements, unmixed and cued recall along with long-term retention provided effective result of bizarreness. Andreoff and Yarmey (1976) discussed about their results that long interval retention or delayed test was an important factor for enhancing of bizarre effect. And finally it could be proved that even one-day delay test has better effect over short retrieval.

Merry (1982, as cited in McDaniel and Pressley 1987, p. 77, 78) conducted another study of a comparison between bizarre and common items with a 14 days' delay and the result demonstrated the impact of long-retention process on the bizarre effect.

In the process of proving the effect of long interval retention on the bizarre, Iaccino and Spirek (1988) concluded that bizarreness aided the recall under two weeks delayed test.

Methodology

Participants

The target population from which the participants were selected for the present study included 193 Iranian EFL learners – from 9 to 12 years old – and this study was conducted in Nobaharn and Meyar Language Institutes in Shiraz, Iran. Then 100 individuals were selected as participants through purposive sampling. The participants, for the present study, were assigned to the two groups through purposive sampling: one group of 50 EFL learners with both 25 introvert and 25 extrovert subjects as the experimental group and a group of 50 EFL learners with both 25 introvert and 25 extrovert subjects as the control group.

Instruments

Oxford Placement Test (OPT)

Oxford Placement Test2 (Grammar test part 1) was administered to determine the homogeneity of subjects according to their English knowledge.

Junior Eysenck Personality Questionnaire (JEPQ)

Junior EPQ was a personality questionnaire based on Eysenck self-report personality of young children which measured four personality indicators of extroversion (E), neuroticism (N), psychoticism (P) and lie (L). The reliability of this version and its translation were affirmed and testified by Rahiminezhad (2003) through test-retest and Cronbach's alpha measurement.

The Researcher Made Pre-Test of Target Words

This test was the researcher made test just to make sure that students were unfamiliar with the target words. This test was used prior to the treatment.

The Researcher Made Post-Test 1 and Post-Test 2

This was a multiple-choice test with 30 items along with common pictures with four alternatives and subjects were asked to mark the correct answer based on given picture. The allowed time for this test was 30 minutes and this test was constructed in order to measure both retrieval (short-term memory) and retention (long-term memory). The post-test was piloted and KR-21 Reliability indices.85 which indicated an appropriate reliability for main administrating.

The Researcher Made Flash Cards

There were two series of different handmade flash cards which provided and selected by the researcher. One series of these flash cards were real pictures in usual color, shape and size in real context. The other series were unreal pictures with unusual and surrealistic characteristics in color, shape and size with unusual contexts.

Design of the Study

This study had a quantitative research design and it was a quasi-experimental research. Because retaining items from the retrieval process to the retention process through this mnemonic technique was the focus of attention in retention part, post-test 2 was run just for experimental group which had treatment. In the sense that the last post-test measured the retention or long interval time of experimental group ability which had a treatment in contrast to control group which received just common pictures and drawings. The groups' data on the retrieval test was calculated by a one-way ANOVA in order to prove research questions

of 1, 2 and 5. Other data for retention like research questions of 3, 4 and 6 was analyzed by paired sample t-test and independent sample t-test respectively.

Procedure

The first day of treatment for experimental group was on Sunday. The treatment that the experimental group received was based on the theory of mixed list of common and bizarre pictures. For common pictures, the researcher drew the picture of new words on the board as well as its names. For example, the researcher drew the shape of a "cow" on the board and wrote its name above it. Then some subjects were asked to draw the same picture on the board. After drawing and showing the common picture, the researcher showed the bizarre picture of the "cow" in the form of a flash card along with its name so that subjects could have a mixed list of common and bizarre pictures.

After this process, the subjects were asked to pay attention to the two kinds of pictures and try to describe the two pictures in regard of their shapes, colors, sizes and features and then repeat the new word for several times. And the same process was run for all 6 new words during one treatment session. The control group received the same process as the experimental group except receiving the bizarre pictures, in the sense that, they just drew common picture on the board along with its name as well as looking at common pictures of flash cards instead of receiving bizarre ones so that they were asked to pay attention and describe the common drawings and flash cards. The treatment was finished in the last session on Sunday and post-test 1 for measuring the retrieval was administrated two days later on Tuesday. Two weeks later, exactly after pots-test1, on Tuesday, post-test2 was administrated just for experimental group in order to measure the retention of subject based on a long interval of time.

Results

Testing Normality Assumption

The present data enjoyed normal distribution. As shown in Table 1, the ratios of skewness and Kurtosis over their standard errors were lower than +/- 1.96.

Table 1
Descriptive Statistics; Testing Normality Assumption

Group	Type		N	Skewness			Kurtosis		
			Statistic	Statistic	Std. Error	Ratio	Statistic	Std. Error	Ratio
Experimental	Extrovert	Retention	25	-.205	.464	-0.44	-.743	.902	-0.82
		Retrieval	25	-.185	.464	-0.40	-.801	.902	-0.89
	Introvert	Retention	25	-.409	.464	-0.88	-1.375	.902	-1.52
		Retrieval	25	-.077	.464	-0.17	-1.409	.902	-1.56
Control	Extrovert	Retention	---	---	---	---	---	---	---
		Retrieval	25	.307	.464	0.66	-.508	.902	-0.56
	Introvert	Retention	---	---	---	---	---	---	---
		Retrieval	25	-.047	.464	-0.10	-1.336	.902	-1.48

Note. Control group did not take the retention test

Main Study

First Research Question and Hypothesis

The first, second and fifth research questions targeted at comparing experimental and control extroverted and introverted groups' performance on retrieval test. To achieve these goals, a one-way ANOVA was run. As shown in Table 2, the experimental extrovert group (EXPEXTROV) (M = 24.60, SD = 2.46, 95 % CI [23.58, 25.62]) had the highest mean on the retrieval test. This was followed by experimental introvert (EXPINTROV) (M = 21.84, SD = 3.41, 95 % CI [20.43, 23.25]), control extrovert (CONTEXTROV) (M = 16.20, SD = 1.87, 95 % CI [15.43, 16.97]) and control introvert (CONTINTROV) (M = 15.16, SD = 2.23, 95 % CI [14.24, 16.08]) groups.

Table 2
Descriptive Statistics; Retrieval Test by Groups

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
EXPEXTROV	25	24.60	2.466	.493	23.58	25.62
EXPINTROV	25	21.84	3.412	.682	20.43	23.25
CONTEXTROV	25	16.20	1.871	.374	15.43	16.97
CONTINTROV	25	15.16	2.230	.446	14.24	16.08
Total	100	19.45	4.670	.467	18.52	20.38

The results of one-way ANOVA (F (3, 96) = 77.87, p = .000, ω^2 = .698 representing a large effect size) indicated that there were significant differences between the four groups' means on the retrieval test.

Table 3

One-Way ANOVA; Retrieval by Groups

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1530.030	3	510.010	77.874	.000
Within Groups	628.720	96	6.549		
Total	2158.750	99			

Although the F-value of 77.87 (Table 3) indicated significant differences between the four groups on the retrieval test, the planned contrast (a-priori) should be run to make the desired comparison shown in Table 4

Table 4

Contrast Coefficients

	Groups			
RQ	EXPEXTROV	EXPINTROV	CONTEXTROV	CONTINTROV
First	0	1	0	-1
Second	1	0	-1	0
Fifth	1	-1	0	0

Based on the results displayed in Table 5, it can be claimed that A: The experimental introvert group (M = 21.84) significantly outperformed the control introvert group (M = 15.16) on the retrieval test (t (96) = 9.22, p = .000). Thus the first null-hypothesis **was rejected**.

Table 5

Contrast Tests; Retrieval by Groups

		RQ	Value of Contrast	Std. Error	t	df	Sig. (2-tailed)
Retrieval	Assume equal variances	First	6.68	.724	9.229	96	.000
		Second	8.40	.724	11.605	96	.000
		Fifth	2.76	.724	3.813	96	.000
	Does not assume equal variances	First	6.68	.815	8.194	41.343	.000

Second	8.40	.619	13.567	44.748	.000
Fifth	2.76	.842	3.278	43.704	.002

Second Research Question and Hypothesis

The experimental extrovert group (M = 24.60) significantly outperformed the control extrovert group (M = 16.20) on the retrieval test (t (96) = 11.60, p = .000). Thus, according to Tables, 2, 3, 4, 5 the second null-hypothesis **was rejected**.

Third Research Question and Hypothesis

A paired-samples t-test was run to compare the experimental introvert subjects' means on the retrieval and retention tests. As shown in Table 4.6, the experimental introvert subjects had a higher mean on the retention (M = 23.80, SD = 3.14) than their mean on retrieval (M = 21.84, SD = 3.41).

Table 6

Descriptive Statistics; Retention and Retrieval Tests (Experimental Introvert Group)

	Mean	N	Std. Deviation	Std. Error Mean
Retention	23.80	25	3.149	.630
Retrieval	21.84	25	3.412	.682

Table 7

Paired Samples Test; Retention and Retrieval Tests (Experimental Introvert Group)

Paired Differences							
Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	df	Sig. (2-tailed)
			Lower	Upper			
1.960	1.594	.319	1.302	2.618	6.149	24	.000

The results of paired-samples t-tests (t (24) = 6.14, p = .000, r = .782 representing a large effect size) indicated that there was a significant difference between the experimental introvert subjects' means on the retrieval and retention tests. Thus the third null-hypothesis **was rejected**.

Figure 1. Retention and retrieval tests (experimental introvert group)
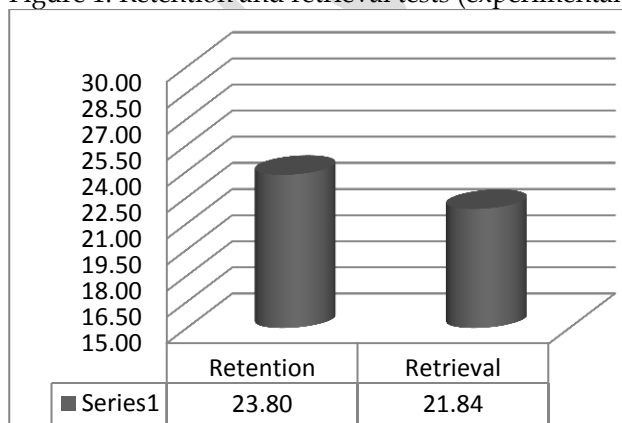
Series1	Retention	Retrieval
	23.80	21.84

Fourth Research Question and Hypothesis

Again, a paired-samples t-test was run to probe the fourth research question. As shown in Table 8, the experimental extrovert subjects had a higher mean on the retention (M = 26.40, SD = 1.82) than their mean on retrieval test (M = 24.60, SD = 2.46).

Table 8
Descriptive Statistics; Retention and Retrieval Tests (Experimental Extrovert Group)

	Mean	N	Std. Deviation	Std. Error Mean
Retention	26.40	25	1.826	.365
Retrieval	24.60	25	2.466	.493

Based on the results of paired-samples t-tests (t (24) = 6.36, p = .000, r = .792 representing a large effect size) the fourth null-hypothesis **was rejected**.

Table 9
Paired Samples Test; Retention and Retrieval Tests (Experimental Extrovert Group)

Paired Differences							
			95% Confidence Interval of the Difference		T	df	Sig. (2-tailed)
Mean	Std. Deviation	Std. Error Mean	Lower	Upper			
1.800	1.414	.283	1.216	2.384	6.364	24	.000

Figure 2 Retention and retrieval tests (experimental Extrovert group)

	Retention	Retrieval
■ Series1	26.40	24.60
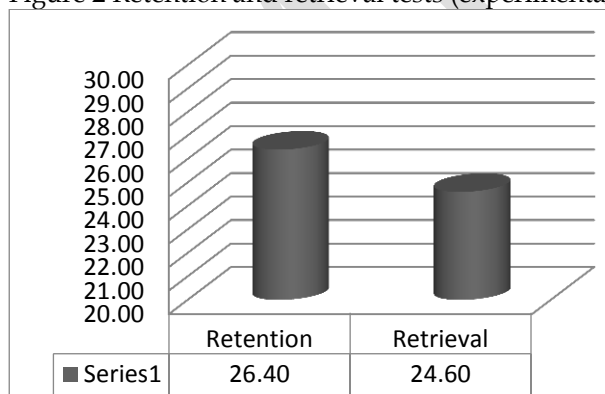
Fifth Research Question and Hypothesis

. Again based on the Tables 2, 3, 4, 5, the same process was held for fifth research question and thus, C: The experimental extrovert group (M = 24.60) significantly outperformed the experimental introvert group (M = 21.84) on the retrieval test (t (96) = 3.81, p = .000). Thus the fifth null-hypothesis **was rejected**.

Figure 3 Retrieval by groups

	EXPEXT ROV	EXPINT ROV	CONTE XTROV	CONTI NTROV
■Series1	24.60	21.84	16.20	15.16
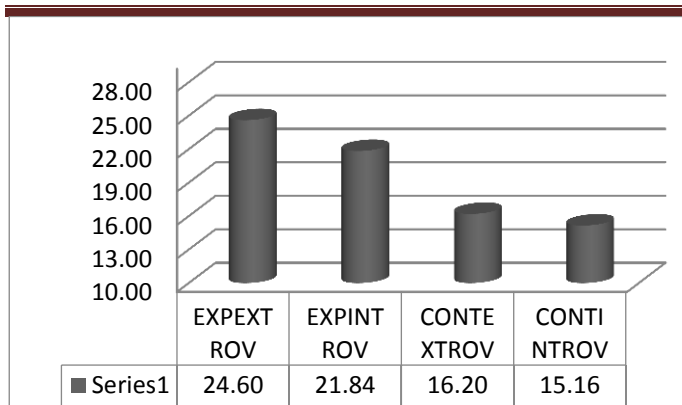
Sixth Research Question and Hypothesis

An independent-samples t-test was run to probe the sixth research question. As shown in Table 4.10, the experimental extrovert subjects had a higher mean on the retention (M = 26.40, SD = 1.82) than the experimental introvert group (M = 23.80, SD = 3.14).

Table 10

Descriptive Statistics; Retention Test (Experimental Extrovert and Introvert Groups)

	Groups	N	Mean	Std. Deviation	Std. Error Mean
Retention	Extrovert	25	26.40	1.826	.365
	Introvert	25	23.80	3.149	.630

Based on the result of independent-samples t-tests (t (48) = 3.57, p = .001, r = .458 representing an almost large effect size) the sixth null-hypothesis **was rejected**.

Table 11

Independent-Samples t-test; Retention Test (Experimental Extrovert and Introvert Groups)

	Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Equal variances assumed	14.631	.000	3.571	48	.001	2.600	.728	1.136	4.064
Equal variances not assumed			3.571	38.497	.001	2.600	.728	1.127	4.073

Figure 4 Retention test (experimental extrovert and introvert groups)
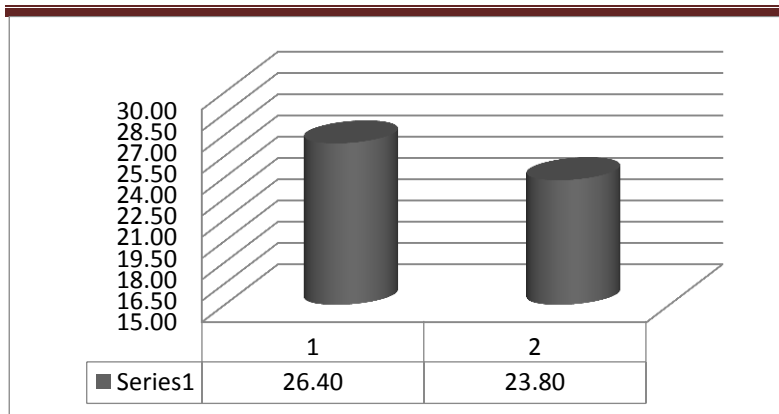
Discussion

Performance of Introvert and Extrovert Learners on the Retrieval Test

The experimental and control groups -both introverts and extroverts- were compared in result section, according to table 2, it was proved that experimental introvert and extrovert groups significantly outperformed the control introvert group on the retrieval test. Thus, it was obvious that the group who received mnemonic treatment had significant effect on the retrieval test. Based on fifth research question, it proved that experimental extrovert group significantly outperformed the experimental introvert group. Without taking into account the role of introvert and extrovert personality, the retrieval test which here measured the short-term memory of participants could be the issue of discussion at the continuous of this part to compare the previous literature measuring short-term memory through this technique.

The findings of this part support the study of Geraci, McDaniel, Miller and Hughes (2013) in which they stated that the mixed list of bizarre and common sentences with male and female undergraduate participants had effect on the retrieval test. In terms of immediate retrieval and cued test, Iaccino, Dvorak and Coler (1989) in their experiment used mixed pictures and also proved the result of this study. Kroll, Workman and Zoller (1989) in their experiment used a list of words in bizarre context with undergraduate male and female subjects and suggested that the bizarreness effect exclusively had a function on the immediate and short-term memory and not on the retention and long-term one

Performance of Introvert and Extrovert Learners on Retention Test

According to table 6 the experimental introvert subjects had a higher mean on the retention than their mean on retrieval test. Therefore, it was confirmed that retention test for introvert learners with a two-week interval of time demonstrates a significant effect. Table 8 demonstrated that extrovert learners, like their performance on the retrieval test, with a focus on the two-week interval of time on the retention test than on the retrieval one, had better performance.

Then, according to table 10, it was obvious that both introvert and extrovert learners had better performance on the retention test rather than retrieval test but extrovert learners in contrast to introvert ones had better performance on the retention test exactly like what occurred on the retrieval test between introvert and extrovert learners.

Several empirical experiments have been done on the importance of long-term retention on this technique. Marshall, Nau, and Chnndler's experiment (1980) in despite of its unmixed items and cued test, in contrast to previous literature, with male and female undergraduate learners indicated that retention test with all aforementioned features provided effective result of bizarreness. Andreoff and Yarmey (1976) used male and female undergraduate students and word pairs with a mixed list which supported the retention part of this study but ignored the retrieval part. Iaccino and Spirek (1988) also believed that bizarre effect emerges in long-term retention. They used male and female college students and their result ignored the findings of present study in retrieval part and supported retention part of this study and it was in contrast with Marshall, Nau, and Chnndler (1980), Geraci, McDaniel, Miller and Hughes (2013), and McDaniel and Pressley (2012)

Mixed List and Performance between Retention and Retrieval

Most of the researches have been done in unmixed list showing no effect of this kind of mnemonic technique or in other researches an equal effect of this technique and common items have been achieved.

Collyer, Jonides and Bevan's experiment with male and female undergraduate participants showed no effect of bizarreness with word pairs and interaction material.

But the equal effect of bizarre and common items with mixed list was a trouble with bizarre function. Kroll, Schepeler and Angin (1986) with mixed list sentences on the retrieval test indicated equal effect of bizarre and common items which were completely against the result of present study. Again MaDaniel and Einstein (1986) with mixed list of sentence and male and female undergraduate students on the retrieval test ignored the results of this study. Riefer and Rouder's findings (1992).They used mixed sentences with male and female undergraduate subjects and their study was consistent with the result of the present study in mixed list, retrieval of information and recognition format of test.

Conclusion

This study had a quantitative design and data was analyzed and obtained through SPSS software and statistical measurements of a one-way ANOVA, paired sample t-test and independent sample t-test. The results of one-way ANOVA (F $(3, 96)$ = 77.87, p = .000, ω^2 = .698 representing a large effect size) indicated that there were significant differences between the four groups' means on the retrieval test. For example, experimental groups, both introvert (M = 21.84) and extrovert (M = 24.60), outperformed the control extrovert (M = 16.20) and control introvert (M = 15.16) in the retrieval test. Before administrating the post-tests, also, it was obvious that experimental group in contrast of the control group was more active and motivated due to the treatment, drawing the common pictures on the board and describing both two kinds of pictures. For comparing retention and retrieval, pair sample t-tests was run and findings revealed that the experimental extrovert (M = 26.40, SD = 1.82) and introvert (M = 23.80, SD = 3.14) subjects had a higher mean on the retention than their retrieval' means. The subjects of this study were able to use the effect of mnemonic technique for long-term or retention of vocabulary with two weeks' delay. The mnemonic technique for retrieval or short term memory was also considerable, but what makes this study more discussable is the effect of mnemonic on the retention test rather retrieval of words. These findings, based on independent sample t-test, also revealed that in addition to extrovert, introvert learners both on retrieval and retention benefited, but in a smaller scale than extrovert learners. The findings of the present study provide implications which may lead to the changings that can be beneficial for learning environment. One pedagogical implication this study revealed is that bizarre pictures can have a portion in routine process of teaching vocabulary along with common pictures and images in language institute or even schools. Designing or providing textbooks, flash cards or classroom aids based on bizarre and surrealistic features can fill the gaps in the traditional language learning environments. The other implication deriving from the current study is providing more interesting and attractive educational settings rather the boring classrooms and using this technique for inside and outside of classroom by learners themselves to generalize its application to the other learning issues.

Reference

Andreoff, G. R. and Yarmey, A. D. (1976). Bizarre Imagery and Associative Learning: A Confirmation. Perceptual and Motor Skills: Volume 43, Issue, pp. 143-148. Abstract retrieved from: https://www.researchgate.net/.../232592937

Coady, J., & Huckin, T. (1997). Second Language Vocabulary Acquisition: A Rationale for Pedagogy. London, England: Cambridge University Press. Retrieved from: https://www.googlebooks.com/ books?id=_g0eSfesA-0C

Collyer, S. C.; Jonides, J. and Bevan, W. (1972). Images as Memory Aids: Is Bizarreness Helpful? The American Journal of Psychology. Abstract retrieved from: http://www.jstor.org/stable/1420958

Coon, D. and Mitterer, J. O. (2010). Introduction to Psychology: Gateways to Mind and Behavior with Concept Maps and Reviews. Cengage Learning Press. Retrieved from: http://www.books.google.com/books?isbn=1133711685

Cox, S. D. and Wollen, K. (1981). Bizarreness and recall. Bulletin of the Psychonomic Society. Vol. 18(5), 244-245. doi: 10.3758/BF03333616

Geraci, L., McDaniel, M. A., Miller, T. M., & Hughes, M. L. (2013). The Bizarreness Effect: Evidence for the Critical Influence of Retrieval Processes. Memory & Cognition, 41, 1228-1137. DOI: 10.3758/s13421-013-0335-4

Hauck, P.D., Walsh, C.C. and Kroll, N.A. (1976). University of California, Davis, California 95616. Bulletin of the Psychonomic Society. 1976, Vol. 7(2), 160-162. Retrieved from: http://www.link.springer.com

Iaccino, J. F., Dvorak, E. and Coler, M. (1989). Effects of Bizarre Imagery on the Long-term Retention of Paired Associates Embedded within Variable Contexts. Bulletin of the Psychonomic Society. 27 (2):114-116 (1989). doi:10.3758/BF03329913

Iaccino, J. F. and Spirek, P. (1988). Long-term Retention of Plausible vs. Bizarre Paired Associates as a Function of Cued Recalled. Perceptual and Motor Skills: Volume 67, Issue, pp. 531-537.doi: 10.2466/pms.1988.67.2.531. Retrieved from http://pms.sagepub.com/content/67/2/531.full.pdf

Krooll, N. E. A., Schepeler, E. M., '" Angin, K. T. (1986). Bizarre Imagery: The Misremembered Mnemonic. Journal of Experimental Psychology: Learning, Memory, & Cognition, 12, 42-53. Abstract retrieved from: http://www.psycnet.apa.org/journals/xlm/12/1/42.pdf

Kroll, N. E. A., Workman, J. S. and Zoller, C. L. (1989). The Bizarre Mnemonic: The Effect of Retention Interval and Mode of Presentation. Bulletin of the Psychonomic Society 27 (3):215-218 (1989). Retrieved from: http://www.philpapers.org

Logie, R. H. and Denis, M. (1991). Mental Images in Human Cognition. North-Holland, Amsterdam. Elsevier Science Publishes. Retrieved from: https://books.google.com/books?isbn=0080867340

Lombardo, M. (2003). A New Use for an Ancient Mnemonic: Exercising Memory with the Method of Loci (published doctoral dissertation). Carlos Albizu University. Miami, Florida. Retrieved from: https://www.researchgate.net/.../34984750

Marshall, P. H., Nau, K. and Chandler, C. K. (1980). A Functional Analysis of Common and Bizarre Visual Mediators. Bulletin of the Psychonomic Society. Vol. 15(6), 375377. doi:10.3758/BF03334562

McDaniel, M.A. & Einstein,G.O .(1986). Bizarre Imagery as an Effective Memory Aid: The Importance of Distinctiveness, Journal of experimental Psychology: Learning, Memory and Cognition, 12(1): 54-65. Abstract retrieved from: http://psycnet.apa.org/psycinfo/1986-13677-001

McDaniel, M. A. & Pressley, M. (1987). Imagery and Related Mnemonic Processes: Theories, Individual Differences and applications. Springer Science & Business Media, 06.12.2012 – 470. Retrieved from: https://books.google.com/books?id=4ifjBwAAQBAJ&dq

Mohammadi Sarmadi, Z., Nosratinia, M. & Shakeri,H. (2013). The Comparative Effect of   Keeping a Vocabulary Notebook with Definitions and a Vocabulary Notebook with Pictures on Extrovert and Introvert EFL Learners Vocabulary Retention. International Journal of Language Learning and Applied Linguistics World (IJLLALW). Retrieved from: http://www.ijllalw.org/finalversion4215.pdf

Nappe, G. W. and Wollen, K. A. (1973). Effects of Instructions to Form Common and Bizarre Mental Images on Retention. Journal of Experimental Psychology. Abstract Retrieved from: http://www.Psycnet.apa.org/journals/xge/100/1/6.pdf

Rahiminezhad, A. (2003). Junior Eysenck Personality Questionnaire Standardization through boys and girls in Tehran. Psychology and Educational Sciences.54-29, (1)203

Riefer, D. M. & Rouder, J. N. (1992). A Multinomial Modeling Analysis of the Mnemonic Benefits of Bizarre Imagery. Journal of Memory & Cognition. Retrieved from: http://link.springer.com/article/10.3758/BF03202710

Rosdiana, I. (2009). The Effect of Mnemonic Devices in Vocabulary Learning Process.   Retrieved from: http://www.repository.uinjkt.ac.id/dspace/bitstream

Tavakoli, M. & Gerami, E. (2012). The Effect of Keyword and Pictorial Methods on EFL Learners' Vocabulary Learning and Retention. University of Isfahan, Iran. Retrieved from: http://www.ugr.es/~portalin/articulos

A STUDY OF CROSS-CULTURAL DIFFERENCES AND PRAGMATIC TRANSFER IN ENGLISH AND PERSIAN COMPLIMENTS

*Mahmood Hashemian
*(corresponding author) m72h@hotmail.com
Shahrekord University

Ali Roohani
roohani.ali@gmail.com
Shahrekord University

Tahereh Karami
taherehkarami20@yahoo.com
Shahrekord University

ABSTRACT

This study aimed to paint a picture of how Persian native speakers (PNSs) respond to compliments in comparison to English native speakers (ENSs) and whether Persian L2 learners transfer their L1 compliment response (CR) strategies into English or not. Discourse completion tests (DCTs) were used to study the strategies employed when responding to compliments by different groups of participants. Data were analyzed both qualitatively and quantitatively. Results indicated that the ENSs and PNSs had different expectations and followed different linguistic and cultural protocols. Compared to the ENSs, the PNSs were more likely to scale down compliments, downplay their talents, and credit-shift, or return, the compliments because they felt that being modest helped them enhance their face and self-image. Findings also indicated that L1 CR strategies are transferred to L2. Due to the lack of sufficient pragmatic knowledge, L2 learners frequently resort to parallel forms in their L1.

KEYWORDS: Speech act, Pragmatic transfer, Compliment Responses (CRs), DCT

1. Introduction

Successful communication has recently become the predominant objective underlying any L2 teaching and learning endeavor. Achievements tend to be mainly assessed in terms of the ability to appropriately produce and comprehend the L2 in interactional situations. Earlier beliefs, concerning the effectiveness of purely syntactic, phonological, and morphological instructions, are further accompanied by the belief on the effectiveness of teaching the "rules of speaking" (Hymes, 1972, p. 46) to improve L2 ability to sustain communication. The notion of communicative competence (Hymes, 1971) was first sustained in second language acquisition (SLA) to refer to the native speakers' (NSs) ability to use their language in the way that are not only linguistically accurate but also socially appropriate. Hymes (1971) stated that Chomsky's (1965) idea of competence did not account for the social and functional use of language. He considered Chomsky's monolithic, idealized notion of linguistic competence inadequate and introduced a broader, more elaborated, and extensive concept of communicative competence, which includes both linguistic competence and contextual or sociolinguistic knowledge of the rules of L2 use in context. Therefore, a new paradigm began to develop based on which L2 learners not only should have mastery over linguistic rules but also they need to master the sociocultural rules of speaking. That is, they need to acquire competence as to when to speak, what to talk about with whom, where, and in what manner in order to use the L2 appropriately. So, pragmatics that studies the relation between language contexts and users as well as the resulting grammatical forms is a central element of communicative competence. Pragmatics claims that there is an

association between grammar and context, that is, according to the context in which the speaker is, he or she chooses different structures to mean what he or she wants. Growing interest in L2 learners' pragmatic knowledge and development has given rise to a new area of research known as interlanguage pragmatics (ILP), which mainly deals with the study of nonnative speakers' (NNSs) use and acquisition of linguistic action patterns in an L2 (Kasper & Blum-Kulka, 1993) and has expanded its scope to include the study of the emergence of intercultural styles and the use of L2 communication strategies. One of the most frequently addressed issues in ILP (Kasper & Rose, 1999) refers to the impact of pragmatic transfer, which is described as the way am L2 learner's pragmatic knowledge of his or her own L1 and culture influences his or her understanding, use, and learning of L2 pragmatic information (Kasper, 1992; Thomas, 1983). According to Wolfson (1989), an error in grammar or pronunciation may be easily forgiven by the NSs of a language; yet, a pragmatic one can cause offence. Ostensibly, lack of the necessary pragmatic knowledge in a given situation would leave L2 learners helpless, forcing them to resort to the patterns and norms of their own L1. This sort of pragmatic transfer may result in pragmatic failure, which means not understanding the illocutionary force of an utterance and/or the speaker's intention (Thomas, 1983). L2 learners may fail to repair the interaction as a result of their inadequate pragmatic knowledge (Blum-Kulka & Olshtain, 1986). In fact, pragmatic failure can result in not only NSs' misinterpretation or misunderstanding of NNSs' linguistic behavior, but also their disappointment and culture shock in the L2 culture or society. Therefore, as Kasper (1992) remarked, "in the real world, pragmatic transfer matters more, or at least more obviously, than transfer of relative clause or word order" (p. 205). It is also in pragmatics that the influence of the speaker's cultural and social background largely reflects itself. Moreover, L2 learners' pragmatic knowledge of the L2 sociocultural and linguistic norms in language use does not automatically increase in accordance with their L2 grammatical competence (Kasper, 2001). It is, thus, necessary to investigate pragmatic transfer and provide L2 learners with knowledge of this phenomenon in order to prevent them from experiencing its possible negative effects.

Speech act studies are the core component of cross-cultural pragmatics. They are verbal actions happening in the world. Austin (1962), in his seminal book *How to Do Things With Words*, believed that there is a lot more to a language than meaning of its words and phrases. He maintained that when we exploit language to communicate; we do not just say things but do things, that is, we perform actions whether explicitly or implicitly. Some researchers (Austin, 1962; Searle, 1969) claim that speech acts are operated by universal pragmatic principles. These principles seem to be governed by the universal principles of cooperation and politeness (Brown & Levinson, 1987; Leech, 1983). Complimenting, as a multifunctional act, is one of the well-studied speech acts in pragmatics literature. Complimenting has the potential to show gratitude, open or close a conversation, or even soften a criticism or request (Billmyer, 1990; Brown & Levinson, 1987; Wolfson, 1983). On the other hand, compliments can have face-threatening acts (FTAs) and people may find them defensive, uneasy, or even doubtful. Face is the positive image or impression of oneself that one shows or intends to show to the other participant in communication. According to Brown and Levinson (1987), in interaction and communication, two types of face exist: positive or negative. The former is the desire of one the individual "to be liked and approved of" (p. 76). The latter refers to as the desire of "one not to be imposed on" (p. 76). The positive or negative face of the speaker or listener is risked when a compliment is called or carried out. Consequently, compliments, as sensitive and high-risk, can provide much insight into one's pragmatics. Furthermore, the patterns of giving and receiving compliments—like any speech act—vary among different languages and cultures. Lack of the awareness of these patterns can cause problematic intercultural communication, even for advanced L2 learners. The present study, thus, investigates similarities and differences between Persian native speakers (PNSs) and English native speakers (ENSs) to recognize the potential areas for miscommunication in intercultural interactions. The study also investigates the compliment response (CR) strategies used by Persian L2 learners in an attempt to understand their current position of ILP and consider the differences between L2 productions and NSs' productions and to find out evidences for pragmatic transfer. Therefor this present study is an attempt to particularly address the following questions:

1. Do Persian native speakers and English native speakers respond to compliments differently?
2. Do L2 learners show negative transfer in compliment responses?

2. Review of Related Literature

2.1. Pragmatic Competence

Thomas (1983) divides linguistic competence into two competences: "grammatical competence" and "pragmatic competence" (p. 92) The former is the abstract of decontextualized knowledge of intonation, phonology, syntax, semantics, and so on, and the latter is the ability to use language effectively in order to achieve a specific purpose and to understand language in context.

Bachman (1990) also suggested that language knowledge consists of two main components (i.e., organizational competence and pragmatic competence) which complement each other in achieving communicatively effective use. Organizational knowledge is composed of grammatical and textual knowledge. Grammatical Knowledge includes several rather independent areas of knowledge such as knowledge of vocabulary, morphology, syntax, phonology, and graphology. Textual knowledge enables comprehension and production of (spoken or written) texts. It covers the knowledge of cohesion and knowledge of rhetorical organization or conversational organization. The second category, pragmatic competence, refers to abilities for creating and interpreting discourse. It includes two areas of knowledge: knowledge of pragmatic conventions for expressing acceptable language functions and for interpreting the illocutionary power of utterances or discourse (functional knowledge) and knowledge of sociolinguistic conventions for creating and interpreting language utterances which are appropriate in a particular context of language use (sociolinguistic knowledge).

Canal and Swain (1980) defined communicative competence as a consistence of four aspects: grammatical competence, sociolinguistic competence, discourse competence, and strategic competence.

2.2. Pragmatics as a Science

Perhaps, one of the most influential definitions of pragmatics was by Leech (1983) in *Principles of Pragmatics*. He defines pragmatics as "the study of how utterances have meanings in situations" (1983). According to Leech (1974), Morris Charles (1946) introduced the first modern definition of pragmatics, and since then, many other specialists have continued to conceptualize this branch of linguistics. Morris (1946) originally defined pragmatics as ". . . the discipline that studies the relations of signs to interpreters, while semantics studies the relations of signs to the objects to which the signs are acceptable" (as cited in Leech, 1974, p. 172).

Thomas (1995), in a study based on Leech's research, proposes a definition of pragmatics as meaning in interaction. She claims that making meaning is a dynamic process, involving the negotiation of meaning between speaker and hearer, the context of utterance (physical, social, and linguistic), and the meaning potential of an utterance. She also praises the importance of pragmatics in linguistic description, particularly through its ability to describe what she calls utterance meaning (or what may also be referred to as illocutionary act, or speech acts) and the negotiation of meaning between speaker and hearer. Kasper (1993) defines the term "as the study of people's comprehension and production of linguistic action in context" (p. 3).

2.3. Pragmatic Failure

Pragmatic failure was first coined by Thomas in her article "*Cross-Cultural Pragmatic Failure*" in 1983 to refer to "the inability to understand what is meant by what is said" (p. 91). Thomas prefers the term pragmatic failure to pragmatic error because she thinks that a grammar error can be explained by means of prescriptive rules, while the nature of the pragmatic ambivalence is so, that it is not possible to say that the pragmatic force of a sentence is incorrect, but that has not been able to reach the speaker's communicative intention. In the same way, Blum-Kulka and Olshtain (1986) believe that pragmatic failure takes place ". . . whenever two speakers fail to understand each other's intentions" (p. 166).

Thomas (1983) categorizes pragmatic failure into two major types: pragmalinguistic and sociopragmatic. According to her, the former refers to the grammatical assessment of the pragmatic force of a linguistic token, and the latter refers to the improperly adopted language forms due to speakers not knowing the social protocols, etiquette rules, and social customs in listeners' culture during their communication. Pragmalinguistic failure is usually caused by differences among languages and their reciprocal influences. Sociopragmatic failure results from different cultural norms and pragmatic principles that govern linguistic behaviors in different cultures. The outcomes of the sociopragmatic failure are generally more serious than those of pragmalinguistic failure. This is because one party encountering the pragmalinguistic failure is more likely to believe that the failure results from the defects of the other party's language skills and abilities and, thus, have a higher degree of tolerance. On the other hand, sociopragmatic failure is more difficult to

correct and overcome by the learners as it involves making changes in their own beliefs and value system. To reduce sociopragmatic failure, L2 learners' metapragmatic awareness should, therefore, be raised.

2.4. Interlanguage Pragmatics

With the advent of the concept of communicative competence (Hymes, 1972) and the discussion of its components (Canale & Swain, 1980), the linguistic-dominated focus of interlanguage studies, that was prominent up until the late 1970s, was expanded to cover research on sociolinguistics and discourse aspects of language acquisition, thus leading to the development of a new field called interlanguage pragmatics (ILP; Blum-Kulka et al., 1989). This new area of investigation developed as "the branch of second language acquisition (SLA) research which studies how NNSs understand and carry out linguistic action in the target language, and how they acquire L2 pragmatic knowledge" (Kasper, 1992, p. 203). ILP is a second-generation hybrid. As its name betrays, ILP belongs to two different disciplines, both of which are interdisciplinary. As a branch of SAL research, ILP is one of the several specializations in interlanguage studies, contrasting with interlanguage phonology, morphology, syntax, and semantics. As a subset of pragmatics, ILP figures as a sociolinguistic, psycholinguistic, or simply linguistic enterprise, depending on how one defines the scope of pragmatics (Kasper & Blum Kulka, 1993).

2.5. Pragmatic Transfer

Kasper (1992, 1995) defines pragmatic transfer as "the influence exerted by learners' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production, and acquisition of L2 pragmatic information" (p. 25). To Olshtain and Cohen (1989), pragmatic transfer means an L2 learners' strategy of incorporating L1-based elements in L2 production. Beebe, Takahashi, and Uliss-Weltz (1990) define pragmatic transfer as "transfer of the L1 sociocultural competence in performing L2 speech acts or any other aspects of L2 conversation where the speaker is trying to achieve a particular function of language" (p. 56). Kasper (1992) defines two kinds of pragmatic transfer: positive and negative. According to him, positive pragmatic transfer occurs when an L2 learner succeeds in achieving his or her intended message as a result of transferring a language-specific convention of usage shared by L1 and L2. Negative pragmatic transfer, on the other hand, is the inappropriate transfer of native sociolinguistic norms and conventions of speech into L2.

2.6. Speech Acts

Speech acts are indispensable component of everyday communication in any language. Austin (1962), through proposing his speech act theory, believes that there is a lot more to a language than the meaning of its words and phrases. He maintained that when we exploit language to communicate, we do not just say things but do things, which is we perform actions whether explicitly or implicitly. Among various types of speech acts, FTAs such as compliments, refusals, requests, and disagreements are particularly problematic for an L2 learner if speech rules in their L1 are employed (Beebe & Takahashi, 1989; Beebe, Takahashi, & Uliss-Weltz, 1990).

2.7. Compliments and Compliment Responses

Holmes (1988) defines a compliment as "a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some 'good' (possession, characteristic, skill, etc.), which is positively valued by the speaker and the hearer" (p. 486). Compliments are, by nature, speech acts that are usually welcomed. As such, they are regarded by many scholars as social lubricants to maintain solidarity (Holmes, 1988; Wolfson, 1981). However, compliments can negatively affect social interactions. Many factors such as the complimenter's intention, complimentee's perception, and cultural norms will influence whether the compliments are perceived as an FTA or a face-saving behavior (Farghal & Haggan, 2006). Golato (2005) argues, "it is the position of a compliment turn within the larger interactional and sequential context that determines its function" (p. 203). She maintains that compliments can be used to perform actions other than complimenting such as—reproaching, criticizing, and interrupting—which cannot be described as appealing to an interlocutor's positive face. For example, flattery when used insincerely: It is often paid by the speaker for a specific purpose and might be positively valued neither by the speaker nor by the hearer. Compliments may also be used sarcastically to make the hearer feel uncomfortable. For example, a man might comment sarcastically on a newly bought car of a friend who owes money to him, saying *Gee, you have a nice new car there!* Further, compliments can sometimes be

embarrassing due to cultural differences. As Tang and Zhang (2009) exemplify, "while *you look lovely today* may make an English woman's day, it may well make a Chinese woman uncomfortable and even somewhat resentful" (p. 326). Further issues affecting whether a compliment might be seen as face-threatening are the concepts of envy or eyeing (Brown & Levinson, 1987; Holmes, 1988). That is, in some cultures, a compliment may be an expression of envy by the complimenter. Yu (2003) also maintains that compliments can be "an act of judgement" and so, people may feel "uneasy defensive or even cynical with regard to the compliments they receive, and thus may have trouble responding to such compliments appropriately" (p. 1687). For all of these reasons, compliments are a multifaceted speech act with various types and features, and the acts can be regarded as either face-saving behavior or face-threatening (Brown & Levinson, 1987).

After a compliment speech act, the next turn (usually) responds to that compliment in some way and thus is called a CR. It is this response that may reveal the main function of the compliment and it is as important as the compliment speech act because a proper response plays a strong role in maintaining solidarity and an inappropriate response can lead to a communication breakdown (Yu, 2003). The compliment responding behavior may also differ depending on the object being complimented. Pomerantz (1978) was the first researcher who discussed CRs from a pragmatic perspective. In her study of compliment responding behaviors of Americans, she proposed that a recipient of a compliment faces a difficult situation in responding to the compliment: to accept the compliment while avoiding self-praise. In any conversational exchange, she suggested, the preferred second part will present an agreement with the previous utterance. There is, thus, pressure on the recipient to agree with the complimenter and accept the compliment. On the other hand, there is strong pressure on speakers to avoid or minimize self-praise. In order to cope with this tight spot, compliment recipients use different strategies to alleviate the situation: acceptance, rejection, and self-praise avoidance (Nelson, Al-Batal, & Echols, 1996).

2.8. Studies on Compliment Responses

In an investigation of pragmatic transfer and the ability to produce target-like CRs, Al Falasi (2007) studied Emirati Arabic and English speakers through DCT tests and interviews. In an attempt to make their responses seem sincerer, the NNSs transferred some of their L1 pragmatic norms to L2 through the use of longer responses on the assumption that these are universal among languages rather than being language specific.

Tran (2007) investigated pragmatic and discourse transfer in CRs by Vietnamese speakers of English in cross-cultural interaction with Australians. The data were collected through naturalized role-plays. There were 60 role-play informants, including 20 Australian English NSs, 20 Vietnamese NSs, and 20 Vietnamese EFL learners, each of whom produced four CRs to compliments on skill, possession, appearance, and clothing. The data were analyzed both qualitatively and quantitatively. The qualitative analysis of the semantic formulas and the content of the CRs in this investigation resulted in foundation of a new hypothesis (i.e., the CR continuum hypothesis), which can account for cross-cultural differences on the basis of universality. Along this continuum, evidence of pragmatic and discourse transfer was found in the frequency of use of the following CR strategies by the Vietnamese speakers of English: compliment upgrade, agreement, appreciation token, return, compliment downgrade, disagreement, expressing gladness, follow-up question, and opting out. So, out of the 13 CR strategies that accounted for all of the CR data in this study, nine were transferred.

Tang and Zhang (2009) investigated CRs among Australian English and Mandarin Chinese speakers. The data were collected through the use of a written DCT, with four situational settings (appearance, character, ability, and possession). A total 60 university-student informants participated in the study. The findings demonstrated a consistent tendency across the macro, micro, and combination levels for the Chinese participants to use fewer accept strategies and more evade and reject strategies, than their Australian counterparts, that is, the Chinese express appreciation for a compliment less and denigrate themselves more. For the Chinese participants, an implicit and detouring approach is, at least, as desirable as an explicit CR. This is in line with modesty and collectivism—pillars of Chinese culture. Australians, on the other hand, preferred using explicit CRs. In addition, the Chinese participants used far fewer combination strategies than the Australians, indicating that the Australians made more effort when responding to the compliments. The variant linguistic manipulations of CRs shown in this study indicated that any universal CR model will fail because different cultures have different sets of protocols.

Bu (2010) has reported on pragmatic transfer in the use of the CR strategies by Chinese EFL learners based on the data collected through naturalized role-plays from three groups of ENSs, native Chinese speakers,

and Chinese EFL learners. The footprints of pragmatic transfer are grounded in the significant difference, not only in CR strategy use between the native English group and the Chinese EFL group (frequent us of appreciation by the former and compliment downgrade by the latter), but also the similarities in the CR strategy use between the Chinese EFL group and the native Chinese group (use the compliment downgrade).

Collecting role-play data, Cheng (2011) explored the CRs produced by Chinese L2 speakers and the NSs of American English. A total of 45 participants, including 15 NESs, 15 Chinese ESL speakers, and 15 Chinese EFL speakers, were selected for this study. The naturalistic role-play used in this study was an adapted version of the one created by Tran (2007). Holmes' (1988), Yu's (2004), as well as Tang and Zhang's (2009) categories of CR strategies were used as the initial coding schemes. The adapted CR strategy framework consisted of three macrostrategies (i.e., accept, evade, and combination) and 11 microstrategies. The results showed both L2 groups differed from the NSs in multiple ways in their impromptu responses to the compliments, carefully embedded in the role play task. Whereas almost all the L2 speakers knew how to say *Thank you/Thanks* to others' compliments, a number of them, especially the EFL speakers, had difficulties in utilizing a variety of response strategies like credit-shifting (e.g., *My pleasure/Thanks for having me over*). These differences were demonstrated to be affected by not only the learners' L1 culture but also their limited L2 proficiency, which was reflected by their common difficulties in coming up with more diverse linguistic choices in the CRs.

Allami and Montazeri (2012), in a cross-cultural study, examined the knowledge of the Iranian EFL learners in responding to compliments in English with a focus on the effect of educational background on pragmatic transfer. The data were collected through a 24-item English DCT to 40 EFL learners who were asked to provide short responses. The responses were coded following a modified version of two classification schemes suggested by Boori (1994), with categories derived from Herbert (1990) as well as Chiang and Pochtrager (1993). The classification scheme included a macro and a microlevel. The results showed that three CR categories (i.e., appreciation token, comment acceptance, and return) made up 60% of the corpus. Acceptance and positive elaboration responses also showed a high frequency of occurrence in the data that might be rooted in the attempt to avoid agreement with the compliment and, thus, the risk of self-praise because Iranian cultural assumptions reject the mere acceptance of a compliment as rudeness or impoliteness. Their almost full control over L2 helped the more proficient learners to simply transfer the sociocultural norms of their L1. This study confirmed that the cross-linguistic behavior of the Persian speakers is influenced by their culture-specific behavioral norms; due to lack of sufficient pragmatic knowledge, L2 learners frequently resort to parallel forms in their L1.

In a recent study, Talleraas (2014) investigated how Norwegian EFL learners respond to compliments when communicating in English in comparison to native American English speakers, and whether any potential signs of pragmatic failure due to L1 pragmatic transfer occur. Twenty-six Norwegian EFL learners and five native American English speakers answered to a written DCT with 10 situations. The data were analyzed based on Herbert's CR categories. The findings revealed that the Norwegian EFL learners tended to use acceptance and nonacceptance strategies with a seemingly similar frequency to the American English control group. However, the choice of other strategies in addition to acceptance differed between the two groups, which indicated pragmatic transfer from the informants' L1.

Although the literature on compliments and CRs is abundant, most studies have been conducted between English and languages such as Chinese, Vietnamese, Norwegian, and so on. Moreover, few studies have dealt with the use of compliments by EFL learners; yet, some parts of this puzzle have remained unsolved. Furthermore, the investigation of possible pragmatic failure records among Iranian EFL learners is still vague. Therefore, the researchers of this study chose compliments and CRs to study in order to evaluate the development of the EFL learners' ILP knowledge status and to hopefully fill this gap in the literature.

3. Methodology
3.1 Participants
For the purpose of this study, a group of 30 male and female PNSs, studying law at Shahrekord University, Iran, were randomly selected. Also, participating in the study were 30 male and female ENSs (17 students, aged 20-30, studying psychology at the University of South Australia, and 13 technicians, aged 24-33, working at Soft Layer, an IBM company in Quebec, Canada). Because the present study examined the L1 transfer among Persian L2 learners, 60 male and female senior and junior undergraduates in translation from Shahrekord University and 40 M.A. students in TEFL from the University of Isfahan and Shahrekord

University, aged 20-30, were asked to take the Oxford Placement Test (OPT) to form a group of 30 homogenized L2 learners.

3.2 Materials

The elicitation instrument used for the data collection was DCT. As Lorenzo-Dus (2001) argues, DCTs can provide a sound template of stereotypically perceived requirements for socially appropriate CRs in the groups studied. They also enable the researcher(s) to obtain sufficient data in a relatively short period of time. In the DCT for present study, eight situational settings relating to four different topics based on Tang and Zhang's (2009) DCT were developed: appearance, character, ability or achievement, and possession. Each situation presented the respondents with a detailed description of the context. To investigate the differences between the PNSs and the ENSs, the same English DCT was translated into Persian and was administered to the PNSs. It is well worth mentioning that the calculated reliability coefficients, using Cronbach's alpha (*a*) for the two English and Persian questionnaires were (.80) and (.79), respectively. Also, regarding the content validity of the questionnaires, they were submitted to experts in the field who unanimously agreed on the content. The OPT (r = 0.85) was administered to the L2 learners to form a homogenized group of learners.

3.3 Procedure

In the first phase, the ENSs and the PNSs were asked to fill out the English and Persian versions of the DCT. After the data were collected, the CRs were coded based on Holmes' (1988), Yu's (2004), as well as Tang and Zhang's (2009) categories of CR strategies. The adapted CR strategy framework consists of three macrostrategies (i.e., accept, evade, and combination) and 11 microstrategies. The final classification was as follows (see Table 1):

Table 1. *Compliment Response Categories*

Macrolevel CRs	Microlevel CRs	Examples
Acceptance	Appreciation	*Thanks; Thank you; Yeah; Uh Huh*
	Agreeing	*I know; Yeah; I really like it*
	Downgrading	
	Qualifying	*It's nothing; It's ok; I tried*
	Returning	*I enjoyed doing it; I worked hard on it*
	Nonidiomatic	*You're not too bad yourself; I'm sure you'll be great* (the utterance does not fit into the NSs' norm but has a clear intention of showing acceptance to the compliment.)
Evasion		e.g. A: *I really like your outfit.* B: *I am very happy or you, too.*
	Credit-shifting	*No problem; My pleasure; You're welcome; I got it from my mom; I learned this from school; It wasn't hard; I got it from the store; Red is my favorite color; Really?*
Combination	Commenting	*I can let you borrow it* (No response; shifting to another topic or giggling)
	Reassuring	
	Offering	
	Ignoring/giggling	(Refers to a situation in which both acceptance and evasion are adopted in a single CR sequence) e.g. *Thanks, It's a gift from my mom.*

The data were coded by the researchers and a trained graduate research assistant. The intercoder reliability (r = 0.78) was calculated to ensure the accuracy of the codification process. In order to investigate the pragmatic transfer among the Persian L2 learners, the CRs by the PNSs and the ENSs needed to be compared separately with the L2 learners' responses to check differences and similarities. So, the CRs by this

group were compared with those of the PNSs and the ENSs to investigate the likelihood of pragmatic transfer.

3.4. Data Analysis

The data were analyzed both qualitatively and quantitatively. In the quantitative analysis, the CR data were coded according to the strategies selected to reply to the compliments. In the quantitative analysis, chi-square was applied to detect whether the differences in the use of the CR strategies between the groups were statistically significant.

To answer the second research question, based on the method proposed by Kasper (1992), the CRs by the ENSs, L2 learners, and the PNSs groups were compared. The purpose of the comparison was to find out whether there were significant differences between them in terms of strategy selection. If there were significant differences in the CRs by the ENSs and by L2 learners and there were significant similarities in the CRs by L2 learners and by the PNSs which could account for the differences between the ENSs and L2 learners' data, it could be said that there was pragmatic transfer in the communicative act of responding to the compliments in the ILP of the Persian L2 learners. So, to find out quantitatively if there was negative transfer in the communicative act of responding to the compliments in the ILP of L2 Learners, it was necessary to fulfill three conditions:

1.   There were statistically significant differences in the frequencies of the CRs by the PNSs and the ENSs.
2.   There were statistically significant differences in the frequencies of the CRs by L2 learners and the ENSs.
3.   There were no statistically significant differences in the frequencies of the CRs by L2 learners and the PNSs.

4. Results

To answer the first research question as to whether or not there were any significant differences between the PNSs and the ENSs with regard to the CRs, their responses to the different compliment situations in both English and Persian versions of the same DCT were coded and then compared. The obtained frequencies for the different answers by the two groups of participants are displayed in Table 2:

Table 2. *Frequencies of CR Strategies Used for PNSs and ENSs*

CR Strategies	PNSs	ENSs
Appreciation	20	29
Agreeing	10	44
Downgrading	24	10
Qualifying	11	17
Returning	65	48
Nonidiomatic	0	0
Credit-shifting	29	19
Commenting	13	27
Reassuring	9	11
Offering	18	6
Ignoring/giggling	5	5
Combination	36	24

In Table 2, it could be easily noticed that the differences obtained for some CR strategies by PNSs and ENSs were conspicuous. Except for nonidiomatic that was never happened by the NSs, ignoring/giggling was the least frequently used strategy, whereas returning was the most frequently used strategy among the two groups. The differences among these two groups were most noticeable for the strategy of agreeing, where the PNSs used this strategy far less than the ENSs did. The *p* value under the *Sig.* (2-tailed) column in front of Pearson chi-square was less than the specified level of significance (i.e., .000 < .05), indicating that the differences between the PNSs and the ENSs with respect to the frequencies of the different strategies they used were statistically significant. The obtained results are also graphically shown in Figure 1:
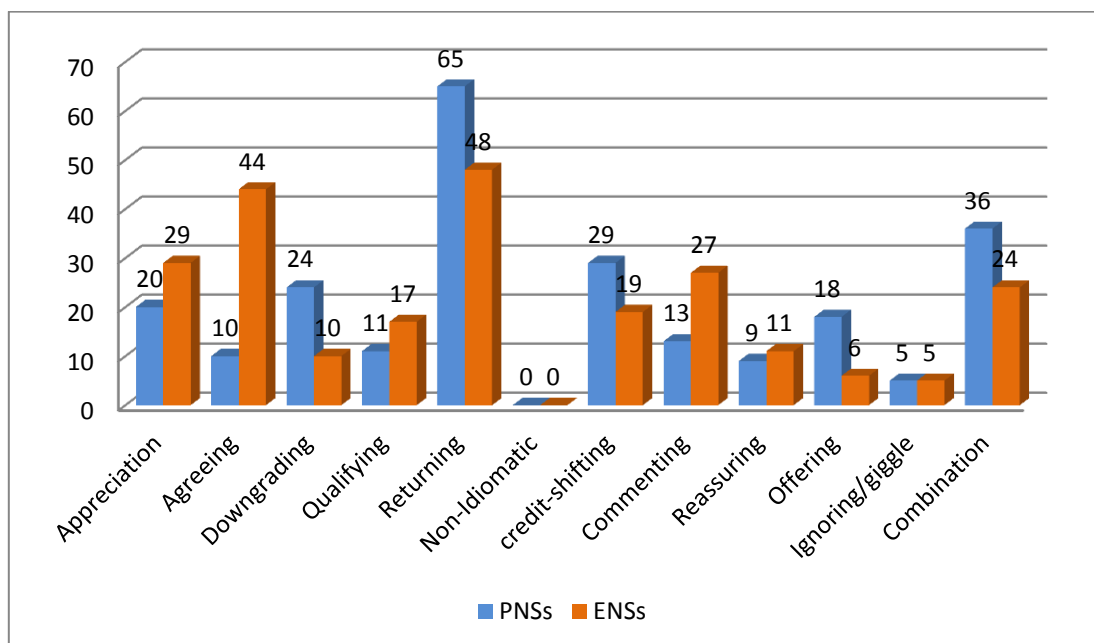
Figure 1. Frequencies of CR strategies used for PNSs and ENSs at microlevel.

In Figure 1, it could be seen that the distributions of the frequencies for the different types of the CR strategies between the PNSs and the ENSs were not the same.

To answer the second research question as to whether or not L2 learners showed negative transfer in responses to the compliments, based on the method proposed by Kasper (1992), the L2 responses were compared with the CRs produced by the PNSs and the ENSs.

In the first research question, it was observed that the differences between the PNSs and the ENSs with respect to the frequencies of different strategies they used at microlevel were statistically significant. To fulfill the second and third conditions, first the CRs by L2 learners and the ENSs were compared. Then, in the next step, their responses were compared with those of the PNSs. The obtained frequencies for the different answers by three groups of participants are displayed in Table 3:

Table 3. *CR Strategies Used for PNSs, ENSs, and L2 Learners*

CR Strategies	PNSs	ENSs	L2 Learners
Appreciation	20	29	31
Agreeing	10	44	21
Downgrading	24	10	21
Qualifying	11	17	12
Returning	65	48	59
Nonidiomatic	0	0	0
Credit-shifting	29	19	22
Commenting	13	27	18
Reassuring	9	11	12
Offering	18	6	12
Ignoring/giggling	5	5	10
Combination	36	24	22

According to Table 3, there were differences in nearly all the choices among the ENSs and L2 learners. Sometimes, the differences were very noticeable (as in the case of agreeing, downgrading, or returning) and, sometimes, negligible (in the case of appreciation, credit-shifting, reassuring, or combination). The *p* value

under the *Sig.* (2-tailed) column in front of Pearson chi-square was less than the specified level of significance (i.e., .03< .05), implying that the differences among the frequencies of the different disagreement strategies used by the ENSs and L2 learners were statistically significant at microlevel. Figure 3 shows exactly where these differences between the two groups of participants were:
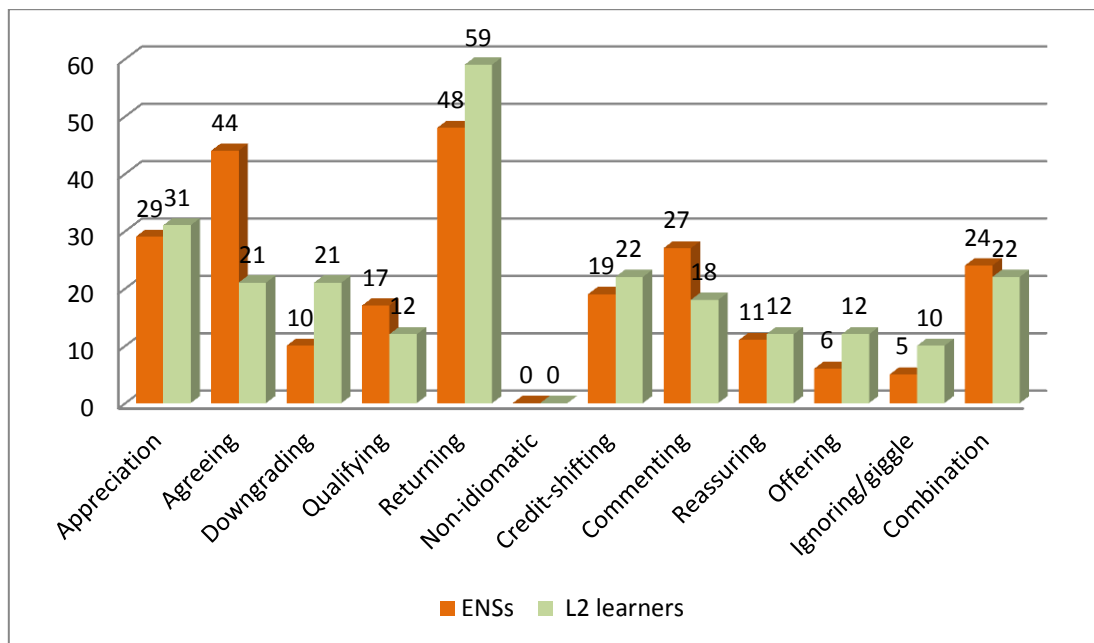
Figure 3. Frequencies of CR strategies for L2 learners and ENSs.

In Table 3, it could be noticed that there were differences between the CR strategies employed by L2 learners and the PNSs. The differences between the two groups were most noticeable for the strategy of combination, where L2 learners used this strategy far less than the PNSs did. The difference between appreciation and agreeing strategies were also substantial, where L2 learners used these strategies more often compared to the PNSs. For the other CR strategies, the differences between the two groups of participants were infinitesimal. The *p* value under *Sig* (2-tailed) column was found to be greater than the significance level (i.e., .123<.05), indicating that the difference between L2 learners and the PNSs with regard to the frequencies of the different CR strategies they used did not reached statistical significance at microlevel. These results are also graphically shown in Figure 4:
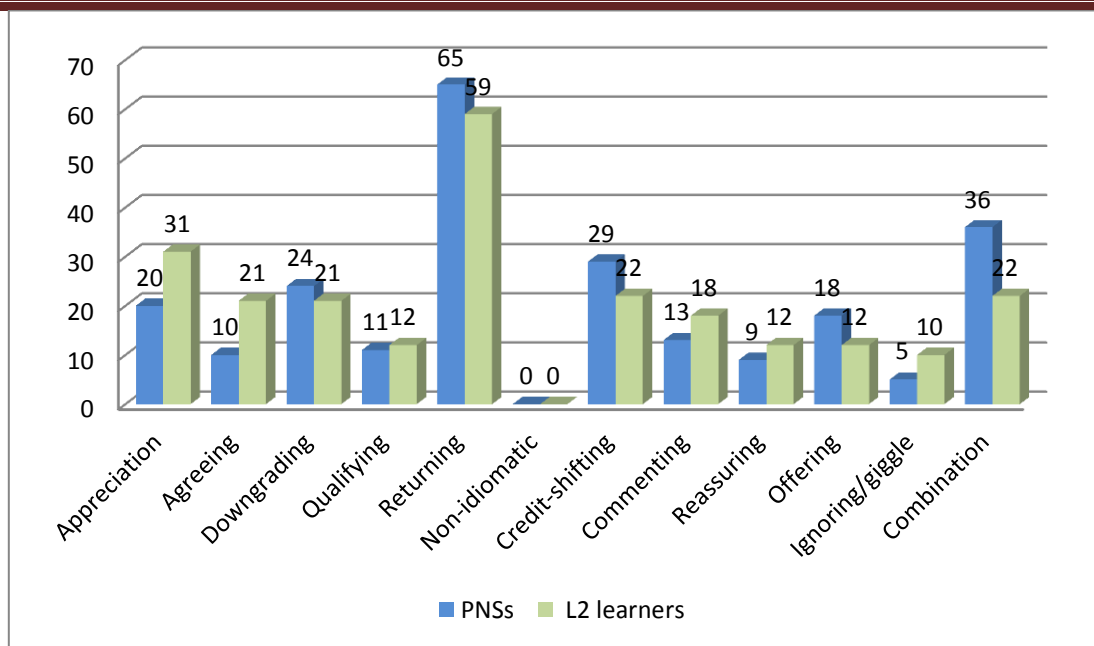
Figure 4. Frequencies of CR strategies for L2 learners and PNSs.

In Figure 4, it could be seen that L2 learners and the PNSs were different with regard to the CR strategies they used, but the differences were not considerable in most of the cases.

In a nutshell, comparing L2 learners with the ENSs and the PNSs with regard to the CRs they employed, statistically showed that there were significant differences in the CRs by the ENSs and by L2 learners, and there were no significant differences in the CRS by L2 learners and by the PNSs. So, the Persian L2 learners showed negative transfer in responding to the compliments.

5. Discussion

The present study was theoretically grounded in the area of communicative competence, pragmatic, speech act theory, SLA theory, and ILP. Our first research question was concerned with how the PNSs and ENSs performed CRs. The results revealed that the ENSs tended to accept the compliments more often by showing appreciation, agreeing with complimenter, or qualifying, whereas the PNSs tried to accept the compliments by downgrading or returning back the compliments to their interlocutors. Most ENSs accepted the compliments happily with a comment like *Oh, yeah it's pretty cool* or *I'm happy to hear that*, or *I feel great*, showing their agreement with the compliment giver. On the other hand, the PNSs mostly accepted the compliments reluctantly with a comment to show their modesty. This is very comparable with the modesty maximum principle by Leech (1983), and Sharifian (2005) referred to it as Persian cultural schema of *shekasteh-nafsi* (modesty). This schema motivates the speakers to negate or scale down compliments, downplay their talents, skills, or achievements, and so on (Sharifian, 2005). The results of this study support the idea that the PNSs, downgrading compliments, instantiated the cultural schema of shekasteh-nafsi (modesty) in their responses to the compliments. The PNSs also returned the compliments more often compared to their counterparts, especially the compliments on appearance and achievements. The use of return strategy might be rooted in the attempt to reject the mere acceptance of a compliment as rudeness or impoliteness. The results also indicated that the PNSs evaded compliments more than the ENSs did. This confirms what has been found by a number of researchers based on different sets of data, including Tang and Zhang's (2009) and Chen's (1993) works. Tang and Zhang's comparative study of CRs between Chinese EFL learners and Australian NSs found that the Chinese used less accept and more evade and reject than their counterparts. Comparing the CRs by the PNSs with the ENSs also reveals that the PNSs tended to use more credit-shifting strategy to evade the compliments. They usually shifted the credit to someone not present. This may be due to the PNSs' discomfort with compliments because of the conflict of not disagreeing while maintaining modesty (Herbert, 1986, Pomerantz, 1978). One other outstanding difference between the two groups was the point that the PNSs used the offering strategy more compared to the ENSs. The PNSs tended to offer the physical object of the compliment to the complimenter that was due to a

Persian culture-specific politeness system called *taarof*. In line with taarof, Persians use a formulaic expression *ghabeli nadareh* which means, "it does not have any value in front of someone as nice as you, so you can take or have it." The findings also suggest that the PNSs combined the CR strategies more than the ENSs did. They may consider that the longer the response to compliments, the sincerer it is. In addition, the PNSs' compliment recipients are often confronted by, at least, two conflicting constraints. The first constraint is the need to agree with the complimenter's positive evaluation, which is desirable because it indicates being cooperative with one's conversational partner. Agreement with one's conversational partner also upholds what Leech (1983) calls the maxim of agreement, although it also violates the maxim of modesty. The second constraint is to disagree with the positive assessment as a sign of being modest, but this also violates the maxim of agreement. Pomerantz's (1978) classic study of CRs first drew attention to this dilemma. Disagreement may threaten the face of the complimenter because his or her preposition is received as false. On the other hand, agreement with the complimenter might be interpreted by listeners as being conceited, which makes the recipient lose face. The PNSs' recipients may combine the CR strategies to avoid the two extremes and maintain in-betweenness because of social norms and social pressure to be modest and avoid praise. On the other hand, due to their culture, the ENSs preferred a more straightforward approach by merely accepting or evading the compliments. So, the present study indicates that any universal CR model will fail because different cultures have different sets of protocols. This coincides with the findings of the study by Tang and Zhang (2009).

The answer to our second research question, whether Persian L2 learners transferred their L1 patterns in responding to the compliments into the L2, is a clear yes. The results revealed a tendency for dissimilarity between L2 learners and the ENSs and similarity between L2 learners and the PNSs in terms of their communicative strategies chosen to response to the compliments in such situations. Unlike the ENSs, L2 learners tended to accept compliments using downgrading or returning CR strategies rather than agreeing or qualifying. L2 learners also tried to transfer the Persian formulaic responses into their English responses in order to comment, return, or offer the compliments, which is culture-specific. For example, they used formulaic expressions like *Your eyes see beautifully* (in the case of compliments on appearance), *It's my duty/function* (in the case of compliments on characters), or *Don't mention of it* (in the case of compliments on possessions). The results support the findings of the study by Al Falasi (2007), in which the Emirati learners of English brought about some L1 expressions and strategies in responding to the compliments in English. For instance, they literally translated Arabic formulaic expressions used in the CRs, and these expressions were not always suitable for the compliments given in English. They intended their responses to be polite, but they were not appropriate. The findings also vividly coincide with the findings of the study by Allami and Montazeri (2012) in which the cross-linguistic behavior of L2 learners was influenced by their culture-specific behavioral norms. Among the transferred CR strategies, the use of appreciation strategy could be partially explained by pragmatic transfer. Comparing L2 learners' CRs with those of the PNSs reveals that, interestingly, L2 learners used a simple *Thank you* or *Thank you very much* more than the PNSs. An interpretation of this result is that L2 learners had adopted the English routine of saying *Thank you* to the compliments. The routine is also short and relatively easy to pick up compared to other L2 pragmatic norms. This reduced the amount of pragmatic transfer with regard to this strategy. This result is compatible with the results of the study by Tran (2007) and Bu (2010), in which the Vietnamese and Chinese learners of English used a simple *Thank you* more frequently than the native Vietnamese and Chinese groups.

To sum up, this study confirms that PNSs and ENSs have different expectations and follow different linguistic and cultural protocols. No universal model of CRs would work because different cultures have different sets of protocols, preventing any valid generalization. Due to the lack of sufficient pragmatic knowledge, L2 learners frequently resort to parallel forms in their L1. Certain cultural norms and rituals seem to be unconsciously transferred to the target language context and mismatches may bring about confusions and embarrassment in the foreign culture.

6. Conclusion

The present study aimed to underline the importance of sociopragmatic competence for L2 learners. The importance of this research has practical relevance to the speech communities under study by providing guidelines for the use of CRs. It is useful for pedagogical purposes, helping L2 learners to respond to compliments in a culturally appropriate manner. Depending on L2 learners' needs and goals, L2 teachers should come up with a well-thought methodology and practically full-fledged syllabus to teach the miscellaneous recurring speech acts as well as their realizations. Materials developers should look into the

ambiguous and potentially problematic areas faced by L2 learners in order to design appropriate and comprehensive enough materials for their pragmatic development. The findings of cross-cultural pragmatic studies have beneficial implications for language testing, too. They can help test writers to have a better understanding of socioculturally appropriate speaking behaviors in a given context and to provide more authentic context; ultimately, it will help them to evaluate the spoken language proficiency of L2 learners more effectively. So, replication with great participation would assist in opportunities for better generalization of the results. Naturalized role-plays, as a different method of data collection, are suggested to elicit more authentic data. More ethnographical studies are also needed in the PNSs' community on compliment topics, responses, and functions between males and females, as well as between people with different age, social status (high vs. low) of the interlocutors, social distance (friends, acquaintances, or strangers), and situations.

References

Allami, H., & Montazeri, M. (2012). Iranian EFL learners' compliment responses. *System*, *40*, 466-482.

Allen, Dave. (2002). *The Oxford placement test*. Oxford: Oxford University Press.

Al Falasi, H. (2007). Just say "thank you": A study of compliment responses. *The Linguistic Journal*, *2*(1), 28-42.

Austin, J. (1962). *How to do things with words*. London, UK: Oxford University Press.

Bachman, L. F. (1990). *Fundamental considerations in language testing*. Oxford: Oxford University Press.

Beebe, L. M., & Takahashi, T. (1989). Sociolinguistic variation in face-threatening speech acts: Chastisement and disagreement. In M. Eisenstein (Ed.), *The dynamic interlanguage: Empirical studies in second language variation* (pp. 199-218). New York: Plenum.

Beebe, L. M., Takahashi, T., & Uliss-Weltz, R. (1990). Pragmatic transfer in ESL refusals. In R. C. Scarcella, E. Andersen, & S. C. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 55-73). New York: Newbury House.

Billmyer, K., (1990). I really like your lifestyle: ESL learners learning how to compliment. *Penn Working Papers in Educational Linguistics*, *6*(2), 31-48.

Blum-Kulka, S., House, J., & Kasper, G. (1989). *Cross-cultural pragmatics: Requests and apologies.* Norwood, NJ: Ablex.

Blum-Kulka, S., & Olshtain, E. (1986). Too many words: Length of utterance and pragmatic failure. *Studies in Second Language Acquisition*, *8*, 165-179.

Boori, A. A. (1994). *Semantic and syntactic patterning of Persian compliments and compliment responses: A sociolinguistic study with pedagogical implications.* Unpublished master's thesis, University of Isfahan, Iran.

Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language use.* Cambridge: Cambridge University Press.

Bu, J., (2010). A study of pragmatic transfer in compliment response strategies by Chinese learners of English. *Journal of Language Teaching and Research*, *1*(2), 121-129.

Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, *1*(1), 1-47.

Chen, R. (1993). Responding to compliments: A contrastive study of politeness strategies between American English and Chinese speakers. *Journal of Pragmatics*, *20*(1), 49-75.

Cheng, D. (2011). New insights on compliment responses: A comparison between native English speakers and Chinese L2 speakers. *Journal of Pragmatics*, *43*, 2204-2214.

Chiang, B. & Pochtrager, F. (1993). *A pilot study of compliment response of American-born English speakers and Chinese-born English speakers.* (ERIC Document Reproduction Service No. ED356649)

Chomsky, N. (1965). *Aspects of the theory of syntax*. Cambridge, Massachusetts: The M.I.L. Press.

Farghal, M., & Haggan, M. (2006). Compliment behavior in bilingual Kuwaiti college students. *International Journal of Bilingual Education and Bilingualism,* *9*(1), 94-118.

Golato, A., (2005). *Compliments and compliment responses: Grammatical structure and sequential organization*. London: John Benjamin.

Herbert, R. K. (1986). Say "thank you" or something. *American Speech*, *61*(1), 76-88.

Herbert, R. K. (1990). Sex-based differences in compliment behavior. *Language in Society*, *19*, 201-224.

Holmes, J. (1988). Paying compliments: A sex-preferential politeness strategy. *Journal of Pragmatics*, *12*, 445-465.

Hymes, D. (1971). On communicative competence. In J. Pride & J. Holmes (Eds.), *Sociolinguistics* (pp. 46-63). London: Penguin.

Hymes, D. (1972). Models of interactions of language and social life. In J. J. Gumperz & D. Hymes (Eds.), *Directions in Sociolinguistics* (pp. 35-71). New York: Holt, Rinehart, & Winston.

Kasper, G. (1992). Pragmatic transfer. *Second Language Research*, 8(3), 203-231.

Kasper, G. (1993). *Interlanguage pragmatics*. Cary, NC: Oxford University Press, Incorporated.

Kasper, G. (1995). Interlanguage pragmatics. In J. Verschueren, J. O. Östman, & J. Blommaert (Eds.), *Handbook of pragmatics* (pp. 1-17). Amsterdam: John Benjamins.

Kasper, G. (2001). Four perspectives on L2 pragmatic development. *Applied Linguistics*, 22(4), 502-530.

Kasper, G., & Blum-Kulka, Sh. (1993). Interlanguage pragmatics: An introduction. In G. Kasper, & S. Blum-Kulka (Eds.), *Interlanguage pragmatics* (pp. 3-18). Oxford: Oxford University Press.

Kasper, G., & Rose, K. (1999). Pragmatics and second language acquisition. *Annual Review of Applied Linguistics*, 19, 81-104.

Leech, J. (1974). *Semantics*. London: Penguin.

Leech, J. (1983). *Principles of pragmatics*. Longman: London.

Lorenzo-Dus, N. (2001). Compliment responses among British and Spanish university students: A contrastive study. *Journal of Pragmatics*, 33, 107-127.

Morris, C. W. (1946). *Signs, language, and behavior*. New York: Prentice-Hall.

Nelson, G. L., Al-Batal, M., & Echols, E. (1996). Arabic and English compliment responses: Potential for pragmatic failure. *Applied Linguistics*, 17(4), 411-432.

Olshtain, E., & Cohen, A. D. (1989). Speech act behavior across languages. In H. W. Dechert & M. Raupach (Eds.), *Transfer in language production* (pp. 53-67). Norwood, NJ: Ablex.

Pomerantz, A. (1978). Compliment responses: Notes on the cooperation of multiple constraints. In J. Schenkein (Ed.), *Studies in the organization of conversational interaction* (pp. 115-132). New York: Academic Press.

Searle, J. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge: Cambridge University Press.

Sharifian, F. (2005). The Persian cultural schema of "shekasteh-nafsi": A study of compliment responses in Persian and Anglo-Australian speakers. *Pragmatics & Cognition*, 13(2), 337-361.

Talleraas, T. (2014). *A comparative study on compliment responses from Norwegian English foreign language learners and native speakers of English with a focus on pragmatic competence and idiomatic expressions*. Unpublished master's thesis, University of Oslo, Norway.

Tang, C. H., & Zhang, G.Q. (2009). A contrastive study of compliment responses among Australian English and Mandarin Chinese speakers. *Journal of Pragmatics*, 41(2), 325-345.

Thomas, J. (1983). Cross-cultural pragmatic failure. *Applied Linguistics*, 4, 92-112.

Thomas, J. (1995). *Meaning in interaction: An introduction to pragmatics*. London: Longman.

Tran, G. Q. (2007). The Nature of pragmatic and discourse transfer in compliment responses in cross-cultural interaction. *Linguistics Journal*, 2(3), 167-205.

Wolfson, N. (1981). Invitations, compliments, and the competence of the native speakers. *International Journal of Psycholinguistics*, 8, 7-22.

Wolfson, N. (1983). An empirically based analysis of complimenting in American English. In N. Wolfson, & E. Judd (Eds.), *Sociolinguistics and language acquisition* (pp. 82-95). Newbury House: Rowley, MA.

Wolfson, N. (1989). *Perspectives: Sociolinguistics and TESOL*. Newbury House: New York.

Yu, M. C. (2003). On the universality of face: Evidence from Chinese compliment response behavior. *Journal of Pragmatics*, 35(10-11), 1679-1710.

Yu, M. C. (2004). Interlanguage variation and similarity in second language speech behavior. *The Modern Language Journal*, 88(1), 102-119.

METEORONYMS IN TEACHING RUSSIAN AS A FOREIGN LANGUAGE

A.F. Mukhamadiarova, M.A. Kulkova, R.A Ayupova

Kazan Federal University, 2 Tatarstan Street. Kazan, 420021, Republic of Tatarstan. Russian Federation. E-mail: liliana_muhamad@mail.ru

Abstract

Nouns denoting objects of inanimate and animated nature and natural phenomena (vocabulary about the nature) and meteoronyms are inherent part of the basic vocabulary of any language, therefore special systematic attention should be given to their learning in classes of the Russian language. Folk omens make up indispensable source of information about realia of the nature. Owing to the presence of special seme bearing socio-cultural and regional information in them, omens, as part of national culture, contain extralinguistic information, alongside with linguistic one. Familiarizing our students with paremiological texts already at the initial stages of learning the Russian language we enable them not only to memorize vocabulary about the nature and enrich their knowledge about it, their vocabulary in general, but also to develop their ability of abstract thinking and get knowledge about the world structure. More than that, learning vocabulary about the nature parallels spiritual and moral developing of students and forming patriotic feeling and love to the nature of the motherland in them. In the paper texts of folk omens are given literal translation by us.

Key Words: vocabulary about nature, meteoronyms, meteolexis, Russian as a foreign language, folk omen.

1. Introduction

It is endeavour of archaic people to comprehend the essence of realia of the nature and their origin; know the rules of heavenly office; be closer to the nature that led to appearing folk omens – the genre unique in its semantic and structural characteristics.

Contemporary linguistics claims that appearing in various contexts linguistic units can deliver different types of information [Ayupova, 2014]. So, as components of national cultural realia, phraseological and paremiological units and set expressions, which are endowed with specific information, they participate in revealing this information [Zamaletdinov et al., 2015; Fattakhova et.al., 2014; Kulkova et al., 2015; Ayupova et al., 2014; Davletbaeva et al., 2015]. The knowledge about the world acquired empirically is processed through national worldview, which resulted in emerging national specific images of nature, unique comparisons and characterizations of realia of the nature.

Meteoronyms are the earliest words of the language and they make up a big layer of vocabulary known as highly informative words; and they are frequently come across as componential parts of phraseological and paremiological units. Consequently, it would be interesting to consider collocability of meteoronyms with adjectives in the texts of folk omens.

2. Materials and methods

It would be appropriate to emphasize apartness of meteoronyms in the lexical system of a language due to adding to them words denoting objects of the nature (*роса* (dew), *иней* (hoarfrost), *изморозь* (rime)) and definite processes (*ветер* (wind), *гром* (thunder), *гроза* (thunderstom), *радуга* (rainbow)).

As V.S. Dmitrieva notes, specificity of processual lexis is not only in the fact of realizing double nature of their meaning within the limits of different lexico-semantic variants, but in their ability to implicit

syncretism of semantics of an object and process [Dmitrieva, 1985]. For example, *дождь* (rain), *снег* (snow), *град* (hail).

Classification of meteolexis [Dmitrieva, Ildarkhanova, 1998] singles out words denoting:

1) precipitations (*дождь* (rain), *ливень* (downpour), *изморось* (drizzle), *снег* (snow), *град* (hail), *роса* (dew), *иней* (hoarfrost)): *Ласточки летают над самою землею – к дождю -* (If swallows fly very low, soon it will rain); *Если гром глухой – к тихому дождю, гром гулкий – к ливню* (If thunder is dull – it will rain gently, if thunder is booming – it will downpour);

2) motion of air masses (*ветер* (wind), *шквал* (squall), *ураган* (hurricane), *вихрь* (whirlwind)): *Ветер к вечеру усиливается – к ненастью* (If the wind becomes stronger in the evening – the weather will be bad); *Сильный вихрь бывает перед проливным дождем* (Whirlwind usually is followed by heavy rain);

3) complex phenomena (*буря* (storm), *вьюга* (blizzard), *метель* (snowstorm), *буран* (blast)): *Если зимою дул ветер и не было инея, будет буран* (If it was windy in winter and there was no hoarfrost, there will be blast); *На утренней зорьке солнце красно – на метель* (If the sun rises red – there will be snowstorm);

4) congestion of atmospheric agents (*туман* (fog), *дымка* (haze), *мгла* (mist), *облоко* (cloud), *туча* (black cloud)): *Если облака плывут высоко – будет хорошая погода* (If clouds float high – the weather will be good); *Если небо затянуло тучами – к потеплению;* (If the sky is overcasted by black clouds – it will get warmer); *Если летом стоит туман – хмель уродится* (If summer is misty – there will be good hop harvest);

5) atmosphere temperature (*холод* (cold), *мороз* (frost), *стужа* (severe cold), *зной* (ardent heat), *жара* (heat)): *Кошка в печурку – стужа во двор* (If a cat creeps into the furnace – it will be severely cold); *Быстрая оттепель – долгий мороз* (Quick thaw – long frost);

1) light phenomena (*радуга* (rainbow), *заря* (dawn), *зарница* (heat lightning), *молния* (lightning)): *Чем больше молний, тем щедрее земля* (The more lightning – the more generous the soil is); *Радуга вечерняя предвещает хорошую, а утренняя – дождливую погоду;* (Rainbow in the evening heralds good weather, in the morning – rainy weather); *Зарница – к непогоде* (Heat lightning heralds bad weather).

Analysis of meteoronyms enabled us to distinguish a group of words nominating natural phenomena with sound (*гром (thunder), эхо (echo)*): *Гром зимой – к сильным ветрам* (Thunder in winter is to strong winds); *Гром ранней весной – к похолоданию* (Thunder in early spring is to fall of temperature); *Если в летнюю пору вечером в поле слышится эхо, на следующий день будет хорошая погода* (If in summer evening in the field an echo is heard, next day the weather will be good).

Linguistic experience proves that paradigmatic properties of words are revealed in syntagmatics. One can imagine paradigmatic and syntagmatic relations as two lines crossing each other on horizontal and vertical axis. Each member of the paradigm reveals itself on the syntagmatic axis through lexical collocobility with other members of the paradigmatic row, actualizing similar syntagmatic properties. Common syntagmatic properties of linguistic units are major properties witnessing the fact that they belong to this or that paradigmatic group. It can be observed in texts of folk omens.

So, semantic structure of meteoronyms conditions attributive collocability of the lexis under analysis. Adjectives actualizing natural phenomena as a process enter the zone of attributive collocobility; they express intensity, length of phenomena. Those adjectives which actualize natural phenomena as substance express the level of consistence, size, quantity etc. Moreover, properties of natural phenomena, characterizing them from the angle of spatial and temporal localization are revealed.

3. Results

Among attributive determinants we analyzed qualitative ones there are adjectives opposite in meaning with characteristics of size, level of consistence, quantity, thermal state and other properties of a substance, also length and intensity of process. These qualitative adjectives are in antonymic relations with each other.

Components of omens can be various antonymic pairs correlating with different qualities (quantitative, qualitative, temporal, spatial) were observed. For example: «*высокий – низкий*» *(high – low)*, «*крутой – пологий*» *(steep – gently sloping):* *Высокая и крутая радуга к вёдру; пологая и низкая – к ненастью* (High and steep rainbow heralds fine weather; gently sloping and low one – rainy weather); «*долгий – отрывистый*» (long – staccato): *Долгий гром – к ненастью, отрывистый – к просветлению* (Long thunder heralds rainy weather; staccato one – clarification); «*малый – большой*» (light – heavy): *Малый дождь землю грязнит, большой дождь ее очищает;* (Light rain makes the land muddy; heavy one – cleanses it); «*теплый – холодный*» (warm – cold): *Если сперва подует теплый ветер, а потом пойдет дождь с холодным*

ветром – будет град (If warm wind is followed by rain with cold wind, then it will hail); «*ранний – поздний*» (early – late): *Ранний дождь, как и гость, – до обеда; поздний дождь, как и гость, – с ночевой* (Early rain is like a guest, who stays till afternoon; late one – like the one who stays for the night; «*северный – южный*» (north – south): *Северный ветер дождь разгонит* (North wind will drive out the rain).

In Russian omens of uncommonly high frequency the adjective *сильный* (strong) is odserved, which is used as a modifier of such lexemes as *дождь* (rain), *ветер* (wind), *вихрь* (vortex), *роса* (dew), *гроза* (thunderstorm), *гром* (thunder), *холод* (cold) etc. The aforementioned adjective is dominant in quite a long row of synonyms (*сильный* (strong), *большой* (large), *обильный* (affluent), *проливной* (pouring), *крепкий* (hard), *трескучий* (crackling)): *Сильный дождь ночью или рано утром при тихой погоде – жди с обеда солнечной погоды, а при бурном ветре – плохой* (If it rains heavily at night or early in the morning at quiet weather, it will be sunny in the afternoon; at strong wind – the weather will be bad); *Гром зимой – к сильным ветрам* (Thunder in winter heralds strong winds); *Сильный вихрь бывает перед проливным дождем* (Strong vortex is usually followed by pouring rain); *Сильные росы на хороший урожай: без росы и трава не растет* (Heavy dews herald good harvest: without dew no grass will grow); *Летом солнце сильно парит и лучи его темнеют – к сильной грозе* (The sun bakes strongly and its rays darken there will be thunder); *Обильные росы – урожай трав* (Heavy dews – good harvest of grass); *После большого грома, большой дождь* (Heavy thunder precedes heavy rain); *Большой иней – к хлебородью* (Big hoarfrost is to good harvest); *В феврале крепкие морозы только по ночам* (In February hard frosts are observed only at nights); *Ложные солнца зимою – к трескучим морозам* (Sundogs in winter are to severe frosts).

The aforementioned synonyms differ from each other not only with the shades of their meaning, but also with the diverse lexical collocability. So the word *дождь* (rain) collocates with the word *проливной* (pouring); *мороз* (frost) – with *крепкий* (hard), *трескучий* (crackling); dew – *обильная* (heavy) etc. Not complying with these rules of collocobility results in stylistic errors, and, accordingly, in misunderstanding the text by the reader. Compare: *крепкий дождь* (hard rain), *трескучий ветер* (crackling wind).

Quite often nouns denoting natural phenomena in folk omens are preceded by ordinals *первый / первая* (first): *первый снег* (snow), *первый дождь* (rain), *первый гром* (thunder), *первая гроза* (thunderstorm) etc. This numeral "acquires not optional, but mandatory character in such word combinations, thus forming set expressions" [Fattakhova, 2004]. For example: *Первый снег выпадает за сорок дней до зимы* (The first snow falls forty days before winter comes); *Если первый снег падает на деревья, еще не сбросившие листьев, то он скоро растает* (If the first snow falls on trees that haven't thrown off their leaves, soon it melts); *Первый гром весною – признак наступающего тепла* (The first thunder in spring is the evidence of the weather getting warmer); *Если первый гром прогремит в полдень и с южной стороны, то наступающее лето будет теплое и плодородное* (If the first thunder is heard at midnight and it comes from south, the forthcoming summer will be warm and will bring good harvest); *Первая в году гроза всех лягушек и всех гадюк пробуждает* (The first thunderstorm awakens all frogs and vipers).

Coloronyms as components of omens also attract researchers attention as from stylistic, so from pragmatic viewpoints. It has been detected that in the Russian language the most preferable color of the palette is red [Kharchenko, Tonkova, 2008], [Fattakhova, Tarasov, 2005]. For example: *Красная вечерняя заря – к ветру* (Red sunset is to windy weather); *Красная утренняя заря дождь принесет* (Red sunrise brings rain); *Красные облака до восхода – к ветру; тучи – к дождю; красные при закате – к вёдру и ветру* (Red clouds before sunrise herald windy weather; black clouds – rain; red ones before sunset – fine and windy weather); *Красные облака – к ветрам* (Red clouds are to winds).

Our analysis of the lexemes *радуга* (rainbow), *облако* (cloud), *туча* (black cloud), *заря* (dawn) witnesses also frequency of their collocations with the coloronyms зеленый (green), желтый (yellow), синий (blue), белый (white) and coloronyms denoting some tints of these colors: голубой (light blue), желтоватый (yellowish), золотистый (golden), белесоватый (whitish), багровый (purple): *Зеленая радуга к дождю, желтая – к хорошей погоде, красная – к жаре и ветру* (Green rainbow heralds rain; yellow one – good weather, red one – heat and wind); *При дожде появится радуга и голубой цвет в ней не чист, а желтоватый ярок – это лучший признак хорошей погоды* (When it rains there appears rainbow and light blue in it is a bit yellowish, which is a witness of good weather); *Багровые зори – к ветрам* (Purple sunrise is to windy weather).

Then in folk omens very often we can observe species characteristics of natural phenomena, expressed by relative adjectives, e.g: *Если первый гром грянет при северном ветре – к холодной весне, при восточном – к сухой и теплой, при западном – к дождливой, при южном – к теплой весне* .: (If the first thunder is heard

when north wind is blowing, the spring will be cold; when east wind is blowing – it will be dry; when west wind is blowing – rainy; when south wind is blowing – warm).

Temporal characteristics of natural phenomena in the folk omens are expressed by qualitative and relative adjectives among which one can distinguish the following subgroups, which have:

a) **reference to some season, month, day, times of the day or other period of time**: *Весенний день год кормит* (A day in spring feeds a year); *Февральский снег весной пахнет* (Snow in February smells summer);

b) **relation to some time**: *Послеобеденный дождь долгий* (Afternoon rain lasts long);

c) **nomination of the time of the phenomenon occurrence**: *Ранняя гроза предвещает дождливое лето* (Early thunder heralds rainy summer); *Поздний грибок – поздний снежок* (Late mushroom heralds late snow);

d) **nomination of the length of the natural phenomenon**: *Зимой кольцо вокруг солнца и луны предвещает продолжительные метели с морозами* (If there is a ring around the moon and sun, there will be long lasting blizzards and frost).

Here are several exercises given as guidelines in teaching Russian as a second. They are recommended for applying to practice the use of meteoronyms at the initial stage of learning Russian as a second language.

Exercise 1. Underline words denoting natural phenomena in the sentences below. Write them out in three columns dividing into three grammatical forms of gender (муж.р. (masculine), ср.р. (neuter), жен.р. (feminine)). They should be given in the form of singular number, nominative case.

1) Коли в мае дождь, будет и рожь. 2) Если ночью был иней, днем снег не выпадет. 3) Кошка скребет пол – на ветер, на метель. 4) Тетерева и куропатки в лесную чащу прячутся – жди бурана. 5) Синие облака – к теплу. 6) Если летом часто были туманы – грибов будет много. 7) Молоко в грозу скисает. 8) После очень сильной изморози наступает оттепель.

Exercise 2. In these folk omens try to find as many antonymic pairs characterizing natural phenomena as possible.

1) Если сперва подует теплый ветер, а потом пойдет дождь с холодным ветром – будет град. 2) Ранний дождь, как и гость, – до обеда; поздний дождь, как и гость, – с ночевой. 3) Долгий гром – к ненастью, отрывистый – к просветлению. 4) Когда весной поверхность снега шершавая – к урожаю, гладкая – к неурожаю. 5) Высокая и крутая радуга к вёдру; пологая и низкая – к ненастью.

Exercise 3. On the basis of the given texts of folk omens make up a synonymic row, which will include the word *мороз* (frost). Then give an antonymic pair to each word denoting natural phenomenon.

1) В одном гнезде несколько белок – на сильный мороз. 2) В большие морозы эхо уходит далеко. 3) В феврале крепкие морозы только по ночам. 4) Ложные солнца зимою – к трескучим морозам. 5) Жестокие морозы и глубокие снега – к урожайному году.

It is recommended to review the definitions of synonyms and antonyms providing examples of synonymic and antonymic rows written down on the blackboard.

4. Summary

The structure and stable character of binary oppositions as well as detection of synonymic rows of attributive means of characterizing meteoronyms allows us to judge about constancy of the semantic content of meteolexemes and the fact of their being attached to definite linguistic form. Texts of folk omens are a good material for enriching the vocabulary of students with meteolexemes and enhance their skills of making up synonymic rows and antonymic pairs, which, in its turn, enables students to understand the systematic relations of words within the lexical system of the Russian language.

5. Conclusion

So, the semantic structure of meteoronyms enables the presence of attributes extending them and characterizing them from the angle of the length, intensity of the movement, the degree of consistency, size, quantity, thermal state and also their spatial and temporal localization.

5. Acknowledgments

References

1. Zamaletdinov, R.R., Faizullina, G.C. (2015). Metaphorization of Mythonyms as the Way of a Person Secondary Nomination in the Siberian Dialects of Tatar Language. *Journal of Language and Literature*, 6 (2), pp. 59-63.

2. Fattakhova, N., & Kulkova, M. (2014). *The Formation of Paremiology in Russia and Germany.* World Applied Sciences Journal, 31 (5), pp. 935-939.

3. Kulkova, M., Shaimardanova, M., Akhmetova, L., Galimullina, R. (2014). Precedence as a basic category of paroemiological discourse (on examples of Russian, English and German languages) permission. *SGEM Conference on anthropology, archeology, history and philosophy.* Book 3. Albena, Bulgaria, pp. 163-169.

4. Kulkova, M.A., Rakhimova, A.E., Zinecker, T. (2015). Hermeneutical Analysis of Paroemiological Texts with Semantics of Permission. *Journal of Language and Literature*, 6 (1), pp. 297-300.

5. Ayupova, R. A. (2014). Pretranslation Text Analysis as a Part of Translation Process. *Procedia – Social and Behavioral Sciences*, 136, 213-216.

6. Ayupova, R.A., Bashirova, M.A., Bezuglova, O.A., Kuznetsova, A.A., Sakhibullina, K.A. (2014). Ornythonym component and phraseological meaning. *Life Science Journal*, vol. 11, issue 11, pp. 290-293.

7. Davletbaeva, D.N., Smirnova, E.A. (2015). Conceptual Knowledge in the Interpretation of Idioms. *Journal of Language and Literature*, 6 (1), pp. 240-243.

8. Dmitrieva, V.S. (1985). *Leksiko-semanticheskaja sochetaemost' im'en, nazyvajushchikh atmosfernye osadki, v russkom jazyke*. Kazan: Kazanskij gosudarstvennyj universitet.

9. Dmitrieva, V.S., Ildarkhanova, G.I. (1998). *Leksika prirodnykh yavlenij v russkom, tatarskom i turezkom yazykakh*. Kazan: KGU.

10. Fattakhova, N.N. (2004). *Narodnye primety v russkom i tatarskom yazykakh: semantiko-sintaksicheskie otnoshenija*. Kazan: MOiN RT.

11. Kharchenko, W.K., Tonkova, E.E. (2008). *Lingvistika narodnoj primety*. Belgorod: Belgorodskij universitet.

12. Fattakhova, N.N., Tarasov, A.M. (2005). *Prinzypy struktutirovaniya atributivnykh otnoshenij v russkikh i tatarskikh narodnykh primetakh*. Kazan: Shkola.

INTERNET TECHNOLOGIES IN TURKIC LANGUAGES TRAINING

Liliya R. Mukharlyamova, Leilya R. Mukhametzyanova, Liliya Kh. Shayakhmetova, Leilsan Kh. Shayakhmetova and Alsu Kh. Ashrapova
Kazan Federal University,
18, Kremlevskaya Street, Kazan, 420008, Tatarstan, Russian Federation

Abstract

In the article the authors give the review of the electronic resources and online schools allowing learning remotely some Turkic languages from which the Tatar, Kazakh, Bashkir and Uzbek languages are distinguished. As a result of the review the authors come to a conclusion that the level of realization of distance learning and the given opportunities in all languages are different. It is at the moment rather difficult to distinguish a certain system in the sustainable development of an intensification of educational process by means of remote courses and online schools among the Turkic languages. However it is possible to tell unambiguously that the modern information technologies become an integral part of training of an increasing number of the Turkic languages. The authors consider the fact that all above-mentioned languages have such Internet portals where it is possible to use electronic types of self-instruction manuals in an open entry pleasant.

Keywords and phrases: Internet technologies; Turkic languages; language learning; distance learning; online school.

INTRODUCTION

Time makes the amendments in everything including traditional teaching of languages. In modern conditions of fast development of science, rapid updating of information the languages learning has become impossible without innovative component. Implementation of new information and communicative technologies expands access to studying of many languages including rare ones, creates system of open education, changes idea of the opportunities available to the person interested to learn language both non-native, and foreign. The innovation phenomenon not only covers creation and distribution of innovations but mostly characterizes changes in a mentality, life and style of activities which are connected with these innovations. Innovative process in languages learning is closely bound with transition of education to qualitatively other condition, with audit of obsolete rules and provisions, roles of the teacher and pupil, and often with their review.

Turkic languages are native for approximately 30 people from the Balkans to Yakutia, about 170 million people speak Turkic languages. On the one hand, studying Turkic languages as foreign is important as many of them, such as Tatar, Turkish, etc., are the intermediate languages used as means of international or interethnic communication. On the other hand, for the people living in the territory where the bilingualism takes place (Russian and one of Turkic languages or English and one of Turkic languages), studying the second non-native language is important for communication with relatives, friends and colleagues, for successful business, and also on some other reasons of social and psychological nature. Besides modern conditions of globalization, unfortunately, often lead to disappearance of minor languages among which there are a lot of Turkic that is why a great number of people have to learn their forgotten native language.

METHODS

During the research we applied the following methods: the theoretical analysis of scientific sources on a research subject, observation, different types of the analysis and synthesis, comparison, and also

generalization. We have made a digression for the purpose of the analysis of the state of teaching Turkic languages in modern conditions.

SUMMARY AND CONCLUDING DISCUSSION

For a start we consider conditions and the possibilities for distance learning of Kazakh language. Russian in Kazakhstan is a language of international communication; Kazakh became a state language of the Republic of Kazakhstan only in 1989. From this point there began the mass teaching of all citizens of the republic to this language. It was repeatedly noted that the main objective consists in free use of the native language in society, in local authorities and the state organizations. Thus, the clerical work gradually began to pass to Kazakh. For example, in the Strategy "Kazakhstan-2050: a new political policy of the successful state" as one of priorities of further development of the country expansion of scope of a state language is called [10]. The state is interested in learning Kazakh by each citizen therefore it assigns considerable means for implementation of this plan and gives attention to creation of Internet resources which promote studying and distribution of Kazakh language. Many centres give an opportunity to people interested in learning Kazakh on rates, and they have the websites where provide the complete information and constantly update it.

On the official site of *www.kazakhtest.kz* it is possible to check the level of proficiency in Kazakh online [12]. Remote training online is provided on the portal of a state language of the Committee on Languages of the Republic of Kazakhstan Ministry of Culture and Information. Also the website "We Learn to Speak Kazakh" designed by teachers and methodologists of Management of languages development of the East Kazakhstan region works.

The most large-scale and effective instrument of distance teaching the Kazakh language is *Soyle.kz* [11] Internet portal which provides free services for training the state language online. This project was realized at the end of 2013. It offers the smartphones application on the Android platform for convenient learning Kazakh. The Internet portal contains a lot of useful information: pronunciation and the translation of new lexicon, cards for expansion of a lexicon, the vocabulary notes to the lessons, standard phrases, ready syntactic constructions which are actively used in the daily speech, situational dialogues, audio and video records, interactive exercises, tests, reference materials and many other things. Online course is aimed to the development of Kazakh speaking skills and understanding of the interlocutor in a various communicative situation. It is divided into three levels: A1, A2, B1, each of which contains 10 thematic lessons. Duration of one lesson is about 30-40 minutes. Also there is a *Bala.soyle.kz* [9] project directed to training children. Apparently from the given examples, many efforts for expansion of opportunities of studying Kazakh as means of communication are being made now in the Republic of Kazakhstan.

Further we consider conditions for distance teaching of Uzbek language. The special website has been created for this purpose: *www.onatili.uz* [5]. The lessons divided into theoretical and practical parts are offered to the students. In this course there is an online library, and also the scientific articles devoted to the Uzbek linguistics. In total the website contains 16 lessons. For example, the first lesson is devoted to studying of the Uzbek alphabet. At first the short characteristic to each letter and a sound is given, examples and tasks for digestion of phonetic material are offered further. The website *www.onatili.uz* is designed for the purpose of remote independent studying of Uzbek by Russian-speaking pupils. Also there is a *sabina-study.ru* [7] Internet portal which is directed to teaching Uzbek to English-speaking learners. The main goal of above-mentioned Internet resources is provision of convenient and effective remedies to everyone to learn Uzbek.

Let us characterize possibilities of distance learning of the Bashkir language. Bashkir is a state language of the Republic of Bashkortostan. It is enshrined in the Constitution of the Republic of Bashkortostan. According to statistical data, in the world there are over 1,2 million speakers of Bashkir. There are several websites for independent remote studying of Bashkir language, for example, *http://tel.bashqort.com/hisamitdinova/* [4] and *http://f13.ucoz.net/* [3]. It should be noted that they aren't absolutely convenient in use and are ineffective. Nowadays an attempt of implementation realization of distance teaching Bashkir by means of the "Bashkort Tele" project is made. This project is directed to studying of Bashkir, the Bashkir history, literature and culture. On the website of the Bashkir public organization "Bashkort" the announcement of January 25, 2015 is published: "The purpose of creation of the website is that each Bashkir shall be fluent in the native language by 2025, and they also should know literature, culture and history. Language and speech material for beginners will be provided on the website in a playful way that will facilitate its practical assimilation. Also video records, tests, text and audio will be

placed there. The website will begin its working on September 1, 2015" [2]. However this portal for distance training hasn't been started yet.

Let's consider in more detail distance learning of Tatar language. Tatar is the second for prevalence and by quantity telling national language in the Russian Federation. Various centres of studying of language, except internal rates, offer persons interested an opportunity of distance training to language in the online mode through the Skype program. For example, such service Regional Tatar National and cultural autonomy of Moscow on the website *tatarmoscow.ru* [14] has. It should be noted that young specialists, not indifferent to the native language are at the head of such remote rates. However such rates imply only video chats where there is no choice of a possibility of training in language, pupils can't track the level of assimilation independently. Now at a stage of forming and development national network "Tatars ile" [13]. The project was begun on July 20, 2011 under patronage of the World congress of Tatars. In it creation of the exclusive content oriented to inquisitive Tatar audience was planned. Contents of the project included electronic library, a Tatar rate, videos, music. The interface of network was planned in 3 languages: Tatar, Russian and English. Now this resource exists in an incomplete type, its weaknesses – "rather poor content" and small attendance. However the idea of creation of the national network uniting all Tatar resources and supported practically by all interested Tatar and culture is very attractive and has big prospects [13].

Model of effective and most convenient service for distance training is the model of online school of Tatar training which is created together with the EF company (Education First) in 2013. It represents a unique opportunity for intensive active acquisition of Tatar as means of interpersonal and cross-cultural communication. Benefits of remote school in comparison with a traditional form are that training has a communicative focus and is conducted on levels according to the international language competences; the studied material is provided visually; internal feedback as the mechanism of self-checking is provided [1]. The computer technology gives to the user an opportunity of individualization and a high intensification of training. Educational process is aimed to the development of communicative competence of users, which is understood as a capability to perceive, understand and generate the statement in the learned language within a specific situation.

The online school of Tatar language learning "ANA TELE" [1] contains only 9 levels that correspond to the following international levels of language competences: A1, A2, B1, and B2. Each level contains eight sections which are chosen taking into account informative and communicative interests of users and are directed to informing them about national traditions, culture and art, literature and history, outstanding persons of the Tatar people, sights and achievements of the Republic of Tatarstan.

Range of subjects for speech communication covers many spheres of activity of people, allowing studying to listen to the interlocutor, to ask him/her about the most significant events, to answer questions, to compare the heard information, orally or in writing to express the relation to the events. At online school there are also special sections by means of which users seize pronunciation skills, and also bases of the Tatar graphics and spelling. Besides, students can use grammatical laboratory and the online dictionary. Need of such reference materials is that they contain detailed comments which cannot be found for a number of the objective reasons in textbooks of Tatar and in collections of exercises where language material is usually presented only in tables without any comments. These sections give the chance to users to get quick access to all volume of the reference information necessary for the solution of communicative tasks, learn to solve a problem by independent search and selection of information.

As experts R. R. Zamaletdinov, K. S. Fatkhullova and A. Sh. Yusupova note, "remote courses involve users in direct speech activity and answer realities of the modern time. They are brightly and colourfully issued that creates additional motivation for studying Tatar. Within the schools the situations stimulating a speech initiative of users for implementation of communication in Tatar taking into account national culture" are implemented [8, 15, page 279].

CONCLUSION

So, modern information technologies become an integral part of training in languages as use of Internet technologies leads to an intensification and enhancement of educational process, increase in its quality and effectiveness. The priority position among such technologies is held by training management systems which are called also systems of distance training, learning platforms, and platforms of electronic training. By words K.S. Fatkhullova and G.A. Guseynova, "as modern educational model they give an opportunity to users to enhance the language capabilities, to open for themselves new values, to broaden the linguistic horizons and to develop communicative culture" [6, page 143].

Learning Turkic languages, namely Tatar, Bashkir, Kazakh and Uzbek, also undergoes this innovative intervention, however level of implementation of distance training and the given opportunities in all languages are different. It is at the moment rather difficult to mark out any system in the course of an intensification of training in Turkic languages by means of remote rates and online schools. The fact that all above-mentioned languages have such Internet portals where it is possible to use electronic types of self-instruction manuals in an open entry is pleasant.

ACKNOWLEDGEMENTS

REFERENCES

1. ANA TELE [An electronic resource] // ANA TELE Online school. URL: http://anatele.ef.com/partner/anat/default.aspx (date of the address: 2/12/2016).
2. Bashkir public organization "Bashkort" [An electronic resource]. URL: http://boo-bashkort.com/index.php/entry/novyj-proekt-distantsionnoe-obuchenie-bashkirskomu-yazyku (date of the address: 3/20/2016).
3. Bashkir website [An electronic resource]. URL: http://f13.ucoz.net/ (date of the address: 3/20/2016).
4. Bashkort tele [An electronic resource]. URL: http://tel.bashqort.com/hisamitdinova.
5. Distance learning to Uzbek [An electronic resource]. URL: http://www.wscheck.net/www.onatili.uz?projectName=urladviser.
6. Fatkhullova K. S., Guseynova G. A. Modern model of distance learning to Tatar//Scientific Tatarstan. 2015. No. 2. Page 140-143.
7. Flash course of Uzbek [An electronic resource]. URL: http://www.sabina-study.ru/.
8. Kadriya Sungatovna Fatkhullova, Radif Rifkatovich Zamaletdinov and Alfiya Shavketovna Yusupova Information-Communicative Devices for Tatar Language Teaching. URL: http://kpfu.ru/docs/F486713643/Statya.skopus.2013.PDF
9. Kazakh for children [An electronic resource]. URL: http://bala.soyle.kz/
10. Official site of the President of the Republic of Kazakhstan [An electronic resource]. URL: http://www.akorda.kz/ru/addresses/addresses_of_president/page_poslanie-prezidenta-respubliki-kazakhstan-n-nazarbaeva-narodu-kazakhstana-14-dekabrya-2012-g_1357813742.
11. Online Kazakh course [An electronic resource]. URL: www.soyle.kz.
12. System of assessment of level of acquisition of Kazakh [An electronic resource]. URL: www.kazakhtest.kz.
13. Tatars ile [An electronic resource]. URL: http://tatarile.org/.
14. The Tatar youth living in Moscow [An electronic resource]. URL: http://tatarmoscow.ru/.
15. Zamaletdinov R. R., Fatkhullova K. S., Yusupova A. Sh. From experience of use of multimedia technologies in training in Tatar//Philology and culture. 2013. No. 3 (33). Page 277-281.

REPRESENTATION OF BEAUTY IN ENGLISH, RUSSIAN AND TATAR LINGUOCULTURES (ON THE MATERIAL PROVERBS)

Guzel R. Nasibullova[1], Rada I. Salakhova[1]
[1] Kazan Federal University, 420008, Kazan, Russia.
Correspondence: Guzel R. Nasibullova, associate professor of Kazan Federal University, Russia, 420008, Kazan, Kremlyovskaya Street, 18. E-mail: guz1983@mail.ru

Abstract

Proverbs are an integral part of a language and culture of people. Proverbs serve as a means of getting to know the features of a national character, as they comprise traces of cultural diversity, accumulated experience of one specific ethnos. They express a specific relation of people to the objects and the phenomena surrounding them, reflect material and spiritual life of people. This research features proverbs and sayings as a primary way of the figurative representation of the concept of «beauty» in English, Russian and Tatar lunguocultures. Its contrastive description allows revealing common and national features in the considered languages and cultures.

Relevance and scientific novelty of the research is defined by the following: Thanks to the development of international and cross-cultural contacts, interest rate in deeper studying of the languages, as well as cultures of people of the world has increased; research works in the field of cognitive linguistics and cognitive aspects of language semantics are coming into great importance. Furthermore, the relevance of the research is defined by the importance of studying of different methods of concept explication, the creation of descriptive techniques of the language phenomena, and also the introduction of the analysis of the stereotypic ideas of beauty extended in English, Russian and Tatar cultures. The concept of «beauty» in this research is investigated based on extensive linguistic and culturological material.

We have analyzed 650 language units, which objectify the concept of «beauty» of English paroemias, 350 language units, which objectify the concept of «beauty» of Russian paroemias, and 346 language units, which objectify the concept of «beauty» of Tatar paroemias.

The analysis of the lexical components, syntactic structure, rhythmic organization of English, Russian and Tatar proverbs has shown a specific role of the language means in the expression of cultural and national specifics of thinking of the English, Russian and Tatar people.

Key words: proverb, saying, linguoculture, beauty, language consciousness, paroemia.

1. Introduction

Throughout history, the mankind expressed a huge interest in beauty and at the same time it created certain problems and misunderstanding. A person constantly feels an internal need to comprehend, create and behold beauty. The concept of «beauty» has been discussed in the scientific environment repeatedly, mainly in the field of philosophy. The concept of «beauty» often became an object of the research in linguistics as well [Agzamova, 2015; Meshcheryakova, 2004; Sadriyeva, 2013; Tarasenko, 2012]. In this work we will try to consider the concept of «beauty» through the prisms of attitudes of different cultures which are presented by the means of English, Russian and Tatar proverbs.

This work is devoted to the structural and semantic analysis of English [by Cambridge International Dictionary of Idioms, 1998; Dubrovin, 2008], Russian [Dahl, 2008] and Tatar [Isanbet, 2010] proverbs expressing the attitude of the English, Russians and Tatars to the beauty of the person. The research objective is to reveal the subjective and estimated meanings, stereotypic ideas of beauty in English, Russian and Tatar proverbs and sayings.

The relevance of the research is proved by the fact that the idea of beauty is among the most important reference points for human behavior; at the same time comparison of everyday understanding of beauty in the English, Russian and Tatar linguocultures will allow presenting the system of valuable priorities of different language communities more accurately.

In the last decade, the area of cognitive linguistics that has been developing most intensively and fruitfully is the reconstruction and research of the linguistic world-image. An important role in this aspect is played by proverbs, as they preserve the knowledge of the world and the person in this world [Zamaletdinov +et al, 2014; Nabiullina +et al, 2014]. Proverb is in the center of attention of different scientists, because, firstly, it is a language phenomenon; secondly, a logical unit expressing judgment; and thirdly, an art miniature. «It is obvious that the style of thinking of ethnos, its mentality not necessarily exist as documentarily recorded standards and directives, but are shown in secret instructions – proverbs» [Zamaletdinov+et al, 2010].

Many linguistic research works are devoted to the semantics of esthetic assessment. They reveal general and differential signs of the concepts in the linguocultures compared [Tarasova+et al, 2014; Yusupova+et al, 2014].

The object of the research is a fragment of the language system of the English, Russian and Tatar languages presented by the folklore genre — paroemias. As a paroemia we understand a speech token of an instructive character structurally equal to a sentence, which reflects and assesses culturally significant phenomena of national life.

2. Materials and methods

The proverbs and sayings extracted by the method of continuous selection from explanatory, monolingual and bilingual dictionaries of Tatar, Russian and English proverbs and sayings served as the material for the research. Especially significant were the lexicographic works of V. I. Dahl (2008), N. Isenbet (2010), N. I. Dubrovin (2008), Cambridge International Dictionary of Idioms (1998), etc.

The methods applied in the research process: a linguo-cognitive method – description of the cognitive structures through the analysis of their objectivization language means, a descriptive method, a method of the component analysis, methods of the contrastive analysis of languages, a statistical method.

3. Results

Considering the concept of «beauty», it is possible to come to a conclusion that it does not have any uniform or standard definition. Beauty is represented as a many-sided and one of the most difficult phenomenon in human attitude. It surrounds the person in all the spheres of activity. Beauty is expressed in appearance, acts and words.

4. Discussions

Proverbs have a great value for the research of culture of people. Proverbs have complex semantics and a form, and both gravitate as to the circle of the language phenomena as of folklore. For that reason, throughout long time paroemia remained on the periphery of the research attention of the linguists. Although in folklore proverbs have received rather thorough and detailed description. Along with folklore, literary, actually linguistic approaches to paroemias, there appeared one more – a linguoculturological approach. Proverbs and sayings turned out to be interesting to the researchers as the embodiment of national psychology and philosophy in the form of set phrases. Paroemias become the focus of interest to a set of private researches of language means, transferring specifics of national psychology and philosophy.

The carried-out analysis has shown, that as in English, both in the Russian and the Tatar languages the paroemias characterizing the appearance of the person are the most common.

If you're beautiful, whatever you do is fine. A pretty man looks pretty in every clothing. Good face is a letter of recommendation.

Na khoroshiy zvetoc i pchelka letit / A bee flies to a good flower. Ni v skazke skazat, ni perom opisat / Couldn't tell in a tale or write with a pen.

In the consciousness of the English, the Russian and the Tatar language the main place is allocated to spiritual beauty of the person, his internal qualities and acts. At the same time in the Russian language, the paroemias indicating noble acts of the person are the most common:

Dobroyo delo bez nagradu ne ostaetcya Za dobroye delo jdi pokhvalu smelo / A good deed is never lost. Esli uj delat, tak delat khorosho / What is worth doing at all is worth doing well.

In the English language the paroemias reflecting positive internal qualities of the person prevail: *A clear conscience shines not only in the eyes. Handsome is as handsome does.*

The paroemias marking out the beauty of the woman in the consciousness of the English language hold a specific place: the appearance of the woman is opposed to her moral qualities. *Every woman would rather be handsome than good.* the beauty of the woman grows dim if her defects prevail. *Every woman is beautiful till she speaks.*

In the Russian paroemias the national thought is accented on the beauty of the girl: *Kosa – devichya krasa / Maiden beauty – long braid. Krasney krasnogo solnushka, yasnei yasnogo mesyacsta / More red than the red sun, clearer than the clear moon.*

The main wealth of the woman in the Russian language culture is her mind: *Krasavictsa bez uma – shto koshelek bez deneg / A beauty with no intellect is like a purse with no money.*

In the Tatar language the proverbs about the external beauty of the Tatar girl are inseparably linked with the image of the house (oi /iort). The girl is the ornament, the value of the house. For example: *Ashning täme tozinda, oineŋ iäme kizinda / The flavour of the soup is in the salt, the beauty of the house is in the woman* (from this point onward follows our translation – N.R.); *Kiz bala – öi zinnäte / A woman is the fineries of the house*. The female beauty is more local, than one of the men: she is tied to the house, the village: *Kizli öi – bezle öi / A house with a woman is a beautiful house; Kiz – awilniŋ kÿrke/ A woman is the beauty of the village.* The male beauty is the property of all the people, the Homeland: *Kizil tölke – jir kÿrke, matyr eget – il kÿrke / A red fox is the beauty of the nature, a handsome man is the ornament of the Motherland, Beautiful women decorate the house.*

External beauty acts as a peculiar imperative in the gender terms in relation to the female: *Kuz bulsa kuz bylsun, ioldizga tiŋ bylsun, kÿkräge dingez bylsun, ai kebek kölep torsun / A woman should be like a star, her breasts like a sea, and the smile like the moon.*

At the same time the beauty of a girl is capable of generating disharmony both internal (*Matyr kuzda häilä kÿp / A beautiful girl is full of cunning*), and external (*Ike aranu ni bozar? – Nechkeä bille kuz bozar/ A girl with a thin waist can be the apple of discord*); distrust (*Matyr kzga ushanmagiz, matyr kuzlar bashnu ashuy / Don't believe beautiful women, they pool the wool over the eyes*) and lie (*Yöze ak dip aldanma, eche qara bylmasun / A fair face may hide a foul heart*).

The main value of a girl in Tatar consciousness is her internal beauty, purity, intellect and diligence (*Yöze matyrlugunnan ÿz matyrlugu quimmät / The internal beauty is more valuable that the external one, Quznuŋ tösen maktama, eshen makta/ Praise a girl's diligence, but not her appearence*). In the antithesis of the internal and external beauty the advantage is still with esthetics of the inner world: *Bizäk matyrnuŋ yöze matyr, chun matyrnuŋ kÿŋele matyr/ A girl with make-up is beautiful to look at, but a real beauty has a beautiful soul.*

Tatar proverbs show semantics of two types of the external beauty – given by nature and artificial beauty: *Buyangan bitneŋ buyawi matyr, buyaususnuŋ ÿze matyr / A face with make-up is beautiful in paint, a face with no make-up is beautiful by itself*). It is difficult to see the true, natural beauty or its absence of a girl with make-up: *Artuk buyany chun matyrluknu kÿrergä komachauliy / Too much make-up doesn't let you see the real beauty*. The value of the external beauty for a girl is expressed by aspiration to her: *Kat-kat bizänÿ – gÿzällekkä kizänÿ / Too much make-up spoils the beauty*. But at the same time it is emphasized in Tatar proverbs that make-up helps to accentuate accomplishments and to hide natural shortcomings (*Bizänÿ – bereäygä matyrlugun achar öchen, beräygä yämseslegen kaplar öchen / Make-up is a means of accentuating the beauty for one and of whitewashing for the other*).

Natural beauty of a person doesn't demand any additional manipulations: *Matyrnu bizäse yuk, mayni maylasi yuk/ You don't need to decorate the beauty and to oil butter.*

In the consciousness of the Russian language the perception of beauty through the manifestation of love prevails. Beauty is a consequence of love, manifestation of feelings: *Krasota – v glazakh vlyublennogo / Beauty is in the eyes of the beholder. Milomy mila – i bez belil bela/ Faults are thick where love is thin.*

External beauty is admitted to be the source of emergence of love: *Lyubov nachinaetsya s glaz. Glazami vlyublyaiytsya. Gde bolno, tam ryka, gde milo, tyt glaza (Who ever loved, loved at first sight).*

In national English consciousness beauty is the manifestation of feelings and investigation of love: *Beauty lies in lover's eyes. Beauty is in the eye of the beholder. He who loves at one-eyed girl thinks that one-eyed girls are beautiful.*

Shortcomings of the person are noticeable, when there is no love: *Faults are thick where love is thin.*

In the consciousness of the Tatar language beauty defines the choice of the darling: *Irlär söyär jÿlärne, kuzlar söyär jÿlärne (Men love the foolish, women love the good-looking)*; future partner in life: *Kuz akullu eget ezli, eget matyr kuz kÿzli (A girl is looking for an intelligent, a guy – for a beauty).*

In the consciousness of the Russian language paroemias verbalizing the concept of «beauty» through perception of natural artifacts appear more often than in English. For the consciousness of the Russian language beauty serves as an esthetic assessment, a parameter of measurement of qualitative characteristics of artifacts: *V kchoroshiy god kchorosh i priplod / Good year, good breed. Vesna krasna, da golodna, osen dojdliva, da suta / Spring is beautiful but starveling, autumn is rainy but full.*

Paroemias of the Russian language are directed to the person, his internal expectation of a happy end. *Ne vse nenastye – proglyanet i krasnoyo solnushko / Cloudy morning turns to clear afternoon. Grelo bu krasnoyo solnushko, a chastuye zvezdu kolom pribyut/ If only there was a bright sun, I would fill the sky with stars myself.*

The happy end of the affairs of the person is also reflected in English paremias: *A blustering night, a fair day follows. After rain comes fair weather. A clear sky fears not the thunder. Rain at seven, fine at eleven.*

The English consider that it is always necessary to hope for a happy end: *A fair day in winter is the mother of a storm/.*

In English paroemias speech value is proclaimed: *Fair words break no bones. A bird is known by its note and a man by his talk,* but it is noted that beautiful words can be false: *Fine words dress ill deeds. Great talkers are great liars.*

In the English national consciousness the person is appreciated not by words, but acts. *Better to do well than to say well. Doing is better than saying.*

Prevalence of paroemias verbalizing the concept of «beauty» through the perception of time is characteristic of the consciousness of the Russian, the English nd Tatar alanguage.

In the Russian consciousness beauty is perceived as a short-lived phenomenon (*Krasyisya krasa, poka vdol spinu kosa: pod povoinik popadet – krasa propadet/ Enjoy your beauty as long as you have it)*, but its charms are eternal: *Prekrasnoyo plenyaet navsegda / The beautiful captivates forever.*

In the consciousness of the English language beauty has no eternal value: *Age before beauty. What blossoms beautifully, withers fast. All that fair must fade. Beautiful roads never go far.*

Summary

Thus, the represation of beauty is the expression of the culture of the ethnos and the main unit of language consciousness. It has language expression in paroemias. Estimation of the declared concept of paremiological units of the English, Russian and Tatar languages is closely connected with valuable reference points of the behavior of the society. The general ideas of beauty in English, Russian and Tatar paremiology come down to the recognition of moral shortcomings of external beauty.

The main specific idea of beauty in English paroemias is the emphasis on the choice as conditions for recognition something to the corresponding criteria of beauty, awareness of interrelation between beauty and health.

In Tatar sayings and proverbs the idea of beauty is variable and polysemantic. It represents esthetic and traditional values, gender distinctions. Binary oppositions like the guy – the girl, the man – the woman, internal beauty – external beauty, natural beauty – artificial beauty are connected with the category of beauty.

Conclusion

Thus, the conducted research allows coming to the following conclusions. In English, Russian and Tatar proverbs and sayings the idea of beauty gets various characteristics. The common in these linguocultures is that beauty is admitted to be one of the highest human values which have communication with other supreme values. The idea of delusiveness of beauty is emphasized in proverbs and sayings. In English proverbs and sayings the ethnocultural specifics of the embodiment of this concept consists in the recognition of ephemerality of beauty; it has interrelation with the recognition of youth as a beauty factor. In the Russian national consciousness the idea of the unity of the beauty and the good, the beauty as harmony and as a principle of the universe prevails. In Tatar linguoculture representation of beauty is more connected with the spiritual potential of the personality.

References

1. Agzamova, D.R., 2015. Semantics and axiology of the categories of «beauty-ugliness» in Tatar proverbs // Philology and culture, No. 5, P. 15-18.

2. Meshcheryakova, Y.V., 2004. The concept of «beauty» in English and Russian linguocultures: Ext.abstract of diss. of Cand. Sc. Volgograd: Peremena, 24 p.

3. Sadriyeva, G.A., 2013. Metaphorical representation of the concept of «beauty» in the English, Russian and Tatar languages // VGPU News, P. 36-39.

4. Tarasenko, O.N., 2012. The concept of «beauty» in paremiological representation // the Bulletin of the Nizhny Novgorod university of N. I. Lobachevsky, No. 6(1), P. 350-353.

5. Cambridge International Dictionary of Idioms, 1998. Cambridge: Cambridge University Press, 608 p.

6. Dubrovin, M.I., 2008. English and Russian proverbs and sayings in pictures. M.: AST, 352 p.

7. Dahl, V.I., 2008. Proverbs of the Russian people. M.: "AST, Astrel, Khranitel", 736 p.

8. Isanbet N.S., 2010. Proverbs of the Tatar people: collection of proverbs. Kazan: Tatarskoye knizhnoye izdatelstvo, 748 p.

9. Zamaletdinov, R.R., Zamaletdinova, G.F., Nurmukhametova, R.S. and Sattarova, M.R., 2014. The lexicon and its reflection in the inner world of the individual (on the basis of the Tatar language) // Journal of Language and Literature, No. 5(4), P. 333-335.

10. Nabiullina, G.A., Denmukhametova, E.N., Mugtasimova, G.R., 2014. The linguistic characteristics of Tatar Paroemiae // Life Science Journal, Vol. 11, Issue 5, P. 559-562.

11. Zamaletdinov, R.R., Zamaletdinova, G.F., 2010. Of the role of proverbs in the research of national and cultural features of language consciousness // Vestnik TGGPU, No. 2(20), P. 27-32.

12. Tarasova, F.H., Mukharlyamova, L.R., 2014. Modelling of phraseosemantic groups in the system of the Tatar, Russian and English paroemias (on the examples of proverbs and sayings with "food" component) // Journal of Language and Literature, No. 5(3), P. 196-202.

13. Yusupova, A.Sh., Galiullina, G.R., Denmukhametova, E.N., 2014. Representation of national mentality in Turkic-Tatar vocabulary // Life Science Journal, Vol. 11, Issue 7, P. 506-508.

SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS OF MICROFIELDS «MUSICAL KNOWLEDGE» AND «MUSICAL INSTRUMENTS»

Alina Fasirovna Nigmatullina, Nadezhda Olegovna Samarkina, Elzara Vasilovna Gafiyatova, Olga Vadimovna Shelestova
Kazan Federal University, Kazan, Tatarstan (RUSSIA)

Abstract

The aim of the present paper is to compare the structure of phraseological and semantic microfields "Musical knowledge" and "Musical instruments" in English and Turkish languages. For the sake of convenience of classifying it we have developed a model of branching semantic lexicon structure, represented by the taxonomy. Within phraseological and semantic field "Music" in the languages under study two microfields were defined: "Musical knowledge" and "Musical instruments". The principle of classification of the microfield "Musical instruments" is based on the most commonly used system in the west today which divides instruments into string, woodwind, brass and percussion. Models of lexicon semantic structures are based on a hierarchical principle, combining hyponymy and partonomy. Hyponymy reflects hierarchy of relations between the general and the particular, penetrating the world from top to bottom, while partonomy reflects the hierarchy of relations between the parts of the whole. Following some researchers' point of view the paper reveals main models of lexicon semantic structures: branching and unbranched.

Key words: taxonomy, phraseological unit, phraseological and semantic field, microfield, the English language, the Turkish language.

1. INTRODUCTION

Taxonomy is a theory of classifying and systematizing complex areas that usually have a hierarchical structure. The term "taxonomy" originally applied only to biology, but later it was also used to refer to the general theory of classification and systematization of complex systems in other areas of knowledge as well, such as linguistics and others.

563 English and 304 Turkish phraseological units became the material for study. The material was selected by continuous sampling of the monolingual and bilingual explanatory, idiomatic, etymological dictionaries, dictionaries of English and American slang, as well as dictionaries of proverbs and sayings.

2. LITERATURE REVIEW

The research work is based on the study and generalization of basic achievements of modern linguistics theory, theory of phraseology, and the chief concepts. In spite of the fact that many research works dealing with problems of semantics and analysis of the semantic and structural features of phraseological units have been written, some of these problems are still not resolved. The present paper is based on the works of Russian and foreign authors, beginning with such well-known names as A.V. Kunin, V.V. Vinogradov, U. Weinreich, A. Makkai, and more recent ones as E.F. Arsenteva, M.V. Nikitin, S.G. Shafikov, D. Cruise and others.

3. METHODOLOGY

One of the most efficient ways of comparative description of phraseology of two or more languages is the study of phraseological units within phraseological and semantic fields, when phraseological units are analysed contrastive-comparatively. So, the main methods used in the present paper are the method of comparative analysis, semantic field method and quantitative method.

4. DISCUSSION

The aim of this study is to identify and analyze peculiar features of phraseological and semantic microfields "Musical knowledge" and "Musical instruments" in the English and Turkish languages.

Today the analysis of functioning of phraseological units (PU) within the specified context is one of the most important trends of linguistic studies and arouses interest in both the national and foreign researchers [Soboleva, 2015: 282]. Semantic structures combine hyponymy and partonomy. Hyponymic relations imply connection between the general and the particular, while partonomy reflects the hierarchy of relations between the parts of the whole. Base of the first is the unity of the world in its diversity, and the base of the second is the integrity of the world in its division [Nikitin, 1988: 88]. This partitive division may coincide with hyponymic, e.g. when kinds of furniture form at the same time parts of the set.

We can distinguish two main models of lexicon semantic structures: branching and unbranched [Cruise, 1986: 112]. The first model as well as the second is characterized by a sign of dominance, that is of distribution of elements of the set vertically. Besides, branching structures are characterized by differentiation feature which orders the elements of the set horizontally, creating between them equipollent relations [Shafikov, 1998: 149].

For the sake of convenience of creating graphic images and classification of phraseological and semantic field "Music" we can select a branching model of semantic lexicon structure.

Dominance has asymmetric character, which means it is unidirectional (A>B>C>D… and so on)

In this branching model A is phraseological and semantic field "Music", B and C are microfields of phraseological and semantic field "Music", D, E, F, G – semantic groups of microfields related to phraseological and semantic field "Music" in the English and the Turkish languages. "The language is … a socio-historic phenomenon reflecting social events and the structure of the society" [Solnyshkina, Gafiyatova, 2014: 220].

The main type of branching structure is presented by taxonomy which is defined as a set of principles and rules of classification of linguistic objects (linguistic units), as well as the classification itself.

In the strict sense taxonomy supposes classification reflecting the hierarchic organization of the objects of the system. In the structure of taxonomy itself it is expressed by the hierarchy of taxonomic ranks (categories) connected by the series of consecutive inclusion from the lowest rank to the highest. Each rank in taxonomy corresponds to a class of objects (taxon), characterized by a certain degree of generality.

The most common type of taxonomy considered in the work is disproportionate taxonomy in which branches of adjacent levels differ in the number of offshoots. Therefore, the number of hyponyms of two correlated subsets resulting from the decomposition of a general set varies as freely as the number of sets. Taxonomy of the living world can serve an example of this as it cannot be represented in the uniformity of a paradigm [Shafikov, 1998: 150].

Another type of branching structure, involved in the classification of phraseological units is called partonomy which reflects the conceptual relationship between the part and the whole. As in taxonomy, branches divergence may lead to further convergence, that is the formation of a closed circuit.

Within the phraseological and semantic field "Music" in the English and Turkish languages we single out two microfields: "Musical knowledge" and "Musical instruments" in which semantic groups and subgroups are presented by a disproportionate taxonomy and partially partonomy, with partonomy being more common in this group of phraseological units in the Turkish language. The researchers think that "the worldview and personal experience of native speakers, as well as the perception of widely-known writers, can change over time and are purely a subjective point of view" [Biktagirova, 2014: 122].

On the basis of the material studied it was found that in the English language phraseological and semantic field with the component "Music" contains 563 phraseological units. The microfield "Musical instruments" includes names of musical instruments, musicians and parts of musical instruments (263 phraseological units). It should be noted that the classification of musical instruments is based on the division of musical instruments into the string, brass (copper, wood) and drums.

In this microfield the following groups can be distinguished:

1) phraseological units with brass instruments names: *trumpet*, *horn*. For example: to blow one's *horn* (AmE. toot one's own horn.) – to boast, to brag, to show off; to blow one's own *trumpet* – to boast, to brag; to engage in self-promotion [in the Middle Ages trumpets welcomed the noble knights and people who participated in tournaments].

2) phraseological units with woodwind instruments names: *pipe*: he who pays the *piper* calls the tune – proverb. He who makes the money makes the rules.

3) phraseological units with the names of stringed musical instruments: fiddle (violin), harp. For example: to play first *fiddle* – to occupy a leading position; to hang up one's *harp* (or harps) on the willows – to turn from fun to depression [the Bible. Psalms CXXXVII, 2].

The following subgroups can be distinguished in this group:

3.1. Parts of stringed musical instruments: *string*, *chord*, *stick*. For example: to harp on one (or the same) *string* – ≈ to sing the same (or all the same) song; to repeat the same thing; to chat, to indulge in unnecessary, distracting conversations; sensitive *chord* – blind side (string) – the most sensitive, vulnerable side of the character [French. *toucher la corde sensible* – «the string of the instrument that is not pulled properly»]; the devil rides on a *fiddle-stick* ≈ too much fuss over trifles.

4) phraseological units, which include musicians: *fiddler*, *drummer*, *trumpeter*, *piper*. For example: if you dance you must pay the *fiddler* ≈ for everything in your life you inevitably have to pay; to march to different tune (*drummer*) / march to the beat of a different *drumme*r – to choose one`s own way; to be one's own *trumpeter* – to boast, to brag; to engage in self-promotion; to pay the *piper* – 1) to assume the costs of [the part of the proverb: He who pays the piper calls the tune]; 2) to pay for.

5) phraseological units with the names of percussion instruments: *drum*, *bell*. For example: to bang / beat (or thump) (or the big) *drum* (s) – 1) to advertise loudly; 2) to inflate smth.; ≈ to call all the bells; to ring the *bell* – 1) hit on the dynamometer so that the bell rings; 2) fig. (coll.) to be a success, to achieve good results; to outstrip, to bypass smb. (on) [initially AmE].

The microfield "Musical knowledge" in English includes key elements, expressive means, forms and genres of music, elements of the scale, as well as the component "Music" itself. It includes 300 phraseological units. Within this microfield we can distinguish the following groups:

1) phraseological units, including basic elements of music*: sound*, *gamut.* For example: to run (whole) *gamut* of something – to experience or know from experience, show the entire sphere, area; one heard bells, but he did not know where the *sound* was coming from – about a man not knowing well enough what he is talking about (wise men make proverbs and fools repeat them).

2) phraseological units, including the expressive means of music*: tune*: to change one's *tune* (sing another, different or a new tune; whistle a different tune) - to sing another song, sing in a different way; change the tone, tone down; quiet down, sing another song; change the record.

3) phraseological units, including the main elements of the scale*: note, accord, alt, gamut*. For example: to strike the right *note* – to find the right tone to take, to get in the tune; to go on the right path; in *alt* – mus. term «an octave higher»; figurative meaning – in high spirits; with one *accord* in chorus – unanimously (all together, at the same time).

4) phraseological units, including elements of the stave*: note*: to go (proceed) as if sung to *note* – without a hitch; smoothly, easily and without complications.

5) phraseological units, including the main types of music: *opera*, *jazz*. For example: soap *opera* – an overly dramatic and emotional story broadcast regularly on radio or television (usually for housewives) [init. Amer.; many such programs are funded by companies producing soap]; and all that *jazz* – coll. things like that, and the like.

6) phraseological units, including the main genres of music: *song: for a song (for* a mere song) – for trifling sum, on the cheap, almost free.

7) phraseological units, including the names of technical means*: record*: to change the *record* – coll. «stop repeating anything tiresome»; to change the subject of the conversation [from French *changer le disque*].

8) phraseological units, including musical forms*: chorus*, *concert*. For example: to swell the *chorus* – to add one's voice, join the opinion of others; cat's (or Dutch) *concert* – caterwauling; at sixes and sevens; inharmoniously; (sing, tune) discordantly.

Phraseological and semantic field with the component "Music" in the Turkish language includes 304 phraseological units.

The microfield "Muzik bilimi" (musical notation) is represented by three groups and one subgroup (74 phraseological units):

1) phraseological units with the names of expressive means of music*: hava* (melody) *nağme* (melody). For example: herkes bir *hava* çalıyor – everyone sings in his own way; a cat's concert; *nağme* yapmak – to fool someone with smooth talk (with fine words).

---

2) phraseological units, which include the main elements of the scale: *akort (accord)*. For example: *akortu* bozuk orkestra gibi – like an unharmonized orchestra; a cat's concert.

3) phraseological units, which include music genres*: türkü* (folk song). For example *şarkı* (song), *gazel* (gazelle – a song sung solo to the saz accompaniment), *terane* (song, tune). For example: *türküsünü* çağırmak – to please someone, to play to someone's script; gurbette öğünmek hamamda *şarkı* okumağa benzer – proverb. It is useless to show off when nobody sees you; *gazel* okumak – 1) to read or sing gazels; 2) to give a lecture, to teach; 3) tell stories (fairy tales, stories); gene o *terane* – an old song, the same song again.

In this group the following subgroup can be distinguished:

2.1. The part of the song: *nakarat* (chorus): hep aynı *nakar*at – still the same song, an old song.

The second microfield "*Müzik aletleri*" (musical instruments) includes musical instruments, as well as people performing music (230 phraseological units).

This microfield is represented by five groups and one subgroup:

1) phraseological units, as part of which are the names of stringed musical instruments: *tambura* (tanbur), *keman* (violin), *saz*. For example: ağız *tamburası* çalmak – to try to comfort, to entertain; *keman* (gibi) kaş – thin, curved like an arc (about eyebrows); sazı sözü yerinde – a quick tongue.

In this group the following subgroup can be distinguished:

1.1. The part of a musical instrument: *tel* (string): *teline* dokunmak – to harrow smb's feelings.

2) phraseological units with the names of wind musical instruments: *boru* (trumpet), *kaval* (horn), *zurna* (zurna), *düdük* (pipe). For example: iflâs *borusu* çaldı – [He] is a gone man, his number goes up; *kaval* elden, yel Allah'tan (sen yalnız parmaklarını oynat) – things are done by other people, but the success goes to you; zil *zurna* sarhoş olmak – royally drunk.

3) phraseological units with the names of percussion instruments: *tef (*tambourine), *trampet* (drum), *davul* (drum), *çan* (bell), *çıngırak* (bell), *zil* (bell). For example: tef çalsan oynıyacak – the devil to pay (about the mess in the house); götü trampet çalmak – slang. to be in a good (excellent) mood; kimi davuluna kimi kasnağına – proverb. ≈ a cat's concert; çan çalmak – 1) to call the bell; 2) to ring (about the bell); 3) fig. to spread; çıngırağı çekmek – slang. to die, to pass away; zil takınmak – to rejoice, to be in a cheerful mood.

4) phraseological units including musicians: *zurnacı* (the person who plays zurna), *davulcu* (drummer). For example: bir kızı serbest bırakırsan ya davulcuya varır ya zurnacıya (or kız kendi havasına bırakılırsa ya davulcuya ya zurnacıya varır) – proverb. Girls need constant watching.

5) The fifth group includes a component *orkestra* (orchestra): akortu bozuk orkestra gibi – like a chaotic orchestra; a cat's concert.

5. RESULTS

Every language changes as time passes. [Fattahova, Mingazova, 2015: 303]. From the given taxonomic classification of phraseological and semantic field "Music" in the English and Turkish languages, the following conclusion can be made: there are more phraseological units in the microfield "Musical knowledge" in the English language, and in the microfield "Musical instruments" in the Turkish language. This may show that English native speakers are better at the initial information about the elements of the musical language. The peculiarity of the Turkish music has long been the almost complete absence of musical notation. Musical notation was created only in the Ottoman period. The Turkish and British musical cultures are characterized by the use of different national musical styles, as well as a large number of folk musical instruments, reflecting the rich musical heritage of the Turks and the British. This is reflected in English and Turkish phraseological units of the group under study.

6. CONCLUSIONS

To sum up, the analysis shows rather a high degree of activity of phraseological units under the study in structuring of human's corporeity representations. The majority of phraseological units under analysis bear some similarities on a denotative level but differ drastically on a connotative one. This explains the linguistic and cognitive picture of the world diversity of English and Turkish native speakers. Almost every phraseological unit of the given group reflects a historical, cultural and ethnographical context.

REFERENCES

1. English Historical Linguistics. Edited by Alexander Bergs, Laurel J.Brinton. Volume 1. Walter de Gruyter GmbH & Co. Kg, Berlin/Boston, 2012. – 1173 p.

2. Phraseology in Multilingual Society. Edited by Elena Arsenteva. Cambridge Scholars Publishing, 2014. – 404 p.

3. Soboleva N.P. Expanded metaphor and double actualization of phraseological units in advertising texts / N.P.Soboleva, E.F.Arsentyeva, R.A.Safina //Journal of Language and Literature, 2015, 6 (1). – P. 282-286.

4. Nikitin M.V. Osnovy lingvisticheskoy teorii znacheniya / Basic concepts of the linguistic theory of meaning. – M.: Vysshaya shkola, 1998. – 168 p.

5. Cruise D. Lexical semantics. – Cambridge University Press NY, 1986. – 326 p.

6. Shafikov S.G. Yazykovye universalii i problemy leksicheskoy semantiki / Language universals and problems of lexical semantics – Ufa: Izdaniye Bashkirskogo Universiteta, 1998. – 251 p.

7. Solnyshkina M.I., Gafiyatova E.V. Modern forestry English: macro- and microstructure of low register dictionary // Journal of Language and Literature November, 2014 Vol. 5. No. 4. – P. 220-224

8. Biktagirova Z.A., Deputatova N.A. Comparative study of concepts "beauty / schonheit" (based on multiple-response free associations of Americans and Germans) / Journal of Language and Literature. – 2014 – № 5(3) – p. 121-125.

9. Fattahova A.R., Mingazova N.G. Arabic Loanwords in Tatar and Swahili. Journal of Sustainable Development. 2015. V.8. № 4. – P. 302-308 URL: http://www.ccsent.org/joutnal/index.php/jsd/issue/view/1320

Dictionaries

10. Kunin A.V. Anglo-russkiy fraseologicheskiy slovar / English-Russian Phraseological Dictionary / A.V. Kunin. – M.: Russkiy yazik, 1984. – 1264 p.

11. Sovetskiy entsiklopedicheskiy slovar / Soviet Encyclopedic Dictionary/ edited by A.M. Prokhorov. – M.: Sovetskaya entsiklopediya, 1986. – 1600 p.

12. Entsiklopediya "Muzyka" / Encyclopedia "Music" / edited by G.V. Keldysh. – M.: Nauchnoye izdatelstvo: Bolshaya Rossiyskaya Entsiklopediya, 2003. – 672 p.

13. Ömer Asım, Aksoy. Atasözleri ve Deyimler Sözlüğü. – Istanbul: Inkilap, 1998. – 1205 s.

Internet resources

14. Taxonomy http://ru.wikipedia.org/wiki/%D2%E0%EA%F1 %EE%ED%EE%EC%E8%FF

15. Musical instruments http://ru.wikipedia.org/wiki/%CC%F3%E7%FB %EA%E0%EB%FC%ED%FB%E5_%E8%ED%F1%F2%F0%F3%EC %E5%ED%F2%FB

16. Taxonomy. http://en.wikipedia.org/wiki/Taxonomy

THE EFFICIENCY OF THE USAGE OF ENGLISH-TATAR DICTIONARIES BY EFL TATAR STUDENTS IN CLASS

Aigul R. Gilmutdinova
Kazan Federal University, Russia
Gulshat R. Safiullina
Kazan Federal University, Russia

Abstract

Monolingual and bilingual dictionaries are widely applied by teachers at the classes of English as a foreign language. Usage of dictionaries that provide translations of the foreign words into the native language meets all the requirements of the modern innovative pedagogics and also make their significant contribution to the reservation of the native language of students. Dictionaries can be used as ameans of enlarging vocabulary, checking spelling, revising of grammar characteristics of new words. The dictionary based learning can become of great importance if the the new foreign words are translated into the native language of a learner. If the language of the learners` audience is endangered, it is highly recommended to use the bilingual dictionary with translations into the mother tongue for mastering the new vocabulary. Educational aspect of using bilingual dictionaries lies within the experiment of using English-Tatar dictionaries at the classes of English as a foreign language.

Keywords: bilingual, lexicography, dictionary, English, Tatar, vocabulary

INTRODUCTION
The language situation in the Republic of Tatarstan

According to the Atlas of World`s languages in danger, four dialects of Tatar, namely Siberian Tatar, Alabugat Tatar, Baraba Tatar and Yurt Tatar, which spoken on the territory of Russian Federation are either definitely endangered or severely endangered (http://www.unesco.org/culture/languages-atlas/index.php). The Declaration of State Sovereignty of the Republic was made in 1990; the Law on the national and other languages of Tatarstan Republic was accepted in 1992. Though the article 8 of the Constitution of the Republic of Tatarstan states that Tatar is declared as the second state language, all official, financial and legal documentation of the Government of the Republic of Tatarstan is written in Russian, and the accepted laws are translated into Tatar (https:// edu.tatar.ru; Suleymanova D. Yazykovayasituatsia v RespublikeTatarstan. http://www.info-islam.ru/publ/statji /jazykovaja_ situacija_v_respublike_tatarstan/5-1-0-11281).

In the atmosphere of globalization and worldwide contacts on official level and personal level, the community of Tatarstan turns into multi lingual space and it suffers the necessity of the instrument for communication in English for further cooperation.

Development and preservation of the Tatar language
The extra linguistic factors, promoting the development and preservation of Tatar language

Ethnic minority languages are rarely used in everyday speech until they are promoted. The Tatar language nowadays is spoken more in public transport, official institutions and streets. Great attempts were made to rehabilitate the Tatar language for Tatars through economic support of cultural and educational initiatives. A great amount of books on local history, ethnography, and language were published during the last decade. There are 16 state and private Publishing houses in the Republic of Tatarstan. The renaissance of national identity is closely connected to language politics.

The linguistic factors, promoting the development and preservation of Tatar language

Using dictionaries for educational purposes has become one of high-priority areas of language study generally and expanding vocabulary specifically. Dictionaries cover such branches of the language as grammar, spelling, phonetics, not to speak of vocabulary in the study of which they play a crucial role. Needs of human interaction, the development of society, the necessity to express complex relations between objects of current reality favor an ongoing updating of the language (Sadykova, Gilmutdinova, 2014).

The significance of using a dictionary in language study has been acknowledged by many researchers, who suggest different approaches in teaching a language, memorizing vocabulary in particular (Bensoussan, Sim, & Weiss, 1984; Laufer, 1990; Luppescu& Day, 1993).

According to Celce-Murcia (2001, p. 285), "vocabulary learning is central to language acquisition, whether the language is first, second, or foreign". Stoykova V. (2013) claims that dictionaries "present lexical semantic, grammar, and logical information about word(s) and their related grammar features (grammar knowledge) both explicitly and implicitly by means of definitions and examples of natural language usage".

Some investigations deal with peculiarities of using mono- or bilingual dictionaries. For instance, Tomaszczyk (1979) in his research points out the preference of non-native speakers to use bilingual dictionaries while learning the English language. On the contrary, such authors as Underhill (1985) and Baxter (1980) consider that the usage of monolingual dictionaries is of a greater value as the meaning of words is illustrated in a context.

Due to the developing information and communication possibilities in the educational environment, computer and mobile educational technologies (computer and mobile dictionaries in particular) are rousing growing interest. The study of the efficiency of mobile dictionaries has been carried out by such researchers as Kukulska-Hulme (2012), Joseph &Uther (2009), Steel (2012), etc., who mention such advantages as time efficiency while working with vocabulary (Steel, 2012), the availability of visual aids, graphics, audio materials (pronunciation), multimedia (Joseph &Uther 2009), which can enhance understanding and mastering the language.

Since the Declaration of State Sovereignty of the Republic in 1990 intensive work was carried on Tatar language studies. The following lexicographic works were published:

- the Tatar monolingual Dictionary, of three volumes, that is based on the language of Tatar classical literature;

- one volume explanatory dictionary containing 100 000 words, including the compounds for the first time in the history of Tatar lexicography;

- Russian-Tatar and Tatar-Russian Dictionaries;

- twovolumed Dictionary was published during the last five years.

- brief and concise terminological Russian-Tatar dictionaries of the professional lexicon: agriculture, agroecology, apiculture, art, biology, business, chemistry, civil acts registration, compounds, construction, culture, economics, elements of Tatar national costume, ethnoscience, forestry, geography, history, hygiene, jewellery, law, librarianship, mechanical engineering, medicine, natural environment, oil extraction, physics, proper names, psychology, social and political terms, veterinary medicine (Shayhetdinova G.I. 2008, Gazizov M.B., Fakhrutdinov R.Z. 1996, Sayfullina R.S., Khisameev G.G. 1999, Khakimova I.F. 2009, Garifullin N.M. 2011). The modern stage of the Tatar language is characterized by two peculiarities: the introduction of new terms in new spheres of knowledge and the reinforcement of the process of borrowing from foreign languages.

The Tatar lexicography

The Tatar linguists make studies both in synchronic and diachronic aspects (YusupovaA.Sh. 2008, 2009), analyse the means of translation from Tatar into Russian (Galieva A.M., Nagumanova E.F. 2014), multiple problems of bilingualism and multilingualism (Kharisov F.F., Kharisova Ch.M. 2014; YusupovaA.Sh, Galiullina G.R., Denmukhametova E.N. 2014), lexis of the Tatar literary language of the XXth century (Nurmukhametova R.S., Zamaletdinov R.R., Sattarova M.R. 2014). The corpus of the Tatar language "Tugan Tel" is worked out (SuleymanovDzh., Nevzorova O., Gatiatullin A., Gilmullin R., Khakimov B. 2013) and many other aspects of language study that became the basis of creation of Russian-Tatar-English poly lingual environment.

Two English-Tatar Dictionaries for learners were published by 2014 in Kazan: the English-Tatar Dictionary compiled by S.G.Garifullin, consisting of 9000 words with translation both into Cyrillic and Latin alphabets; and the pictorial Russian-Tatar-English Dictionary by A.ShAsadullin, F.A Asadullin, comprising 1000 words and illustrations to 60 topics for the primary Tatar-language schools. (AsadullinA.Sh&Asadullin

F.A. 1998, Garifullin S.F. 2007) In December 2014 the English-Tatar Dictionary for learners was published. Both of the parts consist of approximately 10 000 head entries each; that scope of lexis allows translating fragments of adopted fiction and educational texts for learners (Safiullina G.R. 2014). This is the first English-Tatar dictionary for learners with pronunciation and several translations. The aforementioned works are of great practical value and form the theoretical lexicographical aspect of Tatar linguistics.

The bilingual perspectives of Tatar lexicography

The wide and multiple international contacts and globalization establish the new criteria to the education of schoolchildren. The lexicographers that work on creation of English-Tatar dictionaries face several types of macrostructural and microstructural problems. The microstrucutural questions are solved practically and the word entry consists of the lexeme, grammar characteristics, pronunciation, stylistic register, terminology register (if any), translations, collocations and idioms, in accordance with the basis of practical lexicography described by A.P.Cowie 2012, S.I.Landau 2004, H.Bejoint 2010, B.T.S.Atkins 1993, B.T.S.Atkins&M.Rundell 2008, and many others.

METHODOLOGY

Participants

30 university EFL 17-18 year-old students voluntarily participated in this study. They were enrolled on the Faculty of Philology and Intercultural communication in 2015/16. Of the 34 participants 10 were male (29,4%) and 24 were female (70,6%). The native language of all the participants was Tatar.They have been studying English as a foreign language for at least 6 to 7 years (including the years of study at the high school) and they are in the intermediate advanced level.

As the aim of this study is to reveal how efficient is the usage of bilingual (Tatar-English and English-Tatar) dictionaries for students whose native language is Tatar, two main instruments which were used in this research are a questionnaire and a post-experiment test. The model of Tomaszczyk's (1979) questionnaire has been modified and used to fulfill the aim of this study.

Prior to the experiment the students were to answer the questionsof the questionnaire. The questionnaire consisted of statements regarding thestudents' habit andattitude to the use of dictionaries, students'skills and difficulties in using them.The students of both groups were instructed about the questionnaire and the aim of the study. The statements were rated according to the "Yes" or"No"alternatives and in some cases respondentswere asked to choose the statement that they think is the appropriate one. The questionnaire results for the items questioned were calculated and thenconverted in percentage to give clearer results for the readers. The main questions in the survey pertinent to this paper are:

1. Do you regard yourself as an efficient dictionary user?

2. Are there any difficulties in consulting English-Russian dictionaries (while listening, reading, working with vocabulary,writing)?

3. Would you prefer to use English-Tatar dictionaries instead of English-Russian dictionaries if you had a choice?

Most of the dictionary users (83%) perceived themselves as effective users, thereason being they have had a big experience of using dictionaries since their schooldays. Still 17% of the respondents gave a negative answer, commenting that they had considerable difficulties with using a dictionary. The second main question revealed that 21% of the students experienced problems with English-Russian dictionaries while doing listening tasks, 25% of the students were unhappy with reading tasks, 34% of the students found some difficulties in understanding the meanings of words while working with the dictionaries on vocabulary tasks, 20% of the respondents had a difficulty in using certain words in a required context in writing.

According to the data received on the third question, the preference of the students is to use English-Tatar dictionaries (69%) against 31% of students who are quite satisfied with the results they get while they use English-Russian dictionaries.

Then the students were divided into two groups of 17: a control group and an experimental group. The experiment consisted of 8 classes, 1hour 30 minutes each, in which the control and experimental groups studied the unit 'Traveling' and were supposed to work with the vocabulary on the topic, do some listening exercises, read texts and do written tasks. In class the control group students consulted English-Russian dictionaries, the experimental group students used English-Tatar dictionaries.

After the experiment the language ability test was held to reveal the efficiency of the usage of English-Tatar dictionaries. The test consisted of 5 parts including listening (10 items), vocabulary (20 items), reading comprehension (10 items) and writing (10 items). The test was administered at the end of the course. The test was scored out of 100. All parts except the writing part had a multiple choice format, and thus were scored objectively (2 for correct and 0 for wrong answers).The reliability of the first part of the test was estimated to be .87 and the intra-rater reliability of the writing part was .88.

Results and findings

Table 1 summarizes the mean scores of the language ability test in the control and experimental groups. According to the figures, the experimental group had higher mean score after the experiment (mean=85.29) in comparison to the control group (mean=77.35).

Table 1.The figures of the post- experiment test in the control and experimental groups

Group	Mean	SD	N
Control	77.352	7.598	17
Experimental	85.294	9.026	17
Total	81.323	9.150	34

The aim of the current study was investigating the effect of using English-Tatar dictionaries by students whose native language is Tatar on language learning in contrast to using English-Russian dictionaries. The findings showed that EFL learners who used English-Tatar dictionaries to learn English improved their language ability more than those who used English-Tatar dictionaries.

The findings show that using English- Tatar dictionaries by Tatar students can have a positive and stimulating effect on learners' achievement in learning English as a foreign language, creates a positive attitude to learning the English language.

CONCLUSION

The wide and multiple international contacts and globalization establish the new criteria to the education of students. The availability and attractiveness of English texts in the internet creates all the necessary conditions for promoting studying the English language. The instrument of direct translation from English into Tatar, the English-Tatar Dictionary for learners would be of practical help and could become an instrument of maintaining a multilingual environment in the Republic of Tatarstan.

REFERENCES

http://www.unesco.org/culture/languages-atlas/index.php

https:// edu.tatar.ru

Suleymanova D. Yazykovayasituatsia v RespublikeTatarstan. http://www.info-islam.ru/publ/statji/jazykovaja_situacija_v_respublike_tatarstan/5-1-0-11281

AsadullinA.Sh., Asadullin F.A. 1998 Klyuch k yazyku (Tel achkychy): Russko-tatarsko-angliyskiykartinniyslovar`. Kazan: Megarif, 200 p.

Garifullin S.F. 2007 English-Tatar Dictionary. Kazan: Megarif. 231 p.

Sadykova A. Gilmutdinova A. (2014).A brief survey on syntactical synonymy. Life Science Journal 2014;11(9s), 284-287.

Bensoussan, M., Sim, D., & Weiss, R. (1984). The effect of dictionary usage on EFL test performance compared with student and teacher attitudes and expectations. Journal of Reading in a Foreign Language, 2, 262-276.

Laufer, B. (1990). Ease and difficulty in vocabulary learning: some teaching implications. Foreign Language Annals, 23, 147-155.

Luppescu, S., & Day, R. R. (1993).Reading, dictionaries, and vocabulary learning. Journal of Language Learning, 43, 263-287.

Celce-Marcia, M. (2001). Teaching English as a second or foreign language (3rd ed.). Boston Massachosetts: Heinel&Heinel.

Stoykova V. (2013) Acquisition of basic lexical semantic conceptual relations using specialized dictionaries. Procedia - Social and Behavioral Sciences 93, 2095 – 2099.

Tomaszczyk, J. (1979). Dictionaries: users and uses. Glottodidactica, 12, 103-119.

Underhill, A. (1985). Working with the monolingual learners' dictionary.In R. Ilson (Eds.), Dictionaries, lexicography and language learning (pp. 181–190). Oxford: Pergamon Press.

Baxter, J. (1980). The dictionary and vocabulary behavior: a single word or a handful? TESOL Quarterly, 14, 325-336.

Kukulska-Hulme, A. (2012). Language learning defined by time and place: A framework for next generation designs. In E. Diaz-Vera, Javier (ed). Left to my own devices: Learner autonomy and Mobile Assisted Language Learning. Innovation and leadership in English language teaching, 6 (pp. 1-13). UK: Emerald Group Publishing Limited.

Joseph, S., &Uther, M. (2009). Mobile devices for language learning: Multimedia approach. Research and Practice in Technology Enhanced Learning, 4, 7-32.

Steel, C. (2012). Fitting learning into life: Language students' perspectives on benefits of using mobile apps. Proceedings of ascilite 2012, Future Challenges Sustainable Future. Wellington, New Zealand.

Shayhetdinova G.I. 2008 Татар-English donyasynaneugeadymnar. Kazan: Shkola. 115 p.

Gazizov M.B., Fakhrutdinov R.Z. 1996 Russko-tatarskiyslovar` dlyarabotnikovneftyanoypromyshlennosti. Kazan: Tatknogoizdat. 136 p.

Sayfullina R.S., Khisameev G.G. 1999 Tolkovyjslovar`-spravochnikpofizike, khimii I khimicheskoytechnologiinarusskom, tatarskom i angliyskomyazykah. Kazan: FAN. 272 p.

Khakimova I.F. 2009 Anglo-tatarskiyslovar` antroponimichekoyleksiki. Kazan: Shkola. 111 p.

Garifullin N.M. 2011 Russko-anglo-tatrskiyslovar` terminovpredprinimatelstav, menedzhmenta, marketinga i torgovogodela. Kazan: KGFEI. 102 p

Safiullina G.R. 2014 English-Tatar Dictionary.Inglizche-Tatarchasyzlek. Kazan: Kazan Federal University. 504 c.

YusupovaA.Sh. 2009 Tatarsko-russkie i russko-tatarskieslovari XIX vekakakleksikograficheskiepamyatniki I istochnikiizucheniyaleksikitatrskaogoyazyka. Kazan: Kazan Federal University. p. 11-12.

YusupovaA.Sh. 2008 Dvuyazychnayaleksikografiyatatarskogoyazyka XIX veka. Kazan: Kazan State University. 408 p.

Galieva A.M., Nagumanova E.F. 2014 An Integrated Analysis of Translations of Tatar Prose into Russian: The Methodology and General Principles Middle-East Journal of Scientific Research (21 (1), pp. 263-267

Kharisov F.F., Kharisova Ch.M. 2014 Bilingualism and multilingualism in a globalized society Life Science Journal 2014;11 (11s), pp. 439-443

YusupovaA.Sh, Galiullina G.R., Denmukhametova E.N. 2014 Representation of national mentality in Turkic-Tatar vocabulary Life Science Journal 2014;11(7), pp.506-508

Nurmukhametova R.S., Zamaletdinov R.R., Sattarova M.R. 2014 The vocabulary of Tatar literary language (the first half of the XX century) Life Science Journal 2014;11(10), pp. 670-673

SuleymanovDzh., Nevzorova O., Gatiatullin A., Gilmullin R., Khakimov B. 2013 National corpus of the Tatar language "Tugantel": grammatical annotation and implementation Procedia - Social and Behavioral Sciences 95 pp. 68 – 74

Cowie A.P. 2012 The Oxford History of English Lexicography. Oxford University Press

Landau S. I. 2004 Dictionaries: The Art and Craft of Lexicography. - Cambridge University Press

Béjoint H. 2010 The Lexicography of English. - Oxford University Press.544 p.

Atkins B.T.S. 1993 Theoretical Lexicography and its Relation to Dictionary Making.

Atkins B.T.S., Rundell M. 2008 The Oxford Guide to Practical Lexicography Oxford; New York: Oxford University Press. 540 p.

COGNITIVE ASPECT OF ANTHROPOMORPHIZATION IN SPORT MEDIA DISCOURSE: IN RUSSIAN, BRITISH AND AMERICAN ONLINE NEWSPAPERS

Ayrat Rustemovich Zaripov, Aida Gumerovna Sadykova, Luiza Rifgatovna Zakirova
Kazan Federal University, Kazan, Tatarstan, Russia
Correspondence: Ayrat Zaripov, Leo Tolstoy Institute of Philology and Intercultural Communication, Kazan Federal University, Kazan, Russia
Tel.: +79510604839 e-mail: airzarip@gmail.com

Abstract

The article represents the contrastive analysis of cognitive mechanism of anthropomorphization in sport media discourse in Russian, British and American online newspapers.To study this phenomenon the theory of conceptual integration was used, according to whichspecific patterns of thought can be highlighted as discourse unfolds. They exist in form of interaction of partial and temporary representational structures – mental spaces that form a new packet of knowledge – blended space. In sport media discourse anthropomorphization as attributing human characteristics and abilities to animals, plants and inanimate nature represents the interaction of two mental spaces: mental space representing human is projected on the mental space representing an element of sport activity. Specific patterns are analyzed, anthropomorphization is considered a universal cognitive mechanism.Discourse studies are intended to describe universal and specific features of languages aiming, first of all, to promote understanding by foreign speakers. Discourse studies are essential in second language acquisition process because finding similarities is the basis for teaching foreign languages.Discourse analysis is also considered to be the main method to develop discourse competence.

Keywords: conceptual integration, mental space, blend, metonymy, metaphor, contrastive analysis, second language acquisition, discourse competence.

Introduction

The aim of this paper is to define a universal patterns of thought and speech by native speakers of different language groups. These patterns are results of a mechanism called anthropomorphization and it exists in various forms – discourses, one of which – sport media discourse – is represented in the paper. Modern sport media discourse as a sport communication exists in its most effective and complex form – online newspaper. Complexity of online newspapers isproved by the fact that "the essential difference between virtual press and traditional one is its bidirectional character consisting of a direct contact between the addressee and the sender" (Abdullina, Ageeva, Smirnova, 2014).

Language as means of communication represents a special system of signals of reality that "allows to operate with the concepts in their abstracted form from concrete objects and situations, as the means of knowledge, preservation and transfer of socially significant experience, as well as the means of human behavior management" (Sibgaeva, Zamaletdinov, Zamaletdinova, 2015). The importance of a cognitive approach is explained by the fact that it focuses on the analysis of concepts "which makes it possible to understand perception, imagination, emotions of people and to study the system of thinking of native speakers as well as features of human thought in general" (Zamaletdinov, Zamaletdinova, Nurmukhametova, Sattarova, 2014).Describing discourse phenomena leads to discourse competence formation «which entails utilizing levels of syntactic and semantic forms to carry out a meaningful and coherent communicative task (both in spokes on written)» [Suleiman 2013].

In sport media discourse concepts interact in the process of metaphoric and metonymic modelling. One of such examples is the process of anthropomorphization – attributing animals, plants and inanimate nature with human characteristics and abilities. Metaphor exists in the language and is, at the same time, viewed as a tool of cognition, comprehension, categorization, representation and interpretation of reality (Sadykova, Kayumova, 2014). Moreover, the basis of a word figurative meaning is the collective image (Zamaletdinov, Faizullina, 2015) which means that studying metaphors and metonymies reveal certain patterns of thought of a linguistic group. Patterns which exist in various languages are considered universal, which means borders between are neutralized. According to G. Lakoff and M. Johnson,"conceptual metaphors and metonymies, representing the universal human capability to structure new realms of knowledge while relying on the experience of human interaction with the world, are "phenomena", providing understanding" (Lakoff, Johnson, 2004). Metaphor is presented as "understanding of one idea, or conceptual domain, in terms of another" and metonymy is "using one entity to refer to another that is related to it" (Lakoff, Johnson, 2004). This theory was modified in several ways, one of which is presented in the given paper – Theory of conceptual integration. This theory is used to explain how people of different languages regard sport elements as humans.

Methods

Theory of conceptual integration was developed by G. Fauconnier and M. Turner and is used in different fields of art and science. In language studies it is used mainly to describe the processes of metaphorization and metonymization. Despite its similarity to some other theories, e.g. G. Miller's theory of chunking (Miller, 1956) and J.Anderson's Adaptive Control of Thought – Rational theory (Anderson, 1983),conceptual blending is a basic mental operation, which is essential for the simplest kinds of thought and it is an unconscious activity embedded in every aspect of human life (Fauconnier, Turner, 2002). Using this theory has several advantages comparing to the classical conceptual metaphor model proposed by G. Lakoff and M. Johnson (Lakoff & Johnson, 2004): being more complex, conceptual integration tends to explain not only the correspondences in conceptual domains but also present the result of their interaction.

Creating an integration network is a process which "involves setting up mental spaces, matching acrossspaces, projecting selectively to a blend, locating shared structures, projecting backwards to inputs, recruiting new structure to the inputs or the blend, and running various operations in the blend" (Fauconnier & Turner, 2002).

Mental spaces are defined as "small conceptual packets constructed, as we think and talk, for purposes of local understanding and action" (Fauconnier & Turner, 2002). Mental spaces are often used to divide and organize incoming pieces of information within the referential representation (Coulson, Oakley, 2000). Mental spaces contain several elements; regarded as counterparts, in the process of interacting these elements are connected with the set of correspondences referred to as mappings. G. Fauconnier and M. Turner define 15 kinds of relations underlying these correspondences: change, identity, time, space, cause-effect, part-whole, representation, role, analogy, disanalogy, property, similarity, category, intentionality, uniqueness. There is also a generic space that "maps onto each input space" and "characteristics that the inputs have in common are incorporated in the generic space" (Džanic, 2007). Finally, the result of conceptual integration, called «blended space», represents a new – emergent – structure. It contains the generic space elements and at the same time there are elements not presented in the inputs. "Finding correspondences that look as if they are objectively there requires the construction of new imaginative meaning that is indisputably not there" (Fauconnier &Turner, 2002).

In sport media discourse conceptual integration underlies the process of metaphorization and metonymization, frequently used by journalists. Anthropomorphization is regarded as an interaction of two input spaces: one represents an element of sport and the other one represents a human-being.

As the phenomenon is studied in Russian, British and American online-newspapers the comparative analysis must be accepted as a method used in the paper. The use of the comparative method proved that anthropomorphization in sport media discourse is a universal, i.e. present in different languages, phenomenon of language and thought.

In our study we analyzed the online newspapers in Russian (http://www.sport-express.ru/, http://www.sovsport.ru/), American English (http://espn.go.com/, bleacherreport.com) and British English (http://www.theguardian.com/uk/sport, http://www.bbc.com/sport). The amount of examples analyzed is 265 in Russian, 237 in American English and 241 in British English.

Results

The process of anthropomorphization is a universal mechanism of thought and discourse as we are to prove by presenting cognitive analysis in different languages.

In British online newspapers we find the following example:

"…a deflected Ross Barkley strike steered them to a comfortable win at Carlisle." (http://www.theguardian.com/football/2016/jan/31/carlisle-everton-fa-cup-match-report)(April, 1st 2016)

The strike as an element of a football match is presented as the doer of the action but the phrase "the ball steered to a win", regarded from a logical point of view, has no sense. But it is perceived by the readers, despite breaking the rules of logics. Such a process takes place in the case when the ball represents the actual doer of the action with the help of metonymy.

The given example can be illustrated in the following way: the two mental spaces are named after the objects they represent – "strike" and "sportsperson". The mental space "strike" includes the following elements: "sport element", "football match", "action", "offense", "role: instrument", and "sportsperson" mental space contains the following elements: "sport element", "football match", "role: subject", "offense", "defense". "Sport element" and "football match" comprise generic mental space as both strike and sportsperson share the same location and event in general. The mission can be represented in the following way: strike →goal→ victory. Moreover, they are involved in the same action represented by the "offense" scenario. The difference is found in the roles they perform: sportsperson as the subject commits an action – strike, which appears to be the instrument used to score a goal. As "sportsperson" space contains not only "offense" scenario including various actions: passing, crossing, striking, etc., but also "defense" scenario including tackling, pressing and other elements that, in its turn, allows to determine the relation of "part-whole" between the mental spaces as strike represents only one of sportsperson's actions. The author focuses the attention on the "strike" by attributing it with the role of subject and, thus, highlighting its formal importance in winning.

In American online newspaper there is another example:

"An ace down the middle on the third match point clinched his latest title." (http://espn.go.com/tennis/aus16/story/_/id/14684251/novak-djokovic-claims-australian-open-sixth-win-andy-murray) (April, 3rd 2016)

Anthropomorphic metonymy is used here for the same purpose as in the previous example from the British source. Mental space "ace" representing an element in a tennis match interacts with mental space "sportsperson". Sharing the same location – tennis court, the same event – tennis match, the same mission – victory, the two mental spaces correlate due to the relation of "part-whole". Ace as a player's instrument for winning the match represents a sportsperson himself.

Anthropomorphic metonymy is also found in the Russian language.

«Pravda, preimuschestvom rossiyanka vladela nedolgo – yeyo samu podvela podacha, kotoraya tak voskhischala poklonnikov tennisistki v predyduschikh matchakh I tak zdorovo yey pomogala» (tr. "But the Russian didn't have advantage for long – she was failed by her serve that delighted her fans in previous matches and helped her so much"). (April, 3rd 2016)

Delight that was caused by the serve is considered metonymy for the mechanism of blend construction totally coincides with the previous examples.

However, this example contains some other type of relation. The verbs "failed" and "helped" must be taken into consideration when constructing mental spaces. Integration network partially coincides with the example of metonymy, but in this case the most significant difference is the *bilateral* change of roles. In case of metonymy the role of subject, present in "sportsperson" mental space, was transferred to the sport element – "strike" and "ace", but the active role of a sportsperson is maintained because the sport element represents a sportsperson himself or herself. But the bilateral change of a role means that the sport element "serve" becomes the subject and "sportsperson" becomes the object. Will as an indispensable element of a subject is transferred to the blend attributing to the "serve", whereas absence of will and inability to control the "serve" is attributed to the "sportsperson". Thus, the blended space contains not one entity – sportsperson as a doer of some action, but two entities connected with the relation of identity existing separately and interacting during the match.

This type of metaphor is also considered universal as the examples are also found in both American and British English:

1)"They experienced nothing but frustration on Sunday in Glendale, Ariz. Mexico outshot Guatemala 19-3 but had its best chances turned away by goalkeeper Paulo Motta and a keeper's best friend –

the crossbar". (http://sports.yahoo.com/blogs/soccer-fc-yahoo/mexico-suffers-disappointing-0-0-draw-with-10-man-guatemala-in-gold-cup-034646181.html) (April, 3rd 2016)

2) "Enjoyed a slice of luck when he was saved by his crossbar on a smashed close-range volley from Dimitri Payet." (http://www.espnfc.com/european-championship/74/blog/post/2897860/euro-2016-granit-xhaka-and-yann-sommer-help-switzerland-to-impressive-draw-vs-france) (April, 3rd 2016)

3) "His last two shots of the match betrayed his frustration." (https://www.theguardian.com/sport/2004/oct/21/tennis) (April, 3rd 2016)

The third type of anthropomorphization is the metaphoric model "sport equipment is a human". This type is based on the relation of analogy – a vital relation that connects two different blended spaces that through blending obtain the same frame structure (Fauconnier& Turner, 2002).

"Khozyaevam v tot moment povezlo – myach yedva-yedva ne oblizal shtangu vorot "Gabaly" (tr. Home side was lucky that moment – the ball almost licked the post of FC "Gabala"). (April, 3rd 2016)

The following cross-space mapping takes place: ball is represented as a human's tongue, post – as some food, hitting the post – as licking. Generic space contains the scenario of action – movement towards the object and touching it. In the blended space the subject role from "human"mental space is attributed to the ball as a doer of the action by its own will. The scenario of "licking" contains the information that the touch to the object – the post – was very slight, and this element is presented in the blended space.

Though scenarios differ depending on the example, there is always «movement» scenario in generic space, that is, dynamic nature of sport inventory is focused in the blended space. This statement must be taken into consideration when comparing "sport inventory is a human" metaphor to "sport inventory is a sportsperson"metaphor: the latter does not require "movement" scenario, for example, "crossbar is a friend", "saved by a crossbar", etc.

The following examples in American and British online newspapers not only prove the indispensability of certain elements in metaphoric transformation, but also state universality of given cognitive phenomenon:

1)"After collecting the ball just inside his own half, he advanced unchallenged into Middlesbrough territory before dispatching a dipping right-foot shot from 25 yards that kissed the crossbar on its way into the net." (http://sports.yahoo.com/news/five-memorable-fa-cup-final-goals-003447915--sow.html) (April, 3rd 2016)

2) "His second game-tying shot was a looper, with a kiss off glass over the outstretched arms of Rapheal Davis." (https://www.theguardian.com/sport/2016/mar/17/yale-stuns-baylor-for-schools-first-ever-ncaa-tournament-victory) (April, 3rd2016)

This example allows to state that the metaphoric model "sport element is a human" is used to identify sport equipment as a doer of the action that takes place during sports events. But unlike to the metaphor "sport equipment is a sportsperson" where sport equipment and sportsperson sharing the same sport goal – competing, in the latter metaphor sport equipment is represented as a performer of a person's actions, not connected with the sport.

Summary

Sport media discourse exists in online-newspapers as a sport-oriented communication. As discourse unfolds authors use various means to describe sport reality. The given paper presents the analysis of cognitive mechanisms underlying anthropomorphization which is stated to be a universal of thought and discourse. This mechanism can be described in the following way: sport inventory represented in the cognitive system of a person as a mental space is attributed human characteristics and abilities. The first model of anthropomorphization is metonymy "sport equipment is a sportsperson". Such phenomenon is possible due to singling out some action or an object in the process of sport activity. This element acquires the role of a subject and substitutes the sportsperson in the discourse.

The second way refers to the metaphoric model "sport equipment is a sportsperson". It consists in interchanging the roles – subject to object and vice versa, so that the sportsperson is unable to control the sport equipment and has to observe it as a separate entity.

And the third model is the metaphor "sport equipment is a human". In this case blending consists in attributing some action to sport equipment. This action doesn't contain the "competition" frame and represents the analogy based on visual similarity.

Conclusions

Identifying the ways the thought and language correlate reveals universal and specific features of different languages. Theory of conceptual integration can be used to study these ways in the most profound manner. Anthropomorphization is one of the patterns used in sport media discourse and studying this particular phenomenon should entail studying other metaphoric and metonymic models in various languages. Moreover, given paper should propel comparative analysis of cognitive phenomena and its realization in speech. A very important implication of contrasting discourse is teaching foreign language because it provides complex understanding at the certain moment of speaking. Moreover, given paper aims at promoting discourse competence.

References

1) Abdullina, L.R., Ageeva, A.V., Smirnova, E.A. (2014). The evolution of the "Comment" genre: theoretical aspect. *World Applied Sciences Journal* 29 (3): pp. 354-358.

2) Sibgaeva, F., Zamaletdinov, R., Zamaletdinova, (2015) Reflection of Tatar inner world through concepts. Journal of Language and Literature 6 (3): pp. 115-118.

3) Zamaletdinov, R.R., Zamaletdinova, G.F., Nurmukhametova, R.S., Sattarova M.R. (2014). The lexicon and its reflection in the inner world of the individual (on the basis of the Tatar language). *Journal of language and Literature* 5 (4): pp. 333-335.

4) Suleiman M. (2013) Communicative Discourse in Second Language Classrooms: From Building Skills to Becoming Skillful. *The National Social Science Association Conference:* pp. 1-24.

4) Sadykova, A.G., Kayumova, D.F. The correlation between linguistic and conceptual worldviews: the role of metaphor // Life Science Journal. 11(6), 2014 – pp.552-555.

5) Zamaletdinov, R.R., Faizullina, G.C. Metaphorization of mythonims as the way of a person secondary nomination in the Siberian dialects of Tatar Language. Journal of Language and Literature. V.6, 2015. – p. 59-63.

6) Lakoff, G., Johnson, M. (2004). Metaphors We Live By: Transl. from English. Moscow: Editorial URSS. pp.206.

7) Miller, G.A. (1956), The Magical Number Seven, Plus or Minus Two: Some Limits in our Capacity for Processing Information. Psychological Review, 63, 81-97.

8) Anderson, J. R. (1983). *The architecture of cognition*. Cambridge, MA: Harvard University Press.

9) Fauconnier, G., Turner, M. (2002). The Way We Think: Conceptual Blending and the Mind's Hidden Complexities. New York: Basic Books.

10) Coulson, S., Oakley, T.(2000). Blending basics. Cognitive Linguistics 11.3-4: pp. 175-196.

11) Džanic, N. (2007). Conceptual Integration Theory – the key for unlocking the internal cognitive choreography of idiom modification. Jezikoslovlje 8.2: pp. 169-191.

OPPOSITIONS IN NOUN NUMBER IN NONRELATED LANGUAGES: SEMANTIC APPROACH

Vitaly Subich, Nailya Mingazova and Liya Shangaraeva
Department of Contrastive Linguistics and Linguodidactics,
Kazan Federal University, Kremlyovskaya str. 18, 420008, Kazan, Russian Federation

Abstract

This paper deals with structural semantic analysis of the opposition in noun number in English (Indo-European language family), Arabic (Semitic language family), and Japanese (Altai language family). The comparison is based on the opposition 'singularity/plurality' on the one hand and the opposition 'collectiveness/segmentation' on the other hand. The category of number includes numerous phenomena of some transitive and historical aspects, which complicate and at the same time enrich the system of language. Several controversial features of the analyzed category may be pointed out, especially those concerning the phenomena of collectiveness, segmentation, etc. The idea of plurality is as well reflected in the mind of different people in the many-sided way. So, the isomorphic and allomorphic features of the number category reflect universal and unique language verbalization of different cultures, revealing people's world outlook, their traditions and history. The paper indicates interdependence between language, thought and culture of the compared languages' speakers.

Key-words: quality, quantity, grammatical number, singularity/plurality, segmentation/collective nouns, English, Arabic, Japanese.

1. Introduction

The problem of language quantity was searched over by different scholars: I.A. Baudouin de Courtenay, O. Espersen, K. Meiniger, E. Sapir, A. Mostowski, P. Geach, P. Lidström, V. Dressler, E.V. Gouliga and E.I. Shendels, T.P. Lomtev, J. Hintikka, V.Z. Panfilov, Z.Y. Turaeva, J. Barwise, A.A. Kholodovich, I. Pete, S.A. Shvachko, J. Van Benthem, L.G. Akulenko, L. Šarić, E. Keenan, B.Tošović, V. Subich [9, 2014], N. Mingazova, [7, 2014], L. Shangaraeva [8, 2014]. The *object* of our research is structural semantic comparison of the category of noun number in three language families: Indo-European, Semitic and Altai. The Indo-European family is represented by English, Semitic – by Arabic while the Altai family is studied basing on the means of Japanese. As a matter of fact, such comparison is based on the opposition 'singularity/plurality' and 'segmentation/collectiveness'. The analysis of semantics and structure of grammatical number in the compared languages is conducted with the help of combining linguistic and cultural facts.

The research of language quantity involves different types of linguistic analysis: identifying, logical linguistical, etymological, diachronic, structural, contrastive.

The sphere of quantity in different languages overwhelms all the layers of language structure. Language quantity is much more than just lexical and grammatical number, it comprises a lot of transitive phenomena which complicate and at the same time enrich the language system.

2. MATERIALS AND METHODS

The *object* of our research is structural semantic comparison of the category of noun number in three language families: Indo-European, Semitic and Altai. The Indo-European family is represented by English, Semitic - by Arabic while the Altai family is studied basing on the means of Japanese. As a matter of fact, such comparison is based on the opposition 'singularity/plurality' on the one hand and the opposition 'collectiveness/segmentation' on the other hand.

The study is *aimed at* indicating interdependence between language, thought and culture of the compared languages' speakers through allomorphic and isomorphic traits of semantics and means of expression in the languages considered.

Singularity. Numeric representation of "one" in natural languages is of special interest. In a number of Indo-European languages (**Lat**. *ūnus* **Goth.** *ains,* **Prus**. *ainan,* **Lith**. *vienas,* **Eng**. *one* and others) this numeral is derived from the pronoun *oinos/einos* possibly with the initial meaning "oneself", "one". In Arabic the numeral [uaakhid] "one" dates back to the seme "one, single, solitary". In Japanese a part of lexemes «oneself», «alone» is a hieroglyph with the meaning "one".

In the languages studied the singular is not marked. Quantitative characteristics of the object are additionally supported by the presence of the indefinite article with countable nouns in English: *a table*. In English, the singular is marked in the nouns borrowed from other languages: *cactus* (Latin), *phenomenon* (Greek). In the class of uncountable nouns that do not have the plural, their singular forms are already free of any quantitative values. In this case, in English article is usually not used: **Eng.** *I will drink tea*.

In the sphere of the singularity there is also a large number of units that are closer to the plurality, but are used only in the singular. These words form a group called Singularia Tantum. These include material and abstract nouns, proper names, unique objects, some collective nouns. Singularia Tantum is present in all the languages studied except Japanese due to the lack of grammatical number indicators:
Eng. *money, gold, paraphernalia, slop, food, information, equipment, hair.*

Unlike English the phenomenon Singularia Tantum in Arabic is presented by few words: [khubz] "bread", [cadaaqat] "friendship".

However, nouns of this group can be used in the plural with the change of lexical meaning. **Eng.** *cheeses* "different kinds of cheese", **Arab**. [albaan] "different kinds of milk".

Plurality. The main means of expressing plurality are the plural forms of nouns. They are the main expressions of 'non-singularity', understood qualitatively indefinitely. Here we can see the idea of a discrete quantity.

In terms of morphology the plurality in the Altai languages is considered to be least developed. So, in Japanese culture in general there is no opposition of singular and plural, because a single object, phenomenon or person is considered to be extremely connected with the totality, sequence, mass, and is not distinguished from them. According to the Japanese outlook, singularity and plurality harmoniously interact and do not have clear boundaries.

The grammatical plural in English is formed agglutinatively, i.e. using the endings **-s/es**: *book – books, crash – crashes*; **-en**: *child – children*; borrowed words from some languages have preserved the ending of the original language:

-a: phenomenon – phenomen**a** (**Greek**)**,** datum – dat**a** (**Latin**);

-i: cactus – cact**i** (**Latin**),

-ae: formula – formul**ae** (**Latin**);

-x: bureau – bureau**x** (**French**) etc.

Also the plural is formed by changing the internal inflexion: *tooth – teeth, mouse – mice, man – men, brother - brethren*.

In Arabic the plural is formed in two ways: agglutinatively, by adding the suffixes [-uuna] (Human Sound Masculine Plurals): [mu'llim] **–** [mu'llim**uuna**] "teachers", [-aat] (Human Sound Feminine Plurals)**:** [mu'allim**a**] – [mu'allim**aat**] "teachers", and inflexionally, changing the internal inflexion: [radzulun] – [ridzaalun] "*men*").

The Semitic languages, namely Arabic is the richest in means of expressing plurality among the languages studied. Internal inflexion is a phenomenon that joins the Indo-European and Semitic languages. As the Russian scholar Mishkurov notices, "one of the reasons of connecting the Indo-European and Semitic languages in the group of the inflected languages was a very strong opinion about the presence of the phenomenon of "internal inflexion" in both language families – "the miraculous property of the root", as the linguists said at that time" [Mishkurov, 1985].

The nouns used only in the plural form a special group: Pluralia Tantum. In English this group is represented by the nouns denoting the pair of objects ("twofold" items) and summation plurals (sometimes called the collective nouns, rising beyond numbers), consisting of several inseparable parts: **Eng**. *jeans*, *pants*, *scales*, *scissors.* «Paired» nouns the English ones are stable. According to the English grammar standards, it is impossible, for example, to form a single *pant* from *pants*. In some situations, however, such use occurs. For example, manufacturers often use "a pant" in the meaning of "one pair of pants". This group conveys the

main content of collective nouns as a unity in plurality, as parts of this object cannot exist separately and are considered in general as a single object as it really is; it is the "internal plurality". The meaning of the singularity is expressed by the phrase **Eng.** *a pair of*. Many authors note that the nouns of this group easily take the indefinite article, which emphasizes the singularity, for example *a silver scissors* in English.

However, one and the same subject in different languages is not always perceived as a pair, consequently, the form of Pluralia Tantum might be lost: for example **Eng**. *binoculars* (plural), *rake* (singular), *compasses* (plural).

The Arabic nouns denoting paired items, or items, consisting of two parts, unlike those in English, have their singular and plural forms: [nazzaarat] **-** [nazzaaraat].

The Pluralia Tantum group includes some English nouns of collective meaning (objects of a certain set of units): *clothes*, *contents*, *foundations, traffic-lights, stairs.*

In Arabic some items, representing a group of units, also belong to this group: [ma'kuulaat] "foodstuffs", [auuaani] "utensils", [musakkilaat] "weights".

The meaning of plurality prevails in the semantics of the words of this group, which is connected with the fact that the language reflects the anthropocentric picture of the world and is connected with the human perception of different phenomena.

Plural forms tend to be ousted by singular forms in the nominative function to denote the generalized concept of the substance and the tendency of predominant use of material names in the singular takes place. In the same period the process of forming the Pluralia Tantum words continues, which, obviously, started in the epoch before writing appeared.

So, the opposition 'SINGULARITY/PLURALITY' has both allomorphic and isomorphic ways of the number representation in Indo-European, Altai and Semitic languages. Singularity and plurality in English are expressed by agglutination, inner flexion and analytical means (articles). The interaction of singularity/plurality is also manifested in the groups 'singularia tantum/pluralia tantum'. The Altai – Japanese – possess fewer grammatical representations of the 'singularity/plurality opposition'. Arabic has the most widespread system of singularity/plurality forms, comprising agglutination and numerous means of inflexion both external and internal.

The second component of the semantic category of number is the opposition of segmentation/collective nouns. Division into a set and its segment in a varying degree is present in all of the languages.

Collective nouns. The category of collectiveness – a conceptual category that expresses the interpretation of a set as a whole, indivisible set of similar items. For example, **Eng.** *humanity*, **Arab.** [sh'bun], **Jap.** [jinrui].

As it can be seen, the collective name is always followed by some kind of discrete objects that are at least potentially available to be counted. These names express the general name and the separate name at the same time. For example, the word "people" expresses a great number presented by individuals. However, in contrast to the pure category of number, the category of collectiveness reflects not so much quantitative as qualitative aspects (homogeneity) of the set of objects and is based on the opposition of "one thing - a class set of homogeneous objects."

In the Semitic languages collective names back to the abstract names, and historically broken plurality is formed by the collective names. It proves the formation of collective names by changing internal inflection. Collective name in Arabic indicates the group and can function in the singular number and the plural number. Collectivity has a wide coverage of the words in Arabic. It is used in the singular, forms the plurality and the singularity, from which, in turn, the plural is formed: [nakhl] "bee" (collective meaning) - [nakhlat] "a bee" - [nakhalaat] "bees".

As for the collectiveness in English, it is primarily the semantic category, which finds its expression at the level of morphology by prefixal-suffixal derivation. The specificity of collective nouns in modern English is their ability to detect syntactically two meanings: a unifying and dividing collectivity; it follows that it is always an indivisible unity which is plurality at the same time. Collective nouns have the meaning of the internal plurality and is usually expressed by suffixes and semi suffixes: star**dom**, priest**hood**, cler**gy**.

The generalizing function of article is also used to denote collectivity in **Eng**. *The Ussurian tiger is in danger.*

In Japanese collective nouns can be formed by means of:
1) **affixation**: prefixal [mondai] – [**sho**mondai] "problems";

suffixal [tomo] – [tomo**dachi**] "friends", [boku] "I" – [boku**ra**] "we", [tono] – [tono**bara**] "masters", **[**inu] – [inu**domo]** "dogs".

2) **replication**: [hito] – [hitobito] "men", [kuni] – [kuniguni] "countries".

Classifying nature of the collectivity emerges in its lexical indicators such as: *herd of cows, flock of sheep, shoal of fish, swarm of gnats* in English which differ in the type of grouping denotations.

This classifying nature of the category of collectivity is found in all studied languages and is reduced to the model $K^{N\ Class.} + A^{N.}$ (the kernel element is represented by a noun classifier while the adjunct is a regular noun which can be counted). Thus in English, this model is expressed analytically by the preposition of: *a bevy of quail, a covey of partridges, a gaggle of geese, a gam of whales, a pack of dogs.*

Such combinations are formed analytically in the Semitic languages as well:

Arab. [sirb min tujuur] "flock of birds", [qatyj' min baqar] "herd of cows".

In the Altai languages analytical and synthetic means of expressing the above mentioned model of collectivity are traced:

Jap. [gyogun] "shoal of fish", [kōgyōdan] "troupe of actors", **[**guntō] "cluster of islands". In Japanese the combination of the genitive particle is also quite often found –[no]: [inu no mure] "a pack of dogs".

Segmentation. Derivatives phrases – segmentators – are used for the expression of segmentation in these languages. In English, the indefinite article gives the seme of singularity to these collective nouns: *a blade of grass*, *a piece of iron*, *a piece of furniture, an item of news, a lump of sugar, a chunk of bread.* Moreover the use of the indefinite article may completely change the meaning of a noun (*work – a work, wood – a wood*), and point to the singularity (*I have a Ford, to have a good time, a fear of being old).* The indefinite article also has the seme of singularity: *the water in the bottle, the work to be done* [Antrushina, 2001].

In Japanese, the analytical structure is dominating: **[**pan no ikkire], **[**neri hamigaki no chūbu] "a toothpaste tube", **[**arare no tsubu] "a hailstone", but there are also examples of compounding: [kamikire] "a piece of paper", [sunatsubu] "a sand grain". In Japanese, due to the lack of grammatical number, there are a lot of nouns with zero segmentation, for example, [kachiku] "a domestic animal" – **[**kachiku] "cattle", [jagaimo] "potatoes" –[jagaimo] "a potato", [ninjin] "carrots" – [ninjin] "a carrot".

In Semitic languages in general and in Arabic in particular the formation of segmental indicators of collective nouns happens morphologically with the help of the ending [at] which is analytically added to a word: [tibn] "straw" – [tibnat] "a straw", [bazr] "seed" – [bazrat] "achene". Analytical segmentators are used as well: [qyt'atu hubzin] "a slice of bread", [sharijkhatu lakhamin] "a piece of meat".

The given examples indicate both the unique and the unified nature of collective-segmental names in genetically and structurally far languages. Linguistic meaning of opposition 'SEGMENTATION/COLLECTIVE NOUNS', due to the general properties of human thought, is inherent in all languages, regardless of their typological differences. However there are unique grammatical patterns in the Germanic and Altai languages. The English language has article manifestation of collectiveness and segmentation; Japanese forms collective nouns with the help of replication (repetition).

3. **RESULTS**

The notional category of quantity reflects one of the most common properties of quantitative certainty of being. It is verbalized differently in languages, forming the semantic category of language quantity, the basis of which being the grammatical category of number. The analysis of the grammatical number of nouns in the English, Arabic and Japanese languages allows us to conclude that it is formed by two main components – the opposition 'singularity/plurality' and the opposition 'collectiveness/segmentation'. These two oppositions are represented by isomorphic and allomorphic means of expression in the languages considered with the allomorphic dominating over isomorphic.

Thus, all the languages under study universally express only segmentation. Analytical segmentators are found in all languages studied. All other parameters have diversified distribution depending on language family or separate language itself. For instance, grammatical singularity is not marked in Altai and Semitic languages whereas Germanic articles mark singular objects in English. The idea of plurality is verbalized in different ways in the compared languages, however agglutination is an isomorphic trait in all of them but Japanese where there is no grammatical difference between singularity and plurality. Inflection is a distinctive plurality feature of Semitic and Germanic languages.

Collective nouns are formed using affixes in the Germanic and Altai languages; Arabic has analytical classifiers. English uses articles to denote collectiveness while Japanese possesses the similar phenomenon of replication.

4. CONCLUSION

The category of number is multi-component. The article is focused on establishing specific peculiarities of its main components in languages of different structure. Representation of these components is characterized by a set of isomorphic and allomorphic language units.

ACKNOWLEDGEMENTS

REFERENCES
1. Antrushina, G.B. (2001). Lexicology of the English language. Moscow, 288 p.
2. Babakhanov, Sh.Z. (1973). The category of number in Arabic. Moscow, P.19.
3. Frolov D.V. (2006). Arabic philology: grammar, versification, koranovedenie. Moscow, P.185.
4. Gebhardt, L. (2009). Numeral Classifiers and the Structure of DP. EVANSTON, ILLINOIS PhD dissertation, P.95.
5. Grande, B.M. (1998). Arabic grammar course. Comparative-historical Approach. (2nd ed.). Moscow: Oriental Literature, Russian Academy of Sciences, P. 308-310.
6. Mishkurov, E.N. (1985). Typology of dialectal and literary grammatical structure of Modern Arabic. Dissertation for Doctor's degree. Moscow, 467 p.
7. Mingazova, N.G. (2005). The number category of nouns in English and Arabic. Kazan, 164p.
8. Mingazova, N.G. Subich V.G., Shangaraeva L.F. (2014). The verb-noun agreement in English and Arabic. Journal of Language and Literature 2014; 5(2), 43-50. DOI: 10.7813/jll.2014/5-3/8.
9. Subich V.G., Mingazova N.G., Shangaraeva L.F. (2014). Gradability and intensification of the language quantity (on the materials of English, Russian and Japanese). *Life Sci J* 2014;11(6):574-578 (ISSN:1097-8135).

COMPUTER TECHNOLOGIES IN ASSISTANCE TO SECOND LANGUAGE HIGH SCHOOL STUDY

Aygul Ildarovna Farkhaeva[1], Zulfiya Khanifovna Fazlyeva[1]& Dina Petrovna Sheinina[1]
[1]Leo Tolstoy Institute of Philology and Intercultural Communication Kazan Federal University, Kazan, Russia.
Correspondence: Aygul Ildarovna Farkhaeva, Leo Tolstoy Institute of Philology and Intercultural Communication Kazan Federal University, Kazan, Russia.
Tel: +79600863402. e-mail: aygelsefarkhaeva@mail.ru

Abstract

 Integration of Internet data into educational process promotes a number of didactic problems solving. Among them are: development of audio skills on basis of authentic audio internet texts; improvement of monologue and dialogue discourse abilities on basis of problem net material discussion; enlargement of foreign language lexis, cultural education. In the article we enumerate the most popular internet media technologies which help improve students' education - Information Resource Method, Multimedia-lecture and Distant Learning. Each of the methods has its advantages and drawbacks. But the point is, they completely change traditional ways of teaching, suggesting unrestricted choice of material under study and enhancing self-motivation of students. The application of new information technologies for the second language learning helps diversify teaching methods and makes the educational process enthusiastic and memorable.

In this regard, the search for verbal techniques is transferred onto the search of creative components of educational activity. It is not sensible to use computer technologies all over the process of teaching, but it would be very reasonable to address to them at the most crucial moments of study, like introducing or completing the new subject of lesson, testing the results, a project working out and so on. The essential task of a teacher or lecturer is to activate cognitive performance of a student. Modern teaching techniques, described in the article, help realize the personal-oriented approach and provide individualization and differentiation of the process of study.

Keywords: computer technology, foreign language study, information resource method, multimedia-lecture, distant learning.

1.   INTRODUCTION
The relevance of the study

The digital technologies practice for the second language study is caused by heavy information flow, with its further processing with the help of technical devices; severe vocational requirements to alumni; emergence of informational communicatory resources. The modern language education process is characterized by its fleeting nature, and freedom for students in choosing the educative paradigm.

In this regard, the computer-based form of study preserves the basic consistent patterns of academic activity and didactic principles, which feature the second language teaching process. Among these are: principle of scientific accuracy, that is improving of methods of presenting and organizing of teaching material; the principle of accounting for individual peculiarities; the principle of visual aids' use, when computer helps to combine all kinds of verbal and non-verbal visual expressions.

2. MATERIALS AND METHODS
Methods of study

The data was obtained by the use of theoretical research method through the study and analysis of the methodological literature on the issue of the research, comparison and generalization of teaching experience.

3. **RESULTS**

3.1. Diagnostic stage

The Internet has its advantages over the traditional ways of study (Chepkova S.P., 2007):
The traditional study:
1. Linear text (with no other resources).
2. Absence of incentives and concernment in no infrequent occurrence.
3. Limited information, restricted choice, stale data.
4. Teacher inspection.
5. Teaching process restricted to classes and home tasks frames.

Study with the involvement of Internet:
1. Multimedia hypertext (video-, audio-facilities, quite an amount of different resources link)
2. High motivation and concernment.
3. Unrestricted amount of fresh data.
4. Teacher inspection and self-control.
5. Possibility of synchronic (like chats) and asynchronic (like mailing and web-forums) interaction with the native language speaker, acquaintance with the foreign country culture.
6. Dramatic increase in study process with the availability of free web access.

There can also be distinguished the following pluses of electronic study application (Donetskaya O., Zorge A., et al., 2007):

1. Organizational plus, when one can work over the study material at any convenient time;

2. Psychological and pedagogical pluses, when the study process is personalized and there are possibilities of combining individual tasks with the group ones; the educative process becomes interactive;

3. Social plus, with a wider access to educative services supply; transparency of the learning process;

The multimedia serves the following functions:
1. Provision of learning process with the study guide, such as: multimedia tutorial material, learning programme, methodic recommendation, information resources data bases.
2. Activation of the students' autonomous work; access to digital study guide.
3. Arrangement of virtual communication between student and instructor during the learning tasks solving, such as: virtual lecture, forum, chat, video conferencing session.

The lecturer mastering basic computer literacy, is able to create original teaching material. The following software can help: Macromedia Flash, HTML editor, Borland Delphi, Visual Basic, Power Point systems of object-oriented programming.

Beyond that point, modern computer devices help the teacher create new educative software, without practicing programming (Mordvintsev D.A., Gorin A.A.,2013). Several possibilities for the process exist here: modification and complement of open educative programmes' data bases; use of the so-called authoring or generative projects. The latter independently generate the programme out of the material, initiating by an instructor. The work of a teacher is held in a dialogue mode. The main types of thus generated programmes include:
- texts with multiple choice techniques;
- texts with omission
- linguistic games, like crossword;

The use of Computer Technologies helps in implementing justified choice of the best educative option.

3.2.Experimental stage

Let us enumerate some of the most popular methods of applying computer technologies in the practical second language training classes:

1. Information resource method.
2. Multimedia-lecture.
3. Distant learning.

A detailed characteristic of each form is given below:

1. Information resource method. Allows to work with hypertext and provides access to various referential, school and scientific literature. The method requires from a teacher awareness of the flow of information and ability of guiding the student onto the track of thematic material (Batrova, N.; Danilov, et al., 2014). Information resource method contributes to extension of students' theoretical skills and data orientation competence.

There exit many sites which help mastering the second language. The grammar aspect of the English language is given a thorough review, for example, on the following sites: Info English (www.infoenglish.info), Using English (www.usingenglish.com), Learning English Online (www.englisch-hilfen.de/en), To Learn English (www.tolearnenglish.com) Learn English (www.learnenglish.de). In addition to the theory, the sites contain the quick-check exercises.   The main time is given to automation in practicing the study material. After the new material is introduced, the rule or instruction shaped and the speech pattern presented, the stage of drilling starts. Here the students must not only develop the grammar skills, but communicative competence as well.   For example, the task can include reading of some topical article or hot news in English in dailies and searching for a particular grammar phenomenon. The world newspapers have their web sites: www.nytimes.com, www.washingtonpost.com, www.guardian.co.uk) and so on. The learners find the social networking services, where millions of people are registered, very popular as the tool for the second language mastering (Kireeva L.V., 2010. These services offer groups of people, created specifically for foreign language learning and improving.

Here is a brief list of the social networking resources relating to the English language studying:

- Lang-8 proposes the following: the user writes a text in studied language, whereupon the native speaker revises it.

- Interpals. The peculiarity of the service is its international community, built on the principles of Facebook, or any other social networking, but with emphasis on language study. Quick contact requires only basic knowledge of English.

- Sharedtalk.com — a service which can help study any foreign language. It is especially suitable for those, who's level of the language is good enough for practicing it with the native speaker.

- Mylanguageexchange – is ideal for finding a pen pal. On visiting the site you have to describe your "language partner", indicating his or her mother tongue and the tongue he or she is practicing.

- italki – provides live charts.

- LinguaLeo – is based on method of games: on registering the user virtually becomes a holder of a young lion. He is obliged to feed the animal with meatballs, which are handed out for regular and effective exercises; the user can also add friends into "the pride"; finally he has access to "jungles" – that is video, audio and text bases. The advance diagram is being plotted, where the user monitors the efficiency and intensity of the activities.

- MinooAngloLink – useful grammar lessons.

- Dailydictation – American English offering short dictations.

- Duncaninchina – short video spots on different topics in English.

- EnglishLessons4U – large video lessons archives on various subjects.

It is clear that the second language lesson cannot fully consist of computers and Internet resources, because communicative competence is reached only through direct contact with a person. But one cannot underestimate the value of new technologies either. The process of learning with the help of Internet motivates the students' concernment in study, assists develop communicative, reading and writing skills.

2. Multimedia-lecture.

Today we observe a tendency of using multimedia technologies during lecture delivering. The use of video and audio demonstration of examples during the lecture helps diversify intellective strain, thus allowing better perception of material.

Visual expression not only facilitates memorization of the study material, but also helps better comprehend the essence of phenomena explored.

Visual information contains problem elements. That is why multimedia lecture promotes creation of some problem situation, which is solved due to analysis, synthesis, generalization, compression and deflation of data, that is with the help of vigorous cogitative activity.

Multimedia originates multisensory academic environment. As the scientists state, audio and visual aids assist perceiving 65% of information, whereas audio sense alone helps mastering only 12%, and visual sense alone – only 25% of information (Ostroumova O.F., 2014).

At the multimedia presentation-lecture alternates and integrates text, graph, video and audio variety, presenting data in most favorable demonstrative light. Modern computer technologies enable deliver larger volume of teaching material that usual. The lecture is accompanied by slide show, when the lecturer reiterating thus the assertion, comments and explains the material to students.

Multimedia-lecture creates emotional atmosphere which awakes interest to the subject under study, motivates learning process (Fahrutdinova, R.A., 2014).. Consequently, the lecture presents these positive results:

- activates attention and study process of students;
- increases the level of students' knowledge;
- gives clearer structure of material;
- creates emotional and lively environment;
- establishes inter-subject connections;
- reduces time for study;
- enlarges volume of data under study;
- enhance quality of knowledge;
- develop creative thinking;

3.Distant learning.

Since Internet has become easily accessible, distant method of foreign language learning receives wider expansion. Modern net technologies offer full-fledged education or retraining in off-work hours. The world web provides plenty of virtual universities, which suggest educational services. Such way of learning is called distant. Distant learning is successfully fulfilled within the frames of inter-university programmes and on educational institutions basis, for example: London Open University, Colorado State University, etc.

The most popular computer devices, used to achieve the objectives of distant learning, are:

- interactive television with cable-television net;
- regional and global telecommunication;
- electronic educational computer courses;

Distant learning is one of the modern technology-laden means of transferring knowledge. Internet-education has a number of conveniences for a student. In the first place, it is available from anywhere in the country. In the presence of computer and internet access, a person can combine his educational process with parallel activities, such as work, family and so on. In the second place, the distant-learning student is free to choose the educational parameters, with convenient timetable and pace. In the third, and very significant place, there are no age limits. In the fourth place, distant learning gives opportunity of obtaining the second higher education. And in the fifth place, this type of education is cheaper than a traditional one.

Today the prospective students may choose any educational programme they want.

The learning tool here is electronic tutorial. The material is composed in accordance with principles of programmed controlling of study process. On the one hand, the electronic tutorial or manual complies with didactic principles of visibility, scientific nature, accessibility, consciousness, solid assimilation and other, on the other hand, meets contemporary requirements of personality-centered approach to foreign language teaching methods (Vishnevskaya G.V.., 2011).

From the point of view of autonomous work, the manual helps students for example, when working over pronunciation, combine the three images of a word – graphic, sense and sound.

Today there are various computer programmes, oriented at foreign language learning within distant way of study. Here the three groups can be distinguished:

1. Programmes or courses dedicated to different sections of the language theory learning with the aim of activation of linguistic structures.
2. Programmes directed at learning of types of speech activity.

3. Controlling programmes, providing monitoring the level of speech and language competence.

Apart from the programmes enumerated, the following distant technologies have wide application:

-case-technology, which is similar to the technology of extramural education (here the student is given educational kit or case for autonomous study, and consults his tutor at regular intervals.

- TV technologies, where telelectures and tutorials are applied.

- net technologies, where a student receives the educational material via Internet.

4. DISCUSSION

However, on the whole, in spite of significant improvement of distant learning option, the quality of training of the graduates in modern social and pedagogical situation, has not met the requirements of the scientists. The methodical aspect of foreign languages teaching process is deficient in elaboration (Karpovskaya N.O., 2011)

Some researchers assume that distant learning cannot always guarantee the quality of education owing to lack of practical classes, contact with a tutor and inadequate system of assessment. The problem especially concerns the spheres presuming high responsibility, like medical science.

Nowadays, one of the most crucial points on educational market is higher school resources consolidation in different countries, emergence of net communities and mega-universities.

5. CONCLUSION

In conclusion, it is clear that implementation of personal computer, multimedia technologies and global network has a great impact on educational system, causing considerable changes in contents and methods of foreign language teaching in higher school. Properly organized student's work with computer may contribute to growth of cognitive and communicative interest, which in its turn, will promote activation and enlargement of autonomous work of students learning the second language.

6. ACKNOWLEDGEMENTS

REFERENCES

1. Batrova, N.; Danilov, A.; Lukoyanova, M.; et al. Web 2.0 for collaborative work and effective management of a virtual community // 8th International Technology, Education and Development Conference (INTED), Valencia, Spain (Mar 10-12, 2014). – 2014. – pp. 5622-5629.). (WoS)
2. *Chepkova S.V. Computer lingua-didactics and didactic principles of computer-integrated foreign language study// Scientific works of Far-east State Technical Fishery University. №19, 2007, pp.457-464.*
3. Donetskaya O, Zorge A., Ivanova T., Kvirin R., Makarov V., Hafenstein A.(2009) *Internet technologies in foreign language teaching*. Neue Medien im Fremdsprachenunterricht (p.26). (Educational textbook), KFU.
4. Fahrutdinova, R.A. (2014). The formation of students' foreign language communicative competence during the learning process of the English language through interactive learning technologies (the study on the basis of Kazan Federal University). *English Language Teaching*. Canada. Vol.7. No.12, 36-45.
5. Karpovskaya N.O. (2011) Internet at the foreign language lessons [digital source]. *The pedagogical ideas "An open lesson" festival.*
6. Kireeva L.V. (2010) The role of presentation in language competence formation among technical courses students. In Materials of international research and practice conference [New ways of communication: achievements of linguistics, translation and language teaching]. *SibGau.*
7. Mordvintsev D.A., Gorin A.A. (2013). The structure and functions of multimedia environment for foreign languages learning. Moscow: *Akademia estestvoznanya. Sovremennye problem nauki I obrazovanya,* 6.
8. Ostroumova, O.F. (2014). The didactic aspect of foreign language creative teaching. Language and Literature. Baku: Progress, Vol. 5. No. 3, 76-82.
9. Vishnevskaya G.V. (2011). Distant technologies implementation into the foreign language teaching process for the part-time students of a non-linguistic college. *Izvestya PGPU named after Belinskiy V.G.,* 24, 589-592.
10. Yarmakeev, I. E. (2014). The formation of students' national self-awareness in EFL class. *English*

COMPENSATORY COMPETENCE DEVELOPMENT IN TEACHING FOREIGN LANGUAGE SPEAKING (EFL) AT THE SENIOR LEVEL AT SCHOOL

Rifat Rifovich Fakhrutdinov, Kazan Federal University
Rezida Akhatovna Fakhrutdinova, Kazan Federal University
Liliya Mansurovna Sirazieva, Kazan Federal University

ABSTRACT

This article reveals the essence of compensatory competence as a component of communicative competence, its importance and methods of development in teaching foreign language speaking at the senior level at school.

When teaching foreign language speaking EFL teachers should focus on the compensatory competence development, since it is the compensatory competence that teaches to compensate failures in communication, seek new communication solutions, change ones communicative behavior in accordance to the situation and achieve communication-goals. One way to overcome the problems is using compensatory strategies which are used to compensate for breakdowns in oral interaction.

The article deals with experimental work on the compensatory competence development in teaching foreign language speaking (EFL) at the senior level at school. The main method of compensatory competence development is teaching to use compensatory strategies: reduction or avoidance strategies and achievement strategies (see Celce-Murcia M., Dörnyei Z., Thurrell S., 1995). The results reveal that in terms of compensatory strategies effective use there is a significant increase in the level of productivity in oral interaction. Therefore, it can be concluded that teaching compensatory strategies promote students' communication skills. Research materials may be used by methodologists and EFL teachers in teaching foreign language speaking at the senior level at school.

Key words: communicative competence, compensatory competence, compensatory strategy, foreign language speaking.

INTRODUCTION

Analysis of pedagogical, scientific literature and foreign innovative experience, dedicated to the communicative approach to language teaching, indicates that to the compensatory component of communicative competence is paid less attention than to other components. The process of compensatory competence development remains poorly developed, and the problem remains urgent and important for EFL teachers. This article views compensatory competence development in teaching foreign language speaking at the senior level at school for several reasons. First, compensatory strategies training may promote learners' awareness to use their linguistic resources to minimize communication problems. Second, communication strategy training bridges the gap between classroom and real-life communication. Finally, communication strategy training contributes to the students' self-confidence, and motivation to communicate.

METHODS

One of the main objectives of foreign language teaching is communicative competence components development (linguistic, discourse, socio- linguistic, socio- cultural, compensatory).

Bim (2002) defines compensatory competence as 'the ability to cope with difficulties in terms of language gaps in the process of receiving and transmitting information'. In other words, compensatory

---

competence refers to the ability to get one's meaning across successfully to communicative partners, especially when problems arise in the communication process.

As Celce-Murcia M., Dörnyei Z., Thurrell S (1995) we conceptualize compensatory competence development in teaching foreign language speaking as knowledge of compensatory strategies and how to use them.

Based on the Celce-Murcia M., Dörnyei Z., Thurrell S (1995) compensatory strategies typology, we chose to train the following strategies use for developing compensatory competence in teaching foreign language speaking at the senior level at school (see Table 1):

Avoidance or reduction strategies involve tailoring one's message to one's resources by either replacing messages, avoiding topics, or, as an extreme case, abandoning one's message altogether.

Achievement strategies involve manipulating available language to reach a communicative goal and this may entail compensating for linguistic deficiencies.

Table 1. Suggested compensatory strategies to train at the senior level at school

Strategies	Substrategies	Compensatory skills
Avoidance or reduction strategies	Message replacement	Leaving a message unfinished because of language difficulties.
	Topic avoidance	Avoiding topic areas or concepts that pose language difficulties.
Achievement strategies	Circumlocution	Describing or exemplifying the target object of action.
	Approximation	Using an alternative term which expresses the meaning of the target lexical item as closely, as possible.
	Use of all-purpose words	Extending a general, empty lexical item to contexts where specific words are lacking.
	Word-coinage	Creating a nonexisting L2 word based on a supposed rule.
	Non-linguistic means	Use of mime, gesture, facial expression, or sound imitation.
	Code-switching	Using a L 1 w*ord* with L 1 pronunciation or a L3 word with L3 pronunciation while speaking in L2.
	Stalling or time-gaining strategies	Using fillers or hesitation devices to fill pauses and to gain time to think.
	Appeals for help	Asking for aid from the interlocutor either directly.

RESULTS AND DISCUSSIONS

This research is largely experimental involving 61 students of Intermediate level (31 students in Group 1 and 30 students Group 2) of Secondary School №55 in Kazan. Experimental work was carried out in three stages (diagnostic, formative and control). In the diagnostic stage, first, the students were interviewed, then, the students were asked to make a story based on pictures in order to elicit compensatory strategies knowledge and use. The results are described in Table 2.

Table 2. The features of compensatory strategies the students produced before training
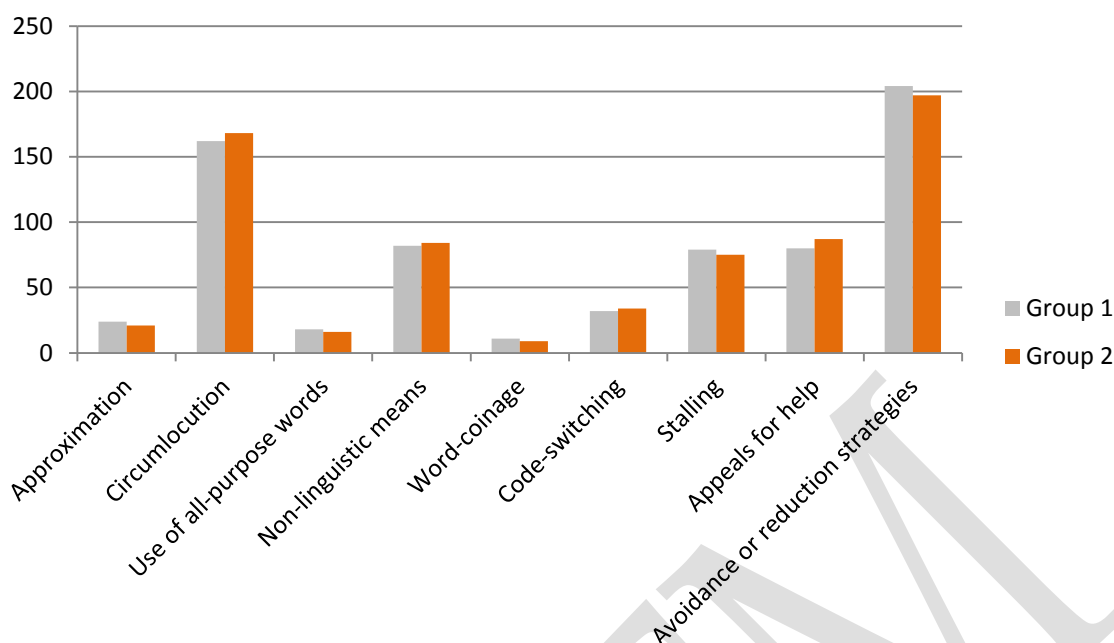
Examples of compensatory strategies eliciting:

1)   Message abandonment:

      ... the man i:::s wearing a::: jacket and a::: shirt with a black a:::: ... and short trousers ... like a uniform ...". (Tie)

2)   Approximation:

"... and well he's wearing a … a::: hat? ...". (Cap).

3)   Circumlocution:

"... it's like ja- jacket ... long jacket for the::: cold weather..." (Raintcoat).

4)   Code-switching:

 "... his ... e:::h shirt has mm .. galstuk (*laugh*).. I don't know ...". (Tie).

Analysis of the results indicates that the main substrategies used by the students were circumlocution and avoidance strategies. There were statement omissions in description of key objects the notions of which students were unaware. In this case, they preferred not to mention any of these things, or simply enumerated the objects that were known to them. Whereas the omitted objects were essential part of the narrative, and without which it lost its coherence and logic. If asked a question that students could not find the answer, they just kept silent. Therefore, we believe that the students did not cope with the communication task in this case.
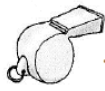
In the formative stage, the students of Group 1 were taught to be aware and to be able to use the targeted compensatory strategies with the help of authors selected set of exercises additionally to the school textbook. While students in Group 2 continued to study using the school textbook only.

Examples of authors selected set of exercises:
Circumlocution training

1. This person usually doesn't wear a uniform. This person works outside. This person uses tools. For example, this person uses a [hammer image] and a [saw image]. This person also uses [nails image]. And these people usually wear a [hard hat image] when they are working.

2. This person wears a uniform. This person works outside and also inside. This person often carries a [whistle image]. This person sometimes uses [baton image] and [handcuffs image]. Sometimes this person wears a [holster image] to put their gun away.

Avoidance strategies training.

Avoiding giving information
The teacher addresses a student with a question that asks for specific information, for example, 'How old are you?' The student must respond in two or three sentences without actually giving that particular information. A possible answer might be, for example, 'Well, that's an interesting question. Isn't it strange how people always feel that they need to know the age of a person? I don't really think that age is important at all.. . .' The longer the answer, the better. It is possibly beneficial to allow the students some preparation time on the first occasion they attempt this exercise, after which it should be spontaneous.

In the control stage, the students of Group 1 and Group 2 were interviewed and asked to make a story based on pictures again in order to elicit compensatory strategies knowledge and use after training. The results are described in Table 3.

Table 3. The features of compensatory strategies the students produced after training
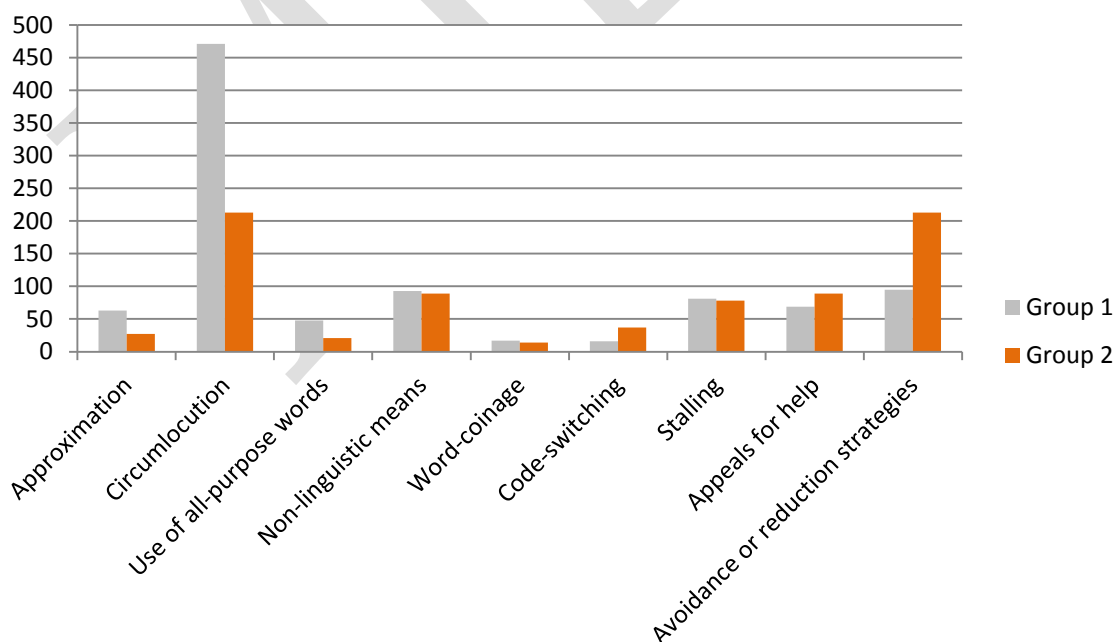
Analysis of the data leads to the conclusion that as a result of the training Group 1 students used avoidance strategies much less than Group 2 students, and more often used achievement strategies, which allowed them to cope with language gaps in communication. Strategies repertoire of Group 1 as a result of the training has expanded considerably, while the repertoire of Group 2 stayed about the same level as at the beginning of the experiment.

CONCLUSIONS

Quantitative indicators allow us to make conclusions about the positive dynamics of compensatory competence development in teaching foreign language speaking at the senior level at school, which proves the effectiveness of the work carried out by us.

Based on the research, it can be concluded that the more compensatory strategies students have, the more opportunities they have to solve communication problems. Therefore, explicit instruction on the use of compensatory strategies is necessary to help the students to improve their oral interaction in the process of foreign language speaking.

ACKNOWLEDGEMENTS

REFERENCES

1. Kasper, K. Communicative Strategies / K. Kasper, E. Kellerman. - London: Longmans, 1997 -P. 1-13.
2. Passov E., The communicative method of teaching foreign language speaking / Passov E. - M. : Prosveschenie, 1991. - 223 p.
3. Fahrutdinova, R., Yarmakeev I., Fakhrutdinov R. The Formation of Students' Foreign Language Communicative Competence during the Learning Process of the English Language through Interactive Learning Technologies (The Study on the Basis of Kazan Federal University)/ English Language Teaching; Vol. 7, №12: p.36, 2015.
4. Federal state educational standard of secondary education [Electronic resource] / access Mode: http://mon.gov.ru/dok/. 23.03.15 checked.
5. Bim, I. Person-oriented approach - the basic strategy of the school renovation / Bim, I. // Foreign languages at school. - 2002. - №2.- P. 11-15.
6. Faerch, C. On identifying communication strategies in interlanguage production [Text] / C. Faerch, G. Kasper. - Engle wood Cliffs, NJ : Practice-Hall, 1986.
7. Dorney, Z. On the teachability of communication strategies / Z. Dorney // TESOL Quarterly. - 1995. - Vol. 29. - P. 55-58.
8. Celce-Murcia M., Dörnyei Z., Thurrell S. A pedagogical framework for communicative competence: A Pedagogically motivated model with content specifications. Issues in Applied Linguistics, 1995. P. 5–35.
9. Yakovleva L., Compensatory strategies as a unit of compensatory competence. – V.: Paradigma, 2009.
10. Mariani, L. Communication strategies. Learning and teaching how to manage oral interaction [Text] / L. Mariani // Communication strategies – 2010

THE DEVELOPING SOCIAL AND CULTURAL COMPETENCES THROUGH ALLUSIONS (BY SONG LYRICS OF PINK AND LADY GAGA)

Liliia Shaiakhmetova, Leysan Shayakhmetova, Alsu Ashrapova,
Leilya Mukhametzyanova, Liliya Mukharlyamova
Kazan Federal University,
18, Kremlevskaya Street, Kazan, 420008, Tatarstan, Russian Federation

Abstract

This study deals with the use of song lyrics in learning American culture. To date lyrics of popular English songs could serve not only as a source of information but as an instrument to form an ideology, system of values or attitudes of young people all over the world. The attention is paid to allusions performing in the song lyrics of Pink and Lady Gaga. An allusion is an indirect reference, by word or phrase, to a historical, literary, mythological, biblical fact or to a fact of everyday life that authors assume the listeners know as their background knowledge, but non-native speakers lack this. Therefore the aim of this paper is to show how allusion analysis in song lyrics helps to learn the American and British culture.

In developing this paper, the authors analyzed existing theories on allusions, examined song lyrics of famous performers for the presence of this stylistic device. This analysis provided the theoretical foundation for proposing the most common types of allusions in Pink and Lady Gaga song lyrics. The authors used a theoretical approach in drawing on existing literature to advance theory in the areas of stylistics, lingua culture, developing key competences and English language learning.

The article presents the authors' conclusion that the most common types of allusions in Pink and Lady Gaga song lyrics can be contingently divided into three groups: religious (biblical) allusions with different semantic and emotional coloring; allusions to the social facts and allusions to the political facts. Most of them are linked to external and internal policy of the United States. It should be noted that the allusions by these performers refer to cross-cultural issues. So for adequate recognition of the majority of allusions, it is essential to have a social and cultural competences and knowledge of the various phenomena of the United States and modern Britain.

Allusion analysis in Pink song lyrics shows through her songs it is possible to learn global social and political topics. Songs by Lady Gaga reveals the modern US world of business, fashion, and glamor – so-called Burlesque time. Thus, the review of the research and literature asserts that via the allusion analysis in popular song lyrics EFL students are able to learn the American and British culture.

Keywords: Lingua culture, social and cultural competences, English language learning, song lyrics, allusions, stylistics.

Introduction

The modern world is characterized by the speed of movement, briefness of phrases and simplification of the entire lifestyles in general. New young generation prefers short-spoken, simple texts and comics togrammatically and lexically more complicated classical novels. According to this fact and based on the ideas of Engh (2013), Shen (2009), Medina (2002), Murphey (1992),Candlin (1992), Jalongo& Bromley (1984), Jolly (1975), we can assume that to date lyrics of popular English songs could serve not only as a source of information but as an instrument to form an ideology, system of values or attitudes of young people all over the world.

Lyrics related to poetic texts have their own specific characters. Essential features are conciseness, accuracy, clarity and imagery. Understanding of the meaning is a matter of the entire text. Reality appears as

an image, and it is important not only to transfer the informative content but also to represent its emotional and psychological effects on the listener what is possible by means of the stylistic devices; in our case it is an allusion.

The topicality of the use of allusions in the lyrics is represented by saving time and compressed information transmission. A few words transfer a large amount of information. Via using allusions a word or a phrase carries a volume of information, equal to the whole story.

Furthermore, the lyrics have a national, cultural and temporal significance. Developing key competencesis very often the subject of much research (Fahrutdinova, Yarmakeev, Fakhrutdinov, 2014; Yarmakeev, Abdrafikova, Pimenova, Sharafieva, 2016). In our study we show the way of using songs in developing social and cultural competences. As authors of songs, consciously or possibly unconsciously, describe the characteristics of the people and an era to which they belong and where they live in. There is consonance with the political situation in the country, with ideas that excite a lot of people.

The scientific novelty of the work lies in the fact that developing key competences through analysis of allusions in the song lyrics took place for the first time. That has not been the subject of a special study yet.

The purpose of this work is to carry out practical research on the analysis of the use of allusions in the popular American singers' song lyrics. The attention is paid to the lyrics of songs of Pink and Lady Gaga, mainly focusing on their cultural significance.

Lady Gaga is an American singer, songwriter, producer, philanthropist, designer, and actress. The singer has many rewards. Her accolades include six Grammy Awards, three Brit Awards, twelve Guinness World Records. She regularly can be seen on Billboard's Artists of the Year lists and Forbes's power and earnings rankings. In 2013, according to the poll, conducted by Times, Gaga was named one of the most influential people of the past decade. In 2015, by Billboard she was recognized asthe Woman of the Year.

Pink is a famous American singer, songwriter, and actress. Her career achievements include three Grammy Awards, a Brit Award, a Daytime Emmy Award and six MTV Video Music Awards. Pink was also the second most-played female solo artist in the United Kingdom during the 2000s decade, behind Madonna. VH1 ranked her number 10 on their list of the 100 Greatest Women in Music, while Billboard awarded her the Woman of the Year award in 2013. At the 63rd annual BMI Pop Awards, she received the BMI President's Award for "her outstanding achievement in songwriting and global impact on pop culture and the entertainment industry".

The huge popularity of the performers mean that the lyrics of their songs are relevant, they transmit and voice thoughts and issues disturbing many people.

Method

In developing this paper, the authors analyzed existing theories on allusions; song lyrics of famous performers were examined for the presence of this stylistic device. This analysis provided the theoretical foundation for proposing the most common types of allusions in song lyrics of Pink and Lady Gaga. The authors used a theoretical approach in drawing on existing literature to advance theory in the areas of stylistics, lingua culture, developing key competences. Reference sources included peer-reviewed journals (print and electronic), professional websites, brochures, and books.

The use of songs in teaching English

What makes songs such an attractive tool for teaching languages? The answer is universality that unites all cultures and languages. English songs are available authentic material. Working with the songs does not cause fear among students, it is part of their daily lives. Based on Krashen's second hypothesis, the "Affective Filter hypothesis", we affirm thatmusic has a strong emotional impact: it can help to relax, soothe and stimulate at the same time, motivate students to certain actions (Krashen, 1982). Medina (2002) suggests the frequent repetition of certain phrases and the rhythm of lyrics promotes rote memorization, consolidate vocabulary in the long-term memory; correct articulation of sounds and voice modulation.Murphey (1992: 771) collected a large corpus of pop song lyrics and after analyzing it, he found that they tend to be 'repetitive, conversation-like and about half the speed of spoken discourse'. Jalongo and Bromley (1984), McCarthey (1985), Martin (1983), Mitchell (1983), Jolly (1975) report that the use of songs in language acquisition helps to learn vocabulary and grammar, improve spelling and develop the linguistic skills of reading, writing, speaking and listening. According to Candlin (1992), music is beneficial for still other reasons. He states: "To be sure, songs have a place in the classroom for helping create that friendly and co-operative atmosphere soimportant for language learning, but they can offer much more. They offer insights into the culture andespecially the stories and myths of differentsocieties, providing a window into the frames of reference and valuesof the peoples whose language we are learning" (Candlin, 1992: ix). Jolly also

states the cultural exposure of the song, "The use of songs gives students the opportunity of acquiring a greater understanding of the cultural heritage which underlies the target language. Songs become a direct avenue to the basic values of the culture" (Jolly, 1975: 14).

So, the use of songs in teaching English can help to develop social and cultural competences. Song lyrics often have links to various aspects of lifeand culture.They highlight the most urgent issues and problems of the country.

Allusion analysis in song lyrics

According to I.R. Galperin, an allusion is an indirect reference, by word or phrase, to a historical, literary, mythological, biblical fact or to a fact of everyday life made in the course of speaking or writing. The use of allusion presupposes knowledge of the fact, thing or person alluded to on the part of the reader or listener. As a rule, no indication of the source is given (Galperin, 1977: 187). They are based on experience and knowledge of the author.Some things unsaid or unexplained that authors assume the listeners know as their background knowledge. Moreover, the author, using an allusion, the primary meaning of which is presumably known, gives it a new meaning in his statement. To give one example, here is a line in the lyrics "My Vietnam" by Pink in which an allusion is made to the Vietnam War: *This is my Vietnam, I'm at war, life keeps on dropping bombs and I keep score*. The Vietnam War is considered to be one of the most brutal, bloody and shameful armed conflicts in United States history, as the enemy forces were absolutely unequal and they did not win. In Vietnam, where it is also known asResistance War against America, this is probably the most heroic and tragic fight. However, Pink gives it a new meaning in her song; she associates the Vietnam War with her life. The life, like the Americans in the Vietnam War, drops mercilessly "bombs" on her, but she staves off and does not give up.

As a result of the study, we found that in the lyrics of Pink allusions related to the political, social and religious spheres prevail. Many of them are linked to US foreign and domestic policy. For example, the lyrics "Catch-22" are a reference to the famous satirical novel by the American author Joseph Heller. According to that, Catch-22 is a kind of government decree, which states that people who were crazy were not obliged to fly missions; but anyone who applied to stop flying was showing a rational concern for his safety and, therefore, was sane (Heller, 2010). Thus, Pink claims that our life is an absurd, hopeless activity, full of paradoxes. It is an unsolvable logic puzzle as a double bind: *We're jumping off the wings, we're going round in circles, It's a catch-22*.

Following example is "Dear Mr. President", an open letter to a former president of the United States George W. Bush. The whole lyrics are based on allusions. It reveals some areas of Bush's administration and terms in office, including the Iraq War (still ongoing conflict, strongly criticized by American society, between the government of Saddam Hussein and the USA that began in 2003): *Let me tell you about hard work rebuilding your house after the bombs took them away*; No Child Left Behind Act (disapproved by a lot of parents a U.S. Act of Congress which reauthorized the Elementary and Secondary Education Act): *How can you say no child is left behind, we're not dumb and we're not blind, they're all sitting in your cells*; disapproval of equal rights for homosexuals: *Were you a lonely boy*; lack of empathy for poor and middle class citizens: *What do you feel when you see all the homeless on the street, Let me tell you about hard work building a bed out of a cardboard box, minimum wage with a baby on the way*; Bush's strong religious beliefs, and Bush's drinking and drug usage in college: *You've come a long way from whiskey and cocaine*.

There are also a number of references to the global political and social issues that resonate with allusions to religion. The lyrics of the song "Ave Mary A" are referred both to the opening words ofthe traditional Catholic prayer to the Blessed Virgin Mary and to a high-level problem of suicides among Japanese schoolchildren and kamikaze, who were the first suicide bombers: *Suicide bomber and a student shot, Tokyo I think we have a problem*; an allusion to the pharmaceutical cartel, performing medical tests on the population of South Africa:*If we don't kill each other then the side effects will, CapeTown I think we have a problem;*and an allusion to politics and the mentality of the British people: *We hate too fast and we love too slow, London I think we have a problem*.

Religious allusions refer mostly to Christianity and the Bible:*If the darkest hour comes before the light, Where is the light?* It is an allusion to Thomas Fuller's religious travelogue "A Pisgah-Sight Of Palestine And The Confines Thereof", contains this view: It is always darkest just before the Day dawneth (Fuller, 1650).*Plant the seed, Open up and let it be*. This comes from Galatians 6:7, New Testament: Whatever a man sows, he will reap in return.*Praying for some day to hurry up and come and save me, But these are the good old days*. It refers to the passage of the English clergyman and preacher John Henley, known as "Orator Henley" (Henley, 1727).

In the lyrics of Lady Gaga's songs allusions related to the world of show business, fashion, glamor prevails. They reflect the huge number of references to famous people of our time, as the famous fashion designers: *Versace promises I will, dolce vita. I really want Gucci, Fendi, and Prada, Valentino, Armani too, Madame love them, Jimmy Choo*. Allusions to famous actresses of America: *Marilyn, Judy, Sylvia, tell ém how you feel girls* – a reference to Marilyn Monroe, Judy Garland.*Need material attention,Wrapped in ribbons Richard Simmons* – it alludes to an American fitness guru, known for his eccentric, flamboyant personality.Allusions to significant figures in history: *And I know, I'm no Nostradamus. We are not Just art for Michelangelo to carve. They all laughed when Edison recorded sound, They told Marconi, Wireless was a phony*.

In the lyrics of Lady Gaga a large number of religious allusions were revealed as well: *I'll dance with my hands above my head like Jesus said. My body is sanctuary, My blood is pure*. However, it should be noted that, unlike of Pink, her references to religion do not have a standard understanding of God as a father, Jesus as a loving savior and the Virgin Mary as a pure, bright image of the mother. There is a transformation of religion and its immersion in artpop, in modern society:*Work it Black Jesus. I'll still be Bloody Mary. Judas is the demon I cling to. I'll wash his feet with my hair if he needs. If you want me, meet me at electric chapel.*

The lyrics of Lady Gaga's song have allusions to the objects and symbols of luxury as well. *This purse can hold my black card and tiara* – a Visa credit card that allows its members access to various luxuries and rewards. *Damn I love the Jag, the jet and the mansion.With your Johnnie Walker eyes* – the most widely distributed blended Scotch Whisky in the world.

Unlike the lyrics of Pink's songs, in the lyrics of Lady Gagaallusions to political facts are not mentioned, references to the social facts are very little. For example, *Three spirits and twelve lonely steps*– an allusion to the addiction recovery program «Twelve-step program», originally proposed by Alcoholics Anonymous.*We'd take the F by the bus* – a link to an essay Take the F by American writer Ian Frazier about his experience of living in Brooklyn. He writes that in his time people described their places of residence and work in terms ofthe subway lines near them (Frazier, 1995).

Conclusion

To this point, it can be assumed that the most common types of allusions in Pink and Lady Gaga song lyrics can be contingently divided into three groups: religious (biblical) allusions with different semantic and emotional coloring; allusions to social facts and allusions to the political facts. Most of them are linked to external and internal policy of the United States. It should be noted that the allusions by these performers refer to cross-cultural issues. So for adequate recognition of the majority of allusions,it is essential to have a socio-cultural competence and knowledge of the various phenomena of the United States and modern Britain.

Allusion analysis in Pinksong lyrics shows that through her songs it is possible to learn global social and political topics. Songs by Lady Gaga reveals the modern world of business, fashion, andglamor– so-called Burlesque time.Thus, the review of the research and literature asserts that via the allusion analysis in popularsong lyrics EFL students are able to learn the American and British culture.

Acknowledgement

References

1. Candlin, C. (1992). Preface in Griffee, D. Songs in Action: Classroom Techniques and Resources (ix-x). NewYork: PrenticeHall.
2. Engh, D. (2013). Why Use Music in English Language Learning? A Survey of the Literature. English Language Teaching, 6(2), 113-127.
3. Frazier, I. (1995). Take the F. Retrieved June 25, 2016, from http://www.newyorker.com/magazine/1995/02/20/take-the-f
4. Fuller, T. Religious travelogue. Retrieved August 10, 2016, from http://www.phrases.org.uk/meanings/darkest-hour.html
5. Galperin, I. R. (1977). Stylistics. Moscow: Higher School.
6. Griffee, D. (1992). Songs in Action: Classroom Techniques and Resources (ix-x). New York: Prentice Hall.
7. Fahrutdinova R.A., Yarmakeev I.E., Fakhrutdinov R.R. (2014). The formation of students' foreign language communicative competence during the learning process of the English language through

interactive learning technologies (the study on the basis of Kazan federal university). English language teaching, 7(12), 36-46.

8. Heller, J. (2010). Catch-22. London: Vintage.

9. Henley, J. (1727), Oratory. The Primitive Liturgy, and Eucharist. Retrieved August 2, 2016, from https://books.google.ru/books?id=8_1bAAAAQAAJ&hl.

10. Jalongo, M. & Bromley, K. (1984). Developing linguistic competence through song. Reading Teacher, 37(9), 840-845.

11. Jolly, Y. (1975). The use of songs in teaching foreign languages. Modern Language Journal, 59(1), 11-14.

12. Krashen, S. (1982). Principles and Practices in Second Language Acquisition. Oxford: Pergamon.

13. Martin, M. (1983). Success! Teaching spelling with music. Academic Therapy, 18(4), 505-506.

14. Medina, S. L. (2002). Using Music to Enhance Second Language Acquisition: From Theory to Practice. Pearson Educational Publishing.

15. Mitchell, M. (1983). Aerobic ESL: Variations on a total physical response theme. TESL Reporter, 16, 23-27.

16. Murphey, T. (1992). Music and song. Oxford, England: Oxford University Press.

17. Lady Gaga. Biography. Retrieved June 25, 2016, from https://en.wikipedia.org/wiki/Lady_Gaga

18. Lady Gaga.Song lyrics. Retrieved June 20, 2016, from http://www.azlyrics.com/l/ladygaga.html

19. Pink.Song lyrics. Retrieved July 13, 2016, from http://www.azlyrics.com/p/pink.html

20. Pink. Biography. Retrieved July 19, 2016, from https://en.wikipedia.org/wiki/Pink_(singer)

21. Shen, C. (2009). Using English songs: An enjoyable and effective approach to ELT. English Language Teaching, 2(1), 88-94. Retrieved from www.ccsenet.org/journal.html

22. Yarmakeev I., Abdrafikova A., Pimenova T., Sharafieva A. (2016).Formation of discursive competence in EFL class. Journal of Language and Literature, 7(2), 185-190.

METAPHOR IN YOUTH MAGAZINES

Daria Zagitovna Yarchamova, Guzel Alekseevna Izmaylova
Kazan Federal University, 2Tatarstan Str., Kazan, 420021, Russia
d.alykova@mail.ru

Annotation: Metaphor in youth magazines

Youth magazines attract a lot of teenager's attention. The content of youth magazines (e-zines) educates the upgrowing generation and metaphor as the trope which is being used in everyday speech reflects the level of personal culture.

Nowadays metaphor is the essential part of every language and reflects the the specificity of the modern and unique living. The work highlights the problems in writing of metaphors in youth magazines in English and Russian language, and quantitative look at the frequency by type.
In the course of our study, we used the method of analysis and the method of component research.

The aim of our study is to investigate lexico-semantic features of metaphor. During the work the point of view of famous scientists on the metaphor was considered and its types, as well as the frequency of using metaphors in the content of modern youth magazines in online. The practical significance of the work is determined by the conclusions which may be of interest to a wide circle of linguists and teachers who are interested in this problem.

As expected, the privilege of youth in the texts of journals belongs to the question of love. Problems of study, work and family are given not so much attention in the texts of the e-zines that demonstrates social immaturity of youth both in the West and in Russia.

In the result of the study in English 23 metaphors motivated type, 12 metaphors associative type and 13 metaphors syncretic type were discovered. In total: 48 metaphors . In the Russian language 19 motivated metaphors and 19 associative metaphors were discovered. In total: 37 metaphors . Prevalent themes among English language were motivated metaphors as love, family, among the associative metaphors there were metaphors of love, family, work, among syncretic metaphors there were love, family, work, school. Prevalent themes among the Russian were motivated metaphors in such themes as love, family, work, school, among the associative metaphors there were such themes as school, knowledge, work. This shows that Russian youth is a little more interested in studies than European.

Key words: metaphor, metaphor, motivated, syncretic metaphor, associative metaphor, youth, magazine, newspaper.

Introduction

At the lessons of a foreign language to create a favorable atmosphere for better learning and memorizing foreign words are adopted and that gives the procedure of learning a positive experience. This technique allows to stimulate students with an active remembering of metaphors in the English language. The lessons for the students we should use the material appropriate to their age. Therefore, the immediate concern for young people in the context of the methodology of positive perception of youth represent themes such as love, school, family, work. Starting from these areas of interest and topics for young people, we conducted this study.

Mass media in context of young people was always the interest of study in linguistics and in modern linguistics. The language of young people was often quickly susceptible to changes in lexical and morphological terms, which proves that the frequently changing content in texts youth magazines. The role of youth media in the formation and cultivation of culture of adolescents and youth is invaluable. We have

identified the following youth magazines and Internet portals online in English and Russian languages as the material for the study.

Methods

In this study, we found the youth magazines in English and Russian languages, we have collected samples of them and decided in our study to rely on such e-zines "Celebrities", "Faze", "Youth outlook" in English and "Novoe-pero", "Moi golos", "Youth paper" in the Russian language. We explain our choice by the metaphorical abundance of these e-zines.

Once the e-zines were elected, we made the proof-reading of their texts on the subject of metaphors. Having collected the required number of metaphors for the study, we have considered them from the standpoint of research scientists-philologists.

J. Vardzelashvili stated that the language of the linguistic metaphor despite the fact that it was a subject of research in the history of its discovery, has been representing great interest to linguists, because it remains and always will be an evolving and continuing one for those researchers who engage in and deepen the study and enrichment of languages. ([3, c.1]).

In the entire history of the chronicle of the study of linguistics most obviously, it is possible to identify certain semantic classification of metaphors. Such prolific scientists-linguists as N. D. Arutyunova, V. G. Gak, V. P. Moskvin pictured the subject a significant part of his life. N. D. Arutyunova implies that linguistic metaphors can be divided into such subtypes as: nominative, imaginative, cognitive and generalisimusa metaphors ([2, p. 40]). V.G. Gak with confidence involves the fact that in modern linguistics there can be bilateral linguistic metaphor (foot - feet), unilateral semasiologically language metaphor (the spout), single-sided onomasiological language and metaphor (to goof off, fool around, kick the air); partial metaphorical linguistic transfer (the handle of the seat) ([4, p. 13]). As the result of hard work and years spent on the research, V. P. Moskvin discovered the division of linguistic metaphors into structural, semantic and functional classification of tropes. ([6, c. 50]).

In the entire history of the chronicle of the study of linguistics most obviously, it is possible to identify certain semantic classification of metaphors. Such prolific scientists-linguists as N. D. Arutyunova, V. G. Gak carried out the researches and studied with the subsequent conclusion of the semantic types of linguistic metaphor, G.N. Sklyarevskaya emphasizes the following types of linguistic metaphors, namely, motivated, syncretic and associative.

The motivated metaphor is referred to as linguistic metaphor of semantic element clearly connecting it to a metaphorical meaning with the original phrase ([7, c. 30]). Influential scientist-philologist S. K. Lohova argues that the language metaphor of motivated type relationship is one with another denotation in the process of metaphorization and that can be achieved by finding from the starting token of the sign, which is in close connection from the original denotative core. The result is the birth of metaphor of motivated type, scheme of the formation thereof is simple and straightforward, and the presence of a single semantic structure remains explicit ([5, p. 6]).

Syncretic metaphor is refered to the linguistic metaphor, which got its existence in the process of merging into the human cognition ([7, c. 43]).

By associative metaphor we refer to trails based on the ability of our mind to find the similarity and analogy between all subjects existing reality. In linguistic unit in the linguistic metaphor of associative type in the study we can find about two links: the indicative (the name it bears in connection with the fact that there is a trait completely absent in the semantic skeleton of the first available nominative interpretation, but which is connected to a denotation, a pronounced association, and psychological (in which a metaphorical symbol is a vague, seme phrase, deep awareness of the mystery of cognitiva) ([7, c. 49]).

Results

On the basis of the analyzed categories there were presented these types of the studied subgroups of metaphors in the English language identified from the above list of teen magazines:

Motivated metaphors in English magazines:

Studying was like huge experience of diving into the deepless lake without the opportunity to swim out. [8]

Love is the poison , inside I am so frozen, I dying because of your neglect. [9]

Work is the school of live. [10]

My family is the long process of building the warm relations with different obstacles. [7]

He was so head over the heels in love with his newest girlfriend, that I thought she hexed him [6]

The desire to study come to her as a big wave to a swimmer. [8]

Competing with John made Silvia green with jealousy and grey with tiredness.   [7]

I loved you but you broke my heart. [8]

My boss crushes the walls with his voice every time he screams at his employees. [6]

School made me a little man with enormous bag of problems. [7]

Family is something that will always stand by your side no matter what you did. [8]

Are you ready to deep into hot club life? [7]

My father was a junkie, he hit my mother often and screamed his heart out at me. [6]

My mom is the pearl in the necklace of my family members. [6]

First love is a bird who returns from the North when spring settles in. [7]

I lost the battle for Independency between me and my mother-in-law. [8]

Don't shade your tears, every tear is the nerve, You really wanna lose something that doesn't add up in the course of life? [6]

I wasn't a dwarf but I became one working in such a big and hectic company. [7]

Don't look back. You won't see any good there. [7]

Assosiative   metaphors   in   English   magazines:

Love is the long way of building family. [8]

Family is a big house. [8]

School is the place where grow children, the flowers of live. [7]

The process of personal growing is the work. [6]

I believe you won't neglect the fact that the girl cried het heart out when you made a fool out of her. [8]

Are you a heartbreaker? [7]

My heart was jumping when I saw him [7]

He was as tall as trees [6]

When I say my heart is sore, that will sound like a cheap metaphor. [7]

I'd prefer to talk to a spoon or to a horse, they are more clever than you. [8]

Don't be so shy little bird, come on speak your mind. [8]

You are my little crocodile said she to her newly born baby. [6]

Syncretic metaphors in English language:

This child was sweet like cake and red like apple. [7]

The taste of studying was bitter. [6]

Going out with him was the sweetest period of my life. [8]

The voice of my boss was so sugar like that I understood he wanted something from me. [7]

Family should be like as thick as a tree so no one could cut it out [6]

Session is the bitter time for students [8]

Life of a married woman most of the time is sugar sweet. [7]

I felt cold with fear. [8]

My anger was as hot as magma. [6]

My boss was buzzing as a bee are at me. [8]

When you fall in love, your body chemicals go haywire. [7]

Beware of the bad boy, because whether you realize it or not… he is a heartbreaker. [6]

On the basis of the analyzed categories these types of the studied subgroups of metaphors in the Russian language were presented, identified from the list of teen magazines:

Motivated metaphors in Russian magazines:

We can't just reboot copy and delete our love. [12]

She will be with you always, she will be with you to live. [11]

School is the first innocent love of schoolgirls to his teacher [12]

The education that you get in the family, will make you tough nut, or spineless alga. [13]

Homework – work [12]

Work as an incentive to achieve their goals [11]

Family is a place where warm and cozy [13]

Family interests may not always coincide with the public [11]

School – the source of manifestation of your abilities [12]

Science requires a lot of ideas [11]

Family – work relationships [13]

To develop their abilities – to achieve the goal [12]

The family must not be the letter I,must be the letter we [13]

Work is as a second kind of home and head like mother. [11]

To read different literature – to develop largely [13]

Work is also history, each with its own [12]

Love is like a flower, also delicious [13]

Real feelings are like a big family [11]

Work – the key to success [12]

Assosiative metaphors in Russian magazines:

Strict upbringing obvious way to make a child a flexible cane. [13]

The boys ran through the hallway and bounced from the walls like bouncy balls. [11]

Care is one of the manifestations of the senses [12]

Love is like a fire, all the time warms. [13]

Work is not a kangaroo in the desert won't get far. [12]

Love also requires respect for. [11]

Everyone has their own love story. So different, unique [12]

Understanding the main quality of the spouses [13]

We can not buy knowledge [11]

School as a family too must be strong [12]

Knowledge is your future [11]

New knowledge - new ideas [13]

To be a teacher – the ability to entertain the audience [12]

Education is the first step to a successful career [11]

Diploma – your card [13]

Exams - the way to obtain any knowledge [12]

A great feeling of love, makes the heart beat increasingly [13]

A positive attitude is a great working day [11]

Love and memory from the same root [13]

Discussion

In this paper we introduced a semantic classification that was represented by such famous figures as N. D. Arutyunova, V. G. GAK, V. P. Moskvin, G. N. Sklyarevskaya. They have identified subgroups of metaphors used in English and Russian youth on-line journals.

We often encounter motivated metaphor. The youth newspapers of the Russian language do not present examples of syncretic metaphor, it means that it is more characteristic for the English-speaking population.

This inequality confirms the conclusion G. N. Sklarevski. A metaphor founded on the principle of motivated and associative relationships, occupies a leading position in the lexical system quantitatively. ([7, p. 56]). The universality of motivated and associative metaphors means the comprehensive nature of metaphorical language.

The study revealed that love is more often used in positive assessment.

Found examples in youth newspapers acknowledge the importance of metaphor in language. This method of positive perception can be used in English lessons in high school.

ACKNOWLEDGEMENTS

References:
1.   Arnold I. V. Stylistics of modern English. Moscow, Prosveschenie, 1990. 85 p.
2.   Arutyunova N. D. Metaphor and discourse//Theory of metaphor. Moscow, 1990. 156 p.
3.   Vardzelashvili, J. the Language metaphor as a universal linguistic category. Materials of International scientific conference. Tbilisi, 2000. 11 p.
4.   Gak V. G. Metaphor for the universal and the specific. Metaphor in language and text. Moscow, "Nauka", 1988. 13 p.
5.   Lokhova S. K. Play on words in the political discourse. Abstract. Diss. Moscow 2007. 17 p..

6.   Moskvin V. P. Russian metaphor: the classification parameters// Philological Sciences.-2000.-No. 2.-p. 66.

7.   Sklyarevskaya G.N. Metaphor in the language system. Saint Petersburg: Nauka, 1993. 152 p.

8.   Celebrities [Electronic resource] – access mode - http://celebrities.ninemsn.com.au/blog, (accessed 23.01.2015)

9.   Faze [Electronic resource] – access mode - http://www.faze.ca, (accessed 20.01.2015)

10.   Youthoutlook [Electronic resource] – access mode - http://www.youthoutlook (accessed 26.01.2015)

11.   Novoe-pero [Electronic resource] – access mode - http://novoe-pero.ru/ (accessed on 18.8.2014)

12.   Moigolos [Electronic resource] - access mode - www.moigolos (accessed 17.01.2015)

13.   Youthpaper [Electronic resource] - access mode - http://youthpaper.ru (date of application 27.01.2015)

PRINCIPLES OF SELECTION OF THE CONTENT OF VOCATIONAL PROGRAMS FOCUSED ON THE FORMATION OF COMMON CULTURAL AND PROFESSIONAL COMPETENCE OF SPECIALISTS OF THE CONSTRUCTION INDUSTRY

Gazizov E.R.[1] – PhD in physical and mathematical sciences, assistant professor, Kazan Federal University[1],
E-mail: gazizov.e@bk.ru;
Gazizova S.E.[1] – Bachelor's Degree in Mechanics of liquid, gas and plasma, Master's Degree in Mechanics. Kazan Federal University[1]
Gazizov A.R[2] – PhD in pedagogy, Don State Technical University[2], E-mail: gazandre@yandex.ru;

Annotation. One of the main problems to be solved in the formation of learning content, is to determine the principles of selection and structuring of training material, indicating the general directions for the formation of this content. This article describes the approaches to the selection of the content of training programs. Determines the content of education and the principles of its selection, existing in domestic science. Thus, one of the main tasks in the formation of content of education is to determine the principles of selection and structuring of educational material, which indicate the general direction of the formation of this content. Based on analysis of content of the guidelines for the development of model curricula training formulated the principles of selection content of the additional professional program, which provides the formation of common cultural and professional competence of specialists, who perform work for the construction, reconstruction, repair of capital construction and construction industry executives.

Key words. Professional program, training, selection, content of education, the formation of competences construction area.

Introduction

The problem of formation of professional development programs is an important didactic problem. There are different approaches to the selection of training content in the didactic science. According to VS Lednev [7], the content of education should include the subject of the scientific knowledge and the main kinds of activities in this area. The purpose of education defines its content. The structure of the content of education includes: practical skills needed to apply knowledge in practice ; and theoretical knowledge, which is as well required in professional activities
(VV Krajewski [6], VS Lednev [7] , Arkhangelsk SI [1] , Zagvyazinsky VI [4]) . The methodology, which guides the developer of training programs and, according to which, defines the purposes, functions and objectives of the training program , has an impact on the selection of training content. It is known that the content of any topic can help to solve a wide variety of tasks during a training session. However, attempts to solve all of the tasks at the same time usually does not provide a right solution of them. Optimal organization of training requires concentration of the lecturer at several crucial core tasks, which can be solved in the allotted training time. Unfortunately, in practice we often observe the inability of teachers to allocate the dominant problems of the lesson, to determine it to themselves and to the students and to ensure their implementation. Implementation of the rule, when the teacher identifies the main tasks of education, helps students to acquire the ability to capture their attention on the most important things during the assimilation of educational material.

Method. Considering the principles of selection of the content of training programs focused on the formation of common cultural and professional competence of specialists who perform work for the construction, reconstruction, repair of capital construction and executives of the direction of the construction industry. Let us dwell on the notion of the content of education and the principles of its selection existing in the domestic pedagogical science. Principles of formation of education content in terms of general didactic concepts reflected in the works of JK Babanskii [2], Zhukovsky ZD [3], AI Winter [5], VV Krajewski [6], Lerner IJ [8], Skatkin MN [14] and others. Krajewski VV gives the following definition: " the content of education - is socially and personally deterministic, fixed in a pedagogical science understanding of the social experience, which must be assimilated...for didactics, specifically studying the content of education, it is the pedagogical model of social experience " [6]. The content of education, according to Krajewski VV [6], Kharlamov IF [15] and others, is the system of scientific knowledge, practical skills, ideological, moral and aesthetic ideas that students need to master in the educational process. Wherein the sources of formation of the content of education are social experience and knowledge, which content and nature in varying degrees, become the content of the subject. Under the factors – circumstances that the researcher considers while determining the content of education. Under the principle - the guiding ideology, indicating the general direction of the formation of the content of education and its structuring. Under the criteria - signs which define specific training material and its sequence. Thus, one of the main tasks in the formation of content of education is to determine the principles of selection and structuring of educational material, which indicate the general direction of the formation of this content.

In the formation of the principles of content of education allocates general, didactic and methodical principles. The general principles of formation of content of education include [2]:

-the principle of structural unity of content of education at various levels;

-the principle of unity of content and process sides of education;-the principle of conformity of content of education and current needs of social development. Didactic principles also have influence on the selection of content of education. According to the principles of teaching secondary school, considered in the scientific and educational researches of Babanskii JK [2], VV Krajewski [6], VS Ledneva [7] and others, we can formulate didactic principles for educational activities to further professional programs, which include:

- the principle of scientific of content of education, requires proper training in an organization engaged in educational activities , the level of development of modern science , and the creation of students' correct understanding of the most common methods of scientific knowledge and the demonstration of the most important principles of scientific knowledge; - the principle of consistency of content of education, which reflects logical connections based on personal characteristics, educational needs and capabilities of students, previous training, the content of other subjects studied; - the principle of systematic of content of education, suggesting a reflection of existing external structural links, relevant links within the scientific theory, through a set of methodological knowledge, including: knowledge about the structure of knowledge, common scientific terminology and knowledge of the existing methods of scientific knowledge;

- the principle of interdisciplinary connections, suggesting consistency in the study of theory, laws, concepts common to the related disciplines, scientific methodological principles and methods of scientific knowledge, the formation of methods of disciplinary thinking;

- the principle of linking theory and practice of training with the existing reality, intended to include in the content of education the certain activities, as well as applied research materials related to the observation of phenomena and their explanation, which occur in different areas of human activity;

- the principle of visual learning, suggesting broadcast images of studied phenomena, objects and processes to the students as well as activities related to simulation, mind experimentation, etc;

-the principle of availability, assuming compliance with the size and complexity of educational material and personal characteristics and potential of students; -the principle of individualization and differentiation of education, that takes the account of interests, abilities and professional needs of students;

- the principle of creating a positive attitude to education and motivation is intended to include in the content of education material about the newest discoveries and achievements as well as examples of the use of scientific knowledge and achievements in life, etc.

Result. The content of education of specialists who perform work for the construction, reconstruction, repair of capital constructions and executives of the direction of the construction industry, according to the training program focused on the formation of common cultural and professional competences of these categories of workers should certainly fully comply with the above general and didactic principles shaping the content of education. Methodical principles of the content of education reflect the specific of the professional activity of

the specialists, performing works in construction, reconstruction, repair of capital construction and executives of construction areas. By analyzing the content of guidelines for the formation of model curricula of the training programs in the interests of access to work affecting the safety of capital construction, approved in July, 2011 by the Council of the National Association of Builders [9], additional professional programs in a number of educational institutions focused on the formation of common cultural and professional competence of specialists who perform work for the construction, reconstruction, repair of capital construction and executives of the direction of the construction industry [10,11,12,13], we formulate the principles of selecting the content of education programs, focused on the formation of common cultural and professional competences of these categories of workers:

1.The principle of the implementation of the information activities involves the implementation of various types of information activities related to the accompanying document, work with databases of teaching materials, processing on data sets of the results of the educational process and others.

2.The principle of variability of the content of education involves adjusting the content of the studied modules, as well as the ability to change the applicable forms and methods, depending on the position, level of training, age, sex, personality characteristics, requests of students, as well as the ability to change the used forms and methods of education in the implementation of the individual educational trajectory.

3.The principle of accessibility requires the conformity of the content, methods and forms of education entry-level knowledge and skills of students in the field of construction, reconstruction and overhaul of capital construction projects as well as personal characteristics of the students; the content of education must comply with such personality traits as andragogical (due to age formed Beliefs, attitudes towards innovation, the ability to learn); psychological (motivation, cognitive styles: conservative and progressive transition); professional (maturity of the individual worker, professional competence, social status).

4.The principle of the practical orientation of the education involves the formation of readiness of experts who doing the construction, reconstruction, repair of capital construction, and executives of their own areas of the construction industry to apply and choose the means used to solve practical problems in professional activities, as well as to formulate the rules of these tasks.

5.The principle of implementing modular approach to the formation of the content of preparation involves the implementation of basic and specialized training content blocks, each of which is divided into modules, reflecting the specific topics to be studied, and taking into account the training requirements of students, drawing on functional tasks and teaching hours to be allocated for development.

6.The principle of information security of ICT tools and information resources involves ensuring their protection from the impacts associated with the loss of data users, properly functioning software and firmware; confidentiality access to information, authorized access to it, its integrity, accuracy, completeness and consistency.

7.The principle of anticipatory nature of the preparation involves the possibility of continuous self-improvement experts carrying out work on the construction, reconstruction, repair of capital construction and executives of the direction of the construction industry; the need for self-education is caused by changes in the content of professional responsibility and career advancement.

Conclusion. Thus, the implementation of common, didactic and methodical principles of content selection for more professional program will generate common cultural and professional competence of specialists who perform work for the construction, reconstruction, repair of capital construction and executives of the direction of the construction industry.

References
1.   Archangelsky SI The educational process in high school, his legitimate bases and methods. - M .: Vycshaya shkola, 1980. - 368 c.
2.   .Babancky JK Methods of teaching in a modern comprehensive school. - M .: Procveschenie, 1985. - 352 c.
3.   Zhukovskaya ZD Methodological bases and technologies of development and function of complex system of quality control of training specialists in high school: Dic. ... Dr. RA ped. nauk: 13.00.01. CPb., 1994. - 380 c.

4.   Zagvyazinsky VI Training theory: modern interpritation. Textbook for students of high school. - M., 2001. - 408 c.

5.   Zimnaya IA Educational Psychology: A Textbook for high schools. - Second Edition, revised and corrected. - M .: Izdatelckaya korporatsiya "Logoc", 2000. - 310 c.

6.   Kraevcky VV Problems of scientific substantiation of training (methodological analysis). - M .: Pedagogika, 1977. - 264 c.

7.   VS Lednev Content of education: essence, structure and prospects. - M .: High school, 1991. - 224 c.

8.   Lerner IY Didactic bases of training methods. - M .: Education, 1981. - 321 c.

9.   The official site of the National Association of Builders [electronic resource] / National Association of Builders. - Moscow, 2014. - Access: http://www.nostroy.ru/.

10.   The official website of the Moscow State University of Civil Engineering [electronic resource] / Moscow State University of Civil Engineering. - Moscow, 2014. - Access: http: // www.mgsu.ru//.

11.   The official website of the Rostov State University of Civil Engineering [electronic resource] / Rostov State University of Civil Engineering. - Rostov-on-Don, 2014. - Mode of access: http: // www.rgsu.ru/.

12.   The official website of the Kazan State Architectural University [electronic resource] / Kazan State Architectural University. - Kazan, 2014. - Access: http: // www.rgsu.ru/.

13.   Official site of Saint-Petersburg State University of Architecture and Civil Engineering [electronic resource] / Saint-Petersburg State University of Architecture and Civil Engineering. - St. Petersburg, 2014. - Access: // http://www.spbgasu.ru/.

14.   Skatkin MN Problems of modern didactics M .: Education, 1984. - 231 c.

15.   IF Kharlamov Pedagogy: Textbook. allowance. - 4th ed. rec. and ext. - M .: Gardariki, 1999. - 519 c.

THE FORMATION OF THE SYSTEM OF PRIORITIES OF THE CLUSTER POLICY OF THE REGION

Grigorian K.A., Kazan Federal University,
Associate Professor, PhD, Institute of Management, Economics and Finance,
Ramazanov A.V., Kazan Federal University,
Associate Professor, PhD, Institute of Management, Economics and Finance,

Abstract
This article presents an analysis of approaches to the identification of the territorial cluster and supporting the development of territorial production clusters. We found a significant differences between the approaches to defining priorities for development in the area of the clusters. There are also differences in the way support clusters that depend on the parameters of cluster development, market orientation and the level of maturity of the cluster. Presents the concept of regional support cluster initiatives to identify the most priority to support clusters.

Keywords: region, industrial cluster, measures to support cluster development, clusters, cluster initiative, cluster policy priorities.

Introduction

For development of economy of region it is necessary to use such form of organization and cooperation of labor, which would ensure the accumulation and effective use of resources of the territory. Such forms may include clusters.

According to Michael E. Porter "clusters are geographic concentrations of interconnected companies and institutions in a particular field" [1] that compete and collaborate at the same time.

Clusters are networks of interacting companies, R&D institutions, universities and other relevant stakeholders whose activities result in the generation of new knowledge which translates into new products and services as well as innovations in processes, organizations and markets. According to [2], the local competition creates incentives to emulate best practice and boost pressures to innovate, while also connecting the strengths of competition with the virtues of selective cooperation. The concept of clusters was related to the "competitiveness" of industries and of nations. In a similar vein, van Dennerg and colleagues define clusters as "local or regional dimension of networks" [3].

Currently clusters are formed at the level of a region or entity of any system. As world practice shows, the initiators of cluster policy may serve as the Central management bodies that carry out cluster policy "from above" and the regional government or local business associations offering programmes to stimulate the development of clusters bottom-up. Such programs are called "cluster initiative", which is defined as organized efforts to increase growth and competitiveness of cluster within a region, involving cluster firms, government and research institutes [4].

Clusters are not necessarily limited to administrative or geographical boundaries, but they have a geographical centre. The benchmarking of 143 cluster organizations in seven European countries in the context of the NGPExcellence project has shown that typically 75 to 95 per cent of the cluster participants are located within a distance of 150 kilometers from the cluster management organization, which can be considered as the "node" of the cluster (Figure 1) [5].
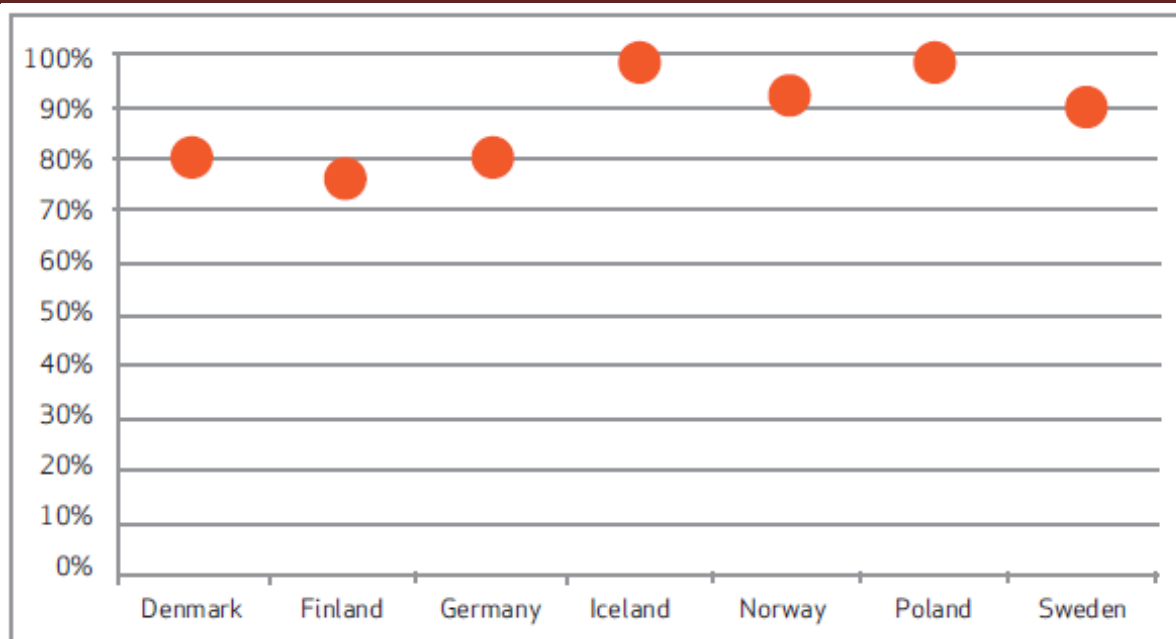
Fig.1. Geographical concentration of clusters in different European countries

This proves that the support and development of clusters associated with the development of the territories, therefore, cluster policy should be part of regional economic policy. Thus, the success of cluster development depends on the work a cluster management organizations.

Key conditions for growth include the existence of linkages across cluster participants, the transformation of public into private science, the commercialization of new knowledge and the mobility of people to transfer knowledge and patterns of thinking between industry and the research sector. The growth has to be supported by a policy and programme framework that creates conducive framework conditions and supports joint projects of the cluster participants [6].

Successful implementation of projects promotion of clusters possible in the presence of the regional strategy. When developing a regional strategy should address the key growth areas of the region as a whole.

Data and Methodology

In the last decade, the study of the principles and mechanism of functioning of regional clusters is one of the most important and demanded areas of economic research worldwide.

The researchers of this problem under the economic cluster understand the concentration of similar, connected or complementary companies, which are characterized by the active interaction and transaction and are in dialogue, finding solutions to common problems.

They share a common infrastructure, labour market and services [7], including, companies in the cluster have equal access and use the products and services of the financial market. As a result, the cluster contributes to economic growth, as each participant and the region as a whole.

It is possible for the following reasons:

1) clusters increase productivity because of access to resources, information, and institutions;

2) clusters increase the share of innovative products due to internal competition;

3) clusters accelerate the production process, attracting new firms and institutions;

4) clusters are doing more understandable and predictable business environment in the territory, thus improving the quality of regional strategic planning.

While there is an ongoing debate about how to identify and determine the degree of formation and boundaries of the cluster. This is the starting point of the analysis of the factors of cluster development, including identification of a set of measures to support the cluster.

Many scholars have promoted the idea of diversification methods for the identification of the cluster, depending on the level of analysis – national level, sectoral level and regional level [2,7,8].

In these works one can distinguish two groups of methods:

• qualitative methods

• quantitative methods

Among quantitative methods for the identification of a cluster can be identified:

• the coefficient of localization (localization coefficients - LQ),

• analysis of supply chains (input-output analysis) ,

• dynamic structural analysis (shift-share analysis),

• Giniho coefficient of localization,

• Ellison and Glaeser index of agglomeration,

• Maurel-Sédillot index.

The best-known qualitative methods include:

• survey of experts and management of companies (interviews with experts and management of the firms),

• questionnaire surveys (researches question-forms),

• situational analysis (case studies).

Localization coefficients compare the characteristics of branches (number of employees, sales and added value) at the regional and national level. The results of the LQ show the dominant localization of enterprises in the given branches [8]. The localization quotients for the number of employees is defined as follows

$$LQ_i = (z_i/z) \, / \, (Z_i/Z) \quad (1)$$

where:

• LQ_i is localization coefficient of the i-th branch (employees),

• z_i is the number of employees of the i-th branch in a region,

• z is the total number of employees in the region,

• Z_i is the number of employees of the i-th branch in country,

• Z is the total number of employees in country.

$$LQ_{iv} = (v_i/v) \, / \, (V_i/V) \quad (2)$$

where:

• LQ_{iv} is localization coefficient of the i-th branch (turnover, value added)

• v_i is the value of output (turnover, value added) of the i-th branch in a region,

• v is the value of output in the region,

• V_i is the value of output (turnover, value added) of the i-th branch in country,

• V is the value of output in country.

In determining the priority clusters in the regional industry, which will be given priority and support by the state, it must be assumed that the main purpose of state regulation of the investment process is the achievement and maintenance of a rational structure of the regional industrial complex (RIC), providing conditions for sustainable, progressive and integrated development of the region.

Therefore, for the selection of priorities of the cluster policy needs to be conducted functional analysis of the structure of the regional industrial complex (RIC) aimed at identifying the need and defining the directions of its rationalization.

As part of this analysis calculated indices of specialization, resulting in all branches of the RIC are divided into three groups:

1) industry specialisation (base), which are the basis of the regional industrial complex;

2) supporting industries (their development is coordinated with the development of basic industries);

3) service industry (local) that meet the needs of the region's population.

The backbone of the economy of each region are the branches of specialization with a high coefficient of localization. The clusters in these industries determine the stability of functioning and development of all other industries in the region. Therefore, you first need to make a study of the structure of regional production specialization, aimed at the assessment of their rationality and prioritization of cluster policy

It must be conducted the following study:

- an estimate of how the development of this production enhance the stability of the profits of a RIC;
- how much increased production and profits;
- estimated increase in the number of jobs and incomes due to the development of this production.

In addition, to achieve a rational structure of the industry in the region, it is necessary to provide in its development a certain level of complexity.

Results

The Republic of Tatarstan is a vivid example of development of cluster strategy of regional development. Research on natural resources-based clusters suggests that co-located firms in regional clusters exhibit high levels of inter-firm cooperation [9].

Development of innovative economy of Tatarstan Republic is possible on the basis of creation and development of the cluster approach in the management of economic processes.

Clusters reflect specializations of regions in activities within which companies can gain higher productivity through accessing external economies of scale or other comparative advantages [10].

In this regard, today in the Republic of Tatarstan you can select multiple clusters:
- car location Naberezhnye Chelny, the anchor company of JSC "KAMAZ";
- refining, petrochemical industry with the territorial affiliation of Nizhnekamsk and the anchor company OAO "Nizhnekamskneftekhim";
- power with territorial affiliation Kazan and the anchor company of JSC "Tatenergo".

In addition to the generated clusters in the Republic of Tatarstan there are long-term, which include construction, agricultural and IT-cluster. These clusters are gradually evolving but there are various problems that hinder development. For example, in the construction cluster there is no anchor and no enterprise labor resources, therefore, the coefficient of localization is less than 25%. In the IT cluster is another problem that no appropriate labor resources for development of this sector. At the lowest level of development agro-industrial cluster, where in addition to industry University nothing and therefore it is most difficult to develop. In this respect, it is necessary to create cluster option "top-down", where the cluster development strategy should propose the authorities, through the creation of special organizations for the management cluster.

The main strategic goal of the Republic of Tatarstan is to change the existing model of economic growth: from oil to innovation-based growth. In this regard, the government constantly supported the most important innovative processes, including the efficiency of the economy.

Based on the foregoing, we can suggest the following method of determining priority directions of the cluster policy of the region:

Stage 1.
- Identifying sectors of regional specialization of industrial complex;
- The division of all industries in these sectors into groups, fluctuations in which profits are determined by the same factors, therefore, these fluctuations have the same direction (related production; production, operating in one territorial market; production working for one user, etc.);

Stage 2.
- Determining the proportion of each group of industries in total industrial production of the region and profits and their ranking;
- Assessment of the likelihood and the possible amplitude of oscillation of the profits in the production of this group;
- Assess impacts of possible market fluctuations of profits in the production of a selected group on the total profit in the industry;

Stage 3.
- Determining the structure of the branches of specialization of RIC, providing sustainable development of the region – the balance of production, fluctuations in which profits are determined by unrelated factors;
- Define indicators of the development of sectors and industries, ensuring the achievement of this structure.

Conclusion

Thus, as a priority for support measures for clusters are determined, the level of profit which does not depend on the factors determining fluctuations profit productions, selected at the 2nd stage. These production will help improve sustainability of profit RIC and thereby to the stability of budget revenues of the region.

In addition, to achieve a rational structure of the industry in the region, it is necessary to provide in its development a certain level of complexity.

You can offer as an indicator of the level of complexity of regional industries, the relationship between the demand of households in the region and supply the local production, defined by the following formula:

$$K = G/D \,, \qquad\qquad (3)$$

where:

K - level complexity of RIC;

G – volume of production of consumer goods in the region serving (local) industries;

D – consumption industrial production of the region's population.

Thus, the Government of the Republic of Tatarstan, we propose to use the following indicators (Table 1).

Table 1. Development indicators supporting enterprises operating in the local consumer market of the Republic of Tatarstan

The name of the indicator	The threshold value
K (t1) - the level of complexity of industry of the Republic at the end of period T	**>=** *Kmin (t1)*
G(t1) – the production volume of consumer goods production group M at the end of period T	**>=** *Gmin(t1)*
Gi(t1) - the production volume of product i at the end of period T including, production volume sub-industries: - woodworking industry; - building materials industry; - light industry; - food industry	**>=** *Gi min(t1)*

In turn, depending on the desired rate of growth of the underlying industries associated with this growth of household income and prospects of increasing domestic consumer demand, determined the need to develop service industries. On this basis, will identify priority clusters, due to the need of integrated development of RIC.

References

1. Michael E. Porter, 1998: Clusters and the New Economics of Competition, in: Harvard Business Review, November 1998, p. 7

2. Porter, M. E. On Competition. Boston: Harvard Business Review Book, 1998.

3. Van Dennerg, L., Braun, E., & van Winden, W. (2001). Growth clusters in European cities: An integral approach. Urban Studies, 38(1), 186–206

4. European Commission. Innovation Clusters in Europe — A Statistical Analysis and Overview of Current Policy Support (2006). Luxembourg: Office for Official Publications of the European Communities.

5. Lämmer-Gamp, Thomas/Meier zu Köcker, Gerd/Christensen, Thomas Alslev, 2011: Clusters Are Individuals. Creating Economic Growth through Cluster Policies for Cluster Management Excellence, Danish Ministry of Science, Technology and Innovation/Competence Networks Germany, Copenhagen/Berlin, p. 21

6. Sölvell, Örjan, 2009: Clusters. Balancing Evolutionary and Constructive Forces, p. 55-60

7. Bergman E. M., Feser, E. J. Industrial and Regional Clusters: Concepts and Comparative Applications. Virginia: WVU Regional Research Institute, 1999

8. Solvel, O., Lindqvist, G., Ketels, CH. The Cluster Initiatives Greenbook. 2006.

9. Felzensztein, C., Gimmon, E., & Carter, S. (2010). Geographical co-location, social net-works and inter-firm marketing cooperation: The case of the salmon industry. Long Range Planning, 43(5–6), 675–690.

10. OECD, 2009: Clusters, Innovation and Entrepreneurship, p. 26

GLANCING OVERVIEW OF ARTISTIC IMAGES IN ZAKARIA TAMER WRITINGS WITH FOCUS ON THE VICTIM'S SATIRE OF HIS KILLER

Mohammad Hasan Masoumi
Assistant Professor of Arabic Language and Literature islamic azad University of Qom) (
Email:Dr_masomi38@yahoo.com

Mohammad Jannati Far
(Head of Department & Associate Professor ofArabic Language and Literature islamic azad University of Qom)
Email:mjanatifar@yahoo.com

Saeid Abdollahi
PhD student of Arabic Language and Literature- islamic azad University of Qom) (
Email:seedabdollahi@yahoo.com

Abstract
Tamer storytelling has some kind of originality and seriousness, He describes bitter meanings and laws of human buried, with special insights of reality, seeking to circumvent it and condemning manifestations of tyranny and deprivation and the relationship of characters is based on the fear of violence and also expressing pain, social problems, the oppression of the ruling power and the expression of poverty, illiteracy, Ignorance, ignorance of poor and middle groups, and through cryptic expression and the use of old and new styles and artistic practices which include allowed, irony, metaphor,and etc, has proposed social and political goals and objectives through this patterns and ways and rhetorical artistic through this make aware reader to their works to pain and social harm where lives in that situations; Tamer by the mocking superstitions and tradition and resistance to them, going to break tradition. community that Tamer speaks about it, is social that shows resistance against fresh and new ideas and are condemned to poverty, illiteracy and ignorance and oppression in a series of stories of Tamer including hierarchies and dimensions that form after strong overcoming on the weak, victim's satire of his killer is one of the humorous and derision of Zakaria Tamer in which has said social ills in it as satiric language and the use of various rhetorical forms. The method used in the current study is based on descriptive analysis principles and practices that stories collection of victim's satire of his killer has been studied and analyzed based on this.

Key words: Zakaria Tamer, short stories, victim's satire of his killer, secrets and rhetorical forms

Skald Position and and skald celebrities in the twentieth century
Renewal and innovation and experience of skald goes to forties of the last century in the Arab world which has done by rejecteing old ways and old styles which has commented based on realistic and social trends and from realities to difficult way and in Arabic countries in framework of rejection, has been done efforts that interprete Trends of poetic experience and new story in dealing with language and language integration with other techniques and is in an effort to legacy inspires apart from structure of story stories or events and characters in the, experience the new generation from skald in Syria out of skald experiences in the Arab world and is not especially apart from literature and skald practices in Egypt because transformation that skald faced with it in Syria, has conducted through successive generations which is largely related to developments That see this developments in skald literature of Egypt so public signs of

technical and intellectual from two Syrian and Egyptian skald which have similar standards can be known, experimental efforts scholars of Syria in the sixties of the last century reached its peak, and at this time we are witnessing growth and dynamics of innovation and modernist skald also Zakaria Tamer, Abdul Salam al-Ajeeli, Alfe Aladebi, Ghada al-Samman, Fazi Alsabea and others, which them and other scholars has been immersed in a sea of renewal and poetic experience and new skald and succeeded in lead skald towards contemporary literature production (Mujahed; 1998: 132) Even though Zakaria Tamer has many reputation, and that has translated his work into foreign multiple languages and has achieved significant awards as Owais Award in 2002, Still investigation of college and Criticism is named from Tamer, and critics don't exit only criticizes the collection of his works and studies and references of foreign journalists and Criticism which has surrounded tamer activities in the best works and activities of Tamer is certain merely ideology critique in Syria. But studies and research regarding Zakaria Tamer have been done in some chapters of his stories including ideology and literature in Syria by Abu Ali Yassin and Nabil Suleiman, That this two authors have had Several experiences of fiction Syria to evaluate the mere ideology which link literature with intellectual and social movement, and this is clear and evident to divide books and titlesit entitled such as Liberalism and Good goals work of,Kolid Khorio Ghad Hesman.(Group of Authors, Short story in Syria article Alikhchidi historical characters, and legendary stories of Zakaria Tamer Fanitarishh Hartmut, The French Institute of the Middle East, the Arab Studies Branch, Bi Ta)

Artistic interpretations and the principles of dramatic in the stories of Zakaria Tamer
Variety of artistic interpretations and dramatic is diverse in skald experiences of Zakaria Tamer, and at the same time in interpretation of nature and expresses its natural qualities and features has the great intelligence, his dramatic purpose from writing his Stories is varied, through display these stories, depicting different characters and events, and offers different positions through his story characters and this diversity is interpreted through being alive experience and innovative symbols, effect in the discussion and experiences and innovations, with the aim of authenticating and evolution and transformation variety of drama anecdote, and meditate on the provenance of cultural and visual in Arabic heritage and duty of Tamer stories in interpretation of the issues is such as reality and life and humans through the addition of attributes and characteristics of contemporary to his stories that has added to them experience the features of discussion outside the framework of cosmetic interests friendship and ruling intellectual and to express views of experience, and multiplicity of ways of metaphor and virtual and symbolic, That this interpretations have been raised to express examples of different realities, failures and effects of rebellion and ruin and destruction (Ibid: 55) this experience represents the artistic and interpretation transformation and create space and platforms in which author and reader, together try to create suitable environment, environmental is forming part of common cultural memory and collective intelligence and conscience, which involved to the understanding of implications, followed by it ,is realization among interactions and communications between experience and inducers and that is related to conflict with historical references and the cultural heritage through mentioned characters and historical persons which along with that, occur internal conditions and specific science in collective conscience.The significance of this paradox which has been emerged recently on the experience of skald, has no communication with task of signifying that does not lead in the drama anecdote, what needs to be read interpretation, Represents the weakness and failure and killing and slaughter which has been noted to that and add to its framework in structure of story, ia an issue that has created written communication, which actually is compiler attributes and features of contemporary characters which be more complete by adding meanings and different ways to them, actually that forms is included prominent feature which calls that characters, and this reading is matter which doesn't have fixed implications, andis synonymous with collective Intelligence, Since it may not be represent as free and passive sections, is distinct in multiplicity of implications when reviewing artistic, Since the direction of this central figures in the story of Tamer, represents the level of interpretation of presence of other characters which represents abundance of eradicate and tools eradicate, Since the relationship between central historical character and the relationship between that characters is based on conflict and violence, which emanating ruling conflict among mysterious implications from the historical figure and symbolism in the role that represent the means and tools eradicate in society and whatever is called security and paid to express intertextual or the date of expression of defeat and weakness that has symbol after the ruling power was out from their national role, To maintain its own nature, so has paid to denial the past and express secrets and in the trying order to extinction of symbolic and spiritual value by stripping the meanings of the championship and rebellion. Revolution and rebellion from the historical figures, Characters that have

dimensions of defiance and power or that the aim of expressing that historical characters in short stories is , represent the consolidation of authority by maintaining the old features and attributes or reference, and expresses the personality that is approval of defined issue, In front of them ,there is contemporary characters, Tamer's goal from raising them,is interpretation and describe features of character in his story. (Mujahid; 116: 1998) Historical and cultural intertextual in the collection (Alaed 1970)Dramatically through expression of central character is incarnate in four-story, which title of any of them is not represent mentioned character's name, with the exception of unit story, which includes the express historical reality in connection with the characters of the story, For example, Zakaria Tamer in one of Stories in the name of (Who burnt ships)has paid to express connection story with Arabic conqueror Tareghben Ziyad,Ie to has pointed out to express the presence of Tariq in Andalusia that other titles have also mentioned at this stage, which is represents the same meanings such as ((District, defendant, forgetfulness)) That this titles represent meanings such that implies on subject of the story, or presented features from historic character features, The narrator in tells the first stories has dramatic role that is reliant on visual descriptions from location, and sudden exchange has engendered in nature, During military presence and accumulation of them around that has paid to championship that pulled out his sword from the sheath on the sand Championship, which has prominent role in the creation of events and is, ready to create new events. using tool readings by using the name of science is in collection (Damascus fighting) compared to the number of sets of stories, that these features can not be distinguished except in three stories, That two of these stories have paid to express social and political history of nationalist character of a new era in the name of Omar Mukhtar and Yusuf al-'Azma. Omar Mukhtar is one who led the Libyan people's resistance movement against colonialism Italy in his country, and Yusuf al-'Azma someone who never give up and has left along with little army to fight against french troops to fight their own country and was killed in the war. Strategy reading of historical figures and intertextual by name is science,and to own kind, reading is names, and this type of reading with all attributes and traits, there is in collection (Sanzahak, 1998) and title of the story has an important part in determining the type of reading, So stories that in which reading of the character is by name, characters that the narrator has paid at the beginning of the story to express that's names. As Zakaria Tamer in the story (Napoleon's invasion damascus) has paid to express personal characteristics of Napoleon with the same name as himself in course of story and does not have this characteristics and traits in the story ((Dreams Abi Nawas)) In which drama has the a different framework, which character in it is represent its task of dramatic in the story, and perhaps what has made story distinguished is intertextual in which has embodied Contemporary attributes and characteristics, intertextual which has emerged in Abu Nawas character,in Dreams Abi Nawas, nostalgia element and avoid finds effects for the reader, by these elements ,express different attributes and story tells the characters which include ironic features that in implications of reality ruling was pondering and has addressed to express nostalgia element and has created conflicts in thought and action and behavior. (Tamer, 2002: 123).

variety of fictional characters in stories of Zakaria Tamer

Zakaria Tamer fictional characters, Studied in two sets is divided into six categories:

A)human characters: this category will include characters which have external equivalent, Like the mother character In the story Birds also erosion and girl and a teen boy characters in story horse grandparents.

B) animal characters: The characters of this category form to animals, this characters in children's stories appear in two forms:

1)Animals that has in appearance and reality all animal characteristics specific to their own.

2) animals have appearance of animal, but show human behavior, Like the cat which goes to the schools, ass that reads books.

Almost all animal characters in stories of Zakaria Tamer are anthropomorphic behavior, For example, in story Mouse painter: Mice take painting. in story Day purchase cat's coat: cat wears a coat. Rarely stories from this author there are in two sets Why the River Fell Silent and The Flower Spoke to the Bird Which has the real animal characters, For example story of birds also erosion. Birds, in this story as a minor character has appearance and behavior of animals, Animal characters which have human behavior, is abundant in story of this writer. (Tamer; 53: 2002).

C) herbal characters: The purpose of this category, are characters that are made from plants, and with some human behaviors and traits have character like roses character in story, Why the River Fell Silent That speak with bully men, also character of clove, in the story Girl small room which deals argument with ball (Tamer, 2001: 3).

D) non-living natural characters: Such as wind character in story The wind that speaks and laughs,with Little Deer , Sun character in stories Gunn or Bulbul and sun As a human speaks and talks with others.

Zakaria Tamer in his story (who are you) entitled says:

من يضحك بينما الناس ينتحبون، فضحكه ليس دليلا على أنه المتفائل، المرح، الواثق بالمستقبل، و الهازىء با لصعاب، بل هو دليل على أن القلب ميت، و الضمير متوار، و العقل بائع جوال فى الأسواق.

Translation: Someone who laughs among people who are crying, So his laugh is not because of cheerful and happy and hope for the future, and indifferent to the problems, but also was proof that his heart was dead, and soul gone from his body, and wisdom has been missing his head. The irony of it is, The statement that You mustn't know Light-hearted, Someone which are sad amid a crowd and he is cheerful and happy but also is because he has gone mad and has lost his mind.

Also in the story (Believe what incredible) such has brought:

و قيل لنا إن الجزارين أصبحوا الأطباء المشهورين،فلم نستهجن ما قيل، فمن يتقن استخدام السكين ليس بغريب أن يتقن أيضأ استخدام المشارط، فالذبح واحد و إن إختلفت الأداة . Tamer; 2001: 209)

( )

Translation: It is said that butchers have become skilled doctors, of course, I do not think this is falsehood, So Someone who could well use knife It is not surprising that also can easily use Surgical blades, Killing is one and only their tool is different. The irony of it is that killing people can be done by anyone, whether people that do not have science to kill others, or those who have knowledge of it and have a special place in society. Tamer by using such clauses in his stories actually trying is that raise difficulties and suffering in his community ,temper brutality and murder as a humorous and ironic. Zakaria Tamer in all the short stories in the collection (Victim's Satire), the use of rhetorical forms, including sanctions, irony, metaphor, allegory is well evident. (Tamer, 2003: 21)

Style of skald in the stories of Zakaria Tamer
A)relevance and intrinsic

There are two types of skald: subject and other Inherent, and narrator in subject skald , has role of person that has the guile and deceit and remedy that, which are not included in the interpretation of words, or such has been narrated or, speak as in the minds of his characters,That's why this type of fiction is called subject.

B) more than relevance and intrinsic

But the fiction inherent refers to the kind of fiction that is in connection with the status quo, and containers can be expressed in a way pronoun speaker, So if this kind of story which so if such suggests that runs on narrator which involved anecdote and know guess through whatever her eyes see, and narrator is someone who will interpret any news for us as:

أيقظنى من نومى صياح آت من الزقاق اطلقه بائع متجول صوته خشن عريض، تمنيت لو أنهض من فراشى و أطل من النافذه و أصب فوقه سيلا من الشتائم ...
خوفى من أن تكل الضجه إلى مسا)معوالدى يمنعنى من تحقيق أمنيتى، فلابد أنه الان يجلس فى باحه الدار وراء ترجيلته، منتظرا استيقاظى من النوم ليأتى و يمد كفه و هو يقول:
هات(. Tamer; 1998: 63)

Translation:The noise from the street Wake up to me, his voice was like the sound of the seller for an itinerant, had long and rough voice, At this moment, I wanted to get up from the bed and put her expletives and profanity from my window,ˈ ... But for fear that my father found out my insult I was silent and could not do something like this, but now. But now, in the yard has relied in his wand and waiting for me,that i wake up and come and lay his hand to me and say, Come.

skald subject is considered a kind of fiction in the works of Zakaria Tamer that is overlooking to all matters throughout the story, even in this kind of skald ,writer is aware of his audience to the characters hidden thoughts, and we are witnessing place and time and characters and events of the story as witnessed and face to face, because that being inherent is form in above subject ,up story of their symptoms in order to indicate the position of truth and reality world, but this world,is world that is formed on the basis of rationality and irrationality , and reader sees fiction in sleep-wake, and can see him conscious and unconscious and feel in sleep-wake in Sense and non-sense and we touch in life and in his imagination, where fighting in Damascus says:

أقبلت الإستغاثة ليلاً إلى دمشق النائمة طفلةً مقطوعةً الرأس واليدين، و تراباً يحترق،وطيوراً تودّعُ أجنحتها السماء و الأشجار،غير أن اهلَ دمشق كانوا نياماً، فلم يسمَع الإستغاثة سوى المثالُ مِن نحاس لرجلٍ يشهر سيفاً، و يقِفُ فوق قاعِدة مِن حجرٍ مُطلاشامخ

الـرأسُ على حديقةِ المبنى و إجتاحَت الإستغاثة تمثال النحاس مريرةًضارعةً،ففقد صلابتهِ
شيئـاً، ثم تـحَوَلَ إلـى رجُل يَمشي و يـتكلم و يـغضبُ ويَصرُخُ. (53 :2001 ,Tamer).

Translation: One night I was in a state of helplessness to Damascus, Like a child whilst child, Head and hands are separated where he was sleeping, and burning soil and Saying goodbye birds that their wings, with sky and trees, People of Damascus had gone to sleep and do not heard sound of my ask for help and don't see except statue of the man who had pulled his sword from the sheath, and on the top of rock standing tall and proud, and while its echoes seek support and help was not nothing except pipe dream, bitter and harmful sleep, that after that awakening lose its resistance, And then became man that walked and talked and was angry and shouting. This part of the story of fighting in Damascus story of splendor and glory of the Arabs in the past which now has been become nightmare. That don't happen again and its glory and greatness and pride and perseverance has become to despair. Author by stating this literary section , has been noted encrypted express way from splendor and glory of the Arabs and have had optimal use from style of mystery and innuendo and has noted his purpose to alert and awaken the his nation through this way. Zakaria Tamer in a series of his stories (Short articles) from book (Victim's Satire of His Killer)has used more common proverbs in Arabic literature, and other languages that book collection Victim's Satire… are full of Such religious and historical and literary notes and warrants and proverbs. Including literary points which can be mentioned in the story (Believe what incredible), Such as

قيلَ لـنا إن الفيلة نبتت لـها أجنحة و تُطيرُ فى الفضاء كالعصافير الدوريه ،فصَدَقنا ما
قيلَ،و حملقُنا إلـى السماءِ متلهفين على رؤية الجديد مِن الطير، فالعلم قادِرٌ قدير، و مَن
لا يـتطور لايـحقُ لـهُ الإستمرار فى العيش على سطح الأرض.
و قيل لـنا إنَّ الإنهار تـتكلم و لاتكفّ عَنِ الكلام فاقـتنعنا فوراً بما قيل. أوليت تـلَ
الأنهارعربـيةً مـثـلُـنا؟

Translation: We were told that elephants have wings and fly such as birds in space to comes in flight, We have confirmed everything he had said, and flew into the sky while we were waiting to see a new kind of flight, Knowing that every issue is quite powerful and Who aren't looking for modify in life, It does not deserve to live on this earth. The irony of it is which anyone aren't looking to achieve a big change, development and progress ,his death is better than alive. Tamer in this part of the stories referred to importance and place of science. (Tamer, 2003: 19)

وقيل لـنا إنَّ الإنهار تـتكلم و لاتكفّ عَنِ الكلام فاقـتنعنا فوراً بما قيل. أوليـتلك
الأنهارعربـيةً مـثـلُـنا؟

We were told rivers speak with people and do not hesitate to talk,so we were immediately convinced of what was said, Are not these rivers arab language. The irony from that we are surrendered and We do not have illustrative language to defend themselves against oppression and oppressors. (Tamer, 2003: 32).

And elsewhere in our story Believe what incredible Says:

و قبل لَـنا إن الثياب البيض أحرَقت كلُها حتى لاتستخدمُ رايات بـيضاً ،فلم تُكذِب ما قيلَ،فمَن
يـستسلم مَرةً لـلعدو و يصخُ الإستسلام نهجا فى حياتهِ يـهرعُ أِلـيه كلَما حلَّ خطر.

Translation: We have been told to completely burn white clothing and do not use of white flag ,we do not deny everything that has been said, Someone who once surrender compared to the enemy, Surrender will be as his habits and lifestyle, Surrenders anytime that risk comes to him.

As well as in other stories, including Curious in a forest says:

دخلنا غابة عربيه، فرأيناحابلها مختلطأ بـنابلها .
سألـنا النمر: لماذا نتثاءب و تـتمطى؟
فأجاب: أستعدُ لـلبدءِ بـعملى اليومى المفيد، و هو القعود على بيض الدجاج حتى يفقس(19(Ibid:

Translation: we entered the Arabic forest, we have seen that bow and arrow arc are mixed with each other. The irony from it all is chaos and anarchy. his works of Tamer is looking expression mere ideology, Ideology, which represents intellectual and social literature of his country that is based on the principles and laws that Syrian literature has been based on that and this is in division that has been done for books and their titles , It is clear and obvious. Zakaria Tamer, including those who in his collection of short stories called Thunder that has been written in nineteen page, Despite that this work has been criticized by ideolog and is without paying attention to the technical and aesthetic foundations and principles, but has scattered references goodness as symbolic connotations and implications of different colors , tamer on the sidelines of his stories which proved them, Tamer has used from many religious, historical events and religious, literary texts and nationalist in many of his works, apart from that this forms and religious meanings and religious cryptic references, has independently used or in the form of guarantees and good

arguing stories that is represent social and political conditions in Syria. Among them can be cited to Quranic verse:

كل شيء هالك الا وجهه.

Everything will be destruction except his essence.

or such as verse:

ليس لها من دون الله كاشفه.

Anyone is not discover affairs except essence of God.

و دمرنا ما كان يصنع فرعون و قومه.

And we have destroyed what Pharaoh and his people, has established its. (Abdul Razzaq, 1989: 76).

Including national epic which is used Tamer For example, in his stories such as:

يا ليلى يا ليلى يا ليلى يا عيني مسكين و حالى عدم.

Translation: O my Laila, Laila O me, O my Laila, Laila O me, O my eyes, I am poor and property and possessions goes declining and destruction. (Atiyeh; 193: 1977).

Including proverbs that Zakaria Tamer in her story, including Victim's Satire of His Killer has used include:

من لا يأكل يؤكل.

Translation: Someone who does not eat , eat him. Idiom and proverbs is that someone who can not bring down others certainly others bring down and destroy him or such as:

إذا لم تكن ذنبا أكلتك الخراف. (Tamer, 2003: 17)

If you do not have tail,sheep eat him. The irony from it is that if you do not have power and weapon for self-defense others have no fear of you. This means that if you are not wolves sheep rip you. and in story Believe what incredible says:

الخروف بعد ذبحه لا يضيره أن يؤكل نينا.

Translation: Sheep after to be slaughtered , has no different for them to be eaten. The irony from that water when it passes over head what an inch or a foot. Zakaria Tamer,is including humorist and writers that has portrayed Bitter social and political realities and tried to express social problems and injuries as satiric language. Tamer pointed out amidst his story on historical events and incidents which have dimensions of proverbs, has brought Including Bits of Mutanabi regarding Camphor Akhsidy such as:

1- يا أعدل الناس إلا فى معاملتى   فيك الخصام و أنت الخصم و الحكم

2- أعيذها نظرات منك صادقـــــة   أن تحسب الشحم فيمن شحمه ورم

Translation: The most righteous people except in dealing with me ,you have many enemies and are not aware of them and Enemy out only with me. I seek refuge to your honest opinions that you know fat and obesity swelling caused by the disease. very reading by its characters in anecdotes stories of Tamer ,perfectly is related with theme and cases which sought to explain them. characters in stories and novellas by Tamer represent narrative context and the main axis of story, This characters in story of Tamer is centric and leverages donor, which expresses the relationship between the central characters, and other characters that based on the agreement or opposition have been stacked together.

(مجموعه من المؤلفين، القصه القصيره فى سوريه مقال كافور الإخشيدى شخوص تاريخيه و الأسطوريه فى قصص زكريا تامر من فاندريش هارتموت، المعهد الفرنسى الشرق الأوسط، فرع الدراسات العربيه، بى تا)

And what is noteworthy is that are Tamer stories or historical allusions or intertextual that is contained in the framework of external reference characters,is in effort to reference stabilize by expression changes and transformations, to express ideologies, copying and diverse and certain cultures. (Mujahid; 1998: 217). Characters and other people involved in the story of Tamer, Each of them are related to different ages, Although its characters are related to early works in new era, because to account, greatest place to themselves in the reader's memory and has encrypted value and certain and important nationalism , Including this major characters can be named Yusuf al-'Azma, Omar Mukhtar, Halabi Soleiman, all of these have roles and dominant hero in resistance to imperialists and defend their national dignity and national Leadership. Tamer divided his stories from characters such as Arabic and Islamic rulers and kings; Harun al-Rashid, Camphor Akhshidy, Holako, Tamerlane, Genghis Khan, Ja'far ibn Yahya that each of them are related to historical different ages, Tamer also named characters such as Kaleibar and Napoleon that has spoken to issues related to colonialism in this way, and has mentioned literary figures such as Ibn Muqaffe, Omar Khayyam, Antara al-Abasi, Shanfery and Abu Nawas, Tamer also has pointed out satirical and fictional characters like Scheherazade, Shahriar, Joha and Sinbad, Tamer has named religious figures such

as the character of Noah (AS) and scientific personalities as Abbas Ibn Firnas that has mentioned First time, raised flight and tried to fly issue and also Zakaria Tamer have raised from religious figures of Tariq bin Ziyad. (Tamer 1994: 74)

Checked chapters in works of Zakaria Tamer:

Chapter one: position of artistic heritage

Chapter two: trend-conscious

Chapter three: differences mocking

Chapter Fourth new forms and fictitious

Chapter five: poetic language

Zakaria Tamer use from ancient heritage as artistic opportunity order to design implications of mysterious for the purpose of the interpretation of reality and contemporary issues and expression them, and has used from contradictions existing between them in connection with the contradictions and his country's current problems. Studies and general studies, Zakaria Tamer has paid to them in some of the chapters from his stories, cited including to ideology and literature in Syria which includes experience of skald. (Abdi, 2009: 124) and in all the short stories of Tamer, Tamer in Victim's Satire this dominant syllable humorist and expression problems and problems of people is evident in the form of cryptic humor and style.

and in story Curious in a forest Tamer said the following:

و سألنا السمكه: ماذا تعملين؟ كأنك منهمكه فى عمل لا يؤجل؟
فأجابت: أحاول إقناع السمك بأن الحياه فىالبحارخيرمن الحياه فى الأحواض الزجاجيه فى
القصور، و لا أحد يقتنع. (Tamer; 2003: 27)

Translation: and asked from fish, what do you do? As you do somthings that no one pays any attention to its. Fish replied: I am trying to satisfied the fish, Based on that,Life in sea is better from living in glass tank mansions, and despite the fact that being free and among the masses is better than that locked up in palaces and mansions. Zakaria Tamer in his short stories, among them is story Victim's Satire, Speaks people and important historical figures and those who have a special place in the history of Islam and Arab such as:

ما جئت إلى بلادكم إلا الأقوال ما خلص إليه فكرى و تفكيرى و هو أن زعيمكم هو الزعيم
الذى ينتظر العرب منذ وفاه طارق بن زياد

Are waiting for him, Zakaria Tamer reminds this part by using an ironic style to the Arabs of that era glory and greatness in the era of Tariq bin Ziyad, and asks them wish could its period of glory and greatness and re-revival political and social leaders (Tamer: 58: 2003).

Conclusion

Zakaria Tamer is including distinguished scholars of second half of twentieth century in Syria literature and in the field of fiction and to engage in short stories for more people society and has special expertise, Tamer has numerous collections of stories Such as: Thunder, Damascus fighting, Neighing horse and Victim's Satire of His Killer which development all these stories, often with the objectives of social, political and cultural and social and political suffering of our society based on patterns and humorous language to induce his audience and forms of old and new expression and rhetorical, put foundation of his literary activities, and his fictional characters Such as Panchatantra and other works of Persian prose is expressed in the language of animals, Tamer made good use from ancient heritage and characters and historical events and to express their political and social goals often help of history large and well known characters and in given to his writing style literary and rhetorical various aspects Such as allowed irony and allegory .

References

Tamer, Zakaria, Damascus fighting, , Fourth Edition, Riad Dar president of books and publishing, Beirut, 2001.

Neigh White Horse, Fourth Edition, Riad Dar Al Rayes of books and publishing, Beirut, 2001.

Thunder ,Fourth Edition, Riad Dar Al Rayes of books and publishing, Beirut, 2001.

Victim's Satire of His Killer, first Edition, Riad Dar Al Rayes of books and publishing, Beirut, 2001.

Call of Noah ,first Edition, Riad Dar Al Rayes of books and publishing, Beirut, 1994.

Sanzahak,first Edition, Riad Dar Al Rayes of books and publishing, Beirut, 2002.

Abdi, Salah al-Din, the story in the work of Zakaria Tamer short, 2009.

Calling the heritage in literature Zakaria Tamer, International Journal of Human Sciences, No. 106. p 56_55, 2009.

Day, Abdul Razak, the world narrative of Zakaria Tamer, first Edition, Daralvarabi, Beirut, 1989.

Mujahid, Ahmed, poetic forms of intertextuality, Egypt State book, Cairo, 1998.

Attieh, Ahmed Mohamed, the art of the man in the small Arabic Short Stories, the Union of Arab writers, Damascus, 1977.

Health, Mohiuddin, a new phenomena in changing literary sensitivity, Journal of Knowledge, 1975.

Group of Authors, short story in Syria Cafor Alakhshidi article historical characters and legendary stories of Zakaria Tamer Fanderish Hartmut, French Institute of the Middle East, the Arab Studies Branch, Bi Ti.

NEGATING NIHILISM IN AKHAVAN'S "THE EIGHTH KHAAN" ACCORDING TO ZOROASTRIAN PHILOSOPHY

Ali Mamkhezri
Department of Persian Language and Literature,Tabriz Branch, Islamic Azad University,Tabriz, Iran,
alimamkhezri1358@yahoo.com
Dr. Kamran Pashayi-Fakhri
Department of Persian Language and Literature,Tabriz Branch, Islamic Azad University,Tabriz, Iran,
Corresponding Author, pashaiekamran@yahoo.com
Parvaneh Aadelzadeh
Department *of Persian Language and Literature*,Tabriz Branch, Islamic Azad University,Tabriz, Iran

Abstract
Akhavan in the poem "The Eighth Khaan" presents a novel attitude toward the protagonists' death and their existential philosophy which is different from the common Western existentialist and nihilist ideas. In fact, Akhavan wants to restore the ancient Iranian culture, which involves Zoroaster and Mazdak's philosophy and religions to give a different sense to social justice in the past and in the present. In Akhavan's opinion, the protagonist's attitude, thought, life and death are different from the common Western ideas. On the other hand, as the Indian, European and Iranian philosophical- religious myths are cognate and from the same root, one can see some traces of Western philosophy in Akhavan's poem. From the poem's protagonists' point of view, being is eternal and dependent to Ahura Mazda, and they put "life" against "non-life" which is also a part of being. This belief is in contrast with the Western existentialist and nihilistic views which consider human being as a cast away creature whose life amounts to none. In this sense, Akhavan overcomes the absurdity of his time and gives the life a new meaning.

Keywords: Contemporary Poetry, The Eighth Khaan, Paradox, Zoroastrian Philosophy, Social Justice, Nihilism

Introduction
In the contemporary poetry, " the main poetical movement, despite the challenges and paradoxes, has always been focused on the Iranian human being, its past, present, future, function, ideals and fate while tending toward the human's fate in the universe , and this movement has also shown that investigating the human nature, is the intrinsic characteristic of modern art and literature." (Mokhtari, 2013:30). Hence, such movement has regarded its task to depict the hidden realities in the society. Therefore, poetry and art in every era is a mirror of the real human life in that era; thus, discovering the modern human, is not only related to human, social, philosophical and functional theories of that era. Rather, poetry and art can effectively have a share in the recognition of the modern human, and sometimes, the identification of the modern human, happens in poetry and art earlier than the other sciences.

Poetry and art, besides showing these aspects of human life, reflect the present and past social values and the more they demonstrate the past values and the more the mental images are similar to the past, the novelty of the artwork or the poem is reduced and its ideal and futuristic lifetime declines. On the other hand, if these images are not driven from our perception of the present situation and the past experiences, they are certainly empty, artificial and shallow. However, if they are just a mirror of past characteristics, features and values, they are nothing but pure reactionary attempts. And they may seem novel or ideal to those who are accustomed to the past and dependent upon the tradition"(Ibid, 30). Hence, reflecting the present and past time in poetry puts the poet and the reader in a situation, where they have to touch a

culture which is alive in the present time, while its bases are built on a civilization's past. This issue creates a paradox for the poet; a paradox that will do away with the artist, if one of these times (past and present) overcomes the other. Nevertheless, finding such paradoxes in the poems is a difficult task, and one can find the most important instance of such paradoxes in theological ideas of every artist, more than any other fields. This kind of paradox can be seen in the works of great Iranian poets such as Hafiz, Rumi, Saadi, and some other mystics, a figure which has made the meaning of their poems ambiguous, giving the readers a freedom to choose their understanding of the poems, each with his/her taste. Also, the source of such paradox is the very "will to freedom" which is embedded in the human nature. Artistic creativity is nothing but the occasional emergence of such paradox. The cause of such existential paradox in the artists can be an individual or personal matter, demonstrated in the historical, social and national issues, and it can even be shown beyond the historical, social and national issues, in the field of theology." (Shafiee-Kadkani, 2007: 395).

Subject

1. **Akhavan's Paradoxes**

In Akhavan's poems, there are several instances of paradox in case of the present and the past of ancient Iran, which is far from being experienced by him, and this causes him to describe a mixture of love and hate in his poem. This paradox of theological type is shown in his poem, in the most beautiful way. In the unique poem called "Namaaz", he says: "Drunk I am, and I know that I am/ Oh, from ye all beings are, are you too?" In which he denies and proves one thing. Even if we consider the "Mazdosht" story deeply, we would realize that Mazdosht, is the very formation of such paradox. This means that in order to get rid of such paradox, Akhavan reconciles Mazdak with Zoroaster in his own way, and depicts a strange image of a paradoxical society" (Ibid: 395-397). Also, when he reflects the social and ethical values, speaks about the paradoxes among the present and past values, displaying the revolution or destruction of the values in his time. Hence, he pictures the ancient Iran before the reader's eyes and reminds him/her of the genuineness of the past. For instance, the frequent use of Zoroastrian and Mazdaki religious terms, is aimed to remind us of the fallen and destroyed social values of those eras.

"By heart, I abhor this despicable mind, Oh Insanity, bloom
That I have the dream and love for other chains
Of no value are such rebukes or praise for me
As with the credit of Mazdosht, I have another price"
(Akhavan, 2012: 19-21)

Hypocrisy and bribe cannot deceive my Ahura, Yes
I have another kind of astute reckless God
Love is the best religious; consent is the key to union
I have such contract from another old devotee
The best redeemer, Mazdosht, the fruit of Mazdak and Zardosht
That I can redeem the world with his message
(Ibid: 22)

Akhavan cannot bear the Islamic society and the injustice he sees in Iran, and therefore, he looks back upon the Iranian history, which creates a paradox for him. Thus, he mixes all these images and eras so that he can solve the irresoluble dilemma of his beliefs.

Furthermore, he also complains about the people around him; those that can see the far and unreachable ideas in their poetical imagination but are blind to the truths before their eyes, and he says:

"Good and empty poems/ I would write right, right/ Today one should ask/ the newly-converted and the rich/…
And they do not see besides their muzzle, but/ the stink of the deafening and blinding fames, by which/ mole marks-such as hot moles- they pound on the wrinkled forehead of the man/ and it is today or tomorrow/ that it swallows down the humanity and washes it away the world's pockmarked face (Akhavan, 2012, 79 -83)

Akhavan in "The Eighth Khaan" by using terms such as "dark, bright, fire, Tousi Narrator (Raavi-e-Tousi), accompanying the words with proofs, Measure of Love, Hate , Coward, Nothing, not being excellent, compacting with Mehr, thinking, etc. " wants to restore the Zoroastrian and Mazdaki religions, and each of such religions advocate the social reforms in their times, causing revolts and uprisings which were hardly suppressed by the governments then, leaving undeniable effect on the societies, as now we can say that one of the reasons why Sassanid dynasty fell was the suppression of Mazdaki followers of that time.

Mazdaki followers, sought for justice and believed that the source of any injustice is the human himself, and they insist on the resolution of segregation among the human beings, considering the fact that such injustice and wrongdoings were caused by social indiscrimination . Also, they emphasized the equality of the people and eradicating the classifications.

Akhavan thought that Zoroaster's religion is also an effective and transformational school, as "Zoroastrianism created an intellectual, social and material revolution in Iran, after which the people put away the imaginary gods, and left the nomadic lifestyle, going for the urbanization, construction, work and cooperation" (Mehr, 2005: 121). And freedom which is one of the symbols of civilization and modernity has been highly insisted in Zoroastrianism. However, free will in choosing one's religion did not exist in Akhavan's era; the thing that was already there in Zoroaster's religion and everyone could choose his religion with freedom and will, and he/she must be committed to doing the rites of his/her religion. Having been born as a Zoroastrian was not enough; rather, everyone had to choose their parents' religion based on his/her knowledge and will, after reaching the puberty age, and he/she had to plan his life by practicing his/her religious commitment, far from any hypocrisy.

Sassanid dynasty conspired to create some divisions among the Mazdaki, Zoroastrian, and other ancient religions, as that they destroyed Mazdak's writings or mixed them with naïve Zurvanite[1]doctrines in which time had lost its original place and "they poured the mud of ignorance and prejudice into the clear and ever-flowing fountain of one of the greatest philosophical thoughts in the world, in such a way that, one cannot easily get access to Mazdak's real philosophical ideas." (Parto, 2009: 94). After Mazdaki followers, it was Zoroastrians' turn to be the victim of Sassanid's conspiracy, as they divided the people into four classes of clergies, warriors, farmers and workers, so that no one was allowed to get promotion from one class to the other; hence, the people's fate was determined by the government and the Zoroastrian clergies were forced to broadcast such belief among the people, which was against the Zoroastrian beliefs , as this religion regards human as the one who has the free will to choose. Thus, these deviations from the conventional Zoroastrian and Mazdaki doctrine, paved the way for their decline and destruction.

Akhavan in the introduction of "Three Books" series writes: "These some words and secrets are what I want to tell you, the people, to myself, and to our time" (Akhavan-Saless, 2012: 12). Then, he notes that "I speak about my past experiences, I talk about my ideas, meditations, perceptions and beliefs" (Ibid: 14). He is happy that he does not think like the others:

"In this city full of tumult and commotion,
Happy I am that with my many sorrows, I have another kind of solitude
I like Morgh-e- Hagh[2] but with my type of saying Hagh and retreat
In my solitude, I have another tone and treasure
Now in this "fall in jail" to the memory of the gardens
I have another song, poem and lyrics
(Ibid: 19)

In order to understand the ideology of a literary text or poem, regardless of the literal aesthetics principles, one should focus on the recognition of the text. It is now for many years since Gadamer's philosophical hermeneutics has been highly noted in the literature. Based on this approach, understanding of a text escapes from the methods and theories and "we are encouraged to the openness of the texts. In Gadamer's opinion, the only way that the understanding happens as an event, is by remaining open to the text (Gadamer, 2014: 6) and the way to reach the truth, is to get rid of aesthetical conditions and theories. Thus, in order to get familiar with the poet's thought, knowing what the poem means and recognizing its rhetorical devices are not enough. Rather, we must be familiar with his thinking style and his biography, since one's biography and history of life has many stages and the forms of life in all of these stages are not the same. These different life forms and lifestyles depend on the certain ideas and behaviors that one does in a certain stage. Hence, one's life history is his/her thought history, that is, the description of his spiritual life evolution, and such spiritual life is the one which can emerge as mysticism, philosophy, religion, politics, etc." (Hooman, 1969, 1:20). Therefore, knowing the openness of the text and the history of poet's and thinker's life, are the background of understanding every text.

---

[1] Zurvanism is a now-extinct branch of Zoroastrianism in which the divinity Zurvan is a First Principle (primordial creator deity) who engendered equal-but-opposite twins, Ahura Mazda and Angra Mainyu

[2] Scops owl : Morgh-e- Hagh, a kind of owl which makes a sound that in Persian literature, the poets assume it is like saying "hagh" (lit. right, one of God's names)

2- Philosophy in Akhavan's Poetry

Simply, in case of philosophy we can say that "we have estimative (assumption) cognition of the whole. Everyone is a philosopher in some way, in the sense that everyone has a comprehensive knowledge of the world, but this knowledge is mostly based on assumption and imagination. The task of philosophy is to replace this assumption with the knowledge of the whole world" (Yasrebi, 2013:37). In this regard, poetry links one's understanding, assumption, feelings of the life.

Some researchers believe that the philosophers have used the poetical forms in order to present their theories better among the people so that the people could understand their thoughts more and easier. Some others like Professor Robin think that "around the middle of the fifth century B.C. the philosophical thought was the one that could tell what under the layer of "reality" is and what the real being and the visible being are. Meditating upon the human behavior was left to the poets and legislators and philosophy did not bother to deal with such ideas" (Babaee: 2010:128). This means that the task of poetry is to investigate the human behavior and the task of philosophy was determined as getting the general truth, while today one cannot distinguish human behavior and philosophy.

The mythical literature of every nation is based on the original thoughts of true existence of things. In this regard, Dumézil, the famous French scholar, in case of the Indo-European mythical and religious-philosophical thought structure showed that "Indians and Europeans had organized societies in the ancient times, and also his studies showed that the later developments of Indo-European myths were influenced by the developed Mediterranean and Western Asian civilizations" (Bahar, 2005: 21).

Dumézil tried to restore this myths and legends as he thought those figures reveal the cultural, social, political, economic and mythical experiences of ancient Indo-Europeans. Indian, Iranian and Greek mythologies are the subsets of such classification and Dumézil concluded his study with these remarks: 1- The original Indian society and primitive European communities, before getting split and spreading in different lands, had a three-part ideological structure. 2- that primitive communities brought some elements of this ideology into the lands that later became the Indo-European communities habitats. 3- One can see these elements in the vast area of ancient and mythical literature in India and Europe, from the ancient Indian Vedas to the pre-Christian Irish Tochmarc Étaíne (Bahar, 2005: 23).

Then he remarks that the common Indo-European mythology grounds are "the existence of patriarchy; the masculinity of the gods which is originated from the pastoral economy and the cow raising culture; the existence of father in Indo-European mythology such as Dyaus- Father in India, Zeus- Father in Greece, Ahura Mazda in Iran" (Ibid: 96)." Also, some other common features of these mythologies are the immaterial being of the gods and the existence of religious terms in them. The poem "The Eighth Khaan", reminds us of the Shahnaameh's legendry parts, and when in the poem, Akhavan talks about the mythical legends and the ancient religions and myths, we can see the mixture of Shahnaameh's legendry parts with the aforementioned mythologies.

In "The Eighth Khaan", the epic ancient Iran is described. The horizon of the images is open and is not confined to a certain field; therefore, thought can maneuver and get into the text.

" … Now I remember! … / although outside was dark and cold, like fear/ Coffeehouse was warm and bright, like shame" (Akhavan, 2012: 75).

The use of words such as "Dark" and "Bright" in this poem is a conscious act; as the Mazdakis believed that "the light accompanies knowledge and perception and the acts caused by brightness are done due to the will. Darkness is ignorance and blindness and the acts done upon which are random and purposeless. The encounter of these principles is arbitrary and as Shahrestani thinks, their division is also arbitrary. Out of the coincidence and encounter of these principles, Good-Schemer and Evil-Schemer are created" (Bahar, 1996: 96).

According to the writer of Bundahishn "Ohrmazd was the best in case of goodness and knowledge living in the infinite time, in the Light which was his realm. Some call his realm as the infinite "Light". Ohrmaz's unchanging features are omniscience and absolute good-ness and some regard these two as his religion" (Mehr, 2005:81). In other words, "Hormazd eternally lives with his unlimited knowledge and goodness, timelessly in the light, which is Hormazd's position in the top-most, while Ahriman with his destructive features and ignorance, timelessly lives in the darkness, which is his place at the lowermost (Bahar, 2005: 58). So, we can say that Akhavan's going from darkness toward the coffeehouse light, is to do a conscious act, based on thought, and the narrator of the seventh khan is the narrator of ancient myths. In this regard, he is familiar with the ancient philosophy and religions. Also, in the other Zoroastrian narrations and texts,

Ahriman appears in the darkness, while Ahura Mazda is in the light, and now Akhavan speaks about the essentials of brightness, that is the light, fire and heat:

"Because of the samovar, of the light, of the fire/ ……../ coffeehouse was warm and bright, the narrator was giving fiery message/ Yes, That was a warm gathering" (Akhavan, 2012: 76).

Fire is of great importance in Zoroastrianism, and also in Indo-European mythologies. " The existence of Agni in Vedas, Azar in Iran, Hestia in Greece, Vesta in ancient Rome, Ugnis Szventa in Lithuania , is the natural sequence of praying and worshipping the sacred fire which existed in the grimes of primitive Indo-European people , which was regarded as the existential and integrating symbol of these nations" (Bahar, 1996: 96). Now Akhavan, after this reminiscence, presents a proof for his words:

" Seven khaans narrated that Marvi man/ that good and pure religious Herati man/ the Eighth khan/ I narrate from now on/ .../ I always tell the proofs besides my words/ so that the slightest doubt does not remain in the hearts/ .../ This is the story, the story, yes, the story of pain/ this is not poetry/ this the measure of Mehr (Love), and Hate of man and cowards" (Akhavan, 2012: 77-78)

The content of the proof that Akhavan wants to present is latent in the clarification of the word "Mehr", and by making it clear, there would not remain any doubts. The frequency of the use of this word in Akhavan's poems is a lot. For instance, in the poem "The End of Shahnaameh", he describes the court of Mehr as follows:

"This lawless broken harp/ tamed to the hands of a pale old man/ sometimes it seems that it dreams/ itself in the Mehr's full of light court/ the wonderful and joyful landscape of Zoroaster (Akhavan, 2010: 70)

In the same poem, he describes Mithra as without beginning and end, and also he regards its meaning equal to Zurvan, and says:

"The big clock/ …. / Ding-dong strikes aloud/ its arms long/ as the ancient Mithra's arms/ ancient and far-reaching/ to the lowest lowered/ to the highest reached/ (Ibid: 125-126)

Also in the epilogue to the "From this Avesta", Akhavan writes: "And hails to the herald and ruler of the four great gods and angels of Ahura Mazda, the heavenly creature, Mehr who is the guardian of the convention, treaty and light and the guard of Ahura force, his long arms reaching near and far, defeating the Ahriman forces… hails to the herald and ruler of these four gods, the pious man from Neishabur, the wise leader of just men and judges, the head of the kind and chivalrous men, Mazdak , the son of Bamdad, the noble redeeming, the just, fifties, hundreds, hundred hundreds, fifties thousands, hundred thousands, tens thousands hails from the all noble women and men that Ahura Mazda has created, to these two heavenly leaders and masters" (Akhavan, 2010: 115-116).

"Mehr" was of great importance in the ancient Iran, especially in Mithraism, Zoroastrianism, and Mazdak's doctrine. In Sassanid era, Zoroastrianism was the official courtly religion and other religions could be freely propagated as the unofficial religions having their own followers. In Zurvanite religion, "Mehr" exists as the Ohrmazd's battle instrument with Ahriman, and in Zoroastrianism it is the god of bondage and oath, and in ancient Greek philosophy it is regarded as the organizing element of the world.

The mithraeums of the Mithraists, were built toward the east, in which three ports were embedded, among which the middle port was the biggest. In front of each side doors there were two Mehrbaans (Guardian of Mehr), one at the east with a torch holding upward, and the other was on the western side, holding a torch downward. The person who was the symbol of "Mehr" would sit in the middle port and would refine the souls of the followers with the help of seven "Mehryaar" (Mehr aids). In order to reach the ports, the Saalek (disciple) had to go up "seven steps" through the mithraeums. "Seven" steps was to the memory of seven khaans and the "Fall of Adam" from the seven skies. In any case, the Saalek must ascend the seven steps or khaans to get back to the place he had fallen from, and to unite with Mehr in such a way that "no one can go without any leader, and the fathers had chosen among the Mehr followers, some who had the capacity and merit to ascend those seven steps" (Parto, 2009: 48).

Each of the Mithraic khaans, was considered as a stage of inner self-refinement for the Saalek, and by passing each stage, he would be nearer to the stage of dividing the body and soul, continuing up to that stage that from which the soul had descended. These seven stages, were mostly named after some birds so the Saalek could easily understand the message. These steps in brief are : "1) Crow Stage in which the Saalek gets familiar with the gluttony of this bird, and tries to avoid such evil demeanor. 2) Vulture Stage where the Saalek learns about the necrophagy and scavenging feature of such bird, and he is taught to repudiate such attribute and seek for introspection. 3) Army or Soldier Stage which is also called (Nokaar) Disciple Stage, and maybe the word "Nokar" (lit. Servant) is driven from the same term, in which the Saalek would wear Zunnar (Zoroastrian belt) by the order of Mehr. 4) Lion Stage and the stage of getting familiar with this

animal's avoidance of eating dead corpse, in which the Saalek learns to ignore the worldly pelf; in this stage, the disciple is also called "Peivastaar". 5) Parsi or Parsaa (lit. Devotee) Stage. 6) Mehrpouya (lit. The one who seeks for Mehr) Stage in which the disciple reach the "Mehryaar" stage and his soul was redeemed of the Ahrimani shadows. 7) Paternal Stage in which the disciple and the Saalek was ready to get united with the Mehr and ascend to the position, from which he had descended (Parto, 2009: 44-48)." In fact the seventh khaan and stage, is the stage where the soul is freed from the body and the Saalek gets spiritualized, as in Ferdowsi's Shahnaameh, we see the same seventh khan as the redemption and maturity stage in which the hero reaches the predetermined purpose.

3- Negating Nihilism in Akhavan's Poetry

Some of the vague ideas that the contemporary literature and philosophy nowadays deal with are the terms "nothing" and "being" or "existence" which have been hot topics in the philosophical circles and human mind is unable to solve this dilemma as the mind itself is a subordinate of such problem, and based on the principle "creation out of nothing" – which involves the mind as well- it has been incapable of giving a rational and convincing answer. In order to clarify this issue, we will discuss it from the Zoroastrian philosophical viewpoints and some of the Western philosophical ideas.

In the Zoroastrianism, the relationship between being and Ahura Mazda is defined so close that it seems "Ahura Mazda is being and being is Ahura Mazda. As such, being is not created out of nothing and all over the Gathas we do not find anything called "nothingness"; rather, we have "non-life" which is against the life, created in the human ideas and not out of void. What exists in the world is not apart from Ahura Mazda (Parto, 2009: 69-70).

In mystical literature, being is based on the Wahy (lit. revelation), hadith and the sayings of Imams, which is governed by God and people are prohibited to question such issue. However, in Zoroastrianism, being is perceived by the human mind and enlightenment and "on this physical part, human can go beyond perception, reaching consciousness up to the level of judgment" (Ibid: 62).

The ancient materialistic Greek philosophy regards the basis of being of four elements of water, wind, earth and fire and the Greek philosophers thought that these classical elements form the basis of being, and if they are mixed with one another, they take a form of being and if they are divided, they disappear. Anything that exists does not vanish and that which does not exist cannot be created, the idea which is reflected in Persian literature.

Also, it was first Parmenides who stated such philosophical view as he "regarded 'being' or in his terms 'existence' as the essence and compared it with "becoming", that is producing, changing and destruction and he called the study on 'being' as the true path and speaking of 'becoming' and "nothingness" as the thought pass, and he encouraged human to study on the 'existent' with a poetical, symbolic and soft language. This is why some call Parmenides as one of the first 'ontologists' "(Hooman, Vol 1: 1969: 102)

The relationships between the Iranians and the Greek philosophers in ancient times, caused that the Zoroastrian philosophy be fused with the Greek ideas, as many Zoroastrian doctrines has been affected by Western philosophy. Some linguists also think that Heraclitus was familiar with Zoroaster's philosophy and Iranian doctrines. Among these linguists, Lawrence Heyworth Mills in the book titled "Zoroaster and Iranians" writes: "we must confess that Heraclitus knew about the Mazda doctrine… because when Heraclitus became well-known, the Iranian forces had reached the Ephesus gates." Although, such reason is not enough, we can say that expanding concepts such as war, interplay of opposites, eternal fire, etc. have been the result of Heraclitus's familiarity with Iranian ideas" (Hooman, Vol 1, 1969: 96-97).

However, there seems to be a difference between the ancient Greek and Western philosophy with the Zoroastrian doctrine, which is "originally and since the time of naturalist metaphysics introduction, the essence of Western thought was basically profane and worldly, according to personal whimsical utilitarianism, which is essentially contrary to the concept of virtue in religious ideology which based on the idea of redemption, believing in the other world, and sacrifice" (Zarshenas, 2007: 44). Such idea is more conspicuous in the modern nihilist approach and it is "based on four foundations of humanism, subjectivism, worldly speculative utilitarianism and instrumental temporal reason, and it has also demonstrated some relativist and totalitarian sensual absolutism as it has developed" (Zarshenas, 2007: 67).

Heidegger, the secular existentialist philosopher, has another definition of being, which is " if 'being' is not a concept such as 'existence' or the highest case of creatures or a creature such as will, life, soul, matter, becoming, imagination, essence, subject, energy, eternal recurrence, etc. which are regarded as the original and primary existent, so what is it? And his answer to such question in brief is that 'being' is the same is 'non-being' – and we must immediately add – not the absolute non-being" (Heidegger, 2014: 14). In such

views, being is equal to non-being. Now, Akhavan in the "Eighth Khaan", besides noting the ethical message of reproving cowardice, goes on to negate the "nihilist" approach and disagrees with the Western existentialism, subjectivism, and "Dasein" which is the result of Western existentialism and nihilism, since in these philosophical doctrines, the human is regarded as a cast-away and self-sufficient creature and each of these terms is related to the nihilism and existentialism and we can say that Akhavan rejects such philosophical schools and says his poetry:

"Is not an empty and absolute artless poem. /...../ Nothing- like void- is not the best" (Akhavan, 2012: 78)

Simply, we can define nihilism as "oblivion of truth and being engaged with amnesia and illusion. Nihilism, is to forget about the truth, denying its existence and negating the meaning and transcendental aspect and end of life, and to get far from the 'real self' and 'one's spiritual essence'" (Zarshenas, 2007: 14). In other words, "nihilism is regarded as the worldly resistance towards meaning and sometimes, this nihilistic idea is overcome by aesthetics and in this regard, some "emphasize the creativity and the wonderful solution that the artwork possess and also the "miraculous expression" which impresses the readers and philosophers" (Deranty, 2014: 46).

In short, the existentialist features and the nihilist basics are: 1) the precedence of existence over essence 2) anxiety, or the "Angst" due to the absurd existence of human being 3) vanity and purposelessness of life 4) void and nothingness 5) void in existentialist terms means death, void as death which is the eventual nothingness of human 6) alienation (Babaee, 2010: 666-668).

So, when Akhavan says "nothing- like void- is not the best" (Ibid: 78), he is negating the protagonist's death and somehow disagrees with the nihilistic idea of death as the basis of life.

Here, we must clarify all these. Firstly, we should consider Rostam's and Shaghad's birth; where, we see an idea quite contrary to the existentialists and nihilists that think human is cast-away and his life is void of meaning and believe that one should make his/her own destiny. In that story, as Rostam and Shaghad are born, their destiny and fate are clear, the matter which is against the existentialists' idea. As Rostam is born, Simorgh tells his future life story to Zaal which means that his destiny is clear from the outset.

Roodabeh is upset at the time of giving birth. Zaal, lights Simorgh's feather he has, and Simorgh appears and this is how Simorgh tells about Rostam's life and death:

"Simorgh told Zaal why are you so upset?
Why so much grieve and tears?
That from this tall, beautiful woman
A lion cub will be born, a well-known one
That his footstep will kiss the lions
No cloud would dare to pass over him
From his yell, the panther's skin
Will be torn away and it will panic
Any champion if sees his mace
Or his broad breast, arms and neck
With his yell, will be done away
The warrior's heart it will sway
(Shahnaameh, Vol 2007, 1:127)

As Rostam wants to Esfandiar, Simorgh appears again and tells Rostam about his fate after killing Esfandiar.

"The one who Esfandiar's blood
Sheds, would be hunted by the fate
And will be in pain till the death
Neither can escape, nor would gain"
(Shahnaameh, Vol 2, 2007: 920)

And when Simorgh tells Rostam about the consequence of killing Esfandiar, Rostam accepts such fate and kills Esfandiar.

Also when Shaghad is born, the fortunetellers predict his fate and tell his relatives his future destiny. This means that in contrast with the existentialist and nihilist ideas, the protagonist's life is purposeful.

"Searched and explored the secrets of the skies
There is no child like him in the world
As this beautiful child grows up
To the age he will be a champion
He will destroy Saam, Neiram's seed

A defeat in the power he would do indeed
(Shahnaameh, Vol 2, 2007: 934)

The birth story of these two heroes, negates the existential priority that the existentialists seek for, since they "emphasize the precedence of existence over the essence, which means that they think human is not predetermined and premade; rather, he would make his own destiny. No fate is determined in advance. This amounts to the precedence of the existence of cogito as a conscious subject who regardless of what essence is left to it, and apart from any predefinitions by science, philosophy, religion or politics (Babaee, 2010: 663).

Now, after Rostam and Shaghad's death, we need to have a righteous judgment, which is "formulated by the human mind and intellect, and we can see such thing with the other physical and psychological capabilities. In other words, on this physical part, human can go beyond perception, reaching consciousness up to the level of judgment" (Parto, 2009: 62).

"And he thought/ that he should not say nothing/ …/ and he thought/ again that unmanly dirty treachery/ again that old illusion/ closed-up pit, Hum! How despicable! Battle this means/ battle with an old champion?/ and he thought/ that he should not think" (Akhavan, 2012: 79-83).

Now we come to this question that why should not him think? Maybe because the oath-breaking of Shaghad and his accomplices is so disgraceful that language cannot bear to express it or it contradicts the common sense? In philosophical point of view, human can reach the truth by thinking; in Western philosophy, thought is the only instrument to reach the truth; while in Zoroastrian philosophy, how one thinks is more important.

In Zoroastrianism, "how to think is taught with two terms, "Good Thought" and "Pure Thought". Good Thought is like proper thinking and human can gain the prime secret only by means of proper thinking (Yasna 48:3)… A proper thinking that as it is mentioned in Yasna 30: 2 , is clear and deep thinking; clear thinking is to think about an issue in a way that we can clearly perceive or see it; as in the darkness, in which nothing can be observed, thought is unable to "know" and is engaged with wrong judgments "(Parto, 2009:57).

Also in the Zoroastrian philosophy, anyone who has learned the proper way of thinking, would reach the pure reason and with that, he can help Ahura Mazda in ordering the world. In this doctrine, justice is based on three main principles: "Humata or Good Thoughts, Hukhta or Good Words, Huvarshta or Good Deeds, and the two later tenets are created after the first one as "human cannot say good words and is not inclined toward goodness, unless he thinks good" (Ibid: 60-61). A kind of good thought that would bring about perfection and a stable life. Hence, we see that the epistemological approaches and ways of reaching the truth are basically different in Zoroastrianism and Western existentialist philosophy, in which the basis of life is regarded to be void and in vain. Now, the protagonist of Akhavan's poem, Rostam in such situation that he may not think right, denies any kind of thought and eventually he becomes the victim of his fate. Thus, he should not have any kind of thought. As in Zoroastrian philosophy, when one thinks well, "he will become aware of his incompetence against the perfect being, and he would decide to reach that perfection, so that he would be eternal and united with Ahura Mazda. Such "eternal life" is not escaping from "death", as the death is a part of such being doctrine. This eternal life is preparing the soul for the union with "Faravahar ". The award he gets is eternal life, and getting back to Faravahar in the joy house, and this is the very future being with all the heavenly aspirations" (Parto, 2009: 67). Here, such eternal life in Zoroastrian doctrine, is against the nihilist ideas who think that in "the other world, no one will welcome our human wants with meaning and order" (Deranty, 2014, 12-13).

And for a while, no longer did he think/… / he tells a story/ this was terribly easy and facile for him/ he could if he wanted/ to open his curved lasso/ and throw it up onto a tree, a clamp or a stone and climb/ he could if he wanted/ but …" (Akhavan, 2012: 83- 87).

The reason why Rostam does not climb out of the pit and welcomes the death is that he has accepted his destiny as it was clear from the outset. Also, another important note here is that the poem "The Eighth Khaan" ends openly and unfinished to make room for more thought which indicates that "every unfinished work points to a thing more than itself, the thing which is still lost and hidden, the thing which only can give the full meaning of the work" (Gadamer, 2014: 51) and this unfinished work of Akhavan, needs more thought to be through.

Conclusion

Akhavan's "The Eighth Khaan" is the restoration of the ancient Iran in which the Zoroastrian philosophy is highly noted. Akhavan has a reformist idea in his mind by talking about this philosophy and doctrine; and

in society where he lives nihilism and vain life is one of social life feature, and in order to compensate such void, he defines new meaning for life. If existentialism resorts to nihilism and vanity of life while defining the life, Akhavan puts life against "non-life" according to Zoroastrianism, which is also a part of being, and hence, he rejects nihilism. If in existentialism and nihilism, pure thought is enough for discovering the truths, in "The Eighth Khaan", Akhavan discloses the way of proper thinking and gaining the truth, which is clear and Good Thought based on Zoroaster's doctrine. The difference of these attitudes has made Akhavan's "The Eighth Khaan" highly striking. The primitive Indian and European mythological, philosophical and religious themes are from the same source and although they seem very different and far, their contents have some common features. In Akhavan's poem, two philosophical approaches of Existentialism and Zoroastrianism are against each other and the existentialist ideas are rejected in a poetical language, which has made Zoroastrian and ancient Iranian philosophy prominent over the Western philosophy.

Now, it is suggested that in Akhavan's "The Eighth Khaan", in addition to the ethical and social contents that is compatible with Akhavan's own time, the ancient Iranian religions philosophy be considered and the negation of nihilist ideas in these poems, be highlighted so that the meaning of life and being be more pleasing and the thought get more expanded and more perfect.

References

1. Akhavan-Sales, Mahdi (2012) Three Books, In the Small Fall Courtyard in Jail (19th Ed) Life Says : But We Shall Live On… (17th Ed), Inferno But Cold (17th Ed), Tehran, Winter

2. ----------------------- (2010), Of This Avesta, 18th Ed, Tehran, Winter.

3. Babaee, Parviz (2007), Philosophical Schools from Ancient Times until Today, Tehran, Negah.

4. Bahar, Mehrdad (2005), Asian Religions, 5th Ed, Tehran, Cheshmeh.

5. Parto, Abolghassem (2009), Iranian Philosophical Thoughts, 2nd Ed: Tehran, Asaateer.

6. Deranty, Jean-Philip (2014), Existentialist Aesthetics, Nedaeefar, Hoda – Trans. –Tehran, Ghoghnous.

7. Zarshenas, Shahriar (2007), Nihilism, 3rd Ed, Kanoun-e-Andisheye Javan Pub, Tehran.

8. Ferdowsi, Abolghassem (2007), Shahnaameh, Gharib, Mahdi, Ed- Tehran, Doostan.

9. Gadamer, Hans-Georg (2014), Literature and Philosophy in Dialogue, Zavvarian, Zahra- Trans- 2nd Ed, Tehran, Naghsh-o-Negar.

10. Mehr, Farhang (2005), A New Perspective On an Ancient Religion (Zoroastrianism), 6th Ed: Tehran, Jaami.

11. Hooman, Mahmoud (1969), History of Philosophy, Vol 1, 2nd Ed: Tehran, Zohouri.

12. Heidegger, Martin (2014), What Is Metaphysics? , Jamaadi, Siavash- Trans- 8th Ed: Tehran, Ghoghnous

THE COGNITIVE-STYLISTIC DETERMINATION OF THE REPRESENTATIONS STUDENTS' SELF-EFFICACY

Irina Akhtamyanova
Department of Psychology, M.Akmullah Bashkir State Pedagogical University,
3a-Oktyabrskoy Revolutsii Str., Ufa 45000 Russia
aii-25@yandex.ru

Rimma Fatykhova
Department of Psychology, M.Akmullah Bashkir State Pedagogical University,
3a-Oktyabrskoy Revolutsii Str., Ufa 45000 Russia
kafedrapsy@mail.ru

Alica Nurieva
Department of Psychology, M.Akmullah Bashkir State Pedagogical University,
3a-Oktyabrskoy Revolutsii Str., Ufa 45000 Russia
alisanurieva@mail.ru

Abstract
The problem of cognitive styles of determination of the views of students about self-efficacy is being examined. Self-efficacy and cognitive stylistic organization are predictors of human behaviour and are the cognitive component of different levels of organization of the self-concept of personality. Perceptions of self-efficacy are cognitive-reflective component, and cognitive stylistic organization is regulatory component. To test basic hypotheses about the influence of cognitive stylistic organization of personality on the idea of self-efficacy empirical research was made. The representation of self-efficacy was examined by using the Test "The Self-Efficacy Scale" by J.Maddux and M.Sherer. As part of our study the following cognitive styles were analysed: field dependence-independence; analytics-synthetics (conceptual differentiation); Impulsivity-reflectivity. The results showed that field independence, analysts, impulsive and externalities believe that they are more effective in comparison with the field dependence, synthetic, reflective and internals. The data obtained allowed to build a model of cognitive stylistic determination of representations of students about self-efficacy.

Keywords: self-efficacy, determination, cognitive styles.

Introduction

The problem of self-efficacy personality is one of the most developed problems in modern psychology of personality. For the first time this concept was theoretically justified in the social cognitive theory of Albert Bandura (1989). A. Bandura defines self-efficacy as beliefs about his ability to control events that affect his life. These beliefs of a person regarding his personal effectiveness influence which method he chooses how much effort, how long it survives, encounter obstacles and setbacks, how much greater ductility he will show respect to those constraints. On the one hand, self-efficacy is a person's confidence that he can perform some specific action, and on the other, is a judgment, right or wrong, whether the person can perform the required actions.

According to A. Bandura's self-efficacy occurs, increases or decreases depending on one of four factors or their combinations: the experience of direct action, indirect experience, and the views of the public, physical and emotional state. This information about itself and about the effectiveness of their interaction with the environment is processed by the mind and, together with memories of past experiences, influences perceptions of self-efficacy personality (Frager and Fadiman 2002). Thus, self-efficacy is a cognitive component of self-concept of the person.

Particularly important is the study of the formation and change of self-efficacy in professional activities, as according to research (Caprara and Cervone 2003), it is the view of their own competence, rather than on their own skills, personal qualities and abilities, is a necessary motivational condition for determining a person's behaviour and determining the degree of persistence and persistence during the development, and later on the implementation of specific professional activities.

In scientific psychological literature, the construct of self-efficacy is presented mainly in the framework of educational psychology.

For example, the dynamic features of the personality of the future teacher self-efficacy were considered in F. Baybanova (2014); M. Gaydar (2008) investigated the development of personal self-efficacy psychology students at the stage of University education; S. Gonchar (2012) considers self-efficacy as a professional quality of future teacher-psychologists. A. Nurieva (2014) considers the representation of self-efficacy in professional and social spheres of University students.

Cognitive style is another important component affecting all levels of individuality. Style features permeate all levels of individuality — from peculiarities of the brain to unconsciously protection mechanisms, the specific nature and communication (Kolga 1986). Cognitive style is considered as global education, which is manifested in a similar way in cognition, behaviour, communication, training and professional activity (Libin 1999).

Our study aims to investigate the relation between cognitive components of different levels of organization of personality: self-efficacy as a cognitive-reflective component of self-concept of man and cognitive styles of the organization of personality. Both self-efficacy and cognitive styles are predictors of human behaviour. This approach opens the possibility of more active learning of cognitive organization of a person as a whole and the construct of self-efficacy, in particular.

The term "self-efficacy" was proposed by A. Bandura (1989) and indicates the confidence of people in their efficiency, which, in its turn, affects the level of their motivation, reflected in the magnitude and duration of the effort to complete the task. High level of self-efficacy suggests a lack of strategy of avoidance in the case of emerging difficulties. The sources of information on self-efficacy, according to A. Bandura, can be: the successful implementation of activities; learning through observation; low level of emotional arousal (anxiety) and social approval.

The concept of self-efficacy refers to the ability of people to recognize their ability to build a behaviour corresponding to a particular task or situation. From Bandura's point of view, self-efficacy or conscious ability to cope with specific situations affects several aspects of psychosocial functioning. How a person evaluates their own performance, determines the extension or limitation of choice of activities, effort he will have to work to overcome obstacles and frustrations, the persistence with which he would solve some task. In other words, self-esteem of effectiveness affects on behavior, motivation, building behaviour and the emergence of emotions.

According to Bandura, people who are aware of its effectiveness, put more effort to perform complex cases than people who have serious doubts about their capabilities. In turn, high self-efficacy was associated with expectations of success, usually leads to a good result and thus contributes to the esteem. A. Bandura suggested that the acquisition of self-efficacy could occur in any of four ways: the ability to mobilise behaviour, indirect experience, verbal persuasion, and physical condition (emotional) excitation. In his opinion, the most important source of efficiency is the past experience of success and failures in an attempt to achieve the desired results: successful personal experience creates high expectations, and previous failures give rise to low expectations. Indirect experience can also be a source of high self-efficacy. That is, the observation of other people, successfully building behaviour, can install hope in self-efficacy and confidence that with such activities can be managed. Efficiency can also be achieved or renewed through the conviction of a person that he has the ability needed to achieve the goal. Bandura puts forward the hypothesis that the power of verbal persuasion is limited to perceived status and persuasive authority. And finally, people are more likely to succeed if they are relaxed and emotionally calm.

As already have been mentioned, self-efficacy occurs, increases or decreases depending on one of four factors or their combinations: the experience of direct action, indirect experience, the views of the public, physical and emotional state. This information about me and about the effectiveness of their interaction with the environment is the cognitive component of self-concept of a person. It is processed by consciousness and together with the memories of past experiences, influences perceptions of self-efficacy.

G. V. Caprara and D. Cervone (2003) use the concept of "perceived self-efficacy", which consists in the assessment of its ability to perform any actions in certain conditions. The authors identify two elements

of this definition. First, perceived self-efficacy is defined contextually, that is, in relation to a particular task before the man. This definition is of great importance for psychological assessment as most researchers are developing not generalized psychological techniques, and self-efficacy scales designed to measure self-esteem in specific areas of functioning.

The second feature of the definition of perceived self-efficacy is that this term refers to judgments about actions that people can perform, regardless of the value that is given to them. People may, for example, highly evaluate their effectiveness in relation to the job responsibilities, but not to test on this particular satisfaction, if it is perceived as valuable or not allowing expressing themselves.

G. V. Caprara and D. Cervone believe that the strategy based on the theory of self-efficacy is a strategy of contextual evaluation of submissions, in certain circumstances and actions. It has prognostic and practical value. Evaluation decontextualizing self-efficacy can be used to predict behaviour accurately.

The authors present the results of the various studies of self-efficacy, which will illustrate the predictive power of perceptions of self-efficacy. For example, the study of self-esteem of self-efficacy of individuals suffering from phobias (Bandura, Adams, and Beyer 1977); assessment of self-efficacy helps to predict not only the overall level of achievement, but success/failure at the level of individual action (Cervone 1985). In the works devoted to the problem of stress and coping behaviour, it was found that perceptions of self-efficacy statistically mediate the relationship between global dispositional variables (such as optimism, self-esteem) and adaptation to stressful events (Cozzarelli 1993).

G. V. Caprara and D. Cervone (2003) argue that for a more precise definition of the concept of "perceived self-efficacy", it is necessary to identify specific behavioural, cognitive and affective mechanisms by which beliefs about the effectiveness of the influence of personality function. They refer to the work of A. Bandura (1997), who distinguishes four processes by which representations about the effectiveness affect the behaviour.

Firstly, the perception of self-efficacy influences the choice of activities. A person takes on cases that, in his opinion, he is capable of, and avoids cases with which, from his point of view, he wouldn't. Secondly, if the action has already begun, the perception of self-efficacy affects the diligence and perseverance. The decision on how long to try to complete the task, partly depends on the assessment of his own abilities. Thirdly, the assessment of self-efficacy also affects emotional responses. Individuals are confident in their efficiency, less worry about potentially threatening events. Fourthly, views on the effectiveness affect the quality of the performance of complex cognitive tasks. Confidence in self-efficacy usually encourages high achievements, affecting the adoption of hardship, perseverance, despite the setbacks, the implementation of complex cognitive strategies and anxiety/calmness in the face of threats.

The concept of "self-efficacy" means person's confidence in their own specific designated competence in their abilities to organize and execute the actions necessary for certain achievements in a particular activity (Gaydar 2008). In his study M. Gaydar has established a correspondence between the structural components of personal self-efficacy of students and implemented by their functions: cognitive-reflective component performs cognitive diagnostic functions, emotional-evaluative — protective, regulatory and behavioural-motivational and organizational functions. In our study we stick to the definition of self-efficacy proposed by M. Gaydar: "self-efficacy is a combination of representations of a person about his capabilities and abilities to be productive with the upcoming implementation of the behaviour, activities, socializing, and his confidence that he will be able to realize themselves in them and to achieve the expected objective and subjective effect" (Gaydar 2008: 8–9).

Thus, perceived self-efficacy is a powerful predictor of behaviour which allows one to predict accurately the actions of man.

Returning to the organizational issues of the study, we note that a significant influence on human behaviour has its cognitive stylistic organization. As self-efficacy, it is a predictor of behaviour. In this regard, we deem it is necessary to address cognitive stylistic organization of personality.

In the middle of the last century, Western psychology has enriched concept of cognitive style, which refers to stable individual and distinctive ways of receiving and processing information. A prerequisite to the emergence of cognitive style research has served as representatives of the "New look" that proved the prospects of a personal approach to the study of cognitive processes and prompting them to search for individual characteristics that influence their course. The idea that there are stable differences in ways of perception and thinking formulated in (Klein 1951), and the term "cognitive style" was suggested by the American psychologist R. Gardner (1953). Qualitative change of knowledge about cognitive style begins with the work of psychologist at Princeton University (USA) H. Witkin (1964), whose main merit is

considered enrichment gestaltists ideas about the field and the field behaviour of the idea of individual differences.

Cognitive style, reflecting different aspects of the cognitive sphere, is a stable individual characteristic ways of human interaction with the information field (Witkin et al. 1974). Most attention was focused on the behavioural parameters as the dependence-independence from the field (Witkin 1949), impulsivity-reflectivity (Kagan 1966), the analytic-synthetic nature or conceptual differentiation (Gardner et al. 1959).

A comprehensive analysis of the problems of cognitive stylistic organization is given by M. A. Kholodnaya (2004). Cognitive styles are considered by the author from the point of view of new methodological and theoretical approaches. The author emphasizes the importance of the stylistic approach to modern theories of intelligence and personality.

As shown by numerous studies of foreign and domestic authors, cognitive styles to a large extent are a reflection of external information (coming from the subject and interpersonal worlds) and internal (related to self-awareness and self-concept of personality) (Demicheva 2010; Aleksapolskiy 2008). It can be assumed that their main function is to customizing the flow of cognitive processes, cognitive style and each is responsible for a certain aspect of the decision making process (Shkuratova 2004). Persons with extreme severity of any of the cognitive styles are less adaptive than those who are in the middle range. The most adaptive people are the people with mobile cognitive style, i.e. who can change arbitrarily the settings on his cognitive apparatus, based on the requirements of the situation.

The cognitive style "Field-dependence-independence" is manifested in the tendency to monitor the effect of visual field due to the reliance on internal or external experience. Field dependence-independence, identified by H. Witkin, is responsible for the distinction between space I and the outside world and for the selection of the preferred orientation when making decisions on other people or themselves.
Field-independent people are more successful in intellectual activity, and field-dependence is more inclined to social contacts. Field-independent people select field of activities, requiring a high level of autonomy in the achievement of a goal. Field-dependent people usually choose the occupation, which means pre-defined activities and they prefer collective task.

Cognitive style "Analytic-synthetic" characterizes individual differences in the features of the focus on similarities or differences of objects, showing how many or how few categories presented in individual conceptual experience, characterized by the predominance of the processes of analysis or synthesis in intellectual activity of a man. A large part of cognitive styles (cognitive complexity, the conceptual differentiation, smoothing-sharpening, etc.) associated with the degree of dominance of the processes of analysis or synthesis in the perception of objects. All handling of the coming information to person is based on the mechanisms of comparisons of objects and determine the degree of similarity between them. If an individual has a strong tendency to neglect the differences between objects, which are typical for individuals with low cognitive complexity or low the conceptual differentiation, the world seems more uniform and simple. On the one hand, it gives him an advantage in establishing commonality between classes of objects. For example, such people are easier to identify with different people from their environment. On the contrary, individuals with high cognitive complexity and the conceptual differentiation have more complex picture of the world, based on more distinctive features, but they are victims of redundant information, and demonstrate an inability to synthesize their ideas.

The cognitive style "Impulsivity-reflectivity" characterizes individual differences in the propensity fast or slow to make decisions. Impulsive people are those who make quickly decisions and with lots of mistakes, and reflective people are those who held the opposite strategy. This style is also stable personal education, manifesting itself in different activities, determining, in the first place, its speed and quality.

Cognitive style "Externality-internality" is characterized by the degree of accountability for what is happening to a man the event, called by J. Rotter "locus of control" (Rotter 1966). Locus of control signifies a generalized expectation related determinants of rewards and punishments in the life of a man. At one extreme are people who believe in their ability to control life events, which means the internal locus of control, or the internality. At the other extreme are people who believe that life's rewards and punishments are the result of external circumstances, such as case, luck, or fate, which means the external locus of control, or externality.

I. P. Shkuratova (2004) believes that cognitive styles are the regulators of the worldview of the person, and highlights the following features of cognitive styles:

1. Adaptation, consisting in the fixture personality to the demands of this activity and the social environment;

2. Compensatory because its formation is built based on the strengths of individuality and given the weaknesses;

3. Backbone, allowing, on the one hand, to form a style based on many pre-existing personality characteristics, on the other hand, can affect many aspects of human behaviour;

4. Self-expression, consisting in the possibility of individuality to express itself through a unique way of performing activities or through demeanour.

The relationship between the individual personality traits and cognitive styles represented in the works of E. Golovina (2006), A. Klevtsov, I. Morozova (2011), I. Shkuratova (2004), I. Akhtamyanova, A. Nurieva (2014), etc. For example, in the work of E. Golovina, performed under the direction of I. Skotnikova, relationship between cognitive styles of organization and confidence of the individual is examined through the lens of decision making. A. Klevtsov, I. Morozova studied cognitive style characteristics in relation to the parameters of self-realization of students. I. Shkuratova investigated the relationship of cognitive styles and communication features.

Thus, in the theoretical analysis was examined the construct of self-efficacy, and mechanisms of formation of representations about self-efficacy. Representations of self-efficacy are cognitive-reflective component of self-concept of personality and are predictors of behaviour.

Other predictors of behaviour are cognitive styles that also permeate all levels of individuality. In literature, both domestic and foreign, we found no direct data on the relationship of self-efficacy and cognitive-stylistic organization. Therefore, the solution of this problem is the aim of the empirical research.

Methods

The aim of empirical research is to identify the relationship of self-efficacy and cognitive stylistic organization of personality.

The hypothesis of the study was the assumption that cognitive stylistic organization of personality determines its perception of self-efficacy.

For empirical data collection the following methods were used.

1. Test "The Self-Efficacy Scale" (M. Sherer et al. 1982) in the translation and modification of A. Boyarintseva (1995) contains three scales measuring self-efficacy: general self-efficacy, self-efficacy in the area of the subject and in the field of communication.

2. Embedded Figures Test, EFT (designed in (Witkin et al. 1954) on the basis of well-known figures of K. Gottschaldt)) aims to diagnose the cognitive style of field dependence-independence.

3. Test free sorting by Gardner. This method is designed to detect cognitive style "analytic-synthetic" (modification by Kolga (1986)).

4. Test "Comparison of similar figures" (The Matching Familiar Figures Test, MFFT), developed by J. Kagan (1966), is used to diagnose cognitive style of impulsivity-reflectivity.

5. Test "Locus of control" by J. Rotter (1966) to identify the style of "internality-externality". We used the version adapted to the Russian sample (Eliseev 2003).

68 students of the 1–2 courses of the Institute of Pedagogy of M. Akmullah Bashkir State Pedagogical University were involved in research, which was carried out in 2014–2015.

Results

The procedure of processing the results of the research consisted of several stages. In the first stage, all subjects were divided into groups depending on the predominance of a particular cognitive style. In the second stage representations of self-efficacy on three parameters (general self-efficacy, business efficacy, and social efficacy) were identified in all tested persons.

Mathematical processing of the data analysis was carried out using statistical software package MS-Excel and included the evaluation of intergroup differences. Initially, an analysis was conducted of the average values.

In percentage terms, the representation of subjects belonging to a particular pole of cognitive style in relation to their concept of self-efficacy is as follows (Table 1).

Test "The Self-Efficacy Scale" by M. Sherer and J. Maddux contains three scales of measuring self-efficacy: general self-efficacy, self-efficacy in the area of the subject and in the field of communication. Average values of self-efficacy in the field are within the range of values from +7 to +53 points, and in the

sphere of communication — from 7 to +15 points. Indicators outside these intervals, prove that they are either low efficacy or high.

Table 1. Averages of the parameters of the self-efficacy of subjects with different poles of cognitive styles

	Pole cognitive style	Number of subjects in %%	General self-efficacy	Business self-efficacy	Social self-efficacy
1	Field dependence	50	6,7	6,6	6,6
2	Field independence	50	**7,3**	**7,6**	**7,5**
3	Analysts	55	**7,8**	**7,4**	**7,5**
4	Synthetics	45	6,5	6,6	6,4
5	Impulsive	65	**7,5**	**7,6**	**7,8**
6	Reflective	35	5,9	5,8	5,3
7	Externalities	40	**7,2**	**7,3**	**7,3**
8	Internals	60	6,7	6,7	6,7
9	Average	100	6,9	6,9	7

Indicators field independence, analysts, impulsive and externals are within the average values for all three self-efficacy scales, but closer to the lower figure. And indicators field dependence, synthetics, reflective and internals are beyond the averages downward.

Further, an analysis was conducted of the differences in the level of perceptions of self-efficacy subjects-participants in all groups identified as belonging to one or another pole of cognitive style. For these purposes, we used the parametric Student's t test.

Table 2 presents the values of t-Student's criterion on the three scales of self-efficacy in different groups of subjects, selected on the pole of the cognitive styles.

Table 2. The values of t-Student's criterion on the three scales of self-efficacy in different groups of subjects, selected according to cognitive styles pole

	General self-efficacy	Business self-efficacy	Social self-efficacy
Field dependence Field independence	0,345	0,142	0,158
Analysts Synthetics	0,197	0,764	0,973
Impulsive Reflective	0,057	0,157	0,021
Externalities Internals	0,491	0,414	0,626

Comparison of data with tabulated values showed that all indices are in the range below the critical values ($p \leq 0.05 = 1,995$).

M. Kholodnaya, explaining the similar results in her research writes: "...to trace more unique relations of corresponding cognitive style with productive aspects of intellectual activity can be in condition of taking into account the complex nature of cognitive styles. So, for "Field dependence-independence" additionally it is essential to take into account a measure of the severity of individual regulatory strategies for impulsivity-reflectivity – the efficiency of the scanning of the visible field, <…> for a narrow-wide range of equivalency of the level of development of ability for conceptual generalization" (Kholodnaya 2004: 160). Apparently, cognitive stylistic determination of students' ideas about self-efficacy also mediated not only by the nature of cognitive styles, but also by the mechanisms (cognitive, affective and connotative) of the formation of beliefs about self-efficacy.

Discussion

As can be seen from the data in Table 1 there are differences in the understanding of students about self-efficacy depending on belonging to a particular pole of the cognitive styles. But let us first focus on the average value for the sample as a whole. They are graphically represented in Fig. 1.
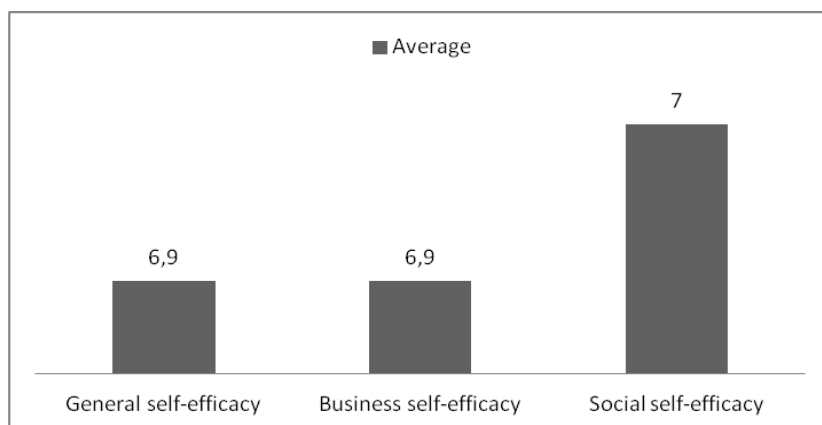
Fig 1. Average values for the sample in terms of efficacy: general self-efficacy, business efficacy, social self-efficacy

The comparison for each scale separately showed that, overall, students believe that they are most effective in the social sphere than in business. This is most likely due to the fact that students can't really see its effectiveness in the business sector, because they do not have practical experience. The same average (6,9) on a scale of "General self-efficacy" and "Business efficacy" indicate that, for students with a more important indicator in assessing the efficacy is still a business indicator. Clearly the differences in the perceptions of students about self-efficacy depending on the belonging to one or another pole of the cognitive styles represented in Fig. 2–5.

Fig. 2. Differences in perceptions of self-efficacy Field dependence-independence subjects

Field independence believes that they are generally more effective than field dependence the subjects on all three scales. What Field independence indicator on the scale of business of self-efficacy above (7,6), compared with the scale of self-efficacy in the social sphere (7,5) and the scale of General self-efficacy (7,3), are explains by psychological characteristic of style. Field independence people have a more structured system of representations about the world, which they successfully apply in the subject activity. But they are less successful in communicative activities because they show little interest in other people's opinions, but also prone to distancing from other people. Field dependence showed the same level of development of ideas about business and social self-efficacy (6,6). Field dependence people require outside help in decision making process, as rely more on the opinions and estimates. They are more dependent on the social environment than field independence people.
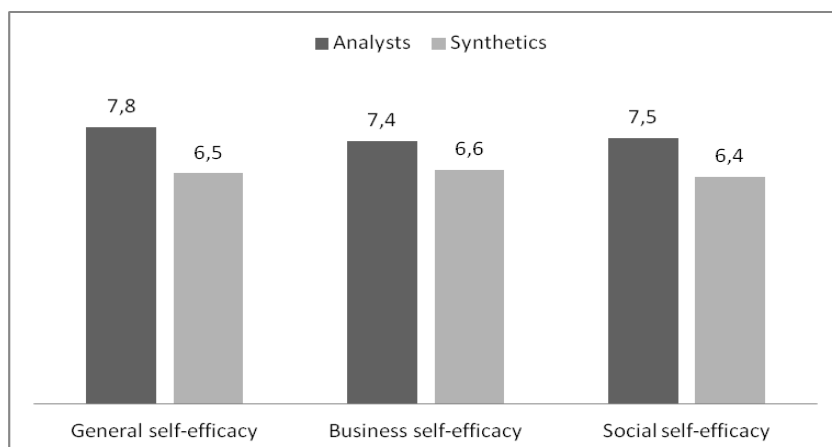
Fig. 3. Differences in representations of self-efficacy of Analysts and Synthetics

Psychological characteristics of analysts who believe that they are more effective than synthetics (of 7.8 and 6.5), is that they tend to focus more on identifying differences in the number of objects, and synthetics, on the contrary, tend to focus on identifying the similarities among the objects. Apparently, the tendency to analyze allows analysts to consider themselves more effective than synthetics. Moreover, analysts figure in the business sector is slightly lower than in social. (7.4 and 7.5), while the synthetics vice versa (6.5 and 6.4). Though these differences are not very significant.

Fig. 4. Differences in representations of self-efficacy of impulsive and reflective subjects

In the representations of self-efficacy impulsive and reflective subjects, when viewing on the scales, there is an inverse relationship. Firstly, impulsive believe that they are more effective and this is evident in all scales. Secondly, impulsive have more of social self-efficacy (7,8). Reflective, on the contrary, have the lowest figure (5,3).

Such cognitive stylistic determination is defined by psychological characteristics of different poles of cognitive style. Impulsive subjects tend to react quickly in a situation of multiple choice; meanwhile hypotheses are put forward without examining all possible alternatives. Reflective subjects are characterized by a slow rate of response in this situation. Their hypotheses are tested and repeatedly verified, a decision is made on the basis of a thorough preliminary analysis of the features of alternative sites.
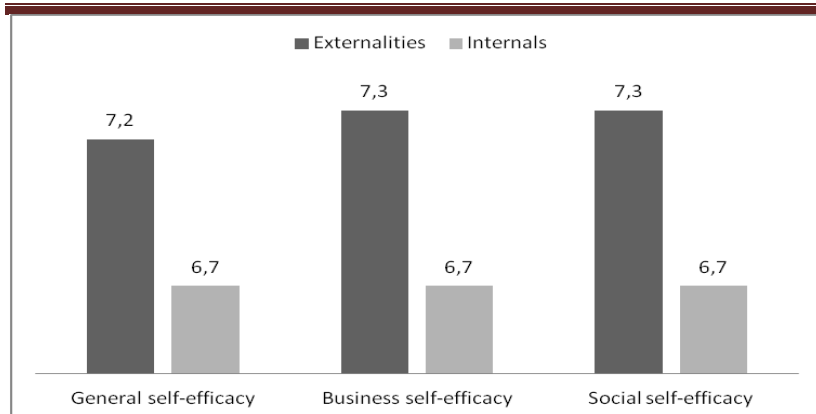
Fig. 5. Differences in representations of self-efficacy of externals and internals subjects

In the representations of self-efficacy of externals and internals there are some significant differences. The externals believe that they are more effective than internals (7.2 to 6.7). Moreover, the externals and the internals assess their effectiveness in the business and social spheres alike. But externals estimate it higher than internals (of 7.3 and 6.7). This fact can be explained by psychological characteristic of this cognitive style. For externalities it is typical outwardly directed protective behaviour, as the attribution of the situation they prefer to have a chance to succeed. For externals any situation is desirable as externally stimulated, and in successful cases, there is a demonstration of abilities. The internals are most often believe that their success or failure is not accidental and dependent on the competence, commitment, ability level and it is a natural result of purposeful activities and performances.

Thus, these data show that there are differences in the understanding of students about self-efficacy depending on belonging to a particular pole of the cognitive styles. So field independence, analysts, impulsive and externals believe that they are more effective than field dependence, synthetics, reflective and internals. The comparison is stored not only on the scale of General self-efficacy, but also on the scale of the "Business self-efficacy" and "Social self-efficacy".

Based on these data it is possible to construct a model of the cognitive styles of determination of the views of students about self-efficacy (Fig. 6).
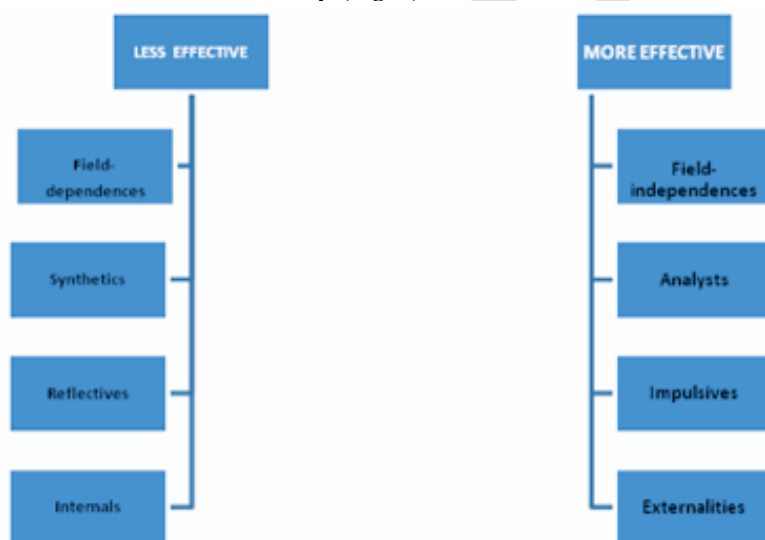
Fig. 6. The model of cognitive stylistic of determination of the representations of students about self-efficacy

Thus, in the course of empirical research we have confirmed the hypothesis about the influence of cognitive stylistic organization on representations of students about self-efficacy.

The problem of cognitive stylistic determination of representations of personality on self-efficacy is an important and significant area of research. The construct of self-efficacy plays an important role in human activity. It largely determines the result and performance. For the first time this concept was theoretically justified in socio-cognitive theory of Albert Bandura. He defines self-efficacy as beliefs of a person about his ability to control the events that affect his life. These beliefs of a man about their personal efficacy affect what way he will choose, how much effort he will make, how long it survives, encounter obstacles and setbacks, how much plasticity he will show to these constraints. On one hand, self-efficacy is a person's confidence that he can perform some specific actions, and the other hand it is a judgment, right or wrong, whether the person to perform the required actions.

Another important component that impacts all levels of individuality — from peculiarities of the brain to the unconscious defence mechanisms, the specific nature of the communication — is a cognitive style. Cognitive style is seen as a global education, which is manifested similarly in cognition, behaviour and communication, training and professional activity.

Both of these constructs — self-efficacy and cognitive-stylistic organization — are predictors of human behaviour.

The aim of our study was to investigate the relationship of self-efficacy and cognitive stylistic organization of personality. Variables for the study were belonging to one of the poles of a certain style and the various parameters of self-efficacy (general self-efficacy, business and social self-efficacy). To test basic hypotheses about the influence of cognitive stylistic organization of personality on the idea of self-efficacy empirical research was made.

Findings

1. The study revealed that the subjects with such poles of cognitive styles as field independences, analysts, impulsive, externals, consider themselves more self-efficacious than field dependence, synthetics, reflective, and internals.

2. It is important to note the fact that this ratio is observed in all three scales: "General self-efficacy", "Business efficacy" and "Social efficacy". But, despite the fact that self-efficacy in dealing with all the subjects evaluated above, the main criterion for assessing self-efficacy is in business self-efficacy.

3. The research extends the scientific understanding of the phenomenon of self-efficacy, contributes the understanding of the cognitive mechanisms that influence self-efficacy, and reveals the specific of this process in individuals with different cognitive stylistic organization. A new angle opens the construct of self-efficacy in relation to the phenomenon of cognitive stylistic organization of personality. The study of self-efficacy and cognitive styles as a determinant of human behaviour seems to be very promising, as their study will help to identify the correlation between different components of cognitive sphere of self-concept of personality.

4. These results may find applications in the field of human resource management, training and development of professionally important qualities. The obtained data can serve as a base for training and consultations on the subject.

References

Akhtamyanova, I. I., & Nurieva, A. A. (2014) [The relationship of cognitive-stylistic organization and self-efficacy of a person]. In B. Velichkovskiy, V. Rubtsov, D. Ushakov (Eds.), Shestaya mezhdunarodnaya konferentsiya po kognitivnoy nauke: Tezisy dokladov. Kaliningrad, 23–27 iyunya 2014 g. [Sixth International Conference on Cognitive Science: Abstracts. Kaliningrad, 23–27 June 2014] (pp. 140–141) Kaliningrad: s.n.

Aleksapolskiy, A. A. (2008) Stilevye i urovnevye svoystva intellekta kak faktory sovladayushchego povedeniya [Style and levelling properties of intelligence as factors of coping behaviour]. Dis. … cand. psychol. sciences. Psychological Institute, Russian Academy of Sciences, Moscow.

Bandura, A. (1989) Regulation of cognitive processes through perceived self-efficacy. Developmental Psychology, 25(5), 729–735.

Bandura, A. (1997) Self-efficacy: The exercise of control. New York, NY: W. H. Freeman and Company.

Bandura, A., Adams, N. E., & Beyer, J. (1977) Cognitive processes mediating behavioural change. Journal of Personality and Social Psychology, 35, 125–139.

Baybanova, F. A. (2014) Dinamicheskie osobennosti lichnostnoy samoeffektivnosti budushchego pedagoga [Dynamic features of personal self-efficacy of the future teacher]. Fundamentalnye issledovaniya, 11(12), 2719–2723.

Boyarintseva, A. V. (1995) Motivatsionno-kognitivnye kharakteristiki lichnosti molodogo predprinimatelya [Motivational and cognitive characteristics of the personality of the young entrepreneur]. Dis. … cand. psychol. sciences. Moscow, Psychological Institute, Russian Academy of Education.

Caprara, G. V., & Cervone, D. (2003) Kognitivnye struktury i interpretatsionnye protsessy [Cognitive structure and interpretive processes]. In G. V. Caprara, & D. Cervone, Psikhologiya lichnosti [Personality Psychology] (pp. 213–345). St. Petersburg: PITER.

Cervone, D. (1985) Self-efficacy judgment under uncertainty: availability biases in perceived self-efficacy and behaviour. Unpublished doctoral dissertation. Stanford University, Stanford.

Cozzarelli, C. (1993) Personality and self-efficacy as predictors of coping with abortion. Journal of Personality and Social Psychology, 65, 1224–1236.

Eliseev, O. P. (2003) Lokus kontrolya [Locus of control]. In O. P. Eliseev, Praktikum po psikhologii lichnosti [Practical course on the psychology of personality] (pp. 413–417). St. Petersburg: PITER.

Frager, R., & Fadiman, J. (2002) Personality and personal growth. 5th ed. Upper Saddle, NJ: Prentice Hall.

Gardner, R. (1953) Cognitive style in categorizing behaviour. Journal of Personality, 22, 214–233.

Gardner, R. W., Holzman, P. S., Klein, G. S., Linton, H. B., & Spence, D. P. (1959) Cognitive control: A study of individual consistencies in cognitive behaviour. Psychological Issues. Monograph 4. New York: International Universities Press.

Gardner, R. W., Lohrenz, L. J., & Schoen, R. A. (1968) Cognitive control of differentiation in perception persons and objects. Perc. and Motor Skills, 26, 311–330.

Gaydar, M. I. (2008) Razvitie lichnostnoy samoeffektivnosti studentov-psikhologov na etape vuzovskogo obucheniya [Development of personal self-efficacy of students of psychologists at the stage of high school training]. Voronezh State University, Kursk.

Golovina, E. V. (2006) Struktura uverennosti i kognitivnye stili [Structure of confidence and cognitive styles]. Dis. … cand. psychol. sciences. Psychological Institute, Russian Academy of Sciences, Moscow.

Gonchar, S. N. (2012) Samoeffektivnost kak professionalnoe kachestvo budushchikh pedagogov-psikhologov [Self-efficacy as a professional quality of future educational psychologists]. In Pedagogicheskoe masterstvo: materialy mezhdunar. nauch. konf. (g. Moskva, aprel 2012 g.) [Pedagogical skills: Proceedings of the international scientific conference (Moscow, April 2012)] (pp. 250–253). Moscow: Buki-Vedi.

Kagan, J. (1966) Reflection-impulsivity: The generality and dynamics of conceptual tempo. Journal of Abnormal Psychology, 71(1), 17–24.

Kholodnaya, M. A. (2004) Kognitivnye stili. O prirode individualnogo uma [Cognitive styles: On the nature of the individual mind]. St. Petersburg: PITER.

Klein, J. (1951) The personal world through perception. In R. R. Blake, & G. V. Ramsey (Eds.), Perception: an approach to personality (pp. 328–355). New York: Ronald Press.

Klevtsov, A. A., & Morozova, I. S. (2011) Proyavleniya kognitivno-stilevykh kharakteristik deyatelnosti v svyazi s parametrami samorealizatsii lichnosti studentov [Manifestations of cognitive style characteristics associated with parameters of students' self-identity]. Vektor nauki Tolyattinskogo gosudarstvennogo universiteta, 3(6), 152–155.

Kolga, V. A. (1986) Vozmozhnye miry kognitivnykh stiley [Possible Worlds cognitive styles]. In V. A. Kolga (Ed.), Kognitivnye stili: Tezisy nauchno-prakticheskogo seminara [Cognitive styles: Proceedings of a Research and Practice Seminar] (pp. 32–37). Tallinn: TPED.

Libin, A. V. (1999) Differentsialnaya psikhologiya: na peresechenii evropeyskikh, rossiyskikh i amerikanskikh traditsiy [Differential psychology: at the crossroads of European, Russian and American traditions]. Moscow: Smysl.

Nurieva, A. A. (2014) The concept of self-efficacy in professional and social life of high school students. In 21st Century: Basic Science and Technology: Proceedings of the International Conference on 10–11 November 2014 (pp. 95–97). North Charleston, USA.

Rotter, J. B. (1966) Generalized expectancies of internal versus external control of reinforcements. Psychological Monographs: General and Applied, 80(1), 1–28. (http://www.soc.iastate.edu/sapp/soc512Rotter.pdf).

Semicheva, N. V. (2010) Kognitivno-stilevaya determinatsiya prinyatiya resheniy [Cognitive-determination stylistic decision]. Dis. … cand. psychol. sciences. Moscow, Sholokhov Moscow State University for Humanities.

Sherer, M., Maddux, J. E., Mercandante, B., Prentice-Dunn, S., Jacobs, B., & Rogers, R. W. (1982) The Self-Efficacy Scale: construction and validation. Psychological Reports, 51, 663–671.

Shkuratova, I. P. (2004) Kognitivnyye stili kak ryegulyatory mirovospriyatiya lichnosti [Cognitive styles as regulators of attitude of a person]. In Pervaya rossiyskaya konferentsiya po kognitivnoy nauke. Tezisy dokladov. [First Russian Conference on Cognitive Science: Abstracts] (pp. 256–257). Kazan: Kazan State University Press.

Witkin, H. A. (1949) Perception of body position and of the position of the visual field. Psychological Monographs: General and Applied, 63(7), i–46.

Witkin, H. A. (1964) Origins of cognitive style. In C. Scheerer (Ed.), Cognition: Theory, research, promise (pp. 172–205). New York: Harper & Row.

Witkin, H. A., Dyk, R. B., Faterson, H. F., Goodenough, D. R., & Karp, S. A. (1974) Psychological differentiation: studies of development. 2nd ed. New York: Wiley.

Witkin, H. A., Lewis, H. B., Hertzman, M., Lachover, K., Meissner, P. B., & Wapner, S. (1954) Personality through perception. An experimental and clinical study. New York: Harper.

FEATURES OF THE DYNAMICS OF DISABLED STUDENTS' PSYCHOLOGICAL PROFILE AT A HIGHER EDUCATION INSTITUTION

Irina Nikolaevna Shuvalova

MD, Professor of Health and Rehabilitation Department at the Academy of Humanities and Pedagogy, V.I. Vernadsky Crimean Federal University in Yalta city, Russia. 2-A Sevastopolskaya Street, Yalta, Republic of Crimea, 298635

Abstract

The article presents the findings of a research on psychological characteristics of students with disabilities during their first year of study at a higher education institution. The evaluation was performed using Minnesota Multiphasic Personality Inventory test indicators pursuant to 132 scales. The purpose of this pilot study was investigation of the MMPI profile dynamics of disabled students enrolled in the first year of study at a higher education institution, as well as determination of major trends in working with such students. The revealed psychological profile dynamics in disabled students suggests that the conventional "seating and listening" procedures of educational didactics is unacceptable when working with these groups. When training disabled students, it is necessary to use special health promoting principles of educational-cognitive and training activity. Lessons based on the sensorimotor enrichment approach enhance work capacity and learning motivation, as well as stimulate psychomotor activity. It is revealed that properly organized pedagogical process of teaching disabled students leads to positive motivation for a healthy lifestyle, satisfactory adaptation to educational activity and enhanced abilities to pedagogical activity.

Keywords: disabled student, peculiarities of psychological profile, Minnesota Multiphasic Personality Inventory, higher education of disabled persons, psycho-pedagogical support.

INTRODUCTION

It is well known that persons with physical disabilities form a separate social category and need greater social protection, assistance and support than healthy people. A full active life requires involvement of disabled persons in socially useful activities, developing and maintaining relationships with healthy environment, state institutions of various profiles, public organizations and management structures (Clinton, 1999). In fact, that is all about the social integration of disabled people, which is the ultimate goal of rehabilitation.

When implementing activities related to social rehabilitation of disabled persons, moral and psychological support play a particularly important role. In this connection, the major focus of the work with this group is in concern, deep understanding of the essence of the disabled person's psychogenic situation and in an attempt to eliminate or, at least, neutralize its impact on the psychological state of the disabled student. Thus, rehabilitation of disabled persons is a multidimensional problem.

One of the forms of social rehabilitation of disabled persons is their involvement into the process of higher education (Margolis, 1999). It should be noted that when teaching students with physical disabilities, teachers must not only consider the specifics of the work with this group, but also need to know the peculiarities of their psycho-emotional state, possible stress factors, communication styles and stimulation techniques, as well as ways and methods of carrying out psycho-corrective treatment (Shuvalova & Brunner, 2004).

CONTEXT

It is known from professional literature that psychological factors influence the effectiveness of rehabilitation and involve behavioral mechanisms. It is shown that psychological characteristics and the attitude of patients to recommendations are independent factors that allow predicting the regularity of carrying out the recommendations and their effectiveness (Yarskaya-Smirnova & Loshakova, 2003). Scientific studies have convincingly shown that the data analysis of psychological testing enables to predict the effectiveness of rehabilitation measures. Thus, according to psychological testing, high values of the 1st and the 3rd scales in Minnesota Multiphasic Personality Inventory (MMPI), which reflect the level of neurotic hypochondriacal mood, allow predicting low effectiveness of rehabilitation measures, while in patients with normal values of these scales before rehabilitation, the latter was quite effective. According to long-term observations, it was found that pain syndrome, limitation of physical activity or working capacity remained in patients, who had higher values of the 1st, 2nd, 3rd and 7th MMPI scales before rehabilitation. These values reflected a high level of neuroticism, anxiety, hypochondriacal disposition and depressive disorders (Berezin et al., 1994; Severeijns et al., 2001).

In this regard, psycho-pedagogical support of disabled persons at an educational institution is very important. This is one of the most important functions of a teacher, recreation therapist and social worker involved in the rehabilitation of this group of students.

The subject of the current research was psychological characteristics of disabled persons, while the object of the study was the dynamics of psychophysiological indicators of physically disabled students during the first year of study at a pedagogical academy.

The main objective of the research was to study the dynamics of psychological peculiarities of such students' personalities during the first year at a higher education institution.

The aim of this work was to carry out a pilot study of the MMPI profile dynamics of first-year disabled students, as well as to define trends in working with such students.

METHODS

The research data was information on personal characteristics of 12 first-year students (5 males and 7 females) at the age of 17–26 years. The study was conducted at the Institute of Pedagogics, Psychology and Inclusive Education. The evaluation was carried out based on MMPI test results (adapted by L.N. Sobchik) according to 13 main and 118 supplementary scales (Sobchik, 2000 and 2002), conditionally designated as "Adp" as well as tools to study personality traits. This test allows selecting individuals based on certain psychological and psychophysiological criteria (Berezin et. al, 1994; Clinton, 1999; Sobchik, 2000 and 2002; Shuvalova & Brunner, 2004). The survey of students' groups was conducted in accordance with the standard MMPI method, with the use of pre-printed forms (Sobchik, 2000). Mill's index, β-criterion, the index of psychotherapeutic resistance and the anxiety index were also calculated during the study.

The analysis of primary results was performed using the software, which allows building profiles by the primary and secondary scales, obtaining an interpretation (for a single person or a tested group – using their average values selected in accordance with the applied filter), and carrying out comparative analysis for both the survey data and the scales. Additional statistical processing of the research data was performed by means of STATISTICA v.6.0 software.

RESULTS

The dynamics of T–scores of the basic scales of the surveyed students at the beginning and at the end of the academic year is presented in Table 1. The comparative analysis of the "raw" X- scores of the basic profile at $P<0.001$ has shown that male students showed a statistically significant decrease in the indicators of the scale 7 ($t[5.04]=5.28$) and scale 8 ($t[5.04]=6.50$) - by 15.3% and 15.1% respectively, while significant changes in these indicators among female persons were not revealed.

Table 1: Dynamics of T–scores of the basic MMPI scales of disabled students at the beginning and at the end of the academic year (n=12)

Mean value ± error of the mean value	
Males	Females

The studied criteria		At the beginning of the academic year	At the end of the academic year	At the beginning of the academic year	At the end of the academic year
L	Lie	52.8±13.1	61.7±14.3	53.3±5.4	51.8±8.4
F	Reliability	59.5±11.3	71.1±12.1	50.8±6.4	53.6±5.6
K	Correction	50.9±8.5	52.4±12.7	41.9±6.1	48.5±7.6
1	Excessive control	60.8±10.0	70.0±11.1	52.0±16.5	59.5±14.9
2	Pessimism	69.9±14.1	73.4±9.6	58.2±7.3	53.9±8.0
3	Emotional lability	63.6±10.9	75.4±10.3	51.7±11.1	57.0±10.2
4	Impulsivity	78.6±14.5	70.6±15.0	54.8±19.4	59.3±15.1
5	Femininity	60.3±6.6	67.1±13.0	31.9±4.9	29.4±7.0
6	Rigidity	66.8±17.1	69.7±14.2	59.5±10.2	50.3±6.4
7	Anxiety	57.9±25.2	55.1±25.7	41.2±11.1	49.7±11.7
8	Individuality	81.7±31.6	75.7±28.7	59.6±15.1	63.2±16.2
9	Optimism	64.6±17.2	61.0±12.8	64.0±13.2	69.3±14.3
0	Introversion	54.6±3.3	53.0±3.7	56.7±7.7	53.9±7.9

As we can see from the presented data, there are certain changes in males and females after completing the first year of study at the higher education institution; it is obvious from many scale indicators of the supplementary profile. At the same time, the comparative analysis of the "raw" X-scores of supplementary profile at P<0.001 (Tables 2 and 3) has shown that males had a significant decrease in the values of Al, B, Dy, Pv, +, and Adp scales and an increase in the values of the Ag, Cr, Cs, Tp, and Ul scales. In females, a significant reduction in the values under consideration was identified for Al and Adp scales, while the increase was noted for the values of the Tp scale only.

Table 2: The scales of supplementary MMPI profile with statistically significant changes at the end of the academic year relative to the beginning of training – male students

Scale		The value of t-Student test at P<0.001	A significant change in the mean value (%)
Ag	Maturity	t[5.04]=6.75	20.12%
Al	Scale of alcoholism	t[5.04]=8.33	-11.52%
B	Features of responsibility	t[5.04]=7.49	-31.72%
Cr	Conversion reaction	t[5.04]=5.88	5.91%
Cs	Advocatory personality type	t[5.04]=5.05	11.35%
Dy	Dependence	t[5.04]=7.62	-17.92%
Pv	Pharisaism	t[5.04]=5.98	-16.49%

Tp	Ability to teach	t[5.04]=12.11	12.18%
Ul	Acrid type of personality	t[5.04]=7.34	8.04%
+	The desire to "slander against yourself"	t[5.04]=5.17	-16.50%
Adp	Mental adaptability	t[5.04]=11.58	-17.42

Table 3: The scales of supplementary MMPI profile with statistically significant changes at the end of the academic year relative to the beginning of training – female students

Scale		The value of t-Student test at P<0.001	A significant change in the mean value (%)
Al	Scale of alcoholism	t[4.32]=4.35	-5.92%
Tp	Ability to teach	t[4.32]=5.37	3.63%
Adp	Mental adaptability	t[4.32]=4.88	-14.75%

It is evident from the presented data that both young men and women showed similar dynamics in a number of scales (Al, Adp, Tp). Thus, we can conclude that the organized pedagogical process for teaching the disabled students in both the males and females led primarily to the formation of negative attitude to vicious habits and risk factors (scale Al), i.e. to positive motivation towards a healthy way of life, a satisfactory adaptation to educational activity (the Adp scale) and improved abilities to pedagogical activity (Tp).

Given the decline in the values of the Adp scale, teachers should be encouraged not practicing sparing attitude towards disabled students, but, on the contrary, laying them a claim to the same, if not higher, requirements as to other students.

Based on the data obtained earlier (Shuvalova & Brunner, 2004), we carried out a content analysis of the psychological profile structure dynamics of disabled students at the end of the academic year relative to the beginning of training.

In general, students of the considered sampling showed the following changes:

- In terms of the section "Attitude to other people, behavioral pattern and social status", the students showed more flexibility and less rancor, diffidence and focus on the offense.

- In terms of the section "Health problems and the attitude towards own health", the students demonstrated the increased attention to their health and negative attitude to the risk factors.

- In terms of the section "Possible type of deadaptation", the students showed a lack of social influence on the deadaptation, that is, factors of the social environment ceased to have a significant impact on the students.

- In terms of the "Correctional approach" section, it was revealed that the art therapy is the most acceptable form of remedial work. It was also found that the art therapy for males would be most effective when combined with music therapy, primarily with the classical music such as "Symphony No. 6" by Tchaikovsky, "Sad Waltz" by Sibelius, "Songs My Mother Taught Me" by Dvorjak, "Gypsy Airs" by Sarasate, "Moment Musical B minor" by Rachmaninoff and "Prelude in E minor" by Chopin.

- In terms of the "Psycho-emotional state" section, there was a tendency towards disappearance of caution and improvement of emotionality.

In order to get a detailed analysis of the reasons leading to both positive and negative changes in the tested disabled students in terms of their personality integration, there was also a content analysis of the responses, which had changed their sign to the opposite (Tables 4 and 5). At the end of the academic year, in general (with the probability of 0.39), 546 (96.5%) males' responses to the test statements did not change their sign to the opposite as compared to those in the beginning of the academic year, while the number of similar responses in females amounted to 542 (95.8%). At that, only two statements (168 and 187) coincided in males and females.

According to the data presented in Tables 4 and 5, at the end of the academic year, males improved control over their arbitrary reactions (questions 22, 152, 178, 187, 316 and 326), decreased the level of family and interpersonal disharmony (questions 61, 96, 165, 189, 244, 264 and 503), improved subjective wellbeing (questions 152, 155, 174 and 533); self-esteem became more adequate (question 264); the appetite of testees has decreased (question 2). After a year of training, the females with disabilities increased their working efficiency (questions 13, 188 and 232), acquired more adequate self-assessment (questions 21, 64, 77,118, 525 and 127), improved their sensorimotor coordination (question 187), and decreased subjective well-being (168 and 153).

Table 4: The list of male students' responses, which changed their sign at the end of the academic year to the opposite

№	Response at the beginning of the academic year	Response at the end of the academic year	Statement
2	T	F	My appetite is good
22	T	F	From time to time I have fits of laughing or crying that I can't control
61	T	F	I was leading a wrong lifestyle
83	T	F	Anyone, who can and wants to work hard has a good chance to succeed
89	T	F	A lot of evidence is needed to convince people in any verity
96	F	T	I very rarely quarrel with my family members
152	F	T	I generally fall asleep without disturbing thoughts
155	F	T	I have rather a constant weight
165	T	F	I like to have significant people among my friends as this increases my prestige
168	T	F	I am not very sure that my mind is all right
174	F	T	I have never fainted
178	T	F	My memory is all right
187	T	F	My hands have not become clumsy

244	T	F	My actions are usually misunderstood by others
264	T	F	I am absolutely self-confident
316	T	F	I think that almost everyone can tell a lie to avoid troubles
477	T	F	If I would have gotten into trouble with my friends guilty in the same degree as me, I would rather take the whole blame than rat them
503	T	F	I'm not inclined to give categorical assessments of the actions of others
533	T	F	I rarely burp

Note: T – the answer is "True", F – the answer is "False"

Table 5: The list of female students' responses, which changed their sign at the end of the academic year to the opposite

№	Response at the beginning of the academic year	Response at the end of the academic year	Statement
13	T	F	Work causes considerable stress from me
21	T	F	From time to time I really wanted to leave home
59	F	T	I often had to follow the instructions of those who knew less than me
64	F	T	From time to time I am so much determined that others lose patience
68	T	F	I hardly ever feel pain in the back of the neck
77	T	F	I like to read about love
118	F	T	At school, I was sometimes sent to the principal for truancy
127	T	F	I know whom to blame for the majority of my troubles (not referring to myself)
143	T	F	As a child I was in such a team where everyone stood up for each other
148	T	F	I lose patience to people who are seeking advice or anything else distracting me during serious work
153	T	F	Over the recent few years most of the time my health has been good
154	F	T	I have never had seizures or convulsions ("never had" means the answer "True")

168	T	F	I am not very sure that my mind is all right
187	T	F	My hands have not become clumsy
188	F	T	I can read without significant strain on the eyes for a long time
232	F	T	I have traced a life program based on a sense of duty and responsibility, and I am trying to execute this program
309	F	T	It seems to me that I make friends as easily as others
449	F	T	I like social activities where I can be among people
465	T	F	It repeatedly happened to me that I changed my attitude to my profession
474	F	T	I'm taking a piss as often as others
518	F	T	I often feel guilty due to the fact that I express my sympathy to people to a greater extent than I actually experience
525	F	T	Some animals make me shudder
548	F	T	I will never watch the shows of a sexual nature, if I can avoid it

DISCUSSION

Academic lesson is the predominant form of training in higher school. Therefore, the students' activities are traditionally organized in a sedentary mode according to the principle: "Sit - listen - read - look!". Numerous studies have proved that hypokinesia against the background of inadequate-to-age sensorimotor negative component distorts, depletes and brings disharmony to the regulatory and functional processes in the body.

In accordance with the basic propositions of the functional systems theory, the body is the integration of hierarchically interacting functional systems of different organization levels. Thus, the process of recovery of human functional status and reserves should also be of a systemic character; and exposures should be to be multimodal, quite intense, regular, chosen individually and dosed to call a "systemic response" of the body. This is the way how all rehabilitation measures serve as an additional external link for self-regulation, optimizing the interconnection of different systems in the body, harmonizing its functional state. All this determines the importance of sensorimotor activity as the most powerful physiological stimulus in human development. Such activity has additional practical value associated with the formation of the needs and abilities of various work forms.

The dynamics identified in disabled students suggests that the traditional "sitting and listening" forms of training didactics in working with them are unacceptable. When training disabled students, it is necessary to use special health-promoting principles of educational-cognitive and training activity. A program should include specific technologies and involve technical means aimed at the reorganization of the classical framework of the educational-cognitive process. At lessons organized in the natural mode of locomotions, disabled students will not only meet their needs in movements, but improve body-kinesthetic reflexes - due to the effect of the motor search and the constant change of musculo-tonic tension. Lessons built in the mode of sensorimotor enrichment, contribute to working capacity, learning motivation, and stimulation of psychomotor activity.

The organization of educational process of disabled students should also include techniques of psychological support and correction involving the methods of Gestalt-, art-, chromo-, aroma- and music- therapy. Any curriculum must include special courses of psychotherapy and peculiarities of dealing with disabled individuals.

CONCLUSION

With all the versatility of approaches to the preservation and improvement of students' health, including nutrition, psychology, ecology, preventive medicine and remedial education, priority should be given to the methodology for conducting the educational process – primarily, the factor of movement activity in its structure. Thus, the principles of designing the educational and training process with the use of sensorimotor enrichment methods, motivation to educational activity and psychological support can be considered as one of the possible ways to improve the education quality of disabled students.

Compliance with Ethical Standards

Ethical approval: This article does not contain any studies with human participants or animals performed by any of the authors.

REFERENCES

Berezin, F.B., Miroshnikov, M.P., Sokolova, E.D. (1994). *Metodika mnogostoronnego issledovaniya lichnosti [Methodology of multilateral study of personality]*. Moscow, Russia: Folium.

Clinton, B. (1999). The 21st century workplace: a rightful place for all. *U.S. Society and Values*., 4/1, 6-7.

Margolis, L.C. (1999). Education of children with disabilities: an evolving 'IDEA'. *U.S. Society and Values*., 4/1, 32-35.

Sobchik, L.N. (2002). *Psikhodiagnostika v proforientatsii i kadrovom otbore [Psychological testing in vocational guidance and personnel selection]*. St. Petersburg, Russia: Rech.

Sobchik, L.N. (2000). *Standartizironabbyi mnogofaktornyi metod issledovaniya lichnosti SMIL [Standardized multiphasic method of personality inventory (MMPI)]*. St. Petersburg, Russia: Rech.

Shuvalova, I.N. & Brunner, E.Y. (2004). Psikhologicheskiye osobennosti lichnosti studentov spetsializirovannogo faculteta Krymskogo gumanitarnogo instituta [Psychological features of personalities of students trained at the Specialized Faculty of the Crimean State Institute for Humanities]. In: *Problemi suchasnoi pedagogichnoi osviti: Pedagogika I psikhologiya [Problems of modern pedagogical education: Pedagogics and psychology]*. Yalta, Ukraine: CSIH publishing house, 6/1,16-24.

Yarskaya-Smirnova, E.R. & Loshakova, I.I. (2003). Inklyuzivnoye obrazovaniye detei-invalidov [Inclusive education of disabled children]. *Sotsiologicheskiye issledovaniya*, 5, 100-106.

Severeijns, R., Vlaeyen, J. W., Van den Hout, V.F., Weber W.T. (2001). Pain catastrophizing predicts pain intensity, disability, and psychological distress independent of the level of physical impairment. *The Clinical Journal of Pain*, 17/2, 165-172.

FRANK NORRIS' *MCTEAGUE:* AN ENTROPIC MELODRAMA

Mohsen Masoomi, Fazel Asadi Amjad, Monireh Arvin
1. Assistant Professor of English Literature, Department of English, Sanandaj Branch,
Islamic Azad University, Sanandaj, Iran
E-mail Address: masoomi.mohsen@outlook.com

2. Associate Professor of English Literature, Department of English and Literature,
Kharazmi University, Iran
E-mail Address: asadi@saba.tmu.ac.ir

3. Ph. D. Student of English Literature, Department of English,
Alborz Campus, University of Tehran, Iran
E-mail Address: smz_l_mm@yahoo.com

Abstract

From Naturalistic perspective, end in the frame of positivistic determinism and accidental fortune ensnared the individual inside its "gilt prison," therefore the person is a defenseless being never can exceed the mighty bars of an indifferent nature. In Naturalism; however, melodrama reflects a conscious choice and has a particular function. A typical character of American Naturalism such as McTeague thus cannot be used for a social criticism of American society because they are not victims of the capitalist system or of a slum environment, but of their weakness of identity, or more precisely, the emptiness of their own character. From a postmodern perspective, each Naturalistic novel can follow entropic changes leading to a complete failure and decadence. Norris in *McTeague* depicts the efforts of ordinary persons and the late renewal of a persons to a monster. McTeague involves alcoholism, prostitution, and intense crimes. Norris' portrayals of the degenerating individual as a brute or a subhuman indicate the entropic facet of Naturalistic novels. McTeague's downfall is partially his mistake, the outcome of his free selection, not the outcome of the absolute accident. Each character, a kind of deranged quester, symbolizes *McTeague's* decadence and, by implication, the decadence of Western civilization. It seems *McTeague* denotes Norris' concern for a society woven by the threads of human negative dispositions bearing the intense potentials of collective dehumanization. The aim of this article is to illustrate how one human negative disposition gradually like a running fire can spread everywhere and burn everything in itself. The author applies the concept of entropy metaphorically to describe the individual devolutions that necessarily comprise community entropy in *McTeague*, a dying universe.

Keywords: Animal Imagery, Entropy, Gypsy, Melodrama.

Introduction

McTeague is a novel by Frank Norris, first published in 1899, in San Francisco. Its protagonist is a simple dentist named McTeague whose first name is never revealed by the narrator. The novel covers many exciting events with emotional characters and miserable fatalities. From Naturalistic perspective, end in the frame of positivistic determinism and accidental fortune ensnared the individual inside its "gilt prison" (Norris, 1899, P.302), therefore the person is a defenseless being never can exceed the mighty bars of an indifferent nature (Semmens, 1988, P.114).

The part 'melodrama' and 'melodramatic' are in an extended sense, used to any literary work or episode, whether in drama or prose fiction, that relies on implausible events and sensational action. Melodrama bears the relation to tragedy. Its plot turns around malevolent intrigue and violent behavior, though the credibility

of character and design is sacrificed for violent impact and emotional opportunism (Abrams, 1993, P.110). In Naturalism, melodrama reflects a conscious choice and has a particular function. Melodrama is, by definition, a genre in which characters are victimized by forces beyond their control (Warning & Wehle, 2002, P.205). However, such failure is the result of their personal faults. Major texts of American Naturalism unfold an unrelenting logic of self-destruction. "A typical character of American Naturalism" such as McTeague thus cannot be used for a social criticism of American society because, at a closer look, they are not "victims of the capitalist system or of a slum environment, but of their weakness of identity, or more precisely, the emptiness of their own character" (Warning & Wehle, 2002, P.207). Therefore, sheer determinism and strict limitations of Naturalism are undermined by accepting the melodramatic perspective of Naturalism. Almost all the major characters' downfalls happen due to their own weakness which could have been controlled in some ways. Melodramas of savage self-destruction can produce the painful and masochistic effects which arouse the readers' sympathy.

From a postmodern perspective, each Naturalistic novel can follow entropic changes leading to a complete failure and decadence. Definitions vary with discipline, but in each case entropy is a measure of disorder, randomness, and probability. All systems tend to dissipate into a chaos without order or differentiation (Cooper, 1983, P.46). Entropy in one sense means an inevitable and steady deterioration of a system on society. Entropic change makes repeated references to a dying universe and often depicts higher forms of life being broken down into lower forms, a process of degradation or a graded loss. It means the progressive degeneration of order to chaos, concentration to diffusion, a wonder to the possibility, singularity and distinction to routine and sameness.

Norris in *McTeague* depicts the struggles of ordinary person and the late reversion of a man to a brute. McTeague's decadence had a gradual process. But, for the beginning three years of their wedding, McTeague had been satisfied than ever ahead; in other words, as Peter Cooper asserts, "One certain past does not lead inevitably to one certain future" (1983, P.113). While Trina gains the lottery the step of entropy activate, and it increases meanwhile McTeague drops his dental work. Next, the entropic effect precedes irrevocably and quickly to the climactic death of Trina, or in Norris' term "the pivotal issue." (Pizer, 1977, P.321). Norris, according to Gurdip Panesar, is often criticized for his melodrama and sensationalism. *McTeague* includes "drunkenness, abuse, and violent murders" (P.65). His portrayals of the degenerating individual as a brute or in Panesar's term as "a massive human animal" indicate the entropic facet of Naturalistic novels (P.68).

Depicting apocalypse, Norris charts the decay of the West (a generally entropic universe), sometimes despairingly, sometimes mockingly. The author applies the concept of entropy metaphorically to describe the individual devolutions that necessarily comprise community entropy in *McTeague.* The aim of this article is to illustrate how one specific negative disposition like a running fire can spread everywhere and burn everything in itself. It seems that Norris comments on the fear that humankind is singly and collectively losing its humanity by writing novels in which characters appear to the reader as demons.

1. Naturalism and Entropy

Indebted to Thomas Pynchon's great effort, 'entropy' advances the extended application of thermodynamics from physics to psychology and sociology. We encounter an ongoing wild party composed of pseudo intellectuals who live empty lives usually in some facet of communications. Having no coherent or unified culture of their own, the characters of the novel stitch together, a rather grotesque substitute, a patchwork of clashing, unrelated parts. Gypsy-like characters fail to form any solid community even temporarily, and also later they are quickly scattered by death or immigration. McTeague, the son of a shift-boss of the mine, the old-time car-boy at the Big Dipper Mine in Placer County, went away with a charlatan travelling dentist to learn his profession (Norris, 1899, P.4). The Sieppes were a German Swiss family (1899, P.47). As we read through the novel, "…a good deal of peasant blood still ran undiluted in [Trina's] vein (1899, P.95), Zerkow, "the red-haired Polish Jew, [a] rag-picker" (1899, P.88), Maria Macapa, "a strange woman of a mixed race" (1899, P.35), a Spanish-American, the Mexican woman, and Old Grannis, an Englishman and an expert dog surgeon, along with Miss Baker, an old English dress-maker. As Peter Cooper argues in his book, *Signs and Symptoms: Thomas Pynchon and the Contemporary World* , "their community quickly moves towards maximum disorder, randomness, and chaotic equilibrium" (1983, P.115).

According to the author of this article, almost all the events of the novel move gradually towards a decadence. From the very beginning of the novel, we can see in McTeague's behavior a blunt nature, limited wits, and a tendency for brutal strength. As a dentist, he often extracts directly a "refractory tooth with the

thumb and finger" (Norris, 1899, P.4). The first two chapters of the novel give us an impression that McTeague, though immensely strong, is blunt, simple-minded, and not very smart (Ibid). The tooth extraction description foreshadows the dentist's brutal actions and ultimately his murders at the end of the novel.

Hung Chuan-hui in his article, "Frank Norris' *McTeague*: A Greedy World of Pride and Violence," gives us a thematic reading of *McTeague* with the emphasis on human greed, pride, and violence, as the fundamental forces or elements most concerning the characters in the novel: "McTeague's pride and brutal strength, Trina's greed and possessiveness, and the vindictiveness of the jealous Marcus" (P.1). By meeting Trina, McTeague's "male virile" burning desire "tardily awakened" in him. "It was resistless, untrained, a thing not to be held in leash an instant" (Norris, 1899, P.21).

Norris describes how the pal-like friendship between McTeague and Marcus also breaks as soon as Trina's winning of the lottery is known to everyone. Marcus, who has never thought of how much he may lose for giving up Trina, now regrets and feels deprived of the best chance in his life,

"You fool, you fool, Marcus Schouler! If you'd held Trina, you'd had that money. You may have it yourself. You've driven away from your fate in living—to quite the girl, yes—however, this, … to throw 5000 dollars out of the window—to stuff it to some others, while it might have been yours, —and all for what? Since we were pals. Oh, 'pals' is all right—but 5000 dollars—to have performed it right into his hands—God damn the chance!" (Norris, 1899, P.91)

In fact, as Chuan-hui argues, "his sense of deprivation proves even keener because it mingles in itself his jealousy and humiliation" (P.7). Feeling hurt, Marcus breaks with his old pal vehemently.

From above analysis, we see that Marcus' greed, sense of deprivation, and jealousy drive him to lose his mind and behave like a person who knows only money, hate, and violence. As Richard Lehan points out in his article, "American Literary Naturalism," is in "the getting of money that modern people shows his essential character (1984, P.537) in the world "where money is the ultimate energy" (1984, P.535). Thus, the lottery is significant in the sense that it awakes people's greed, especially Marcus' and Trina's, deep down at the bottoms of their hearts. Meanwhile, a lottery ticket is supposed to bring in fortune. However, it completely ruins the friendship between Marcus and McTeague, as a result, and changes the two old pals into foes, who will not stop fighting with each other till death.

In their picnic wrestling game, Marcus has twisted McTeague's head and bitten by the dentist's ear portion. Feeling the blood bleeding at his ear, McTeague with "a yelling of a hurt beast," which "was an object no longer personal; it was rather an imitation from the jungle" (Norris, 1899, P.162) fights against Marcus and breaks his arm eventually. The bloody wrestling is significant in the sense that "it ruins the triangle relationship among Trina, Marcus, and McTeague" (Chuan-hui, P.11). In the entropic tragic ending of the picnic, "Norris seems to mock the stupidity of human pride and brutality" (Ibid) by describing Selina's hysterical crying with a peal of laughter: "Oh, what a way for our picnic to end!" (Norris, 1899, P.164)

Besides, Norris through one subplot, as asserted by Chuan-hui, effectively parallels McTeague's sexual desire (lust) for Trina's body with Zerkow's intense greed for gold. He marries Maria because he is crazy after money and gold (P.9). Zerkow attempts to use violence against Maria when she fails to tell him the whereabouts of the "gold dishes." After giving birth to a child that could not survive, Maria has forgotten all the details about her fabricated story, "the service of gold plates." Exasperated by his "ill success" in finding out the "gold dishes," Zerkow tries to "whip" the truth out of his wife (Chuan-hui, P.12). His "maniacal badgering of Maria for continual retelling of her ancestors' fabled gold dishes" (Crisler, 2001, P.14) is similar to "some hungry beast of prey [having] smelled a victim" (Norris, 1899, P.33).

According to Jesse S. Crisler in her article, "The 'California Naturalists': Memory as Spiritual Renewal and other Parallels in London, Steinbeck and Norris," Maria's false or falsely projected memory once acts as "the engine of survival and spiritual renewal" in *McTeague* since it seems appropriate enough to keep greedy Zerkow in distance. However, after giving birth to a baby that failed to survive, the absence of the memory becomes fatal upon her. Maria is the target of the dual effects of both false and fatal absent memory; meanwhile, her case is an example of chaos in memory. Crisler describes,

Not just do her unbelievable memories of a prosperous history trick her into forming an illusory family, yet her disability to regain that vision after enduring pregnancy further demonstrates her final trip by her crazy husband, himself a mark of the allure of hollow mind (2001,P.26).

When greed cannot be fulfilled or satisfied, it drives Zerkow crazy and makes him aggressive and violent. Similarly, the bloody wrestling between McTeague and Marcus sheds light on violence and pride aggravating the status quo.

By reporting to the government about McTeague's illegal practice, Marcus retaliates upon McTeague for his loss as well as his broken arm. Ironically, Marcus who was once the match-maker of McTeague now chooses to carry out his vengeance upon the dentist by ruining his life and career once and for all. The terms indicating gradual deteriorations (entropic changes) are widespread all throughout the novel. "step by step Trina made the dentist assume the calamity that had happened them" (Norris, 1899, P.184).

Norris depicts how McTeague's impulsive passion for Trina diminishes gradually. McTeague who once could not help "kissing her, grossly, full on the mouth," (Norris, 1899, P.24) while she was under the effect of anesthesia, after conquering Trina, finds that "she was not so desirable" (Norris, 1899, P.60) as she used to be already. "Amidst each admission obtained, the man's passion cools (Ibid). The more Trina accumulates money, the more she behaves like a miser; even she admits so to McTeague, "Yes, I undrstand I'm a small miser, I know it" (Norris, 1899, P.131), and the more she is losing her husband's passion for it, "It was a desire of her to save wealth" (Ibid). Drawing back her money from Uncle Oelbermann, Trina even spreads her coins on the bed and sleeps with them. Trina's sensual sleeping with the coins shows that she is now incapable of loving anyone or anything else except the gold coins.

There was no appetite in the dentist's respect to his wife. Although that tempest of desire, that intense passion that had abruptly taken ownership of him that day when he had presented her either, again while he had taken her in his arms in the B Street terminal, and again and again throughout the early days of their wedded life, seldom provoked him now (Norris, 1899, P.132).

To McTeague, Trina is becoming more intolerable for her greed and stinginess. In addition, alcohol is a factor that helps provoke McTeague's anger with Trina. However, he grows angry not because of alcohol but because of Trina's greed and stinginess. "McTeague's nature varied. It was not just the alcohol," that further turned him into a monster, but Trina's "avarice incessantly harassed him" (Norris, 1899, P.210). Indeed, in McTeague, alcohol is the catalyst of brutal violence, and a trigger for entropy. Norris describes,

Perceiving the impact of the alcohol upon the dentist was interesting. It did not make him drunk. It made him vicious. He obtained a particular delight in irritating and exasperating Trina, even in abusing and injuring her (Norris, 1899, P.209).

Remarkably, when McTeague turns to pinch and hurt Trina more violently, she responds to her husband's brutalities in a painful but "more affectionate" way. As Norris describes, this is "a morbid, contagious love of slavery, a strange, unnatural delight" on Trina's role (1899, P.212). She even discusses proudly with Maria Macapa about their "husbands' brutalities." Norris describes,

They assured each other of their husbands' ruthlessness, getting a strange sort of pride in conveying some particularly violent blow, any examining to make out that her husband was ruthless. They critically analyzed each other's bruises, each one happy while she could display the worst. They exaggerated; they designed details, and, as if satisfied of their defeats, as if reputation in their husbands' mishandling, lied to each other, increasing their punishment... (Norris, 1899, P.213).

Their information consists of degenerate estimates of injuries experienced by their own men, and they engage in a malicious game in which a shocking injury is given great praise. Her natural inclination for money becomes a lust-filled passion, and she allows and even fancies a sadistic love. "Trina's emotions had restricted with the lessening of her everyday life. They decreased themselves at last to just two, her desire for wealth and her wicked love for her husband while he was cruel" (Norris, 1899, P.212). This portrayal of Trina's masochistic tendency, according to Chuan-hui, further shows that Norris is indeed a literary

vanguard, who not only exhorts a "direction of a return to the primitive elemental life" for artistic representation, but also paves the way for the psycho-analysis portrayal of characters (P.16).

The entropic process of the novel or decadence is only a clear movement towards death or preferably, non-humanity. According to Thomas Pynchon's theory of entropy, the tendency of instinct is towards repeating or restating an earlier condition. Man seeks to become subject to the laws of physics; the death wish is what Freud himself called a kind of psychical entropy (Cooper, 1983, P.48). Similarly, Walter Benjamin in his article, "The Work of Art in the Age of Mechanical Reproduction," has observed that "in the age of mechanism and decadence, mankind can experience its own destruction as an aesthetic pleasure of the first order" (1968, P.244).

Trina's masochism satisfies a need for pain, which arises from her guilt over losing her valuable senses due to greed. She needs suffering as reassurance for her. Sado-masochism, according to Cooper, might even lend a kind of community in which the injured and the injurer are joined in the behavior of the whole injury (1983, P.47). Such sado-masochism is seen in the behavior of the two couples in the novel (Trina and McTeague, Maria and Zerkow).

Trina, as we perceive her career, devolves from a woman into a grotesque subhuman whose degeneration parallels with McTeague's. Greed keeps gnawing her nature as a normal person, so that she does not care to be scrupulously tidy and civilized as in the old days. She is not beauty-conscious anymore. As Norris describes, "Worst of the whole, Trina missed her attractive styles and her great appearances. The mixed outcome of difficult work, greed, cheap food and her husband's ruthlessness told on her speedily" (Norris, 1899, P.229).

Norris depicts not only the characters' mental and behavioral decadence but also their gradual physical deteriorations. The doctor's "eye fell upon the fingers of Trina's right hand" (Norris, 1899, P.239); in fact, something was very wrong with them. The fingers of her right hand "had swollen, aching and discolored," partly "cruelly lacerated by McTeague's brutality," and partly by her own work on Noah's ark animals, continually in connection with the so-called "non-poisonous" paints (Ibid). Still, when the doctor seriously alarms her, "You'll must have those fingers separated, away doubt, or miss the whole hand—or even more harmful" (Norris, 1899, P.240), only one thing does matter to Trina, "And my work!" (Ibid)

Zerkow's greed for gold drives him crazy and makes him a demon to cut his wife's throat. When his "body had been discovered over the bay by the Black Point," (Norris, 1899, P.220) people see "a sack full of old and rusty pans, tin dishes—fully a hundred of them—tin cans, and iron knives and forks, collected from some dump heap clutched in both his hands" (Ibid). The entropy reaches to its zenith when their uncivilized and gypsy-like lives come to an end. In Zerkow's example, we see that greed makes one behave morbidly, drives one crazy, and brings disaster upon oneself. Zerkow's tragic end foreshadows the possible disaster that awaits to befall Trina.

McTeague's nostalgia for the old days is only considered in his reluctance to depart from some of his old things. Disappointed as he is, McTeague maintains the same affection for his old belongings like the concertina, the cannery, and the bird cage, which are not for sale in the auction (Norris, 1899, P.190).

"Under the lash of alcohol" (Norris, 1899, P.251), which "had awakened in him an ape-like agility" (Norris, P.256), McTeague comes to break the "street door of the schoolroom" and kill Trina bluntly by his brutal force (Norris, P.255). McTeague's bluntness and brutal force to kill Trina remind us of what he did to extract directly a "refractory tooth with the thumb and finger" earlier in the beginning of the novel (Norris, 1899, P.4).

McTeague's extreme violence subsides with the death of Trina. Taking the "canvas sack crammed to the mouth with twenty-dollar gold pieces" (Norris, 1899, P.256) together with the canary in "its little gilt prison" (Norris, 1899, P.257), McTeague immediately escapes back to the Big Dipper mine in Placer County, California. He rolls up the canvas sack in his blanket, fastening the roll with a half hitch like a miners utilization, "the instincts of the old-time car-boy coming back in his existing confusion of memory" (Norris, 1899, P.257).

When the world of "order and precision crumbles," as Semmens asserts, "the primal self comes to the fore." By losing his job, as a result, his civilized existence, McTeague reverts to the behavior set up in his "brutal childhood existence as man's animalistic side dictates action." Consistent with his unconscious alienation from civilization, and with the irrepressible brute within himself, after killing Trina, McTeague responding strictly by instincts flees to the wild reaches of California (1988, P.161).

Norris in *McTeague* depicts the struggles of common men and the slow reversion of a man to a brute. Meanwhile, closing the novel, Norris documents more grotesqueries so voluminously. Increasingly, towards

the conclusion of the story, the writer concentrates more on "the harsher view of the California scene, featuring it's barren and arid aspects" (Panesar, P.63).

At the end of the novel, violence heads for McTeague's and Marcus' fatality; the entropy results in their violent death in the Death Valley, where "the half-dead canary [is] chittering feebly in its little gilt prison" (Norris, 1899, P.302).

2. Naturalism and Melodrama

As Dan Semmens in his article—"Character in Later Nineteenth-Century American Naturalism"—quotes from C. C. Walcutt, Norris in McTeague considers a preferred manner by simply performing "his roles seem stupid, without getting the taste and quality of whatever they state that would do so much to allow the reader to their stories" (1988, P.141).

Character in *McTeague,* as Semmens believes, is declined by abundant references to "animal representation, incompetent subjective manner, and the animation of objects." Polk Street is manifested in an efficient voice whereas its residents are manifested in a passive one (1988, P.142). Even if there is some trace of love or unity, very soon it falls down to the abyss of unquenchable avarice and pride. The only ostensible different subplot is related to the elderly, Old Grannis and Miss Baker. By the end of the chapter seventeen, the old couple "faraway from the world and with entered against the long disabled passion of their motto and monotonous lives" (Norris, 1899, P.225). By ignoring the old couple in the five closing chapters of the novel, Norris not only excludes them from the reality of life, "far from the world," (Ibid) but also shows the rapid aggravating life pace rushing to the decadence while pushing any irrelevant element aside. Old Grannis-Miss Baker episodes indicate a retarded clumsy romance that can never save anyone from the misery and the ongoing entropy.

The cage indicates that the self is unable to assert itself, not due to sheer determinism or blind chance as the fostered notions of Naturalism, but due to its own malfunction. The canary in its gilt cage symbolizes any of the devastating characters trapped within their "gilt prison" (Norris, 1899, P.302). As the half-dead canary will depart on the scorched sand floor in the restrict of its gilt jail, regardless of his intentions, McTeague shackled to Marcus yields to his melodramatic death on the parched desert floor.

As Semmens resumes, by giving the characters special physical qualities or behavior, Norris lends them a particular identity. We read several times throughout the novel that McTeague is with a "huge, square-cut head," with a "salient jaw, with "shock of yellow hair", his "heavy, lumbering body," and with his "slow wits," that Trina's hair is "a royal crown of swarthy bands," that Zerkow is a "red-haired Polish Jew with grasping prehensile" or "claw-like" fingers, and that his wife, Maria Macapa, the Mexican maid-of-all-work puts "her chin in the air." Norris' descriptions of characters highlight them, thus gives them a different character. Their characteristics give them a mark of character, or in C. C. Walcutt's term "a considering for the pain of human, or subhuman" whose "humanity is minimized somewhat by Norris' facetious tone" (1988, P.150).

McTeague, as it was already mentioned, is resolved in some subplots. Some of them lead to dementia and death, and the others to a clumsy unity and love; each one is criticized by Norris in some way. Zerkow and Maria represent two mentally-imbalanced types whose twisted enchantment with things brings them coincidentally. In their distorted association, Maria as a womanly provider takes stuff and bits of stolen gold to the enthusiastic man and inspires his psychotic tendency to wealth by sensually associating the novel of the related golden service. She is the dynamic character in a wicked passion, permanently animating Zerkow's remarkable lust by offering things and discussion regarding stuff. Meanwhile, she can no longer afford that stimulation; she is murdered (Semmens, 1988, P.152).

In their lust for maintaining things, individually gold, Trina and Zerkow were very so similar. It is not the obtaining authority of the gold, although it's little bodily presence that draws them. Despite McTeague remarks the association between Trina and Zerkow. He shouts at his wife, "Miser, you're worse than old Zerkow" (Norris, 1899, P.144).

Norris distinguishes the old couple, Old Grannis and Miss Baker, from the Polk Street milieu further by utilizing practically sentimental language to describe their awkward performance and reserved personality. Their incredible cowardice stops them from achieving their instinctual passion to be with one different, only chance and the misery of the rest at the end of the novel unites them, as William Dean Howells knew that "The one absurdity of McTeague is the demand of the love-making of those stupid elders which is clearly presented as an offset to the problem of the other love-making " (Semmens, 1988, P.154).

In Norris' world, ordered, complex, unique selves disappear. Norris' few so-called multifaceted characters (The Old Grannis and Miss Baker) have trouble organizing their disparate needs, drives, and emotions into integrated selves that can sustain a coherent and consistent pattern of action. By emptiness, barrenness, the void, and finally death, Norris creates a grotesque art and literature. Such metaphoric use of entropy reveals the "inroads that the animate and the inanimate are making into one another's realisms: the alive are not so alive, but the dead human puppets driven by some inhuman motive power seem to be taking on a life of their own" (Cooper, 1983, P.51).

In some ways *McTeague* certainly enacts the formula of relentless determinism. Norris' characters, as Miriam Ani argues in her article, "Interlacings: Naturalism and Christianity in Frank Norris' *McTeague*," are more manipulated both by arbitrary fate and a brute-like instinctual predisposition. Trina's offhanded purchase of a lottery ticket, which results in a five thousand dollar win, is a stroke of luck that proceeds to destroy the lives of Trina, McTeague, and Marcus (2004, P.2). However, the concept of lottery raises the possibility that all events in a supposedly infinite game of chance are guided by civilized society and its ubiquitous, invisible agents (Cooper, 1983, P.12).

It seems that Norris sometimes tends to clarify the role of instinct as a supportive guide. Norris comments that McTeague's instincts are not any culprits for his downfall. "He knew exactly where to look for those trails; not once did instinct deceive him" (Norris, P.261). "Right as a homing dove, and regarding a blind and unreasoned sense, McTeague had turned to the Big Basin mine" to his past (Norris, 1899, P.263). McTeague is incapable of ignoring his instinctual warning to leave his newfound goldmine, when he cries alone to the desert; "I can't. It's more powerful than me. I can't come back. Hurry now, hurry, …" (Norris, 1899, P.284).

Literary Naturalists conceive fictive worlds that are really harsh, describing dismal situations investing personalities who fight in vain upon them. However, by accepting melodramatic conscious choice the other defeating factors are sometimes undermined. A case in point is Mr. Sieppe, Trina's blustering father, indeed, an ineffective martinet. He perceives life as an endless array of military battles, and addresses even the most ordinary duties with a constant stream of regulations assigned to his family. Norris' presentation of him means his performance, "Mr. Sieppe worked and sweated. Upon him extended the charge of the journey. He appeared to regard it [as] a subject of enormous importance, a real expedition" (Norris, 1899, P.47).

During a family outing Sieppe's inadvertent waste of his son's birthday donation, a toy steamship, prefigures his later disability to make a sufficient living in Oakland and his consequent collapse to turn his "third investment in an upholstering job in the suburbs of Los Angeles" into a profit (Norris,1899, P.106). Mr. Sieppe's case can be generalized to the other characters' situations, too. What makes them more prone to decadence is their own misfits.

Norris, according to Gurdip Panesar, is often criticized for his melodrama and sensationalism. *McTeague* includes "drunkenness, abuse, and violent murders" (P.65). Following the best tradition of Naturalism, Norris focuses on common individuals. His portrayals of the degenerating individual as a brute or in Panesar's term as "a massive human animal" indicate the entropic facet of Naturalistic novels (P.68).

Exhibiting his apparent animalism and limitations at the outset, "McTeague's mind was as his body, heavy, slow to act, sluggish. Yet there was nothing vicious about the man. Altogether he suggested the draught horse, immensely strong, stupid, docile, obedient" (Norris, 1899, Pp.4-5).

Norris writes that, even as the pretensions of civilization fall from him when the disclosure of him as an unlicensed dentist drastically reduces their income, and through Trina's avarice he is victimized and forced to revert back to the ways of his bachelor days, McTeague remains at least partially sympathetic. He kills and wounds, although he never intends to; during the story, "his abundant good character is constantly on the mark, and the reader's compassion reside entirely with him." His total innocence, mental inactivity, and accidental physical intensity indicate his primitivism, by which Norris after all more fully explores McTeague's pathos (Panesar, P.70). Ultimately, he leaves the reader with an immense sense of sympathy when he is left hand-cuffed on the scorched desert floor at the close of the novel.

Depicting apocalypse, Norris charts the decay of the West (a generally entropic universe), sometimes despairingly, sometimes mockingly. It seems that Norris comments on the fear that humankind is singly and collectively losing its humanity by writing novels in which characters appear to the reader as demons. Each character, a kind of deranged quester, symbolizes *McTeague's* decadence and, by implication, the decadence of Western civilization.

Conclusion

In its melodramatic and sensationalist aspects, *McTeague* goes beyond the deterministic limitations of American Naturalism since man is given free choice to control his destiny. Following the best tradition of Naturalism, Norris focuses on common individuals. McTeague's downfall is partially his own fault, the result of his own free choice, not the result of pure accident. According to the author of this article, almost all the events of the novel move gradually towards decadence, and their continuity or gradual process of decadence undermines the strict Naturalistic determinism. Each character, a kind of deranged quester, symbolizes *McTeague*'s decadence and, by implication, the decadence of Western civilization. *McTeague* denotes Norris' concern for a society woven by the threads of human negative dispositions bearing the intense potentials of collective dehumanization.

Though Norris' novel has been read as championing the Naturalist creed, the persistent recurrence of entropic melodramatic changes calls this easy identification into question. Is there a way to justify the simultaneous existence of the Naturalist and entropic melodramatic discourses in *McTeague*? It is tempting to return *McTeague* to the pretense of self-unified coherence and resolve the ambiguity generated by the presence of these two juxtaposing or overlapping discourses. However, letting the question remain open and the intrusions of meaning go off again in different directions restores the novel to its tensions, signifying the discontinuity that makes literary analysis worthwhile.

With insistent repetition, the novel vividly portrays humanity or sexuality degraded into inhumanity, the triumph of a rootless existence (civilization) over the rich organic life (culture), as Michael Harrington argues in his book, *The Accidental Century*, "Civilization is the inevitable destiny of culture" (1965, P.14).

References
Abrams, M. H. 1993. *A Glossary of Literary Terms*. 6th Ed. Orlando: Harcourt Brace College Publishers, P.110.
Ani, Miriam. 2004. "Interlacings: Naturalism and Christianity in Frank Norris'   *McTeague*." ENG 254, P.2. http://meyerhoff.goucher.edu/verge2/submissions/ani.pdf.
Benjamin, Walter. 1968. "The Work of Art in the Age of Mechanical Reproduction." In   his *Illuminations*. New York: Harcourt, Brace & World, P. 244.
Chuan-hui, Hung. "Frank Norris' *McTeague*: A Greedy World of Pride and Violence."
Department of Applied English, Chihlee Institute of Technology, Pp.1-23. http://ir.lib.cyut.edu.tw:8080/bitstream/310901800/9464/1/04%E6%B4%AA%E5%85%A8%E6%8F%AE.pdf.
Cooper, Peter L. 1983. *Signs and Symptoms: Thomas Pynchon and the Contemporary World*. California: University of California Press, Ltd.
Crisler, Jesse S. 2001. "The 'California Naturalists': Memory as Spiritual Renewal and   Other Parallels in London, Norris, and Steinbeck." *Literature and Belief* 21.1-2, Pp. 3-31.
Harrington, Michael, 1965. *The Accidental Century*. New York: Macmillan, P. 14.
Lehan, Richard. "American Literary Naturalism: The French Connection." *Nineteen- Century Fiction* 38.4 (1984):529-557.
Norris, Frank. *McTeague*. 1899. *McTeague: A Story of San Francisco*. The Electronic Classics Series. Ed. Jim Manis. Pennsylvania: Pennsylvania State University, 1915.
Panesar, Gurdip. "John Steinbeck, Frank Norris, and Literary Naturalism." *Critical Insights*. Pp. 59-74. http://salempress.com/store/pdfs/steinbeck_critical_insights.pdf.
Pizer, Donald. 1977. *McTeague*. Ed.. New York: W. W. Norton and Company, Inc.
Semmens, Dan. 1988. "Character in Later Nineteenth-Century American Naturalism." Durham theses, Durham University, Pp.138-162. http://etheses.dur.ac.uk/6344/
Warning, Rainer and Winfried Wehle. 2002. "Beast/Superman/Consumer: American Literary Naturalism as an Experimental Literature." Eds. Paderborn: Fink, 27-46. Pp.190-217. http://www.jfki.fuberlin.de/en/v/publications_fluck/2000/Romance_with_America/Fluck__Winfried_-Beast_Superman_Consumer.pdf.

MODES OF TRANSMISSION OF AMERICAN ENGLISH PAREMIOLOGICAL UNITS INTO THE SPANISH LANGUAGE

Maryam A. Bashirova, Natalia V. Konopleva
Kazan Federal University

ABSTRACT

The present work is devoted to the analysis of ways of transmission of paremiological units of the American English, presented in "Poor Richard's Almanac" by Benjamin Franklin, into the Spanish language, as well as to the contrastive-comparative comparison of the most popular methods of transferring them to Spanish. At the beginning of this work we put forward a hypothesis about the predominance of the use of translation transformations when translating into Spanish, as well as a significant number of paremiological units transferred from English into Spanish literally.

In the course of the investigation of the Spanish translations of the paremiological units taken from the "Poor Richard's Almanac" 300 most popular proverbs were chosen for the analysis.

The performed analysis showed that the most frequently used mode of translation of paremiological units is the use of translation transformations, among which the most popular ones are meaning development, addition, transposition and omission. This is caused by the cultural nature of proverbs and the attempt of the translator to reveal their meaning in a way not only understandable to the reader but also conserving their idiomatic peculiarities.

Key words: paremiological units, modes of transmission, translation, the English language, the Spanish language.

Introduction.

Benjamin Franklin's "Poor Richard's Almanac" served as a primary material in our investigation. The reason of choosing this particular piece of work is that its paremiological units have gained popularity not only in the United States of America "Although the almanac used to be published in 1730s – 1750s, out of about 500 paremiological units presented in it, more than one fourth continue being part of the paremiological minimum of the modern American English language, that means they are familiar and used in speech by almost every native speaker in the USA" [Bashirova 2015: 291]. The paremiological units translated into Spanish were taken from the book "Autobiografía y otros escritos/ seleccionados y arreglados por Carl van Doren" published in Mexico in 1942.

"Phraseological and paremiological units are a special part of lexicology of any language reflecting historical and cultural experienceof the ethnos in the brightest way" [Ayupova 2014: 290]. Translation of paremiological units is one of the substantial linguistic issues of translation, because proverbs are used in many spheres – in belles – lettres, in journalism, and sometimes even in the scientific literature. Translation of paremiological units is a very hard process, it is important to consider the expressive and stylistic side of the paremiological units and reveal it with the adequate means. It is also essential that the paremiological substitutions in translation convey the national colouring of the language of original. Only the translation, that matches all the above mentioned criteria, can be called equivalent.

Theoretical overview.

John Beekman and John Callow suggested three ways to translate a proverb as follows:

1.The words following the proverb could be introduced as the meaning of the proverb;

2. A proverb can be replaced with an equivalent local proverb; and

3. Non-figurative meaning of the proverb could be stated straight forwardly [Beekman and Callow 1974: 139].

A. Duff cited that "idiomatic expressions are notoriously untranslatable. These include similes, metaphors, proverbs and sayings (as good as jargon, slang, and colloquialisms)" [Duff 1989: 11].

J. Vinary and J. Darbelnet believed that the TL equivalents should "replicate the same situation as in the original, whilst using completely different wording" [Vinay and Darbelnet 1995: 342]. M. Baker's approach to translation equivalents focused on linguistic and pragmatic levels of equivalents.

Spanish scholar R. Marset says that the translation of paremiological units does not consist in a mechanic exercise of finding the definite equivalent, but in the creative and generative act in virtue of which a new text is produced that functions in the language and in the semiotic environment of the destination [Richart Marset 2007: 400].

Isabel Negro Alousque believes that the same as metaphors and the cultural words, the idiomatic expressions are elements of the interlinguistic inequivalence which cause difficulties at the time of their transfer to the other language, especially the culturally specific ones. The translational implicatures are evident [Samaniego, 2007: 144]). She distinguishes three techniques used in the translation of the paremiological units:

1. Literal translation;
2. Substitution and adaptation;
3. Periphrasis or explication.

Methods. In the course of our work we used the hypothetical-deductive method, the method of contrastive-comparative and comparative analysis of paremiological units of American English and their correspondences in the Spanish language, as well as methods of linguistic observations, descriptions, the statistical method and generalization.

Results.

In this work the translation of the proverbs encountered in the Benjamin Franklin's "Poor Richard's Almanac" into Russian and Spanish languages was analyzed. Two ways of translating were distinguished:

1. literal translation
2. use of translation transformations.

Literal **translation of paremiological units:**

Literal translation, or direct translation, is the rendering of text from one language to another "word-for-word".

English: Admiration is the Daughter of Ignorance.

Spanish: La admiración es hija de la ignorancia.

48 examples of the use of direct translation were found in this research, which constitutes 14% of the total number of paremiological units. This result shows us the resemblance of two languages, as well as two cultures.

The use of different types of transformations in the translation of paremiological units:

Meaning development consists in the substitution of the vocabulary correspondence by the contextually and logically related one.

In the following example the translator substitutes the phrase 'great Observers of set Day and Times', by the phrase 'presta una gran atención a los días y a los plazos de vencimientos', the direct translation of which would be 'pays great attention to the days and places of maturity'.

English: Creditors are a superstitious Sect, **great Observers of set Days and Times.**

Spanish: Los acreedores son una secta supersticiosa que **presta una gran atención a los días y a los plazos de vencimientos.**

In the investigation 66 examples of the use of meaning development were detected (that is 22% of the total number of paremiological units).

Addition

English: To be humble to Superiors is Duty, to Equals Courtesy, to Inferiors Nobleness.

Spanish: Ser humilde para con los superiors es un deber; para con los iguales, **una muestra** de cortesía; para con los inferiors, **una prueba** de nobleza.

The transtator adds phrases 'una muestra' and 'una prueba' which sound very natural with the words 'cortesía' and 'nobleza', therefore the change of the meaning is not observed, the elements added fit the context perfectly and do not seem to be unnecessary in this example. Addition was found to be used 46 times (15%).

Transposition

English: The busy man has few idle visitors; **to the boiling pot the flies come not**.

Spanish: El hombre atareado tiene pocos visitants ociosos: **a la olla que hierve no acuden las moscas.**

It is obvious that the word order of the second phrase of the paremiological unit of the source language originally is changed on purpose in order to attract extra attention of the readers. In the translation the translator preserves the unusual word order of the source language proverb, but at the same time he changed the order of its verb and subject. Even though in Spanish language the word order is less fixed than it is in English, still it is quite unusual to hear such an expression even in Spanish, and it makes the paremiological unit attract more attention, make it more aphoristic for the target language readers. The research revealed 36 examples of the use of transposition (12%).

Omission

English: Content is the Philosopher's Stone, that turns all **it touches** into Gold.

Spanish: La alegría es la piedra filosofal que todo lo convierte en oro.

The omission of the phrase 'it touches' in translation seems to be quite unnecessary and inappropriate in this particular situation because it deprives the translated paremiological unit some part of the meaning of the original.

30 examples of the use of omission were found in the course of the research (10%).

Substitution of the singular by the plural or vice versa

English: Necessity never made a good **bargain**.

Spanish: La necesidad nunca hizo buenos **negocios**.

The reason why the translator uses such kind of transformation in this example is because 'hacer negocios' is a fixed expression in Spanish language, in which the word 'negocios' has to be plural. There were found 24 examples of the use of the substitution of the number category (8%).

Substitution of the verb tense category

In the following example in source language proverb the future simple tense is used, while in the Spanish proverb it is changed to present simple.

English: The master's eye **will do** more work than both his hands.

Spanish: El ojo del amo **hace** más trabajo que sus dos manos.

In the course of the research 15 examples of the use of the substitution of the verb tense category were found (5%).

Sentence fragmentation involves splitting one complex or compound sentence into two or more simpler sentences:

English: Sloth (like Rust) consumes faster than Labour wears: the used Key is always bright.

Spanish: La ociosidad, como el moho, desgasta mucho más rápidamente que el trabajo. La llave que se usa constantemente reluce como plata.

The use of sentence fragmentation was encountered only 9 times in our research (3%).

Antonymic translation

This method involves translating a phrase or clause containing a negation using a phrase or clause that does not contain a negation or vice versa:

English: If you'd be wealthy, **think** of saving, more than of getting.

Spanish: Si queréis ser ricos **no aprendáis** solamente a saber cómo se gana, sino también cómo se ahorra.

In this example it is obvious that the main transformation used by the translator is the meaning development, nevertheless, the use of antonymic translation is also present in the translation of paremiological unit and is seen as worth thorough study. The verb 'think' of the source language text is substituted by the negative verb 'no aprendáis' which is literally translated as 'do not learn'. There were found only 6 examples of the use of the antonymic translation (2%).

Generalization is using concepts with broader meaning in translation.

In the following example the translator substitutes the verb 'sups' by 'se alimenta' the direct translation of which is 'to feed oneself'. 'To sup' is just one of the ways of feeding oneself, therefore it is obvious that the translator generalized the meaning of the word and gave an equivalent with a wider, more general meaning.

English: Pride dines upon vanity, **sups** on contempt.

Spanish: El orgullo que **se alimenta** con la vanidad acaba en el deprecio.

Only 5 examples of generalization transformation were found in the course of this research (2%).

Metonymic translation is similar to meaning extension. Metonymy is a figure of speech in which one word or phrase is substituted for another with which it is closely associated.

English: To be proud of knowledge, is to **be blind** with light.

Spanish: Enorgullecerse de saber es como **cegarse** con la luz.

In this example the metonymic translation undertaken by the translator consists in substituting the verb with a meaning of result 'to be blind' with the verb in Spanish 'cegarse' the direct translation of which would be 'to become blind' that it is it denotes the process of getting blind. The metonymic translation is a type of transformation which is encountered very rarely, still in this research 4 examples of metonymic transformation were found (1%).

CONCLUSION AND SUMMARY

As it can be seen from the chart, the survey confirmed our hypothesis and showed that 14% of the paremiological units were transferred to the Spanish word for word. This discovery could be attributed to the large number of English borrowings from French, which, the same as Spanish, refers to a group of the Romanic languages.

Ways of translation

■ Direct translation ■ Translation transformations

14%

86%
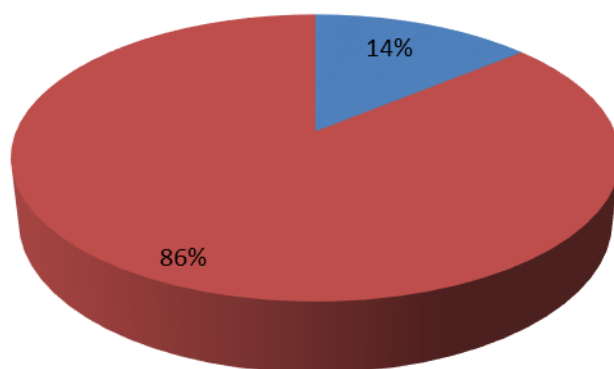
The remaining 86% paremiological units were transferred into Spanish using different transformations. The most common are: meaning development 22%, addition 15%, transposition 12% and omission 10%.

Translation transformations

Category	Value
Metonymic translation	1
Generalization	2
Antonymic translation	2
Sentence fragmentation	3
The substitution of the verb tense category	5
The substitution of the singular by the plural or vice versa	8
Omission	10
Transposition	12
Addition	15
Meaning development	22
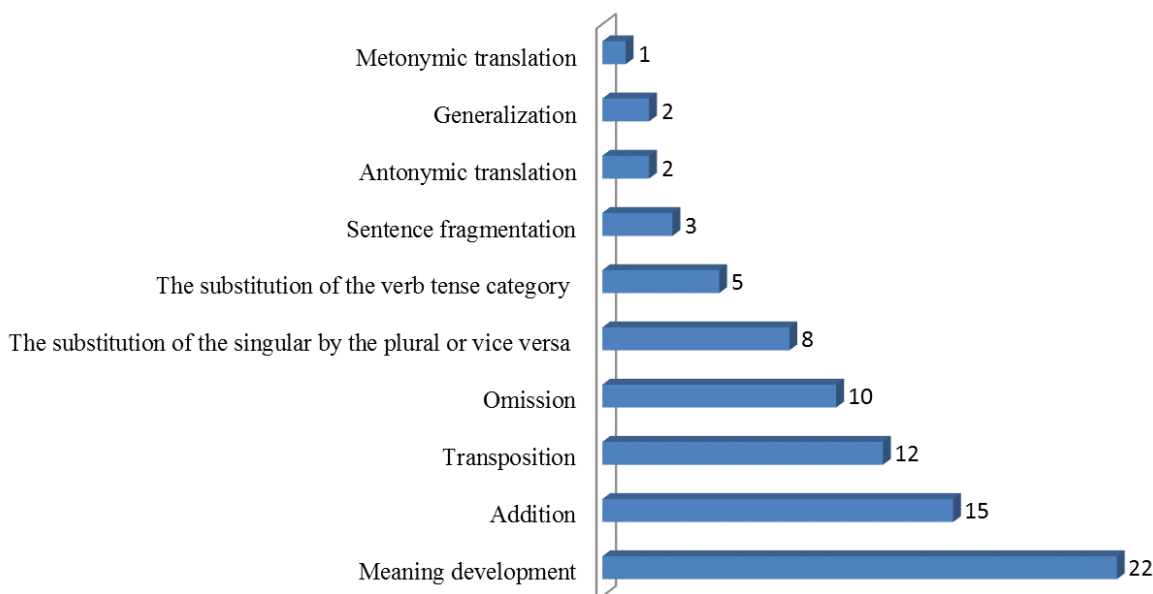
The received results allow to identify possible directions in the development of modes of transmission paremiological units of the American English language not only into Spanish, but also facilitate their translation into other languages of the world.

References

Beekman, J. Translating the word of God / J. Beekman, J. Callow. - USA: The Zondervan Corporation for Summer Institute of Linguistics, 1974. – 412 p.

Duff, A. Translation / A. Duff. - Oxford: Oxford University Press, 1989. – 160 p.

Vinay, J.P. Comparative Stylistics of French and English: A Methodology for Translation / J.P. Vinay, J. Darbelnet. - Amsterdam/Philadelphia: John Benjamins Publishing Company, 1995. – 358 p.

Baker, M. In other words: A coursebook on Translation / M. Baker. - Routledge, 1992. - 311 p.

Richart Marset, M. Los problemas de la traducción de las unidades fraseológicas / M. Richart Marset // In: J. Martí Contreras (coord.). Didáctica de la enseñanza para extranjeros: Actas del I Congreso Internacional de Lengua, Literatura y Cultura Española, 2007. – P. 395-404.

Samaniego-Fernández, E. "El impacto de la lingüística cognitiva en los estudios de traducción" / E. Samaniego-Fernández. - Valladolid: Universidad de Valladolid, 2007. – 213 p.

Franklin, B. Poor Richard's Almanack / B. Franklin. - La Vergne, TN, USA. – 250 p.

Franklin, B. Poor Richard's Almanack / B. Franklin. - New York: The Heritage Press, 1964. – 268 p.

Bashirova, M.A. Formal, semantic and semiotic characteristics of american paroemiological units / M.A. Bashirova, R.A. Ayupova // Journal of Language and Literature. 2015. Volume 6, # 1. Pp. 291-296.

Ayupova, R.A. Ornythonym Component and Phraseological Meaning / R.A. Ayupova, M.A. Bashirova, O.A. Bezuglova, A.A. Kuznetsova, K.A. Sakhibullina // Life Science Journal. 2014. V. 11(11). Pp. 290-293.

ON COMPILING A DICTIONARY OF PHRASEOLOGICAL ANTONYMS

Olga A. Bezuglova, Fanuza H. Tarasova, Maria S. Pestova, Liliya G. Ilyasova

Kazan Federal University,
Kazan, Tatarstan, Russia

Abstract

The authors of the paper studied the issue of compiling a dictionary of phraseological antonyms. The main goal of the researchers was to analyze the main problems to be solved by those who decide to compile a dictionary of phraseological antonyms. The authors spoke of the importance to understand the relationship between linguistic units and to have a clear vision of the structure of the dictionary entry.

For the study purposes, the authors thoroughly examined the issue under consideration with the help of such research methods as the method of comparison, the component analysis method, the interpretative method and some others.

The authors managed to enunciate the general principles of compiling a dictionary of phraseological antonyms as well as the principles of lexicographical description of phraseological antonyms for both the monolingual and bilingual dictionaries.

The study aimed to assist creators and compilers of phraseological dictionaries to solve problems, which start at the stage of the selection of the material to be provided in the dictionary and end at the stage of making the list of used abbreviations and symbols.

Key words: phraseological antonyms, dictionary of phraseological antonyms, lexicography, dictionary entry, phraseology paradigmatics, education in the sphere of foreign languages, translation teaching methods

Introduction

The enunciation of general principles of lexicographical description of phraseological antonyms, as well as the principles of compiling dictionaries of phraseological antonyms remains one of the most interesting and poorly understood in linguistics.

Compiling a dictionary of phraseological antonyms can rightly be considered to be very controversial, because it leads to the need to address and to solve a number of problems. Important is to:

- carry out the selection of phraseological antonyms to be included in the dictionary;
- identify the components of the entry structure;
- identify the most complete and convenient form of capital phraseological unit;
- describe the value, or, in other words, to define and provide a reflection of the values of connotative components of phraseological antonyms included in the dictionary;
- provide a translation variant for selected phraseological units, which displays in the equivalence relations selected phraseological antonyms are entering;
- determine the relationships between selected data phraseological units from the point of view of polysemy, synonymy, etc.;
- take the paradigmatic properties of lexical and grammatical valence into consideration;
- consider the feasibility of the dictionary entry illustrative material,
- and so forth.

Once compiled, any dictionary is intended to become a complete source of information. The structure of the entry, in its turn, should be transparent and clear to use. According to E. Belova (2011), the dictionary entry of every dictionary should provide access to the perception of the information contained therein, as well as it should be aimed to help the user to quickly and easily find the equivalent in the target language without the need to re-read the whole article (p.252).

Materials and Methods

In order to collect the relevant empirical material and to analyze it, the researchers found it of importance to use the combined method of linguistic research.

Another method used in the research was the method of comparison, which served to assist to identify the most distinguished peculiarities of the empirical material represented by phraseological units selected in English and Russian languages. This method of the research can be considered to be as essential for the study purposes as the method of the component analysis is.

The component analysis method in its turn helped the authors of the research to go through a statistical procedure, which presupposed the observation and analysis of the phraseological antonyms dictionary entry structure from the point of view of its principal or basic components.

Results

In order to select the empirical data for the project of the dictionary of phraseological antonyms, the authors of the research thoroughly studied a number of existing monolingual and bilingual dictionaries of phraseological units. Thus, for example, the material was selected from the dictionaries compiled by A. Kunin (1998), E. Arsenteva (1999), etc.

Once selected, the phraseological antonyms were structured or identified in accordance with the basic principles of the classification from the point of view of the structure, semasiology, functional characteristics, etc.

In the process of the research it was defined that the basic structure of the phraseological antonyms dictionary entry was supposed to include such components as:

- a pair of phraseological antonyms;
- their definitions;
- variants of their translation;
- a list of their synonyms, if there are any;
- illustrative examples to support the abovesaid.

Each component of the offered structure should the given serious consideration for the main reason that phraseological units are known for their being multidimensional, informative, and above all complicated from the point of view of their semantics.

If to compare phraseological units with the lexical ones, the specific of phraseological units, and phraseological antonyms, becomes more than obvious. Phraseological semantics was and remains to be the main way to transfer subjective information about the object category by bringing up the mechanisms of rational and sensory perception of reality.

O. Makarova (2015) believes that any phraseological unit to be included in the dictionary should be analyzed from the perspective of its meaning. The author states that the majority of phraseological dictionaries concentrate on stylistic and grammar characteristisc of phraseological units included in the dictionary (p.1).

The issue of dictionary definitions was considered and thoroughly studied in the works of such researchers as E. Arsentieva (2007), R. Ayupova (2015), M.I. Solnyshkina (2014), V. Mokienko, A. Melerovich et al (2004), etc.

At this point it seems quite reasonable to consider the viewpoint of R. Ayupova (2008), who defines five major structural types of phraseological definitions:

- the description or the definition of the phraseological unit with the help of a word phrase or a sentence;
- the definition, which includes both the explanation of the basic meaning of the phraseological unit with the help of a word phrase or a sentence and the translation with the help of the equivalent;
- the definition, which can be considered by represent some kind of the expanded structure;

- the definition with the help of one single lexical unit;
- the definition with the help of the target language equivalent (p.85).

Though it also remains obvious that any dictionary compiler may encounter a lack of full or partial equivalents.

In our case, when it comes to title and to provide the definition for a pair of phraseological antonyms, we do not consider the option of using the definition of idiomatic equivalent as the only one possible. We find it possible to extract main and secondary meanings with the help of additionally provided information on phraseological units' synonyms. We do believe that this will allow the interpreter to achieve the maximum level of the equivalence of the translation.

The authors of the research mainly agreed with the fact that the study of the semantics of phraseological units has been and remains one of the most important and urgent semasiological problems to be solved. We also consider it to be closely related to the study of the phraseology paradigmatics phenomena.

However, the list of synonyms would not mean that the replacement of one phraseological antonym by another with the help of the synonyms is always possible. This is explained by the fact that each idiom belongs to some particular synonymous group. Each new synonym is able to add a different stylistic coloring or even to provide a whole new meaning. Selection of synonyms plays a significant role in the process of phraseological antonym semantization in the dictionary entry.

Illustrative examples provided for each phraseological antonymous pair turned out to be hard to find, which can easily be explained by the extremely rare usage of idiomatic antonyms in the same context.

Conclusions

The project of the dictionary of phraseological antonyms would contribute to the general theory of comparative phraseology. Though it would not become the final solution to all the complex issues associated with the phraseology paradigms

The attempt to identify the main components of the dictionary entry would allow to clarify the meaning of phraseological antonyms as well as to reveal the paradigmatic links between them.

It might be said that that the understanding of the most effective dictionary entry structure should provide dictionary users with a perfect opportunity to efficiently enrich the language proficiency.

In conclusion, it is also important to mention that education in the sphere of foreign languages and translation teaching methods can become more effective and productive if to use that specific knowledge provided by specialized dictionaries.

References (Literature Cited)
Arsenteva E.F. Osnovnye problemy, voznikajushhie pri sozdanii mnogojazychnogo frazeologicheskogo slovarja // Sovremennaja leksikografija: global'nye problemy i nacional'nye reshenija: materialy VII Mezhdunar. shk.-seminara, Ivanovo, 12-14 sent. 2007 g. – Ivanovo: Ivan. gos. Un-t, 2007. – 303 s.
Arsenteva E.F. Russko-anglijskij frazeologicheskij slovar'. Izdatel'stvo «Hjeter», Kazan', 1999. – 318 s.
Ayupova R.A. Frazeologicheskaja definicija kak osnovnoj jelement slovarnoj stat'i (na materiale anglijskogo, russkogo i tatarskogo jazykov). Uchenye zapiski Kazanskogo universiteta. Serija: Gumanitarnye nauki. 2008. T. 150. №2. – S. 83-89.
Ayupova R.A. Illustrative Material in the Structure of Phraseographic Entries. Asian Social Science; Vol. 11, No. 7; 2015. –С. 284-289.
Belova E.P. Voprosy organizacii slovarnoj stat'i morskogo terminologicheskogo mnogojazychnogo slovarja. //Leksikograficheskie rakursy: tradicii i vyzovy XXI veka: materialy IX Mezhdunarodnoj shkoly-seminara, Ivanovo, 8-10 sentjabrja 2011 g. – Ivanovo: Ivan. gos. un-t, 2011. – S.251-255.
Bol'shoj anglo-russkij frazeologicheskij slovar': Okolo 20 000 frazeologicheskih edinic / A.V. Kunin. – 5-e izd., ispravl. – M.; Zhivoj jazyk, 1998. – 944 s.
Makarova O.S. O principah sostavlenija slovarnoj stat'i v «Slovare sochetaemosti frazeologizmov russkogo jazyka». Uchenye zapiski Novgorodskogo gosudarstvennogo universiteta. 2015. №3 (3). – S.1-3 s.

Mokienko, V.N., Melerovich, A.M., Farhutdinova,F.F., Tret'jakova, I.Ju.(red.). Problemy frazzeologicheskoj i leksicheskoj semantiki: sb. nauch. tr. M.: OOO ITI Tehnologii, 2004. – 286 s.

Solnyshkina M., Gafiyatova E. Modern Forestry English: Macro- and Microstructure of Low Register Dictionary // Journal of Language and Literature, 2014, 5 (4), pp. 220-224.

TEACHING BOOKISH IDIOMSFOR NON-NATIVE SPEAKERS

Igor O. Gurianov[1],Iana A.Byiyk[1]
[1]Kazan Federal University, Kazan, Russia.

Correspondence: Igor O. Gurianov[1], Kazan Federal University, Kazan, Russia,

Tel: +79600571242. E-mail: i_goor@mail.ru

Abstract
The article understudy is devoted to the problem of teaching idioms to non-native speakers. The problem of teaching idioms was observed by famous Russian and foreign scholars. Experimental part of study proved the fact that understanding of idiomatic layer of foreign language is an indicator of a high level of language proficiency of non-native speaker. Thus, it should be mentioned that the most effective way of learning idioms is distinguished by international idioms familiar to students. Thorough study of idioms proved the fact that these lexical units should be studied in the context. In addition to, this fact student should be aware of various lexical and grammatical transformations of idiomatical constructions. Etymology of these idioms play a great role in studying process as it is closely related to socio-cultural aspect of studied language.At the moment there is no single classification of idiomaticcorrelations, so the teacher should choose classification which suits better to the aim of the study.

Keywords:idiom,teaching, sociocultural component, bookish idioms, translation, equivalent, original idioms, borrowed idioms.

1. **Introduction**

Idioms are among the most sophisticated lexical elements of any language. The reason of it is a change of the meaning (metaphorization) of each component, which leads to the creation of an entirely new meaning. Learning idioms should be considered as an indicator of a high level of language proficiency. However, this process is the most extended in time and it requires, except for skills and knowledge of the student,a relatively high level of teacher's language proficiency. In addition to language skills students should be aware of socio-cultural skills. As the idiom accumulates the history of language and reflects its current state.

Additional problems lie in the fact that there is no common classification of idioms, which is the subject of study of linguistic typology. Modern classifications drawn up by modern linguists (Kunin, Arsenteva,Ayupova,Bayramova, Dobrovolsky, Nachischione etc.) are based on different criteria (stylistic, grammatical, etc.).While the significance of phraseology is not derived from the meaning of its parts, it is noted that, phraseological meaning of the specific components of the connection (Ayupovaet al. 2014).

One of the features of idioms as they are used in everyday speech that leads to a certain contextual transformations: lexical and grammatical, data transformation aimed at modernizing idiom and it gives new meanings and stylistic coloring of the old idiom.

These features require a specific approach to teaching these linguistic units. Modern trends in education are aimed at enhancing the teaching of the subject, in particular, not to be limited to the narrow linguistic disciplines, but also focus on social and cultural realities of the country of the spoken language."Choice of right pedagogical technology is essential for the development of knowledge, skills, worldview, beliefs and personal qualities of students. It should link the activities of teachers and students. Currently, the most topical educational technology is a computerized training and education, which provides for the need to seek out prospects of learners, their creativity and self-disclosure in the process of constructing new knowledge" (Alimova. 2005).

The main provisions of domestic and foreign linguistics are presented in the works of E.F. Arsenteva, L.K.Bayramova, R.V. Gibbs, D.N.Davletbaeva, D.O.Dobrovolskiy, G.K.Gizatova, A.V.Kunin, V.M.Mokienko, A. Nachischione, Y.P.Solodub, E.M.Solodukho, V.N.Telia, C.Fernando serve as a theoretical and methodological base of research.

2. **Materials and Methods**

The necessity of comprehensive study of the idioms in languages of different systems, in particular recognition among non-native speakers was the starting point of our study. Estimation of initial ability to understand idioms can help to correct teaching methods applicable to students.During ourresearch the following methods were used: comparative method, method of etymological analysis, method of contextual analysis.

To be more specific we studiedbookish layer of idioms in two distantly related languages:Russian and English. Comparative aspect revealed a universal phenomenon, applying to the speaker of these studied languages and unique due to cultural identity of English and Russian.

Acquisition of this information gave us a hint that a thorough study of foreign idioms should start from studying international idioms. This fact will help students to get acquainted with the mechanisms of transformation of free word combinations into idioms. Alongside with that we should keep in mind that two processes should come along: explanation of idiomatic constructions and changing of lexical, stylistic and cultural meaning of idiom.

The use of etymological analysis showed us the fact that different layers of idiomsare separated by the source of origin: native and borrowed. The majority of borrowed idioms belong to the international layer. There are four main sources of these idioms: borrowed from the Bible (the prevailing part), borrowed from the ancient myths (mostly ancient Greek myths),units borrowed from other languages and international historical events (war conflicts).The etymological analysis should take into account that only extra-linguistic factors influenced the emergence of different idioms alongside with linguistic methods of idioms formation. The most difficult element for etymological reconstruction is to restore the original semantics of idioms. In some cases it was difficult to trace the origins of a significant number of idioms, since the etymological dictionaries of their origin often have several interpretations. While teaching these idioms teacher should be aware of cultural background of students as it can happen that not every student is familiar with the original text of the Bible of ancient myths.

Native idioms are divided on created by authorsand created by nation. In twocompared languages we distinguished certain authors who had the greatest influence on the formation of idiomsof their mother language. What is notable of original English idioms is a great number of expressions created or popularized by W. Shakespeare. They were the objects of thorough studies of many generations of scientists. William Shakespeare's creativity had a great influence on idiomatic layer of all European languages. These idioms now represent the equivalent of phrase matching in English and Russian. Teacher should take into consideration the knowledge of the original texts while preparing to the class it can be worthwhile including small extracts from the text into the original course.

With the use of comparative method we analysed interlingualidoms'correspondences in English and Russian. They are divided into two main groups: equivalents and analogues, the selection is based on the similarity of semantics, component (lexeme) composition, structural and grammatical organization. Also we distinguished the most difficult layer of non-equivalent idiomatic expressions. We consider that these expressions should be given with a proper translation."It is doubtless that the translation of the extracts containing such a device is a challenge to a translator's skills; however, with a certain element of imagination and creativity the Russian translator partially manages to render them into Russian" (Arsenteva and Kauymova 2014).Interlingual correspondences can be a great source of acquiring new idiomatic expressions with the help of familiar idioms in mother language.

3. **Results**

As a result of etymological analysis of certain idiomatic fields we came to the result that native idioms represent a significant body of compared languages: in English, they are about - 32% of the total amount of bookish idioms, in the Russian language - 37%. This class of units is largely associated with the culture, lifestyle or historical events of a native speaker'slife, part of idiomatic expressions related to crafts, popular in a certain historical period. As idioms created by authors of two languages include expressions written by poets, writers and thinkers. In Russian author idioms make up 10% of the total number of native bookish idioms in English is relatively larger - 17%.

The amount of borrowed units among bookishidioms, in the Russian language is68% andin English is 63%.The main source of borrowed idioms is the Bible, the formation of idioms with a biblical origin, is extensive in all three languages. Also, a significant amount of idioms comes from Greek mythology and epics alongside with that a number of idiomshas been borrowed from other European languages mainly from Latin. In general to determine etymological origin of borrowed items is much easier as compared with the original ones.

To determine the level of recognition of foreign idioms among non-native speakers we conducted an experiment among students withthe level of English intermediate and above. On the whole 40 people were interviewed. The results of the experiment showed that 80% of international idiomatic constructions are easily recognized by students with intermediate language knowledge which proves the similarity of metaphors in different languages. As for native idioms, students' level of understanding is relatively high around 60% of idioms were identified.

Bookish idioms have certain specificity in both structural and grammatical and semantic aspects. Thus, much of the bookish idioms have in its component composition obsolete words or obsolete forms of the use of words. In studying the bookish idioms we were guided by the basic criteria for functional and stylistic relatedness of idioms: quantitative component, semantic and etymological. Etymological factors are most important since in most cases it is the etymology of idioms that allows concluding stylistic affiliation of expression.

4. **Discussion**

At the moment there is no single classification of idiomaticcorrelations, as some classifications of translation methods are based on the data obtained in the course of comparative analysis of linguistic facts at the system level at the same time other classifications are based on the theory and practice of translation, confirming the fact that the use of classifications, created on a linguistic level, greatly facilitates the work of translators. We have chosen classification, provided by A.V.Kunin [Kunin 1996] as it most fully meets the objectives of our study.

A feature of the bookishidioms in two compared languages is a significant number of units belonging to the international idiomatic fund that is indirectly confirmed by a significant number of equivalents (both full and partial).The number of ways to use tracingslightly confirming the idea that English and Russian have all the resources to convey adequately meaning and stylistic colouring of idioms. Besides tracing, non-equivalentidioms are transferred to another language by means of descriptive, lexical and combined translation.

Any comparative study of idioms language fund aims to identify cross-language correspondences of idioms in two or more languages. We have highlighted three main types of interlingual relations of bookishidioms in English and Russian languages: idiomatical equivalents, idiomatical counterparts and non-equivalentidioms, the main mode of transmission which is descriptive transfer, lexical transfer, as well as a combined translation enclosing association two or more transfer methods comprising a number of cases of phrase matching interlingual for complete transfer of unit values. In all cases the selection of translation correspondences is limited to compliance with the rules of receptor language.

Conducting border between neutral and bookish style in some cases is quite conditional, so that the experiment was carried out, aimed at identifying the features of perception and definition of bookish idioms their degree of awareness among both speakers and students who have a high level of knowledge compared languages. The experimental results confirmed that the definition of some bookishidioms, non-characteristic component and semantic components, is quite a challenge. At the same time the experiment showed that most of the bookishidiomshas a sufficient degree of recognition matched in all three languages.

5. **Conclusion**

Necessary conditions for productive use of different types of idiomatic transformations speakers of different languages is a high level of language proficiency, availability of imaginative and logical thinking, understanding the creation of data transformation mechanisms and achieved their stylistic effect;

To study behavior of contextual bookishidioms experiment was carried out with support of the Russian language non-native speakers of English, but has a high level of language knowledge, the results of which indicate that the purpose of the experiment is reached. Obtained from participants experiment examples of the different types of transformations of idioms are proof of the fact that a significant number of metaphors underlying idioms, recognized not only by native speakers (Russian), but also non-native speakers who have a sufficiently high level of proficiency. The similarity of experimentexamples given by

the participants confirmed the identity of the majority of idiomatic transformation mechanisms in English and Russian.

Thus, the comparative analysis of idioms in the remotely related languages: English and Russian states prevailing over the prevalence of isomorphic features allomorphic that manifests itself at all levels: structural, component, semantic, functional. That gives us the right to conclude that teaching of idiomatic expressions imposes high requirements on socio-cultural knowledge to the student as well as the teacher.

References

Ayupova, R.A, Bashirova, M.A., Bezuglova, O.A., Kuznetsova, A.A., Sakhibullina, K.A. (2014) Ornythonym component and phraseological meaning *Life Science Journal* 11 (290-293)

Russian National Corpus (2015 February 16). Retrieved from 16 February 2015 http://ruscorpora.ru/

The British National Corpus (2015 February 17) Retrieved from 17 February 2015 http://www.natcorp.ox.ac.uk/.

Kunin A.V. (1996) Course of phraseology of modern English Moscow: High School.

Naciscione A. (2001) Phraseological units in discourse: towards applied stylistics Riga: Latvian Academy of Culture.

Mokienko V.M. (1980) .Slavic phraseology. Moscow: High School.

Luzina L.G. (1992) The language and structure of knowledge representation. Moscow: INION.

Bagautdinova G.A. (2007) Man in phraseology: anthropocentric and axiological aspects: (Doctoral dissertation) Kazan State University Kazan, Russia.

Bayramova L.K. (2004) Modern Russian language.Lexicology and phraseology Kazan.

Arsenteva E.F. (1999) Russian-English dictionary. Kazan: Heter.

Arsenteva E.F. (2006) Phraseology and phraseography in comparative aspect (based on Russian and English. Kazan: KSU.

Arsenteva, E.F., **Kayumova, A.R. (2014)** Complex modifications of phraseological units and the ways of their translation, *Life Science Journal*, 11, (502-506)

AldaibaniAref Ali Salah (2003) Comparative analysis of phraseological units expressing the intellectual abilities in English and Russian languages (Candidate dissertation) Kazan State University, Kazan, Russia.

Alimova M.G.(2005) *Developing education in the light of new technologies*. Paper presented at scientific-practical conference. Innovative educational strategies of teaching foreign language at school, Russia, Kazan.

Cowie M., Mckin R., McCaig I.R. (2002) Oxford Dictionary of Current Idiomatic English. Eighth Edition Oxford: Oxford University Press.

Kunin A.V. (2000) English-Russian dictionary. Moscow: Russian language.

McKay A. Botner M.T., Geyts J.I. (1997) Dictionary of American Idioms. SPb. : Lan'.

Ozhegov S.I. (2003) Dictionary of Russian language.4th Ed. Moscow: OOO "ITI Technologies".

Grachev G.V. (2005) Problems with the idiomatic translation of idiomatic imagery on macrotext level.*Sixth Fedorovskie readings.University of translation*. - St. Petersburg: St. Petersburg State University. - P. 89-93.

CONTEXTUAL USE OF PHRASEOLOGICAL EUPHEMISMS: COMPONENT ADDITION

Diana Davletbayeva, Elena Arsenteva, Roza Ayupova, Yulia Arsentyeva.
Kazan Federal University, 18, Kremlevskaya str., Kazan, 420018, Russian Federation

Abstract

The article, firstly, presents a short survey of investigations in the field of contextual use of phraseological units (PU). Secondly, methodology of component addition as one of the types of modifications of phraseological units is presented. Thirdly, the term "phraseological euphemism" is clarified. Fourthly, the level of teaching English as a foreign language, when it is appropriate to begin learning PUs and their contextual use is distinguished. Thus the paper studies not only linguistic problems of phraseological modification, but also problems of learning PUs in classes of English as a foreign language, including experimental study of phraseological modification – component addition, with special attention to students' ability to use this type of modification. The results of the research of PU component addition is based on the data obtained both from the British and American Corpuses and the Internet, and from the experiment with native speakers of the Russian language studying English as their future profession.

Keywords: phraseological unit, phraseological euphemism, contextual use, instantial stylistic use, modifications, component addition.

1. Main text

1.1. Contextual use of phraseological units

During the last decade a lot of scientific works have been devoted to the analysis of instantial modifications of phraseological units. There appears to be no term which specifically refers to the contextual modifications of PUs. 'PU instantial transformation', 'individual authorial transformation of PUs', 'PU contextual modification', 'instantial use of PUs', 'instantial stylistic use' – these examples are but a partial list of terms used in linguistic literature to denote this process. As instantial use of PU we consider any lexical, semantic and stylistic modifications deviated from the linguistic norm. Instantial use of PU may concern its form or meaning or both its form and its meaning.

There are several reasons for individual authorial transformation of PUs:

a)   The need to express the exact idea (lack of usual words);

b)   The author's striving to express an idea briefly (new formations are able to substitute word combination or even a sentence);

c)   The need to underline personal attitude to the matter of speech;

d)   To make the recipient pay attention to the meaning of a word through its specific form, deautomize perception;

e)   The need to avoid tautology;

f)   The need create the rhythm and rhyme in poetry, to achieve the certain instrumentation.

The first three points are the main reasons. The instantial use of PUs is limited as it lies within the linguistic norm and is regulated by systematic features of PUs. Transformations do not lead to the dephraseologization of PU as they do not touch the boundaries of invariance which provides the identity. Scholars differ in their opinion on boundaries of invariance of PUs, and, as a result, on PU's variability bounds.

The studies devoted to the analysis of PUs in their contextual use started at the end of the late 1960s. It was outstanding Russian scholar A.V. Kunin (1964; 1970) who was first among Russian linguists to study PU instantial transformations.

Simultaneously transformational potential of idioms was studied by B. Frazer (1970). He distinguishes six levels of transformational behavior of idioms in speech. The level-0 contains completely frozen idioms, that allow no transformations at all; the level-6 consists of idioms that allows all the possible unrestricted transformations. B. Frazer made a significant contribution into phraseology – the practical use of theory in two dictionaries: «Oxford Dictionary of Current Idiomatic English» (1975; 1983) and «Longman Dictionary of English Idioms» (1980), where the possible transformations of idiomatic expressions are presented.

The contextual use of PUs is studied in different doctorial and monograph dissertations by both foreign and Russian scholars (including the Moscow, Saint-Petersburg and Kazan linguistic schools) since 1970s.

N.L. Shadrin distinguishes the following types of individual authorial transformations of PUs: semantic, structural-semantic and complex, that allows the simultaneous use of different simple transformations (1991).

According to Chitra Fernando, there are four types of idiom transformations: substitution, addition, permutation and deletion of components (1976).

The monograph of Latvian scientist A. Naciscione is found to be of a great interest (2001). The author studies the use of PUs in discourse, taking into account the latest achievements in discourse analysis, and considers the term «discourse» as the most adequate one. Idioms are studied not only within a single sentence, but authorial use of a PU can be stretched up to several sentences, text pages or even the whole piece of art.

A. Naciscione studies the following types of PU transformations (according to authorial terminology: instantial stylistic use of phraseological units in discourse): extended metaphor, phraseological pun, cleft use, phraseological allusion, phraseological reiteration and phraseological saturation of discourse.

The author of the book distinguishes the main features of phraseological unit instantial use. According to A. Naciscione, instantial use

- is a single instance of a unique stylistic realization of a PU in a discourse,
- is semantically and stylistically related to the base form,
- creates significant changes in form and meaning determined by the thought and the context,
- draws upon the cohesive ties of the base form,
- is a boundless resource for writer or speaker creativity (Naciscione, 2010 p. 43).

The article of O.A. Sten from the University of Copenhagen is devoted to the analysis of structural-semantic transformations of Biblical PU in the language of newspaper (2007). The author distinguishes 2 subgroups of the structural-semantic transformations of PUs: transformations that do not touch upon semantics of a PU and transformations that fully or partially change the meaning of a PU. The schematic classifications of types of structural-semantic transformation of both subgroups are presented. Thus, to the transformations that do not change the semantics of a PU the following can be referred: extension of a PU (component addition), reduction of a PU (component deletion), and inversion. To transformations that partially or fully change the meaning of a PU the author refers lexical substitution, nominalization (the author uses the term substantivation for it) and contamination.

The work of Finnish scholar O. Petrova is worth mentioning when discussing the landmarks of theoretical phraseology development, because it uses a special computer program to prove validity of the hypothesis of hierarchic inequality and gradation of lexical components of PUs. The author applies a special computer program for designating the kernel component of the Finnish idiom « heitää helmiä sioille » (cast pearls before swine) when it undergoes such transformations as ellipsis and component substitution (2005).

The monograph of Turkish researcher M. Ertuğrul Saraçbaşiin, devoted to phraseology, deals with formal modifications in which he distinguishes the following ones: grammatical modification, word order change, component substitution, the extension of the composition of a PU, reminiscence, reduction (1999).

Different types of PU transformations are also studies in the articles of Kazan scientists (Arsenteva, 2013; Arsenteva, 2014).

In 2009 the collective monograph «Contextual Use of Phraseological Units» of the scholars of Kazan State (now Federal) University summarizes researches of previous years (2009). For the first time the contextual use of PUs is studied not only on the basis of prose works but also poetry, modern advertisement, journalistic style and so called creolized texts. The monograph also deals with short literature review on this question in Russian and foreign linguistics.

1.2. Methodology

Achieving the main objective of our research requires applying various methods. The method of contextual analysis is used in our research to analyze one type of phraseological euphemisms modification – component addition. The data were first obtained from the British and American Corpuses and the Internet. Then the experimental method presupposing involvement of informants was used. Fifty students from Kazan federal university were chosen to apply component addition as one of the types of instantial stylistic use of phraseological euphemisms. Though the informants are not native speakers of English their major is the English language, and the language level is High Intermediate, so the word stock and the knowledge of the language structure are enough "to create" component addition. Besides the students were first made acquainted both with the mechanism of this type of PU modification and the examples obtained from electronic resources.

1.3. Phraseological euphemism

Phraseological euphemisation is studied as a substitution of words and expressions that are rude or according to some reasons unacceptable by softer or covert PU. Distinctive features of phraseological euphemisms (as PUs) are: transference of meaning, inseparability, lexical and grammatical stability with the possible contextual modifications, imagery and high level of significance of connotative components in the structure of a phraseological meaning.

The following phraseological euphemisms were chosen for this article: *cement shoe; golden good bye; minority group; soft in the head; strange bird; take a drop*.

All the units were taken from R.W. Holder's «Dictionary of Euphemisms» (1995).

1.4. PUs in the process of teaching English as a foreign language

Psycholinguistics proves that any language is stored in chunks. Therefore it is natural that phraseology should be given special attention in instructed second language learning process (Meunier & Granger, 2008). Many scholars find PUs easy to memorize and pick up, more over motivating for learners and pervasive in the language. Refinement of statistical methods providing the data about frequency of PUs use in the language contribute to the role PU learning in the process of teaching a foreign language.

As a rule, we begin to teach University students, who are at Upper-Intermediate level. We are sure that active memorizing and using PUs are possible and effective even at Intermediate and Pre-Intermediate levels. Consequently, at Upper-Intermediate level learning phraseology of the foreign language is given much more time and attention, because one of the requirements learners are to meet at this stage is idiomaticity of their speech.

If at the previous stages of learning a foreign language we try to expose our students to PUs having their equivalents in their mother tongue, at Upper-Intermediate level we introduce PUs with no equivalents in the native language. Moreover, students are familiarized with instantial use of PUs.

Summary
The addition of components to a PU results in intensification of usual semes of phraseological meaning. The intensification means creating the instantial seme of intensity of appropriate components of meaning in the semantic structure of the phraseological unit or /and intensification of already existing usual seme of intensity. Addition is one of the most common types of instantial use of PUs.

In our data obtained from electronic corpuses and the Internet addition is the most widespread and frequently used types of phraseological euphemisms transformations:

She is very old and a bit soft in the head, you know, my advice is to take this offer before she dies! (HPO 3325).

However, today we were seeking not the long-gone bustard, but the nearest Breckland can offer to such a strange bird: the stone curlew. (F9H 1752).

The Border Minority Group (BMG) was formed in 2001 to facilitate community and cultural development within the minority Protestant community in Cavan, Leitrim and Monaghan and to work for human rights and equality. (www.borderminoritygroup.ie).

Above mentioned examples display the simplest form of extension of componential structure: that is the addition of one variable component. Meanwhile, the extension of phraseological euphemisms structure serves as a mean of specification, which results in closer interaction between semantics of a phraseological euphemism and general context. In all the examples given above addition is found at the beginning of PUs.

Adverbs and adjectives are used as an additional component, only in one case it being the noun «the Border» which is an attribute as the member of the sentence. The main functions of the addition are specification and intensification of meaning.

The addition of variable component/components can also occur at the end of PU:

One adventure of the Phantom revolves around the discovery of the whole "graveyard" of cement shoe victims. (TV Tropes).

Britain's largest trade union, Unite, is facing a "Golden Goodbye" pay row after its former leader was paid more than £500,000 last year, including a £361,000 severance payment. (The Gardian, 11.07.2011).

She had never seen either him, or Miss Mates, take a drop of alcohol before in the weeks which she had already spent in Vetch Street. (HE 654).

In the second example the addition of the expression «pay row» (literally the number of payments) serves as specification of phraseological euphemism «golden goodbye», which means money that is paid out to an employee after firing him, and it is followed by accurate sums of money received by the ex-leader of the largest trade union in the United Kingdom. In the first and the third examples component addition can be considered excessive since the meaning of the first phraseological euphemism (dead and drowned people with cement burden on their legs) implies that these are victims and the use of PU «take a drop» suggests alcohol treatment. Similar phenomenon was already observed by other researchers (Contextual Use of Phraseological Units, 2009 p. 21).

The results of the experiment carried out show that addition of component/components can be found either at the beginning or at the end of phraseological unit excluding one example.

Thus, we can observe addition of the adverb «absolutely» and the adjective «unfortunate» used for specification and intensification of meaning in the following examples:

Being absolutely soft in the head he was put into one of the best lunatic asylums in Britain by his rich relatives.

An unfortunate cement shoe was soon found in the river not far from the town.

Extension of component content of PU was also represented in the examples as addition of one and more components to the end of phraseological unit. In our opinion, in the first and the second cases the informants relied on the examples from corpuses and the Internet presented earlier:

At last his company gave him a Golden Goodbye pay for his long and faultless work.

"Why not take a drop of wine before going to bed!" exclaimed Dick.

The Minority Group of Italian women immigrants was soon formed in this Southern state.

The last citing example represents the creative use of this type of transformation – addition of components both to the beginning and to the end of the phraseological unit:

Suddenly Bob remembered that old strange bird from his childhood. Poor old man! He was always alone as nobody wanted to deal with him.

Summary

Though instantial use of phraseological units is a complicated and versatile phenomenon a lot has already been done in this sphere of investigation. Research has been carried out by scientists working in the field of phraseology from different countries.

The use of data obtained both from electronic resources (British and American Corpuses and the Internet) and the experiment carried out with non-native speakers of English enables us to compare the results. It was proved that the same types of component addition with the same stylistic effect were used in both cases. The results of the experiment show that the following requirements are needed: the language level starting with Upper-Intermediate; a rather large word stock and deep knowledge of the language structure; the knowledge of the mechanisms of creating component addition modification; the ability to creative thinking. Phraseological euphemisms serve as a good resource of using appropriate vocabulary units in discourse.

Conclusions

The perspectives of the research is seen in adding Russian, German, Turkish and Tatar phraseological counterparts of English euphemisms in order to prove the similarity of the mechanisms engaged in creating different types of PU modifications in these languages and in comparing the results obtained. In teaching

English as a foreign language perspectives are connected with enhancing methodology of learning phraseology.

References

Arsenteva, E. F. & Arsentyeva, Yu. S. (2013). Some Methods of Finding Key Components in English Proverbs. Parémiologie. Proverbes et formes voisines. 1 (Paris: Presses Universitaires de Sainte Gemme), 113-121.

Arsenteva, E.F. & Kayumova, A.R. (2014). Complex Modifications of Phraseological Units and the Ways of their Translation. Life Science Journal, 11(6), 502-506.

Contextual Use of Phraseological Units: collective monograph. (2009). Kazan: Tatar Republic Publishing House "Heter".

Fernando, C. (1996). Idioms and Idiomaticity. Oxford: Oxford University Press.

Fraser, B. (1970). Idioms within a Transformational Grammar. Foundations of Languages, 6, 22-42.

Holder, R.W. (1995). A Dictionary of Euphemisms. New York: Oxford University Press.

Kunin, A.V. (1970). English Phraseology (Theoretical Course). Moscow: Higher School.

Kunin, A.V. (1964). Main Notions of English Phraseology as a Linguistic Discipline and the Compilation of English-Russian Phraseological Dictionary. (Unpublished Doctoral Dissertation), Moscow: Moscow state Linguistic University.

Longman Dictionary of English Idioms (1980). Bath: Pitman Press.

Meunier, F & Granger, S. (2008). Phraseology in Foreign Language Teaching and Learning. In: Phraseology in Foreign Language Teaching and Learning. Amsterdam, Philadelphia: Benjamins. 247-252.

Naciscione, A. (2001). Phraseological Units in Discourse: towards Applied Stylistics. Riga: Latvian Academy of Culture.

Naciscione, A. (2010). Stylistic Use of Phraseological Units in Discourse. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Oxford Dictionary of Current Idiomatic English (Vol. 1). (1975). London: Oxford University Press.

Oxford Dictionary of Current Idiomatic English (Vol. 2). (1983). London: Oxford University Press.

Petrova, O.. (2007) Component hierarchy in phraseological units. In E. Kržišnik & W. Eismann (Eds.), Proceedings of International Conference "Phraseology in linguistics and other branches of science" (pp. 109-118). Ljubljana: University of Ljubljani.

Saraçbaşı, M. E. & Minnetoğlu, İ. (2002). Türkçe deyimler sözlüğü–Bilge Kültür Sanat. Çanakkale.

Sten, O.A. (2007). Structural-semantic Transformations of Biblical Phraseological Units in Newspaper Publicistics. In Slavenska Frazeologija I Pragmatika (pp. 486 – 491). Zagreb: Knjigra.

Shadrin, N.L. (1991). Phraseological Unit Translation and Comparative Stylistics. Saratov: Saratov University Publishing House.

BNC – The British National Corpus (BYU – BNC) [e-resource]: 100 million words. (1990). Retrieved from http://corpus.bye.edu/bnc.

COCA – The Corpus of Contemporary American English (COCA) [e-resource]: 400 + million words. (1990). Retrieved from www.americancorpus.org.

CULTURAL INTERPRETATION OF PHRASEOLOGICAL UNITS IN THEIR OCCASIONAL USE

Diana Davletbayeva, Elena Larionova, Karina Bashkirova
Kazan Federal University, 18, Kremlevskaya str., Kazan, 420018, Russian Federation

Abstract

The issue is devoted to the problems of comparative studying of mental perception and cultural interpretation of phraseological units in their occasional use. Relevance of the problem stated in the article is determined by a poor investigation of the role of phraseological unit's inner form in ability to undergo any transformations. The article aims to present a comparison of imagery associations and define functions of stylistic devices in transformation of phraseological units in structurally different languages as English and Russian. The leading methods are analyses of scientific works and practice, empirical and experimental data, experimental method. The investigation observes some current questions of cultural interpretation of phraseological units in their occasional use. Current article represents some results of the research of cultural interpretation of phraseological units based on the data obtained from the experiment with native speakers of the Russian and English languages and their interpretations seen from the cultural and mental perception peculiarities of both languages speakers.

Keywords: psycholinguistic experiment; occasional use; imagery associations; archetype; stereotype.

1. Main text

1.1. Introduction

A man is a bearer of national mentality, which can be investigated through language, being the most important means of man's identification. The nature of nonce phraseological units determines the necessity of their investigation in the anthropocentric paradigm.

It is the experimental data that gives us reason to highlight the stereotypical comparisons, considered as cliches, characteristic of people of certain language and of certain culture.

When we have objective data about typical and stereotypical comparisons, we can understand the ontology and mechanisms of their functioning in a language or a text.

1.2. Theoretical framework and literature review

Focusing on not only purely linguistic, but also cultural and psycholinguistic views on phraseological units in their occasional use and their interpretation, we found our research on works of an eminent Russian scholar A.V. Kunin (1976; 1984) who was one of the first linguists in Russia studying phraseological units.

We tended to distinguish a specific nature of phraseological units which carries an enormous anthropological function of a carrier of a cultural mentality, which is understood only by native language speakers, who bear one linguocultural paradigm. This expressive potential was studied by V.N. Telia (1986; 1996), A.A. Potebnya (1989).

Phraseological units reflect not only cultural and linguistic content of a language, but also represent its mental constitution, which attracts attention to its studies from cognitive viewpoint. Cognitive linguistics by V. Evans and M. Green (2005) was a base for our psycholinguistic analyses of our experiment and further research.

We started our cultural research from works of M. Collier (1988), N. Bonvillain (1997), M. Holliday (1978).

2. Materials and methods

2.1. The experimental base of the study and its stages

Series of psycholinguistic experiments intending to find out the specific nature of nonce phrases conceptualization in nonce phraseology (347 questionnaires, more than 1,7 thousand reactions), and also intending to investigate the process of perception of phraseological transforms, were carried out in Russia and England from 2007 to 2013.

Forms of the experiment: written, individual and group presentation of phraseological transforms-stimuli.

Quantity of informants: 177 English and Russian native speakers.

Restriction of phraseological transforms in experimental list (30 units) to illustrate the main points of the research (verbal nature of a phraseological sign, symmetry of form and meaning, established as a result of a phraseological transformation) was held according to the principle of semiotic models variety. These models differ in their degree of standardization and functional load, caused by creating the effect of language sign arbitrariness, stimulating the recipients to use the semiotic code and cognitive models of a language.

The hypothesis of the experiment can be stated in the following way: the mechanisms of cognitive processing of figurative base of a phraseological unit works simultaneously, as they are responsible for different aspects of nonce phraseological unit meaning. Figurative base presents not only base for conceptualization and categorization of objective reality but also the emotiogenic stimulus, motivating stimulus, a "hint" for cultural interpretation of the meaning, causing native speaker's emotive attitude. Thereupon it is actual to educe how right the ethnopsychologists are, studying ethnocultural stereotypes, when they state that economically developed nations value intellect, efficiency, industriousness, whereas less developed nations value kindness, heartiness, hospitability.

The aim of the psycholinguistic experiments is to explore cultural and national specific character of nonce phraseological units applied in languages which are genetically and systematically different, and to educe the features characteristic of Russian and English cultures reflecting psychological peculiarities of native speakers. In this experiment the following problems have been solved: 1) to define national vision of a man in language models and stereotypes. 2) to ascertain the mechanism of cultural interpretation of nonce phraseological units. 3) to examine the hypothesis experimentally, according to which figurative base of phraseological units represents the structure of knowledge, consisting of denotative, evaluative, emotional, emotive, cultural and stylistic components.

In the course of experiment the following requirements were complied: 1) absence of informants' interest in experiment results; 2) anonymity of informants; 3) unlimitedness of associations; 4) limitedness of latent period (30 seconds).

The experiment was carried out by successively in 3 stages:

On the first stage the informant was offered a stimulus - phraseological transformation, which he was supposed to interpret. He was recommended to use the first reactions, coming to his mind, his choice was not restricted by any classifying features.

On the second stage associative and notional field of reactions, received from the given stimulus, was classified according to its notional constituent.

On the third stage adequacy of interpretation and author's individual intention in the text was evaluated.

As a rating scales, the adjectives covering the whole range of sensations (e.g. hot-warm, fresh - musty, light - heavy, hard - soft, incomprehensible - clear) were used.

The data processing procedure was carried out as follows: the individual matrix (protocols) of informants' answers were combined in the total matrix (15h16), which underwent the correlative and factor analysis. The procedure of factor analysis allows us to go from the description of objects (nonce PhU) with the original set of scales (adjectives) to more integral description given by a small number of factors, which are a form of a generalized set of adjectives.

As a result of factor analysis, nonce PhU and adjectives were distributed on two factors having the following factorial weights: F1 (9 , 764) and F2 (2, 812) in English and F1 (7 , 673) and F2 (3, 450) in Russian language .

F1, formed by the adjectives: cold (cold), blunt (sharp), musty (musty), heavy (heavy), restraint (bound), etc. corresponded to the following nonce PhU: kicked the bucket or was otherwise; to cash in your chips and get off; as dead as Caesar ... and as cold as a church. Factor F1, formed respectively by the adjectives: soft (soft), light (light), warm (warm), weak (weak), fresh (fresh) and etc. correspond with such nonce PhU as: breath one's last; join the angles; his world gone up the spout; blown to Kingdom-Come.

This factor corresponds to the classical Ch.E. Osgood's terms "evaluation" and "activity – passivity." Positive evaluation coincides with the passive vector and the negative evaluation coincides with the active vector. Thus, the following PhU received positive evaluation: join the angles; cross the Stygian ferry and go to glory; was gone to her rest beneath the Atlantic waves. The following PhU received negative evaluation: to cash in your chips and get off; he must have gone ... west five hundred years ago at least.

Factor F2 is called "effacement – clarity," which is a variant of the classical factor "strength" (intensity).

The pole "effacement" formed by the adjectives: obliterated, indistinct, hollow, deaf, far, corresponded these nonce PhU: the undiscovered country from whose bourn no traveller returns; was gone to her rest beneath the Atlantic waves; sup with Pluto and long home; cross the Stygian ferry and go to glory; he must have gone ... west five hundred years ago at least; had given up the ghost in despair in the English language.

kicked the bucket or was otherwise with one foot in the House of Lords **and one in the grave** **to cash in your chips** and get off	**breath one's last** **turn up his** toes and day **join the angles** and majority **he must have gone…west** five hundred years ago at least
as dead as Caesar…and as cold as a church the undiscovered country **from** whose bourn no traveller returns **cross the Stygian** **ferry** and go glory	**his world gone up the spout** had given up the ghost in despair **blown to Kingdom –Come** **was gone to her rest beneath** Atlantic waves **sup Pluto** and long home

The pole "distinctiveness" corresponded the adjectives: distinct (clear), clear (clear), close (close), resounding (ringing) and nonce PhU: with one foot in the House of Lords and one in the grave; turn up his toes and day.

Thus, a small weight of factor F2 both in English and in Russian can be explained due to the fact that the semantic content of this factor is less significant for the subjects of the two nations, as the informants did not indicate the nonce PhU, whose figurative base, from their point of view, "it is difficult imagine" or, on the contrary, "very well presented."

The experimental data shows that nonce PhU of ideographic field «death» are perceived and experienced by speakers of both languages in the same way.

2.2. Methods of study

The data was obtained by the use of the following method: theoretical (analysis of psychological and pedagogical, linguistic and methodological literature); experimental (summative assessments, organizing and conducting the forming experiment); statistical (mathematical processing and evaluation of results obtained during the experiment).

2.3. Results Obtained

The main result of the experiment can be formed in the following way: all the native speakers defined the semantics of phraseological modification. The differences took place when evaluating the connotative, functional and stylistic components of meaning: ironic against humorous, vulgar against abusive, etc.

Informant's answers were characterized by the set of synonyms to the author's nonce phraseological transformation. It should be noticed that nonce phraseological units, taken in a context, were more

expressive in informants' answers than those nonce phraseological units without context. Emotions differed too when perceiving phraseological units out of context and nonce phraseological units in context.

Experiment showed that Russian native speakers' images-associations, which occur when perceiving nonce phraseological units, were more various than those of English native speakers. English native speakers use images connected with natural phenomena and mythic characters. Russian native speakers use images from literature, folklore characters, reminiscences. Quantitative analysis of stereotypes, appearing in the text, shows that in Russian linguistic consciousness there are fewer stereotypes than in English linguistic consciousness.

Nonce phraseological units, presented in context, were noticed to be more expressive than those out of context. It should be noticed that emotions varied in course of perceiving phraseological units out of context and nonce phraseological units in context.

As shown in informants' answers, components of personal meaning are present both in the English and the Russian mentalities. Comparative analysis revealed that understanding of nonce PhU meaning and presence of personal meaning are two different, but coexisting levels of meaning representation in native speaker's consciousness. Therefore the image is always open for new interpretations and is subject to semantic transformations.

However in English speakers' answers non-conventional interpretation of the image prevails. This image can be interpreted on the base of nonce transformation of PhU.

The perception of nonce PhU depends on three parallel processes: the first one relates to the native speakers' reaction on a literal interpretation of the image and the actualization of the deep structures of consciousness; the second one relates to the logical structures of consciousness that provide a metaphorical interpretation of the image; the third one relates to the immersion of subjects in the context of cultural meanings, that is suggests some level of cultural and linguistic competence in general.

In its most general form it is possible to represented a scheme reflecting the structure of knowledge, as well as a mechanism of cultural interpretation of nonce PhU:

	Mode of knowledge existence	Reaction on type of knowledge	Level of analysis
1	Attitudes of the culture	**Emotivity**	**Interpretative**
2	Denotatum	**Evaluation**	**Rational**
3	Image	**Emotion**	Affective
4	Archetypical image (culture code)	Archetypical relevance of an image	Unconscious interpretation
5	Archetypical attitudes	"Basic feeling"	Deep reflexive

Native speakers have the cultural code by which they interpret the meaning of the PhU not only consciously, but also on the level of the unconscious, traces of which are identified in the course of the experiment.

1.6. Discussion

Stereotypical nature of native speakers' reactions towards nonce phraseological units allow to make conclusion that typicality of images, underlying phraseological meanings, and involvement of the symbol, models and culture settings, reflecting the understanding, characteristic of the linguocultural unity, brings us to the idea that phraseological unit is the result of collective thinking. Moreover, the fact that it is impossible to comprehend a phraseological unit only according to the individual experience, figurativeness of these linguistic units and their ability to cause certain feelings, emotions and relations, allows to determine the cultural identity of the speakers. All this makes it possible to assume that phraseological units are the collective representations that belong to the archaic way of thinking, and therefore phraseologisms

must be generated and perceived by the archaic structures of consciousness that co-exist along with the structures of logics. This type of consciousness is characterized by the syncretism of psychic processes, concrete and imaginary nature of nature processes, unique logics that does not presuppose the existence of a cause-and-effect relationship and based on the law of "communion" meaning the identification of the object and the subject.

It was revealed that the acceptability of any construction from recipient's point of view is determined by correlation with a linguistic norm and the corresponding model and ability to its logically correct interpretation. In its formal structure many nonce units are entities, corresponding to an active or passive phrase-generating model created, however, in violation of the laws of the compatibility and interoperability of immediate constituents. Therefore the interpretation in many cases is entirely dependent on the context.

The original PhU is not a product created in the act of communication, in opposition to an occasional phraseological unit. It is reproduced in a speech in its actual form. They have already laid the illocutionary force and perlocutionary effect. The speaker only needs to identify his intentions with that, what is conventionally attached in idioms, in their standard use and perception. This feature of phraseological units determines ability to serve as a cultural and linguistic stereotypes.

As for the nonce PhU, their indirect meaning and statement aims are conventionally fixed, prescribed and predetermined by structure and purpose of the context.

Nonce PhU with a positive connotation, denoting the traits, arouse more varied responses than PhU describing negative traits where answers are more monotonous and stereotyped. At first glance, this contradicts the well-known fact: all the negative in the language is recorded in detail, thoroughly and diversely. However, a closer look shows that PhU with a negative evaluation, exceeding positive ones in quantity, divide the continuum picture of the world into smaller segments, that is more accurate.

Conclusion

Comparison of Russian and English material revealed that many meanings of nonce PhU produce similar images-associations, but even in this case their "profiles" are quite different. Because of the remoteness of the cultures and languages national linguistic consciousness in presented ethnic groups have different aesthetic ideals.

It appears that the way of thinking, connected with comprehending PhU, mostly inherits archaic forms of thinking. These forms are characterized by illogicality because it functions on the basis of the law of participation and communion, involving the identification of a subject and an object.

As experimental data showed that national linguistic personality perceives an object not according to space and time, but also according to the meaning, containing cultural stereotypes and models.

As the members of the same national unity see the world and perceive the world through these stereotypes, it is reflected and reserved in language with the help of linguistic stereotypes and model. Model in this case is an idealized stereotype, which represents on social and psychological level a reflection of a person's normative vision about humans, world, society, etc.

Recomendations

The results of the study can be used to explore the cultural identity of British and Russian phraseological transforms and provide a basis for bilingual dictionaries.

References
Ammer, C. (2003). The American Heritage Dictionary of Idioms. Boston: Houghton Mifflin Company.
Borkowski, P. (1973). The Great Russian-English Dictionary of Idioms and Set Expressions. London.
Brewer, E. C. (1970). Brewer's Dictionary of phrase and fable. Centenary edition. London: Cassell.
Cambridge Dictionary of American Idioms. (2003). Cambridge: University Press.
Cowie, A. P. (2007). Oxford Dictionary of Current Idiomatic English. Oxford: Oxford University Press.
Makkai, A. (1987). A Dictionary of American Idioms. New York.

Melerovich, A. (2006). Zhizn' russkoy frazeologii v khudozhestvennoy rechi. Kostroma: Kostromskoy gosudarstvennyy universitet.

Melerovich, A. (2001). Frazeologizmy v russkoy rechi. Moskva: Russkiye slovari: Astrel.

Oxford Dictionary of Current Idiomatic English. Vol.2. (2007). London: University press.

STUDENTS' TOLERANCE FORMATION IN MULTIETHNIC EDUCATIONAL ENVIRONMENTS IN EFL CLASS

Iskander E. Yarmakeev
Kazan Federal University, Russia
Albina R. Abdrafikova
Kazan Federal University, Russia
Tatiana S. Pimenova
Kazan Federal University, Russia
Ekaterina Yu. Eshchenko
Kazan Federal University, Russia

Correspondence Tatiana S. Pimenova. E-mail: pimenova_ts@mail.ru

Abstract

Today tolerance is a fundamental universal principle the world, in general, and the individual community, in particular, should be based on. By the beginning of the XXI century, the ethnic component of tolerance has come to be of particular importance. A great role in breeding tolerance is played by education. The present day system of Russian education has to meet this challenge and to offer diverse ways of solving the problem of forming students' tolerance. The authors of this study present their own teaching technique of students' tolerance formation in multiethnic environments in EFL class. Role play has been chosen as a teaching method of forming students' tolerance in EFL class. Literature review allowed the authors to find out that a lot of scholars nominate role play to be an effective method in teaching foreign languages, although role play has not been implemented as a tool to educate tolerance in EFL class so far. 78 students from two Kazan gymnasiums ranked among 100 best schools of Russia volunteered to participate in the experiment. Study materials and instruments aimed at forming students' tolerance in multiethnic environments in EFL class were investigated. The copyright questionnaire made it possible to reveal and select tolerance features that assisted the researchers to build up the role play plots. The authors came to the conclusion that role play contributes to determining the behavior of a single representative of the ethnic group in multiethnic educational environments and to developing his arbitrary behavior. The experiment, conducted in this study, validated the authors' hypothesis that role play can significantly affect the exposure of the national character of its participants for role play creates an emotional-and-psychological background manifestation of the national character. Role play plots can be used in EFL classes, although all of them can be adapted to better suit the needs and interests of students.

Key words: arbitrary behavior, ethnic component of tolerance, multiethnic educational environments, role play, tolerance features, tolerance education in EFL class.

1. Introduction

A significant role of educating students' tolerance is universally recognized. Researchers and educators in Russia, investigating the problem, try diverse ways of students' tolerance formation. In this paper, a role playing technique is offered as a method for forming students' tolerance in EFL class and is

considered to be the basis and prerequisite for the formation of attitudes and stereotypes in multiethnic educational environments.

A great many scholars (Zhukovskaya, 1975; Bogomolova, 1977; Anikeeva, 1987; Petrusinskyi, 1994; Elkonin, 1999; Vygotsky, 2004; Slastenin & Kolesnikova, 2006; Uzbekova, 2006; Avdulova, 2008) underline a variety of functions that role play can fulfill. The use of role play in class contributes to the formation of students' solidarity, for such type of games requires, on the one hand, personal responsibility and, on the other hand, mutual understanding and a lot of support on the part of students who have to be "one team" (Zhukovskaya, 1975). Bogomolova (1977) considers role play to be a tool that develops learner autonomy and enables learners to realize their potential. Very close to that is Anikeeva's (1987) point of view who claims that role play provides students with opportunities for individual learning. In Petrusinskyi's point of view (1994), role play creates a supportive atmosphere in class which plays an important role in developing students' communicative skills. According to Elkonin (1999), an educational game, role play including, performs 4 major functions: motivates students; increases personal knowledge; develops mental abilities; shapes arbitrary behavior.

The outstanding Russian psychologist and the founder of a theory of human cultural and bio-social development Vygotsky (2004) states that a game, being the leading form of activity for a child, satisfies his needs and aspirations and encourages him to act. Slastenin & Kolesnikova (2006) agree on the point that role play makes it possible for teachers to build a good rapport with their students so that to create an environment conducive to conversing. Uzbekova (2006) insists that games help foster higher-order thinking skills on the part of learners. Avdulova (2008) is sure that through the game a child's mindset is gradually adjusting to the upcoming changes in his life and in his relationships with peers and adults.

It is common knowledge that role play is based on interpersonal relations, which are realized in the process of communication. As a model of interpersonal communication, role-play can stimulate communication in a foreign language, as well. Literature review on Methodology showed that researchers in education for the last 30 years have advocated the idea that role play meets students' need in getting opportunities to express their opinions, personal and cultural, in authentic settings which role play plots suggest, and develops their positive mental attitude, although no investigation has been made to study the effectiveness of role play in forming students' tolerance in EFL class.

In this research the authors put forward and tested the hypothesis that the implementation of role play as a teaching method of students' tolerance formation enables students to consider and explore their values and others' opinions on relevant, interesting, controversial topics offered in role play plots. It was proved that role play teaches students to defend their point of view and to take the initiative in finding an optimal solution under certain conditions. Moreover, this activity is especially useful as a tool for aiding cross-cultural understanding.

2. Materials and study instruments
2.1 Research sites

Two Kazan High schools: Gymnasium # 19 and Gymnasium # 122. Both educational institutions are ranked among 100 best schools of Russia. 78 students of different cultural and linguistic backgrounds (Russian - 42 %, Tatar - 39 %, Jew - 9 %, Azerbaijanian - 5 %, Ukrainian -3 %, Chuvash - 2%) from these High schools volunteered to participate in the experiment conducted by the authors.

2.2 Research method

The leading research method the authors implemented in this study was role play. Role play is a unique technique that allows freely express personal and cultural values, converse in a discourse atmosphere. This activity lends itself to discussing values and opinions of any type, particularly in classes where students are having a difficult time seeing different sides of an issue. Role play encourages spontaneous speaking, group work and organization in a collaborative way. A teacher can choose to take a controlling role, giving directions or instructions at the front of the class or to take a less controlling role, monitoring learners as they work. Being less controlled practice, role play gives a learner more autonomy and independence.

2.3 Theoretical framework

In the context of teaching tolerance in multiethnic educational environments, the authors worked out an optional class for students of Gymnasium # 19 and Gymnasium # 122 aimed at discussing, role playing and assessing different behavioral patterns. The content of the class embraces a wide range of urgent issues for the modern world: global inequality, ethnic and religious problems, age and gender differences and discrimination, personal identification.

The outline of the study includes studying and role playing concrete examples; investigating the state of issue in Kazan (Russia) on the basis of authentic mass media material; discussing, role playing and assessing feasible scenarios for the future. Hot issues, for example, "Discussion questions":

1. If you could give the leader of your country some advice, what would it be?
2. What should I do to make more money?
3. What should someone do to be happy?
4. What three pieces of advice will you give to your children?
5. Who was the wisest person in your country's history? What kind of advice did they give? etc. lead to debates that are held with the rules of tolerant cooperation being followed.

The teaching technique implemented in EFL class fosters creating a tolerant area of collaboration. The emotional effect of the discussed issues make students leave the formal learning context and apply knowledge and skills acquired in the classroom in organizing different socially important activities for the community. The worked out algorithm of actions facilitates transforming tolerance as the value into the behavioral pattern.

2.4 Experiment

In accordance with the set objectives in the study, the experiment was conducted with the aim to monitor, analyze and assess the effectiveness of role play in the formation of students' tolerance within different multiethnic groups.

The experimental training was conducted for students of the 7-th grade (2 control groups and 2 experimental groups) during two semesters: Fall 2015 and Spring 2016 in two gymnasiums.

78 students took part in the experiment: 2 control groups - 52 students and 2 experimental groups - 26 students.

The experiment consisted of three phases: ascertaining; forming; control.

At the ascertaining stage, a questionnaire was offered to the students to reveal their initial tolerance index. The questionnaire consisted of seven multiple-choice items.

All these data were taken into account during the experiment in the organization of the educational process at the formative stage where various role-playing games proposed by the authors were implemented into EFL class.

The control experiment was carried out to assess the effectiveness of the implemented role play into practice as a teaching method of students' tolerance formation in multiethnic educational environments in EFL class. The updated questionnaire was used to reveal students' answers on the problem of tolerance formation within multiethnic groups.

3. Summary

As it was mentioned above, a questionnaire at the ascertaining stage revealed students' initial tolerance index. The answers to seven multiple-choice items of the questionnaire showed the average level of tolerance formation both in control and experimental groups. The results of a survey in the control and experimental groups are shown in Fig. 1 and Fig. 2.
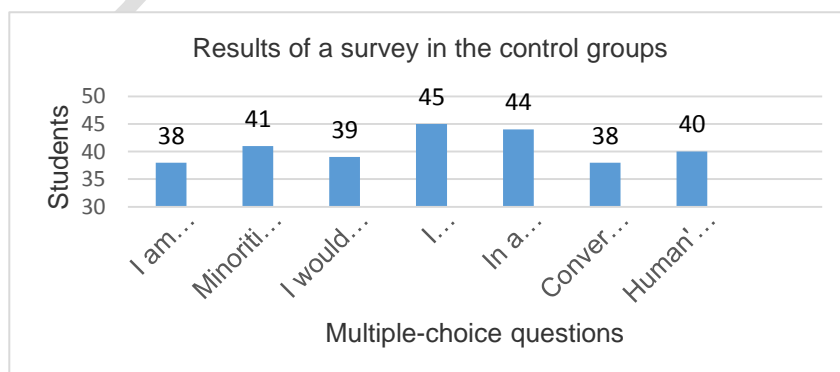
Fig. 1 Results of a survey in the control groups
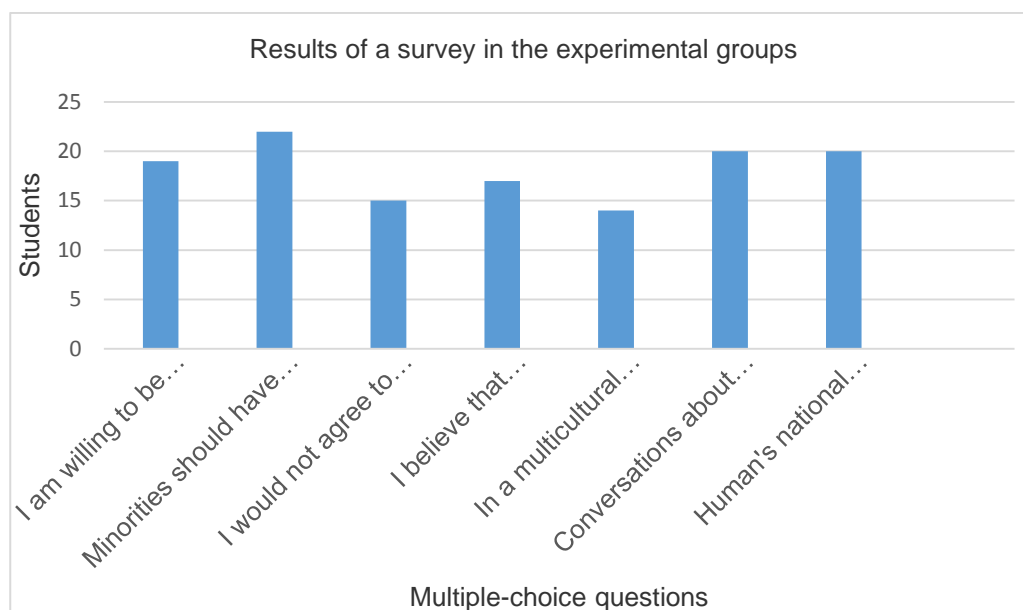
Fig. 2 Results of a survey in the experimental groups

The answers were evaluated by a special scale of assessment of five categories:
- strongly disagree;
- disagree;
- rather disagree;
- agree;
- totally agree.

As can be seen from the diagrams, the tolerance index is concentrated between "disagree - rather disagree" scales that proves less than half of the students are unaware of their level of tolerance with respect to various multiethnic groups.

At the formative stage of the experiment the following selected key criteria factors, as seen by the authors, serve as the basis of the formation of tolerant relations within multiethnic groups: cooperation and solidarity; co-respect within multiethnic groups; commitments to national traditions and culture; received positive lexis in multiethnic communication. The results of the experiment in the control and experimental groups are shown in Fig. 3 and Fig. 4.
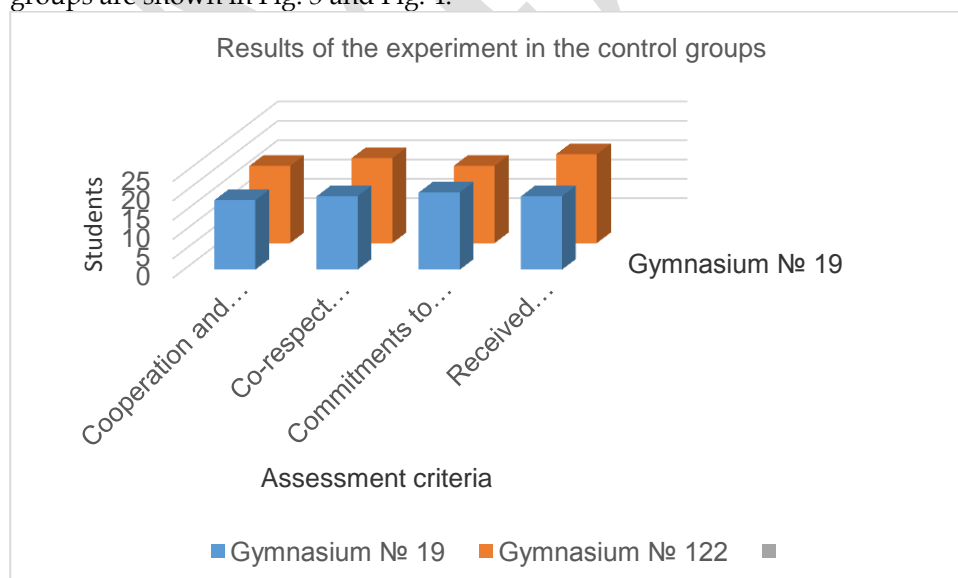
Fig. 3 Results of the experiment in the control groups
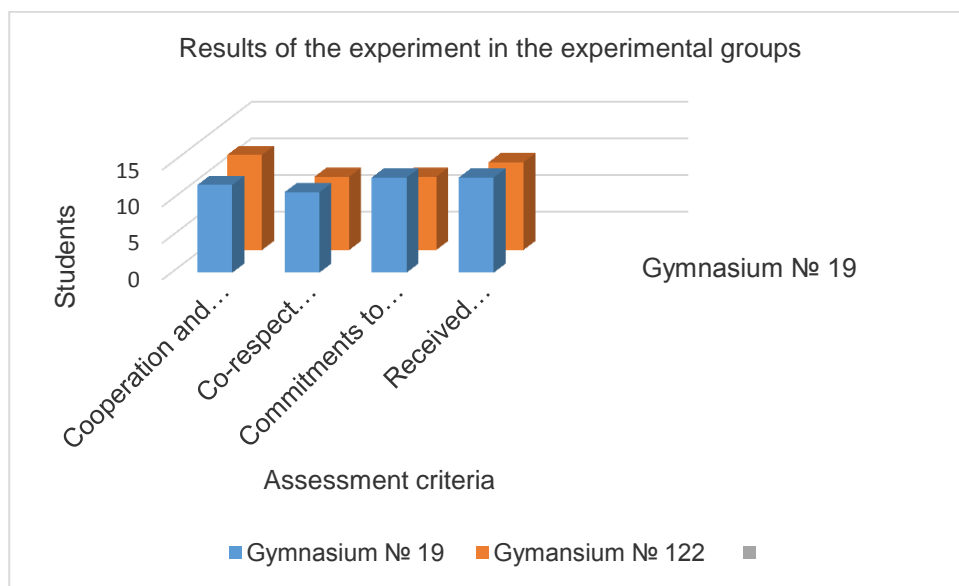
Fig. 4 Results of the experiment in the experimental groups

The control experiment was aimed at assessing the effectiveness of role play as a teaching method of students' tolerance formation in multiethnic educational environments in EFL class. The responses to the updated questionnaire showed the positive influence of role play in developing positive, tolerant attitude of students to each other in a multiethnic community.

Comparative graphs of ascertaining and control stages of the experiment in gymnasium № 19 and gymnasium № 122 are given in Fig. 5 and Fig. 6.
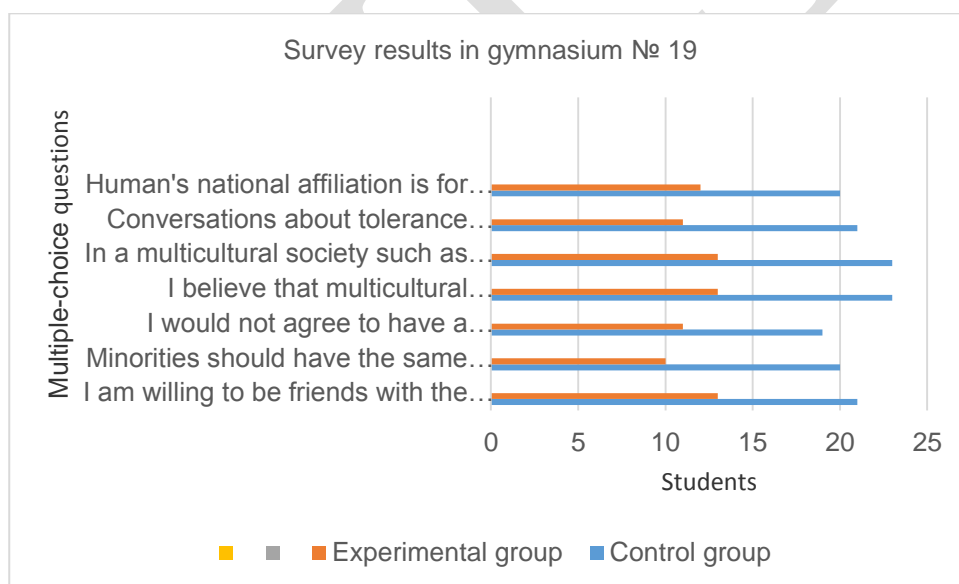
Fig. 5 Survey results of the ascertaining and control stages of the experiment in gymnasium № 19.
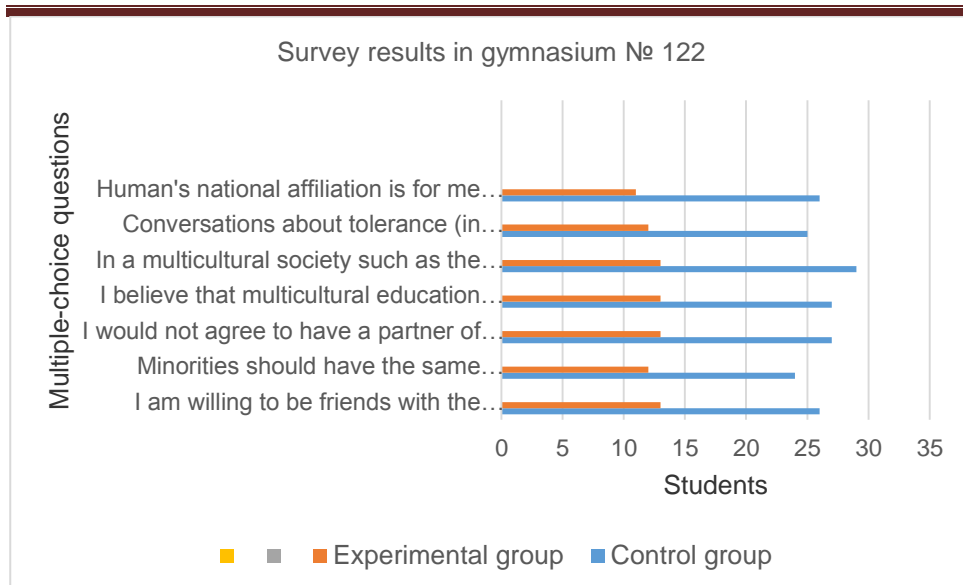
Fig. 6 Survey results of the ascertaining and control stages of the experiment in gymnasium № 122.

Comparing the results of both (ascertaining and control) stages we obtained discrepant results. Overall, they confirmed the positive trend in the change of students' tolerant attitude to each other via role play method. Significantly, the quality of knowledge of students in the English language increased that, to some respect, can prove the formation of educational abilities and skills.

Conclusion

As shown by the results of role play's implementation in EFL classes, role play contributes to positive changes in students' speech in both qualitative (diversity of dialogical unities, partners' initiative, emotional expression) and quantitative (speech correctness, speech volume, fluency). Thus, role-play, on the one hand, is one of the most effective methods of implementation of the communicative principle in teaching a foreign language, on the other hand, is a powerful tool of tolerance upbringing within various multiethnic groups. Role play is highly motivating, because it contains an element of a game and the unpredictability of its outcome. In addition, students can see the possibility of the situation, played out in the role play, in real life. It does not give a mechanical exercise in the use of lexical units and grammatical structures.

Summing up, we can say that the hypothesis put forward by the authors was fully confirmed. The experiment clearly demonstrated the effectiveness of using role play in EFL class as a teaching method of students' tolerance formation in multiethnic educational environments.

Acknowledgments

References

Anikeeva, N. P. (1987). *Game-based Education*. Moscow: Publishing House PROSVESCHENIE.

Antonova, Z. V. (2015). Game as a Technique in Working with Tongue Twisters. *Foreign Languages at School 3,* 27-32.

Astafieva, M. D. (2006). *Games for Children Learning English: A Collection of Games for Children of 6-7 Years Old*. Moscow: Publishing House MOZAIKA-SINTEZ.

Avdulova, T. P. (2008). The game: Its Development at the Present Stage. *Preschool Education, 8,* 28-33.

Beglaryan, S. G. (2013). Educational Games at the English Lessons in Middle School. In G. A. Kainova (Ed.). *Topical Issues of Modern Pedagogy: Proceedings of the IV International Scientific Conference, Book 1* (pp. 77-79). Ufa: Publishing House LAIM.

Bogomolova, N. N. (1977). Role Play as an Active Method of Socio-psychological Training. In G. M. Andreeva, N. N. Bogomolova (Ed.), *Theoretical and Methodological Problems of Social Psychology: Proceedings of the Conference for High School Faculty, Book 1* (pp. 183-204). Moscow: Publishing House of Moscow State University.

Bryusova, N. G. (2003). *Learn and Play at the English Lessons (2-4 Grades)*. Moscow: Publishing House DROFA.

Burdina, M. I. (1996). Games in EFL Class at Primary and Secondary Levels of Education. *Foreign Languages at School 3*, 50-55.

Dianova, E. M. (1998). Role Play in Foreign Language Teaching. *Foreign Languages at School 3*, 90-93.

Dzyuina, E. V. (2006). *Theatrical Lessons and Extra-curricular Activities in the English Language*. Moscow: Publishing House WACO.

Dzyuina, E. V. (2007). *Games in the English Lessons and in Extra-curricular Activities*. Moscow: Publishing House WACO.

Elkonin, D. B. (1999). *The Psychology of the Game. 2-nd Ed*. Moscow: Publishing House VLADOS.

Elkonin, D. B. (2007). *Role Play as a Leading Type of Activity of Preschool Aged Children: Manual for Students of Higher Educational Institutions. 4-th Ed*. Moscow: Publishing House ACADEMY.

Elkonin, D. B. (2008). The Educational Value of Role Play. *Preschool Education, 8*, 17-22.

Ephanova, Z. A. (2006). *Non-standard English Lessons*. Volgograd: Publishing House CORYPHAEUS.

Gavrilova, O. V. (2008). Role Play in Teaching Foreign Languages. *The English Language 1*, 7-8.

Ilchenko, E. V. (2003). *Games, Improvisations and Mini Performances at the English Lessons: A Collection of Educational Games and Guidelines for their Implementation*. Moscow: Publishing House of the Institute of Humanities Studies.

Ivantsova, T. Yu. (2008). Games in English. *Foreign Languages at School 4*, 52-56.

Kalimulina, O. V. (2003). Role Play in Teaching Dialogue. *Foreign Languages at School 3*, 17-20.

Karpova, L., Trinkinets, I. (2004). Games in Teaching Reading to Young Learners. *Developing Professional Community: Proceedings of the Conference for High School Faculty. Book 1* (pp. 46-49). Omsk: Publishing House NAUKA.

Kasyanova, N. P. (2013). Games in Teaching Cross-cultural Materials in the English Language. *Foreign Languages at School, 1*, 52-54.

Kolesnikova, O. A. (1989). Role Play in Teaching Foreign Languages. *Foreign Languages at School 4*, 14-16.

Kolesnikova, I. E. (2000). *Role Play at the English Lessons: Manual for Teachers*. Minsk: Publishing House NARODNAYA ASVETA.

Konysheva, A. V. (2006). Game *Methods in Teaching Foreign Languages*. St. Petersburg: Publishing House KARO, Minsk: Publishing House FOUR QUARTERS.

Kulyasova, N. A. (2010). *Alphabetical and Thematic Games at the English Lessons*. Moscow: Publishing House WACO.

Kurbatova, M. Yu. (2006). Games in Teaching English Grammar to Beginners. *Foreign Languages at School 3*, 64-66.

Lobacheva, N. P. (2007). Games and Stories "What Do You Look Like?" and "What Are You Like?" *Foreign Languages at School 1*, 36-42.

Loshakova, M. (2007). Manual with a Series of Lesson Plans and a Role Play Scenario "Cinema". *English (Supplement to the Newspaper "The First of September") 9*, 11-18.

Paon, M., Gret, K. (2003). *Playing with Words in English for Everybody*. St. Petersburg: Publishing House KARO.

Petrova, L. V. (2007). Game Technologies at the English Lessons. *The English Language 11*, 5-6.

Petrusinskyi, V. V. (1994). *Games for Education, Training, Leisure. In 5 Books*. Moscow: Publishing House NEW SCHOOL.

Puchkova, Yu. Y. (2005). *Games at the English Lessons*. Moscow: Publishing House ASTREL.

Semenova, T. V., Semenova, M. V. (2005). Role Play in Teaching Foreign Languages. *Foreign Languages at School 1*, 16-18.

Slastenin, V. A., Kolesnikova, I. A. (2006). *Game Simulation in Education: Manual for Students of Higher Educational Institutions*. Moscow: Publishing House ACADEMY.

Steinberg, J. (2004). *110 Games at the English Lessons*. Moscow: Publishing House ASTREL.

Stronin, M. F. (1984). *Educational Games at the English Lesson: Teacher's Guidebook. 2-nd Ed*. Moscow: Publishing House PROSVESCHENIE.

Tsetlin, V. S. (2000). Real Situations of Communication in the Classroom. *Foreign Languages at School 3*, 24-26.

Uzbekova, E. A. (2006). *Steps of Creativity: Games' Place in the Intellectual Development of Preschool children: Manual for Educators and Parents*. Moscow: Publishing House LINKA-PRESS.

Volkhova, E. V. (2015). Organization of the Game "What? Where? When?" in the English Language (In Terms of Club Associations). *Foreign Languages at School 3*, 37-39.

Vygotsky, L. S. (2004). Play and its Role in the Mental Development of the Child. *Developmental Psychology*, *1*, 200-223. Moscow: Publishing House EXMO.

Zanko, S. T., Tyunikov, Yu. S., Tyunikova, S. M. (1992). *Games in Teaching. Book 1*. Moscow: Publishing House LOGOS.

Zhukovskaya, R. I. (1975). *Play and its Pedagogical Value*. Moscow: Publishing House PEDAGOGIKA.

IDIOMATIC EXPRESSIONS TEACHING STRATEGIES AT SCHOOL IN COMPARISON OF TATAR AND ENGLISH LANGUAGES

Gulyusa Rafaelevna Zamaletdinova, Niyaz Ilkamovich Nagimov, Rasim Rakhimzyanovich
Khusnutdinov
Kazan Federal University, Tatarstan Street 2, Kazan, Russia

Abstract
The article covers the issues concerning the effective learning of Tatar, Russian and English idioms in EFL class in the framework of linguistic comparative analysis, in order to develop communicative and intercultural competence. To achieve this task the materials (English and Tatar idioms dictionaries, texts from Tatar literature) are analyzed. The investigation gives certain ideas how to group idioms due to their topic, semantics of the given languages, as well as the methods of effective teaching of the Tatar and English idioms in the EFL class. Implementation of the results of comparative studies of fixed expressions in English and Tatar can lead to the development of intercultural competence national schools, develop the better command of English, raise interest to his own language and culture. These results can give insights for deeper research and development of teaching materials in national EFL class. In prospect well-developed fixed expressions comparison system and their memorizing can be a good aid in translation and interpreting classes.

Keywords: English and Tatar idioms, EFL teaching methods, linguistic comparative analysis

INTRODUCTION

In comparative studies of Tatar and English languages the 2000s and 2010s are characterized as a 'breakthrough'. These investigations concern nearly all aspects of language: from pronunciation to grammar, from literature to newspaper language, comparison of terminology and culture-specific vocabulary, national mentality and lingual identity. New challenges in school education and openness of the Republic of Tatarstan's education system to new ideas and teaching methods, and the necessity to teach EFL in comparison with Russian and Tatar languages, is the reason to develop idioms teaching tools. The understanding of the native speakers' language is the international problem. Idioms come to be a very numerous part of a language. Idioms cover a lot of drawbacks of a language and it is one-third part of the colloquial speech. A huge number of idioms are commonly used in speech, in magazine articles, dialogues, to make the language of bright and colorful shades of meaning. It is obvious that without knowing the meaning of idioms we can not understand the essence of a joke because almost all the jokes are based on the phraseology. Idioms are widely used in all areas of our lived, and if you know their exact translation, it is possible to use them very well at the right time.

Idioms are not only reflecting the culture and life of a language but also help to make it more expressive and emotional. Subject phraseology is so complicated and specific that it makes learning new information, enriching lexicology, semantics, etymology, general linguistics.

Development of phraseology as a linguistic science in recent years made researchers to face the problem of the relationship between a word and an idiom.

Some scientists believe that an idiom is an equivalent of a word, while others define it as a correlation with a word.

Idioms and words equivalence theory goes back to the concept of identifying the expressive facts developed by C. Bally, which is considered the most common sign of the idiomatic expression, supersedes all others, possibility or impossibility to substitute a combination of one simple word.

V.P. Zhukov believes that the "semantic integrity phraseology can not be installed in such a way as variables and combinations of words can be synonyms."

For example:

Sufferings of mind or body – pain;

Go belly-up (of a company) – to fail;

At a stroke – suddenly;

Indeed, the idioms are much like the word, but to equate the value of phraseological units and the value of the words with which they are identified, as a rule, can not be placed. An essential element of the semantics of phraseological unit is evaluative character of expressed idea, its special modality, while for a semantic structure of a word element of evaluation is inherent to a lesser degree.

It should also be borne in mind, that proverbs and sayings e.i. idioms with the structure of a sentence can be identified only by means of sentences.

For instance,

Be a double-edged sword – something that may bring success, but could also harm you;

Beat the system – to achieve what you want even though society's rules or powerful organizations to not allow it or approve of it;

Be there for sb – to be ready to help someone or be kind to them when they have problems;

Linguists have not formed a consensus about what idiom, so there is no unanimity of views on the composition of these units in the language. Some researchers (L.P. Smith, V.P. Zhukov, V.N. Telia, N.M. Shanskiy) include stable combinations in phraseology, others (N.N. Amosov, A.M. Babkin, A.I. Smirnitsky) include only certain groups.

For example, some linguists do not include proverbs, sayings and winged words in the category of phraseology, believing that they in their semantics, and syntactic structure different from phraseological units.

V.V. Vinogradov states that proverbs have sentence structure and are not semantic equivalents of words (Vinogradov, 1986).

It should be noted, that the ambiguity and homonymy are not unique for words, but phraseological expressions as well, i.e., the same combination can be both stable and free.

For example,

Put sb out of their misery – 1. to tell someone something after you have refused to for some time; 2. to kill an animal or person because they are suffering;

Give sb a free ride – 1. to give someone advantages of a situation which other people are paying for, or in which other people are doing most of the work; 2. to allow someone to do what they want, without criticism;

Take sth on board – 1. to listen to, understand, and accept something; 2. to accept;

Have a brainstorm also have a brainwave – 1. to have a sudden good idea; 2. to behave in a wild or unexpected way for a short time;

See daylight – 1. to begin to understand; 2. to be published or noticed.

The problem of 'idiom and word' is viewed in two areas: narrow understanding of lexical phraseology as part of lexicology, idioms as the equivalent of a word; broad understanding of phraseology as an independent linguistic discipline.

Such advocates of full equivalence theory as N.N. Amosov, N.M. Babkin, A.I. Smirnitsky consider idioms like lexical items that do not need special, peculiar classification, which shall be classified in the same way as a classified word. Therefore, it is inappropriate to consider them as an equivalent of a word, it is important only to take into account the characteristics of reproducibility in finished form, depending on structural and semantic characteristics of various language units. In regard to the structural and semantic relation phrasal unit is a separate unit of language, more integral than a word, and it affects its usage in writing or speech.

For completeness of the topic, it should be said about the origins of idioms. Idioms can be divided into two groups respectively:

Originally English idioms related to traditions, customs, and beliefs of the English people, as well as realities, traditions, historical facts.

1. Idioms concerning English history and realities.

Carry coals to Newcastle – to supply something to a place or person that already has a lot of that particular thing, *Baker's dozen* – thirteen; one more than a usual dozen

Send somebody to Coventry – to be ignored or ostracised.

2. Idioms about famous Englishmen. *A good Jack makes a good Gill* – a good husband makes a good wife.

3.Superstitions.

A black sheep – a person who has done something bad that brings embarrassment or shame to his or her family.

4.The English literature is the best source for idioms. *A fool's paradise* – to be happy because you do not know or will not accept how bad a situation really is;

Cakes and ale – the good things of life; material pleasures.

5. Biblical phraseology units.

Forbidden fruit – something, especially something sexual, that is even more attractive because it is not allowed;

6. Mythology.

Achiles' heel – a small problem or weakness in a person or system that can result in failure;

The golden age – a period of time, sometimes imaginary, when everyone was happy, or when a particular art, business, etc. was very successful;

Pandora's box – something that creates a lot of new problems that you did not expect.

Borrowed idioms

1.   Very few from German.

Blood and iron – reliance on and use of force; especially the use of military power rather than normal diplomatic means;

Speech is silver, silence is golden – a proverbial saying, often used in circumstances where it is thought that saying nothing is preferable to speaking.

2.   Spanish origin.

Blue blood – the blood of a noble family; aristocratic ancestry;

The fifth column – a group of people who support the enemies of the country they live in and secretly help them.

   3.Danish borrowings.

An ugly duckling – someone or something that is ugly and not successful when young or new but will later become beautiful or successful.

   4. Chinese borrowings.

To lose face – to lose status; to become less respectable.

   5. Arabic literature.

Aladdin's lamp – a magical lamp from which Aladdin summoned a genie;

An open sesame – something that allows a person or thing to do or enter something successfully and easily.

MATERIALS AND METHODS
Methods of research:

Methods: method of analysis of theoretical sources, which includes analysis of the literature on the methods of foreign language teaching and the use of idioms in oral and written language; analysis and synthesis of information, implementation of the best practices.

Hypothesis of the research:

The hypothesis of the study: foreign language classes in the national school will be effective, provided that they are designed using the comparative method, including strategies for the comparative analysis of idiomatic units, finding the grammatical and semantic differences in the description of various cultural phenomena.

To test the effectiveness of the comparative method in idioms teaching it was necessary to build lesson plans on discipline EFL in the 9-11 grades students from Intermediate level to Upper-Intermediate and they were integrated by teacher training institute students (future teachers of a foreign language). The aim was to achieve understanding among students of grammatical, semantic differences when comparing English, Russian and Tatar idioms.

In the first stage of training questions and tools were formulated where students analyzed the abovesaid linguistic and cultural phenomena.

In the second stage, questions for open discussions were offered to students, it allowed to outline the range of problems and issues needed for a further decision. Students found differences in idioms and cultural phenomena connected (English, Russian, and Tatar languages compared).

In the third stage, students understood keys for successful cross-cultural communication while using idiomatic expressions, solutions to overcome the communicative failure, using correct translation methods, semantic transformations were found.

In the fourth stage, we have identified effective methods for the successful development of idioms learning in three languages.

RESULTS AND DISCUSSION

During the analysis of the idiomatic expressions in English and Tatar languages (Russian was an intermediary language), the following goals were set:

- Choosing the most common English idiomatic expressions using dictionaries and literature.
- Finding semantic equivalents in English, Russian and Tatar idiomatic expressions

Eventually, it was possible to divide idiomatic expressions into three groups:

- The idiomatic expressions describing character of the person;
- The expressions describing appearance of the person;
- The idiomatic expressions describing behavior of the person in various situations;

The idiomatic expressions that describe a character, social status of a person, material welfare:

English idioms	Russian equivalent	Tatar equivalent
A big cheese Mr. Big A big shot	*большая шишка*	*зур түрә*
rolling in money	*купается в деньгах*	*акчага коена*
a dark horse	*темная лошадка*	*кара ат*
a live wire	*Живчик*	*ут борчасы* *җен ташы*
a bad news		*Имансыз*
an apple of one's eye	*зеница ока*	*күз карасы \ алмасы*
a pain in the neck	*бельмо в глазу*	*җан көеге*
drink like fish	*пить как лошадь*	*дунгыз кебек эчү*
a gate crasher	*незваный гость*	*чакырылмаган кунак*
a dare devil	*бедовая голова*	*сукыр тәвәккәл*
as bump as a rock	*туп как пень* *дуб дубом*	*сарык \ кабак баш* *тинтәк баш*
has a head like a sieve	*дырявая голова*	*тишек баш*
a lazy bone	*лентяй, лодырь*	*ата ялкау* *хөрәсен ялкавы*
has a heart of gold	*золотое сердце*	*алтын йөрәкле*
has head in the clouds	*витать в облаках* *носить розовые очки*	*хыял дөнясында йөзү*
even stevens	*одного поля ягоды*	*бер иш*
as mad as a hatter	*не в своём уме*	*тилеш-милеш*
a fat cat	*Толстосум*	*калын кесәле*
know the rope	*собаку съесть*	*кылны кырыкка яра*
has neither house nor home	*ни кола ни двора*	*каккан казыгы да юк*
touch-me-not	*Недотрога*	*чебен тимәс чер итер*

Some of the idiomatic expressions describing the appearance of the person are the following.

English idioms	Russian equivalent	Tatar equivalent
The dead spirit of somebody As like as two peas	*точная копия кого-л.* *похожи как две капли воды*	*ике тамчы су кебек* *суйган да каплаган*
Neat as a new pin	*одет с иголочки*	*инәдән җепкә киенгән*
Ugly as sin	*страшный как чёрт*	*җен кебек ямсез* *җен алмаштырган*
Laughing stock	*чучело огородное*	*әдәм көлкесе*

Looks as picture	как на картинке	рәсемдәге кебек
Dressed up to the	одет с иголочки	инәдән җепкә киенгән
As cool as a cucumber	холодный как лёд невозмутимый	салкын канлы
As red as a cherry	Румяный, как яблоко	битләре алмадай
Ugly like a sin	Страшный, как чёрт	пәри ялаган

Some idiomatic expressions describing the behavior of the person in different situations.

English idioms	Russian idioms	Tatar idioms
On cloud nine Like a dog with two tails	на седьмом небе от счастья	кош тоткандай
Pie-eyed	в зюзю	ду исерек
Dutch courage	пьяному море по колено	дингез тубыктан
All brown and no brain	сила есть, ума не надо	көче бар акылы юк
As fresh as a daisy	цветёт и пахнет	чәчәк ата
Dressed to kill	убийственно выглядит	егып салырлык итеп киенгән
Butterflies in one's stomach	трясти от волнения, переживаний	калтырап төшу

Without a doubt that comparison list of English and Tatar idioms is not limited to the above-given tables, we tried to show the examples of grouping idioms into topics. It makes it easier to choose right idioms for each module, knowing that modern English teaching books are designed that way.

These results can give insights for the deeper development of teaching materials in national EFL class.

CONCLUSION

The study of English and Tatar idioms at national Tatar school is an important part in EFL learning. However, the process of memorizing idioms is not easy. When learning foreign language teachers should follow these recommendations:

- Group idioms around certain topic;
- Find equivalents in mother tongue or create new idioms, it is great fun and motivation for students;
- Study idioms in the context of short stories or dialogues. Use adapted or authentic materials.
- Encourage students to generate their own examples of idioms, write essays, articles and make presentations.
- Make sure that teacher brings idioms that students learned, using them in a situational and pragmatic sense from one lesson to another.
- Build a school idioms English-Tatar (mother tongue) dictionary with students.

REFERENCES

1. Bally, C. 1955. Obchaya ligvistika i voprosi frantsuzskogo yazika. Moscow, Pages: 415.
2. Bozhenko, O.G. 2013. Phraseologizmi v angliyskom yazike. Didakticheskiye materiali dlya uchiteley angliyskogo yazika, Pages: 80.
3. Cambridge Idioms Dictionary (2nd ed.). 2006. Cambridge: Cambridge University Press.
4. Cowie, A. 1975. Oxford dictionary of current idiomatic English. London, UK: Oxford University Press.
5. Garifullin, S.F. 2010. Tatarcha-Ruscha-Inglizcha phraseologic suzlek. Kazan, Pages: 296.
6. Gulland, D., & Howell, D. 2001. The Penguin dictionary of English idioms (2nd ed.). London, UK: Penguin
7. Isanbat, N. 2001. Tatar telenen phraseologic suzlege. Yar-Challi, Pages: 236.
8. Kunin, A.V. 1999. Anglo-russkiy phraseologicheskiy slovar. Moskva, Russ.yazik, Pages: 512.
9. Vinogradov, V.V. 1986. Russian language. Moscow, Vissh.shkola, Pages: 640.
10. Zhukov V.P. 1990. Sematika phraseologicheskih oborotov. Moscow, Pages: 83.

GENDER-SPECIFIC USE OF ENGLISH EMOTIVE INTERJECTIONS

Kamilia Ramilevna Ziganshina,
Assistant, Institute of Philology and Intercultural Communication, Kazan Federal
University, Russia
mitkamille@gmail.com

Natalia Anatolyevna Deputatova
Associate professor, Institute of Philology and Intercultural Communication, Kazan (Volga region)
Federal University, Russia
natalizachka@mail.ru

Zubayda Albertovna Biktagirova
Associate professor, Institute of Philology and Intercultural Communication, Kazan (Volga region)
Federal University, Russia
zubayda@yandex.ru

Abstract

The modern language is strongly affected intrastructurally and functionally, therefore stratification according to gender does not play such a significant role. However, owing to some social reasons, such as social organization, social inequality and psychological features any language finds existence of male / female variability in speech. This fact means that men and women express their thought and emotions by different language element. One of the most important functions of language is expressing emotional of thee speaker. We may state that the category of emotiveness can be expressed on different levels. The expression of emotions by males and females is usually surrounded by stereotypes (men's restaraint and women's higher emotional response to the events). The present article examines emotive interjections used by males and females. In order to illustrate the difference of the interjection use in two gender groups (male and female) two types of analysis is held – the analysis of several literary texts and the performance of the experiment with english recipients of manchester.

Keywords: emotive charge, emotive evaluation, interjections, survey, recipients

1. Introduction

Modern language is affected intrastructurally and functionally and because of that gender stratification does not play such an important role in the language. However, because of several social factors (social organization, social inequality and psychological peculiarities are considered to be the most important among them) every language bears characteristics of male and female variation.

The language category of emotiveness represents expression of emotions by means of different levels of language. At phonetic level there is a special intonation, slowing down or quickening of tempo of speech, an accent, a pause, pitch and others prosodic elements. At lexical level emotive charge is carried by the words having emotive evaluation and intensifying particles and interjections as well. The latter occupy a special place in a class of emotional words because they serve for «undifferentiated expression of emotional and emotionally-strong-willed reactions» as it is stated in Linguistic Encyclopedic Dictionary (1990).

M.I.Solnyshkina and E.V. Gafiyatova (2014) state that the language is a socio-historic phenomenon reflecting social events and the structure of the society. Male and female in the course of their conversation use different emotions for expression of their thoughts and their ideas. In turn, these emotions are expressed in different language levels.

According to V.I.Zhelvis (2001) there where men resort to very sharp and vulgar invectives, women, as a rule, prefer much softer turns or outwardly very modestly sounding interjections. Thus, it is possible to speak about usage of different lexical units by men and women for expression of an identical emotional condition.

There exist certain emotions that are stereotypically connected with the certain gender. The emotions of happiness, sadness and fear are assumed to be more typical of women, whereas men's typical emotions are anger and spite. So it may be stated that men and women use different lexical elements to express the same emotional state.

3. **Methods and materials**

The purpose of our research is to reveal distinctive features in speech behaviour of men and women in the modern society. Its relevance is to study further differentiation of speech according to

gender and acknowledgement of theoretical conclusions on the issue on the basis of the comparative analysis of actual and statistical data.

The research data (literary works, interview, questionnaires) has allowed revealing at lexicon level essential distinctions in using emotive interjections. Simultaneously Z.A. Biktagirova & N.A.Deputatova (2014) assume that the worldview and personal experience of native speakers, as well as the perception of widely-known writers which can change over time, are purely a subjective point of view. We accept the viewpoint of E.V.Gafiyatova (2015) that not all members of a particular sex may fit into the patterns of gender and communication prescribed by society.

V.G.Gakh (1986) states that the basic function of an interjection in the sentence is that of introduction: it stands in the beginning of the sentence expressing general reaction of a speaker which is more clearly shown in the differentiated form of the sentence.

Women are presumed to use interjections in speech more often than men. It proves compensatory character of emotional elements of speech and this feature of female speech should initially be reflected in literary works. However the general calculation of the interjections used by different gender characters does not confirm this theoretical assumption. In 26 literary work under study 236 interjections are used by males and 265 - by females (Sh. Anderson (2003), S.Bellow (2003), A.Burgess (2001), S.Butler (2009) , R.Ellison (2007), Th. Dreiser (2008), W.Faulkner (1998), F.S.Fitzgerald (2000), J.Foster (2000), R.Graves (2010), H.James (1998? 2000), D.H.Lawrence (2002), M.Lowry (1947), N.Mailer (2011), C.McCullers (2004), J.O'Hara (2003), G.Orwell (1989, 1992), J.Steinbeck (2007), W.Styron (2005), K.Vonnegut (2004), E.Waugh (2007), E.Wharton (1993), V.Woolf (1989), R.Wright (2004). The obvious contradiction between the standard stereotype about a female emotionality and its actual reflexion in the literature is found out. However this is only a seeming contradiction as in sociolinguistic research we need to take into account situational conditionality of dialogue is necessary: a status and role interrelation of the speakers, a psychological context of their relations, atmosphere, a theme and so on. Besides in some plays men are the central characters, accordingly man's monologue occupies the most part of the work. As a result the special attention is paid to the qualitative part of the use of interjections.

Interjections 'Ah!', 'Oh!' are the most frequent and common ones. However, according to our study in female speech they can act not only in their usual role of an introductory element of the sentence but also finish it: 'I can't say anything! Oh!' and also stand in the centre of the statement: 'Oh! I am so tired, oh! Can't eat anymore!' It shows strong emotional excitability of the speaker. Therefore these phrases can be classified as of "female speech".

The survey conducted by the authors of the paper in one of the malls of Manchester has shown that women are likely to use interjections 'Oh', 'My God' three times more frequently (27:8). The interjection 'Damn it!' appeared to be exclusively 'man's'. Some interjections occurred only once in female speech: 'Pshaw! There are lots of questions, on which I don't know answers!'; 'Hush! It's so indecently!'

In man's speech there prevail introductory interjections with weaker emotional character, e.g., 'Well! I don't think so! Well!' The use of such interjections in speech indicates high social status of the speaker, therefore their prevalence in speech can be considered socially proved.

Study of the use of interjections on the basis of literary texts leads to the following conclusions:

1. In male / female speech there are some common interjections, such as 'Ah!', 'Oh!' which occur with approximately the same frequency. However women sometimes use them in the middle or at the end of the phrase making the whole statement more emotional.

2. It is possible to speak about differentiated use of interjections by men and women.

To confirm the conclusion that males and females use different lexical units the experiment has been conducted during special research within the grant «Algarysh». N.A.Deputatova and Z.A.Biktagirova offered English recipients of Manchester two lists of interjections (8+8) in opposition + (positive) / - (negative): «Show 3-4 interjections which you use in your conversation in 2 columns». As the basis of the choice of interjections for the given task earlier studied ones were suggested. After consultation with native speakers lists have been added by variants from a live spoken language.

During the experiment the women strictly followed the instructions and tried to choose three or four interjections while men were basically limited to two or three but some of them offered the variants of interjections which were not mentioned on the list. Among women this tendency was much less expressed.

Results of experiment are presented in the table:

Table 1

+			-		
	M	**F**		**M**	**F**
Bravo!	3	9	Bah!	-	4
Wow!	7	9	Damn it!	5	5
Chic!	-	-	Muck!	1	-
Extra!	2	7	By God!	2	2
Hurrah!	-	2	Deuce!	7	6
Super!	10	13	Devil!	1	1
Gosh!	3	10	Oops!	9	13
Man!	10	3	D'oh!	7	5
Total	**35**	**53**	**Total**	**32**	**36**

3. Summary

Due to the fact that women have appeared to be more "disciplined" in performing the task the general number of the interjections chosen by them is 89, while men's result is 67 interjections. Both genders prefer using interjections to express their emotions for positivity. It should be noted that interjections 'Wow!', 'Man!', 'Bah!', 'D'oh' mostly dominate in the speech of young recipients aged up to 25 years. The interjections *"Bah!" и "Hurrah!"* are not well-known, because they are borrowings.

According to the information from the table among "positive" interjections the most frequent in usage is 'Super!' which is followed by an interjection 'Wow!' Such interjections as 'Chic!', 'Hurrah!' have appeared not to be widely spread in usage. To express their positive emotions women refer to interjections more than men. The interjections 'Gosh!', 'Bravo!' appeared to belong mainly to women – the fact that we consider to be connected with men's emotional restraint. The only interjection which dominates in the speech of men is 'Man!' Though it is generally used irrespective of the sex of the person addressed, the etymology and the stem of the word presumably play its role in its usage.

Among "negative" interjections the most popular is 'Oops' (9:13) which is followed by 'Deuce!' presented in 13 questionnaires (in 7 man's and 6 female) and the age in this case has no value. 'D'oh!' is taking the third position in the ranking (7:5). 'Devil!', 'By God!', 'Damn it!' are mentioned with the same frequency by both men and women. Some interjections were not referred to at all: men have not noted 'Bah!', while women – 'Muck!' Both genders refer to interjections approximately with the same frequency to express their negative emotions.

4. Conclusion

On the basis of the experiment it is possible to draw following conclusions:

1. Interjections 'Super!' and 'Oops!' are common and most frequently used in speech of men and women.

2. The experiment revealed gender differences: men are more reserved in the usage of the emotive interjections, their choice is determined by neutral or negative interjections, and women choose interjections with positive colouring.

3. Our research confirms the hypothesis of sociolinguists that the lexicon used by men and women is different: in female lexis the central core prevails (the list of interjections suggested was quite sufficient for them); while men have added some new interjections to the list which are the part of the peripheral layer of lexicon.

On the basis of studying the theoretical literature on the problem and the survey conducted it is possible to draw a conclusion that women consider language as one of self-realisation forms in society: direct dependence of the social status on the communicative competence of a woman is universal for all language communities. Since subjectivity, sensitivity, emotionality are typical for female speech they tend to use more interjections in their speech.

5. Acknowledgement

REFERENCES

Anderson, Sh. (2003). *Winesburg, Ohio.* M: EKSMO.

Bellow, S. (2003). *Henderson – The Rain King.* Saint Petersburg: Astrel.

Biktagirova, Z.A. & Deputatova, N.A. (2014). Comparative study of concepts"beauty/schonheit" (based on multiple-response free associations of Americans and Germans). *Journal of Language and Literature.* 5(3), 121-125

Burgess, A. (2001). *A Clockwork Orange.* M: AST.

Butler, S. (2009). *The Way of all flesh.* M: Ladomir, Nauka.

Ellison, R. (2007). *Invisible man.* M: EKSMO.

Dreiser, Th. (2008). *Sister Carrie.* Saint Petersburg: Karo.

Faulkner, W. (1998). *When I was dying.* Kharkiv: Folio.

Fitzgerald, F.S. (2000). *The Night is gentle.* M: Azbuka.

Foster, J. (2000). *The Journey to India.* M: Raduga.

Gafiyatova, E. (2015). Bridging Languages in Agriculture and Forestry Translation Studies Academic Courses. *Procedia - Social and Behavioral Sciences.* 199, 402-406.

Gakh, V.G. (1986). To the typology of linguistic nominations. *Language nomination (general questions).* M.: Nauka.

Graves, R. (2010). *I, Claudius.* M: EKSMO.

James, H. (2000). *The Golden bowl.* – M: Oniks.

James, H. (1998). *Wings of the dove.* Oxford: Oxford University Press, 1998. – 580 c.

Lawrence, D.H. (2002). *Women in love.* M: EKSMO.

Linguistic Encyclopedic Dictionary ЛЭС (1990) M: Soviet encyclopedy.

Lowry, M. (1947). Under the volcano. M: Progress.

Mailer, N. (2011). *The Naked and the Dead.* M: AST.

McCullers, C. (2004). *The Heart is a lonely hunter.* M: Raduga.

O'Hara, J. (2003). *Date in Samarre.* M: AST.

Orwell, G. (1992). *The animal farm.* M: Arena.

Orwell, G. (1989). *1984.* M: Progress.

Solnyshkina, M., & Gafiyatova, E (2014). Modern forestry English: macro-and microstructure of low register dictionary. *Journal of Language and Literature.* 5(4), 220-224.

Steinbeck, J. (2007). *The Grapes of wrath.* M: EKSMO.

Styron, W. (2005). *Sophie`s Choice.* M: AST.

Vonnegut, K. (2004). *Slaughterhouse 5.* Saint Petersburg: Antropologia.

Waugh, E. (2007). *Sensation.* M: EKSMO.

Wharton, E. (1993). *The Age of innocence.* Saint Petersburg: Severo-Zapad.

Woolf, V. (1989). *To the lighthouse.* M: Fiction literature.

Wright, R. (2004). *Native Son*. M: Lori.

Zhelvis, V.I. (2001). The strategy and the tactics of swearing: problem's of gender aspect. *Gender: language, culture, communication*. M.: MGLUS, 180-187.

TATAR LANGUAGE TEACHING: LINGUO-DIDACTIC AND INFORMATIONAL POTENTIAL OF THE LEARNER'S COMPREHENSIVE ELECTRONIC DICTIONARY

Guzel' Nurutdinovna Karimullina
Rezeda Nurutdinovna Karimullina
Kamil Rakhimovich Galiullin
Kazan Federal University

Modern civilization is a civilization of dictionaries
Alain Ray

Abstract

The article describes the learner's comprehensive electronic dictionary (CED) of the Tatar language, the principles of its creation, peculiarities of its structure, its linguo-didactic and information potential and advantages.

The analysis of the dictionary creation and its prospects confirms the significance and the long-term benefits of creating comprehensive educational dictionaries using new technologies, i.e. electronic reference books.

The benefits of electronic language reference books are as follows: 1) a wide range of users; 2) user-friendly; 3) multi-entry, multi-feature search; 4) the possibility to maintain the dictionary updated, the possibility of further development and enhancement; 5) fewer restrictions as to the amount of data included in the dictionary; 6) vast opportunities to establish communication with similar network reference books and form linguographic Internet complexes.

The CED includes the basic vocabulary of the Tatar language and provides a multidimensional description of properties and features of the most common words such as their semantic, functional, grammar, phonetic, word-formation and frequency characteristics (word structure and derivatives), synonyms, antonyms, homonyms, compatibility, phraseological units, proverbs and sayings, historical and etymological commentary, etc.
It is intended to be used as both a monolingual (the Tatar language) dictionary, and bilingual or multilingual reference book (with translations, commentary in Russian and other languages).

Comprehensive electronic language reference books, being the most important component of the linguo-didactic educational process, enhance the learning process, increase its efficiency, effectiveness, and contribute to the individualization of the language training process.

Keywords: learner's comprehensive dictionary, electronic reference book, Tatar language, informational potential, linguo-didactic potential, linguography/lexicography

Introduction

The role of dictionaries in accumulating and transferring information is significant. Presenting data using a dictionary is gaining popularity in our dynamic, information-intensive century. Dictionaries allow the efficient acquisition of information in a condensed and concise form and play "an increasingly important role in accumulating and transferring information" [LES 2002: 462].

Voltaire marked this tendency in the 18th century: "The multitude of facts and writings has been growing so quickly that in the near future everything will have to be reduced to extractions and dictionaries".

It is no coincidence that today linguography[3] is one of the leading fields of Applied Linguistics in developed countries.

Linguistic (language) dictionaries (along with encyclopedic dictionaries) hold a unique position among dictionaries.

Linguistic dictionaries provide a set of important functions:

1) language description,

2) language research,

3) language standardization,

4) interlinguistic communication (bilingual and multilingual dictionaries, phrasebooks),

5) language teaching.

This article focuses on learner's dictionaries and the linguo-didactic application of language reference books.

It is a known fact that dictionaries hold a special place in teaching both the native [Gross 1989: 174-180] and non-native, foreign language [Hartmann 1989: 181-189].

One of the tendencies in modern linguography is that it strives to create multi-aspect, multi-parameter language reference books (it is especially noticeable in learner's linguography).

Creation of a multi-aspect, multi-parameter language reference book is the task that has remained urgent for the craft of dictionary compilation for many decades. It is no coincidence that both in the foreign and domestic linguography there have been and are being published conventional, "print" dictionaries that aim to reflect as many parameters as possible (for example, "The Large Universal Dictionary of the Russian Language" [BUS 2016]; unfortunately, there is not a similar conventional comprehensive dictionary in the Tatar linguography). However, experience indicates that an increase in the number of parameters causes technical challenges and a print dictionary turns bulky and not user-friendly.

Computer-assisted realization of a dictionary in many respects erases the problems facing a comprehensive dictionary, allowing for an unlimited number of potentially possible parameters.

Methods

The analysis of the condition and the prospects of the dictionary compilation craft confirms the significance and the long-term benefits of creating learner's comprehensive dictionaries using new technologies, i.e. electronic reference books [Computational Linguography 1995: 10-47; Binon 2013: 1035-1046].

The benefits of electronic language reference books are as follows:

1) a wide range of users; due to fact that computer technologies have been reinforced by the Internet technologies, which in itself represents yet another information revolution, language reference books have become globally available;

2) user-friendly;

3) multi-entry, multi-feature search;

4) the possibility to maintain the dictionary updated, the possibility of further development and enhancement (a timely adjustment of dictionary entries, introduction of the necessary amendments, etc.);

5) fewer restrictions as to the amount of data included in the dictionary;

6) vast opportunities to establish communication with similar network reference books and form linguo-graphic Internet complexes based on the resources located on the same or different portals (websites).

If, at first, the objective was to create an electronic dictionary similar to a print dictionary, to create its digitalized analogue, now, on the contrary, the point at issue concerns the fundamental impossibility to create a print analogue of an electronic dictionary if it has been compiled with the application of modern technologies (for example, hypertext, multimedia, etc.).

---

[3] Linguography is a cross-disciplinary field of linguistics concerned with the theory, and practice of compilation of language reference books (dictionaries); the sections of linguography are as follows: lexicography, morphemography, phraseography, paremiography, etc. [Computational Linguography 1995: 5-9].

Taking into account the current linguography development trends, the high didactic value of dictionaries and the enhanced potential of electronic language reference books, the staff of the Institute of Philology and Intercultural Communication of the Kazan Federal University in collaboration with the specialists of the Institute of Language, Literature and Art of the Academy of Sciences of the Republic of Tatarstan have been developing a learner's comprehensive electronic dictionary (CED) of the Tatar language.

Results

The CED includes the basic vocabulary of the Tatar language and provides a multidimensional description of properties and features of the most common words such as their semantic, functional, grammar, phonetic, word-formation and frequency characteristics (word structure and derivatives), synonyms, antonyms, homonyms, compatibility, phraseological units, proverbs and sayings, historical and etymological commentary, etc.

It is intended to be used as both a monolingual (the Tatar language) dictionary, and bilingual or multilingual reference book (with translations, commentary in Russian, English and other languages).

The experimental versions of the main CED data components have been created and are currently in operation.

The CED database is created based on both the learner's dictionaries (more than 60 didactic dictionaries were published over the period from 1951 to 2015), and the general dictionaries of the Tatar language, with emphasis on modern dictionaries – the 21st century dictionaries. The CED expansion is also facilitated by the composite contemporary Tatar dictionary that is based on the data from the main linguographic sources [Karimullina 2016: 214-218].

Experience confirms that the linguo-didactic and informational potential of the created language reference book is perceptible in terms of its volume and essence.

The CED, unlike conventional dictionaries, gives its user a variety of convenient sampling tools. When working with a conventional dictionary sampling can be rather time-consuming, requiring a long dictionary data viewing process. As a rule, convenience of material sampling depends on the quantity and the nature of dictionary entries. In a conventional dictionary, there exists only one kind of entry and that is alphabetical.

A computer-aided CED provides an unlimited number of entries, thus allowing to enter the dictionary through any characteristic or a set of characteristics contained herein (see the list of parameters, characteristics above); for example, in the CED the "inflexions" zone contains a sampling of Tatar verbs with an account for over 180 forms.

An important advantage of the electronic CED is that it allows to arrange data as hypertext, i.e. as nonlinear sets of texts (information blocks) connected with each other by various associative links, thus forming a system; see in the CED, for example, a link between the part-of-speech and inflectional characteristics; to display the system links within the topic sets and lexical-semantic sets (kinship terms, names of animals).

In the CED the modern multimedia means provide for such parameters and their realization which are impracticable for a conventional dictionary, for example, visual semantization of verbs of motion (*йөгерергә* 'to be running, to run', *сикерергә* 'to jump') by means of a video sequence.

It should be noted that in comparison with a conventional dictionary, the CED has a higher level of socialization; when its data are connected to the network and become an Internet resource, we deal with a transition from the individual use mode to the global access mode.

An electronic version, unlike a conventional linguographic source, provides means for adding new data without disrupting the CED's structure, thus allowing a component-based development of the reference book.

Using the created comprehensive electronic dictionary a user will be able to create any type of aspect dictionary with the materials provided in the CED; for example, grammatical, synonymic, word-formation, etc.

A large CED will offer an opportunity to create various dictionaries oriented to a recipient, a learning stage, a specific course, or a textbook. This refers to different parameters: the number of the described units, the amount and presentation of information zones, as well as meta language, data explication, etc.

There are various CED applications in teaching. On the one hand, the CED can be used as an independent reference product that exists autonomously. On the other hand, the language reference book can be incorporated, as a module, in the teaching, training, monitoring software.

In software development, computer-aided CEDs can be used not only as an information module (i.e. a dictionary in its entirety or its selective version), but also as a source for a linguistic dataset that is offered to students as training exercises, tasks, etc. [Fatkhullova 2014: 507-511].

Aside from the software products, the CED materials can be used in different conventional textbooks, manuals, etc., contributing to the increase in efficiency of teaching the Tatar language to both the natives and nonnatives [Shakurova 2014: 674-677; Yusupov 2015: 158-164].

Furthermore, a teacher can use the CED when selecting material for a lesson or a discipline. Thus, schoolteachers feel the need to use a computer as means of information acquisition when preparing for their lessons (for searching, selecting, creating, and replicating information). The CED is a useful tool that enables the realization of tasks of this sort.

At present, it is impossible to ignore such an up-and-coming form of education as distance learning. The increase in the number of local and international networks and large numbers of their subscribers leads to a broader socialization of data resources, as well as their more optimum, active and diversified utilization. Distance learning offers a wide range of possibilities by means of providing individualization of learning, supporting self-training, offering the students equal opportunities to access updated data, etc.

An important component of distance learning is electronic language reference books. Connecting the CEDs to a computer network as a data resource will make it possible to use their content more effectively and will allow them to become a reference resource for a broad spectrum of interested readers [Abel 2013: 1115-1136].

Analysis shows that the comprehensive electronic dictionary is a more advanced tool for data arrangement, storage, search and conversion than a conventional language reference book. Analysis also indicates that, not only does the electronic dictionary provide all the information options of a conventional linguographic dictionary, but also it considerably expands them.

Elaborating on the image by Alain Ray provided in the epigraph to this article ("modern civilization is a civilization of dictionaries"), modern civilization, in all certainty, may be called a civilization of electronic dictionaries (reference books).

Conclusion

Comprehensive electronic language reference books, being the most important component of the linguo-didactic educational process, enhance the learning process, increase its efficiency, effectiveness, and contribute to the individualization of the language training process.

Acknowledgments

References

Abel A. Electronic dictionaries for computer-assisted language learning A. Abel // An International Encyclopedia of Lexicography.– Vol.4.– Berlin; New York: Walter de Gruyter, 2013.– P.1115–1136.

Binon J. Electronic pedagogical dictionaries ·/ J. Binon, S. Verlinde // An International Encyclopedia of Lexicography.– Vol.4.– Berlin; New York: Walter de Gruyter, 2013.– P.1035–1046.

BUS – The Large Universal Dictionary of the Russian language / V.V.Morkovkin, G.F.Bogacheva, N.M.Lutskaya.– M.: Slovari XXI veka; AST-PRESS SHKOLA, 2016.– 1456 p.

Computational linguography / Red. N.K.Zamov, K.R.Galiullin.– Kazan: Publishing house Kazan Univ., 1995.– 119 p.

Fatkhullova K.S. Linguo-didactic peculiarities of Tatar language teaching course / K.S.Fatkhullova, Z.N.Kirillova, A.Sh.Yusupova // Life Science Journal.– 2014.– Volume 11.– Issue 8.– P.507–511.

Gross G. Le dictionnaire et l'enseignement de la langue maternelle (Dictionaries as an Aid in Teaching the Mother-Tongue) / G. Gross // Wörterbücher (Dictionaries): Ein internationales Handbuch zur Lexikographie (An International Encyclopedia of Lexicography) / Hrsg. v. F.J. Hausmann, O. Reichmann, H.E. Wiegand, L. Zgusta.– Vol.1.– Berlin; New York: Walter de Gruyter, 1989.– P.174–180.

Hartmann R.R.K. The Dictionary as an Aid to Foreign-Language Teaching / R.R.K. Hartmann // Wörterbücher (Dictionaries): Ein internationales Handbuch zur Lexikographie (An International

Encyclopedia of Lexicography) / Hrsg. v. F.J. Hausmann, O. Reichmann, H.E. Wiegand, L. Zgusta.– Vol.1.– Berlin; New York: Walter de Gruyter, 1989.– P.181–189.

Karimullina G.N. Tatar Lexicography XXI Century / G.N. Karimullina, R.N. Karimullina // Journal of Language and Literature.– Vol. 7.– No. 1.February.– 2016.– P.214–218.

LES – The Linguistic Encyclopedic Dictionary.– 2 ed.– M.: Bol'shaya Ros. encyclopedia, 2002.– 708 p.

Shakurova M.M. Linguistic analysis of Tatar language textbooks for non-Russian students / M.M.Shakurova, R.H.Mirzagitov // Life Science Journal.– 2014.– Volume 11.– Issue 10.– P. 674–677.

Yusupov R.A. Improving Efficiency of Teaching the Tatar Language to a Foreign Audience / R.A. Yusupov, S.H. Aydarova, R.K. Sagdieva, G.F. Harisova // International Education Studies.– Vol. 8.– No. 5.– 2015.– P.158–164.

TATAR PHRASEOLOGICAL UNITS WITH THE COMPONENT *ҺABA* (AIR) AND THEIR ENGLISH COUNTERPARTS

Albina R. Kayumova, Natalya V. Konopleva
Kazan Federal University (Russia)

Abstract
This study, firstly, introduces the reader to the classification of inter-language phraseological relations which was put forward by the linguist of the Kazan School of Phraseology E. Arsenteva. Secondly, it offers a case study conducted within the framework of E. Arsenteva's theory. The purpose of the study is to ascertain whether, due to the universality of the concept *air*, the Tatar and English phraseological units share phraseological meaning as well as lexeme and grammatical structure and connotation. Contrary to the hypothesis, *air* is perceived differently in Tatar and English phraseology: non-phraseological counterparts of Tatar phraseological units with the component *һаβа* (air) outnumber phraseological ones in the English language. In addition, the study speaks for the need for compiling a bilingual Tatar-English/English-Tatar phraseological dictionary.
The performed analysis showed that despite the universality of the concept AIR, almost 70% of Tatar PUs with the component *һаβа* (air) do not have phraseological counterparts in the English language.

Keywords: phraseological unit, air, Tatar, English, inter-language counterpart, equivalent, analogue, non-phraseological counterpart, bilingual phraseological dictionary

1. Introduction

This paper offers a case study of Tatar phraseological units (PUs) with the component *һаβа* (Eng. air) and their English counterparts.

The choice of the concept AIR is conditioned by its universality. AIR (along with EARTH, FIRE and WATER) is a representative of the four elements which have been an integral part of all cultures and religions from pre-history to modern day; that is why it is assumed that AIR belongs to a highly productive source domain of phraseologies of the whole world.

The choice of the languages is also justifiable. The Tatar language (a representative of the Turkic language family) has long remained in the background of foreign studies in spite of the fact that it is a means of communication for the multimillion Tatar people. Tatar is spoken in Russia (where it has a status of a co-official language in the Republic of Tatarstan) and abroad, e.g. in China, Turkey, the USA, Australia, Finland, Poland and other countries. However, the representatives of the Tatar diaspora abroad acknowledge the fact that children and adolescents start to forget their native language due to the influence of a majority language of a country they live in [Klaas, 2015; Nabiullina, 2015; Yusupova, 2013;]. Consequently, they might show a partial or complete misunderstanding when phraseological units come into play. Thus, it is reasonable to promote Tatar phraseology through English, the most widely used language in the world.

In Russia, phraseology of the Tatar language has been previously addressed by many linguists (a great number of whom represent the Kazan School of Phraseology). Thorough research on Tatar phraseology began in the 1940-50s with the works of Sh. Ramazanov, A. Makhmutova, A. Burganov, V. Khackov, K. Sabirov, G. Akhunzyanov, H. Kurbatov, G. Akhatov and others. *Tatar Dictionary* (1977-1981) became a reflection of their work, because it contained phraseological units at the end of its entries [Ayupova, 2010]. Another lexicographic work which laid the foundation of Tatar phraseology was *Tatar phraseology, proverbs and sayings* by L. Zalyai, N. Burganova and A. Makhmutova [1957]. A major contribution to the development of Tatar phraseology and phraseography in theoretical and practical terms was made by N.

Isanbet, who collected and systematized over 12,000 phraseological and paremiological units of the Tatar language in a two-volume *Phraseological Dictionary of the Tatar Language* [Isanbet, 1989; Isanbet, 1990]

First comparative phraseological studies of the Tatar language with other languages were undertaken in the 1970-90s. Some of the most significant works were written by R. Yusupov (1980), L. Bayramova (1983), Z. Gatiatullina (1984) and G. Sadykova (1989) [Gizatova, 2010]. The late 1990s and early 2000s witnessed growing interest in comparative studies written in cognitive, typological and linguo-cultural approach. Among the most important works it is suffice to mention dissertations of G. Bagautdinova (2007), D. Sanlyer (2008), L. Sakaeva (2009), G. Gizatova (2010) and others [Arsenteva & Safina, 2014].

In spite of the fact that Tatar and English phraseological stocks are frequently compared, and phraseography has recently made a big step forward with the potentials of computer and corpora linguistics [Ayupova, 2015], the compilation of a bilingual (Tatar-English or English-Tatar) phraseological dictionary has not been undertaken yet. Generally, phraseological units and their counterparts are presented in bilingual dictionaries whose number has recently started to increase [Shakhmayev, 1994; Asadullin A. & Asadullin F., 1998; Garifullin, 2007; Safiullina, 2014].

2. Methods

Our comparative study followed a two-stage data collection design.

The first stage of the research consisted of choosing Tatar PUs with the component *һава* from a number of monolingual phraseological dictionaries [Akhatov, 1982; Isanbet, 1989; Isanbet, 1990]. The total number of PUs with the component *һава* in the Tatar language is 23.

The Tatar word *һава* is polysemic; it has the following meanings: 1) air; 2) weather; 3) sky; 4) manner.

This polysemy is traced in the PUs with the component *һава* as well; for instance:

һава алу (lit. take air) to walk in the fresh air;

һава йомшару (lit. soften air) to get warm (about the weather);

һава ачылу (lit. open air) to brighten (about the sky);

һавасы сугу (lit. beat air) to be arrogant (about smb's manner).

At the second stage of the research monolingual [Teliya, 2006], bilingual [Arsenteva, 1999; Kunin, 2005; Safiullina, 2001] and multilingual [Arsenteva et al., 2008] phraseological dictionaries were investigated to identify inter-language counterparts. The process of exploring inter-language counterparts was complicated by the absence of a phraseological Tatar-English or English-Tatar dictionary (as we mentioned above).

Having added inter-language counterparts, we increased the total number of PUs under analysis to 69.

In the study we employ a highly consistent classification of inter-language phraseological relations by E. Arsenteva [1993] who distinguishes phraseological equivalents (full and partial), phraseological analogues (full and partial) and PUs having no phraseological counterparts in another language.

The following criteria should be considered when determining the type of phraseological relations:

1. the degree of identity/difference of signification-denotational and connotational macro-components of PUs;

2. the degree of identity/difference of the lexical structure of PUs;

3. the degree of identity/difference of the grammatical structure of PUs [Arsenteva, 1993].

If two PUs belonging to different languages coincide in phraseological meaning, connotation, grammatical and lexical structures, they are called full phraseological equivalents. Partial phraseological equivalents have some minor differences in grammatical or lexical structure, but show high level of semantic and connotational conformity [Arsenteva, 2011: 84].

Examples:

A Tatar PU "һава алу" (lit. take air) and English PU "take the air" are full phraseological counterparts, while Tatar "һавадан алу" (lit. take out of air) and English "pluck smth out of the air" are partial phraseological counterparts because there is a minor difference in their lexical structure.

It should be mentioned that the main typological features of Tatar and English are not taken into account in the process of distinguishing full and partial phraseological equivalents.

Some of the main typological features of the English language (according to *The World Atlas of Language Structures* [Dryer and Haspelmath] are the following: 1) the presence of definite and indefinite articles; 2) the presence of two cases: the general and the genitive; 3) no category of gender; 4) the SVO word order.

The Tatar language has the following typological features [Gatiatullina, 1979]: 1) the lack of definite and indefinite articles; 2) a well-developed case system; 3) no category of gender; 4) the SOV word order.

Full phraseological analogues are understood as PUs of different languages having differences in componential (lexical) and grammatical structure as well as emotive, expressive and functional-stylistic

components of connotation, but they coincide in their phraseological meaning and evaluative component of connotation. Partial phraseological analogues are characterized by 'low level of semantic conformity', i.e. they have approximate resemblance of phraseological meaning [Arsenteva, 2011: 85].

Examples:

A Tatar proverb "Лачын кошка һава кадерле" (lit. air is sweet to a falcon bird) and English proverb "Every bird likes its own nest (best)" are full phraseological analogues (not equivalents) because their lexical and grammatical structure are different and they show only medium level of semantic conformity, i.e. their phraseological meaning is not identical.

PUs having no phraseological counterparts in another language are rendered with the help of a descriptive, lexical, loan or combined way of translation.

Descriptive translation is a translation with the help of a free word combination.

Examples:

"һавадан торна санау" (lit. to count cranes in the air) – to look around aimlessly, absent-mindedly, getting distracted from what one is doing.

Lexical translation is a translation by means of one lexeme. In the case of lexical translation it is hard to render the connotative charge of the original PU completely.

Examples:

"һава ачылу" (lit. open air) – "to brighten";

"һава корабле/көймәсе" (lit. air ship/boat) – "airliner, airship".

The phraseological image is most vividly represented in loan translations or calques.

Examples:

"һава үбеше" (lit. air kiss) – "an air kiss".

The combined method of translation gives an opportunity to render both signification-denotational and connotational components of phraseological meaning as fully as it is possible.

Examples:

"һава белән туену" (lit. feed on air) – "live on air (on nothing)" *or* "be half-starving (underfed)"; this example represents the combination of a partial phraseological equivalent and descriptive translation;

"һавадагы торнага алданып, кулыңдагы чыпчыкны җибәрмә" (lit. being seduced by crane in the air, do not let a sparrow go out of your hands) – "bird in the hand is worth two in the bush" *or* "better an egg today than a hen tomorrow" *or* "one today is worth two tomorrows"; this example represents the combination of several full phraseological analogues.

3. Results

Due to the universality of the concept AIR one experimental *hypothesis* was put forward: the majority of the inter-language counterparts will be in relations of phraseological equivalency because idioms with the component *һава* are potentially universal.

The results of the research invalidate the hypothesis. The ratio of phraseological counterparts to non-phraseological counterparts is not equal. Non-phraseological counterparts dominate. (Picture 1).

Picture 1 Frequency of phraseological and non-phraseological counterparts of Tatar PUs with the component *һава* in English
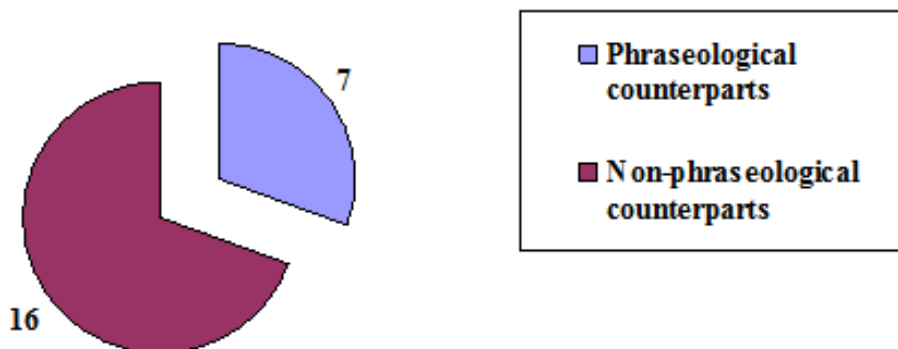
The ratio of phraseological equivalents to analogues is almost equal (4:3).

The most common non-phraseological ways of rendering Tatar PUs with the component *haßa* (air) into English is combined translation (10 PUs), followed by lexical way of translation (5 PUs) and descriptive translation (1PU). (Picture 2).

Picture 2 Frequency of non-phraseological counterparts of Tatar PUs with the component *haßa* in English
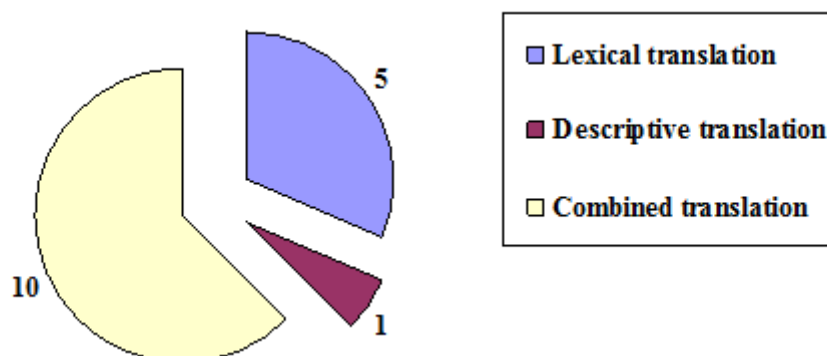
4. Discussion

Our data shows that the number of phraseological equivalents (partial or full) is small (17%). It might be explained by the fact that the Tatar and English languages are geographically distant, genetically different and culturally diverse; therefore, even a universal concept of air is reflected differently in phraseological stocks of these languages.

The current study confirmed previous research on English phraseological units with the components FIRE and WATER and their counterparts in Russian, Spanish and Tatar [Konopleva & Kayumova, 2014]. The authors found that fire and water are perceived differently in English and Tatar phraseology; moreover, English and Tatar counterparts show lesser degree of identity than English and German, Spanish or Russian PUs.

As E. Piirainen suggests [Piirainen, 2014], most lesser-used languages, even located in the middle of Europe (e.g. Tatar) are outside a "Lexicon of Common Figurative Units". This "Lexicon" is the result of the international project "Widespread Idioms in Europe and Beyond" [Piirainen 2012, 2016]. It includes about 500 idiom equivalents in 40, 50, 60 or more European languages. 'The lesser-used languages are not integrated into European uniformity to the same degree as is the case with the standard languages' [Piirainen, 2014: 170]; therefore, some of the widespread idioms that are well-developed in the major languages are hardly shared by the minority varieties. The author comes to the conclusion that this happens due to an elevated style of an idiom, but other factors may have been involved.

The current study also added to the body of research that underscores the role of bilingual phraseological dictionaries [Lubensky & McShane, 2007]. As M. Pecman points out, bilingual phraseological dictionaries are still a 'curiosity' [Pecman, 2008: 204]. Nevertheless, their compilation is necessary because 'the phraseological information included in traditional bilingual dictionaries is often missing or at best incomplete and presented in a disorderly fashion' [Pecman, 2008: 209-210].

5. Summary

The analysis of Tatar phraseological units with the component *haßa* (air) and their English counterparts leads us to draw the following conclusions:

1. Despite the universality of the concept AIR, it is perceived differently in Tatar and English phraseology. Almost 70% of Tatar PUs with the component *haßa* (air) do not have phraseological counterparts in the English language.

2. A small number of phraseological equivalents (17%) might be explained by different historical and cultural background of the two nations as well as geographical and genetic distance between the two languages.

6. Conclusion

While results of this case study are limited in generalizability, they may be of interest to linguists working in the field of comparative phraseology and phraseography. The results can also be used in a foreign language teaching. Further research on Tatar phraseological units and their English counterparts would be beneficial, especially if an attempt of compiling a bilingual phraseological dictionary is made.

References

Klaas, M. (2015). The Role of Language for (Re)Creating the Tatar Diaspora Identity: The Case of the Estonian Tatars. *Journal for Ethnology and Folkloristics*, 9 (1), 3-19.

Nabiullina, G.A. & Yusupova, A.S. (2015). On the Linguistic Situation of the Tatar Diaspora in the USA. *Mediterranean Journal of Social Sciences MCSER Publishing, Rome-Italy*, Vol 6 No 5 S3, 298-302.

Yusupova, A.S, Denmukhametova, I.N., Nabiullina, G.A., & Mugtasimova, G.R. (2013). Features of the Language of Tatars Living in China. *Middle-East Journal of Scientific Research*, 17 (2): 168-172.

Ayupova, R.A. (2010). Frazeologiya i frazeografiya tatarskogo yazyka. Al'manax sovremennoj nauki i obrazovaniya, №7. Retrieved from http://cyberleninka.ru/article/n/frazeologiya-i-frazeografiya-tatarskogo-yazyka

Jäläj, L., Borhanova, N., Mäxmütova, L. (1957). Tatar teleneng frazeologiyase, mäkal' häm äjtemnäre = Tatarskaya frazeologiya, poslovicy i pogovorki. Kazan: Tatknigoizdat.

Isänbät, N.S (1989). Tatar teleneng frazeologik süzlege: 2 t. 1 t.: (A-K) = Frazeologicheskij slovar' tatarskogo yazyka: v 2 t. Kazan: Tatarstan Kitap Näshriyaty.

Isänbät, N.S. (1990). Tatar teleneng frazeologik süzlege: 2 t. 2 t.: (L-h) = Frazeologicheskij slovar' tatarskogo yazyka: v 2 t. Kazan: Tatarstan Kitap Näshriyaty.

Gizatova, G. (2010). *Strukturno-tipologicheskii podkhod k sopostavitel'nomu issledovaniyu frazeologii (na materiale tatarskogo, russkogo i angliiskogo yazykov)*. Dokt. diss., Kazan.

Arsenteva, E. & Safina, R. (2014). Kazan School of Phraseology. In E. Arsenteva (Ed.), *Phraseology in Multilingual Society* (2-15). Newcastle upon Tyne: Cambridge Scholars Publishing.

Ayupova, R.A. (2015). Illustrative Material in the Structure of Phraseographic Entries. *Asian Social Science*; Vol. 11, No. 7: 284-289.

Shakhmayev, S. (1994). *Tatar-English/English-Tatar dictionary*. New York: Hippocrene Books.

Asadullin, A.Sh., Asadullin, F.A. (1998). Klyuch k yazyku (Tel achkychy): Russko-tatarsko-anglijskij kartinnyj slovar'. Posobie dlya uchashhixsya nach. kl. tat. shk. Kazan: Mägarif.

Garifullin, S.F. (2007). English-Tatar Dictionary. Kazan: Mägarif.

Safiullina, G.R. (2014). Inglizchä-tatarcha süzlek. English-Tatar Dictionary. Kazan': Izd-vo Kazanskogo (Privolzhskogo) federal'nogo universiteta.

Äxätov, G.X. (1982). Tatar teleneng frazeologik äjtelmälär süzlege. Kazan': Tatarstan Kitap Näshriyaty.

Teliya, V.N. (2006). Bol'shoj frazeologicheskij slovar' russkogo yazyka. Znachenie. Upotreblenie. Kul'torologicheskij kommentarij. Moskva: AST-PRESS KNIGA.

Arsent'eva, E.F. (1999) Russko-anglijskij frazeologicheskij slovar'. Kazan': Xe'ter.

Kunin, A.V. (2005). Bol'shoj anglo-russkij frazeologicheskij slovar': Okolo 20 000 frazeologicheskix edinic. Moskva: Zhivoj yazyk.

Safiullina, F.S. (2001). Tatarsko-russkij frazeologicheskij slovar'. Kazan': Izd-vo MAGARIF.

Arsenteva, E. (2008). *Russko-anglo-nemetsko-tatarsko-turetskiy frazeologicheskiy slovar'*. Kazan: Kazan universitet.

Arsenteva, E. (1993). *Sopostavitel'nyi analiz frazeologicheskikh edinits, semanticheski orientirovannykh na cheloveka, v russkom i angliyskom yazykakh i voprosy sozdaniya russko-angliyskogo frazeologicheskogo slovarya*. Dokt. diss., Moskva.

Arsenteva, E. (2011). The Main Problems of Multilingual Phraseological Dictionary Compilation. *Phraseologie und Parömiologie,* 28: 81-88.

Dryer, M. S. & Haspelmath, M. (2011). *The World Atlas of Language Structures Online*. Munich: Max Planck Digital Library. Retrieved from http://wals.info/.

Gatiatullina, Z.Z. (1979). Sravnitel'naya tipologiya rodnogo (tatarskogo) i anglijskogo yazykov: Kurs lekcii. Kazan': Kazanskij gos. ped. in-t.

Konopleva, N. & Kayumova, A. (2014). English Phraseological Units with the Components FIRE and WATER and their Counterparts in Russian, Spanish and Tatar. In E. Arsenteva (Ed.), *Phraseology in Multilingual Society* (122-140). Newcastle upon Tyne: Cambridge Scholars Publishing.

Piirainen, E. (2014). *Widespread Idioms in Europe and Beyond: The Lesser-Used European Languages* and the "Lexicon of Common Figurative Units" . In E. Arsenteva (Ed.), *Phraseology in Multilingual Society* (156-171). Newcastle upon Tyne: Cambridge Scholars Publishing.

Piirainen, E. (2012). *Widespread Idioms in Europe and Beyond. Toward a Lexicon of Common Figurative Units*. New York: Peter Lang.

Piirainen, E. (2016). *Lexicon of Common Figurative Units. Widespread Idioms in Europe and Beyond Volume II.* In cooperation with József Attila Balázsi. New York et al.: Peter Lang

Lubensky, S. & McShane, M. (2007). Bilingual phraseological dictionaries. In H. Burger, D. Dobrovol'skij, P. Kühn & N.R. Norrick (Eds.), *Phraseologie. Phraseology. Ein internationales Handbuch zeitgenössischer Forschung* (919-928).Mouton de Gruyter.

Pecman, M. (2008). Compilation, formalisation and presentation of bilingual phraseology: Problems and possible solutions. In F.Meunier, S.Granger (Eds), *Phraseology in Foreign Language Learning and Teaching* (203-222). Amsterdam / Philadelphia: John Benjamins Publishing Company.

TRANSLATION OF CULTURE-SPECIFIC CONCEPTS: ON THE ISSUE OF TRANSLATION MISTAKES IN TRANSLATION TEACHING METHODS

Anastasia A. Kuznetsova, Alsu H. Ashrapova, Fanuza H. Tarasova
Kazan Federal University, Russia
420008, Kremlevskaya Street, 18, Kazan, Tatarstan, Russian Federation
Maria S. Pestova,
Elabuga Institute of Kazan Federal University
423600, Kazanskaya st., 89, Elabuga, Tatarstan
Aleksandr M. Tarasov
Naberezhnye Chelny State Pedagogical Institute
423806, Nizametdinov St., 28, Naberezhnye Chelny, Tatarstan

Abstract

The authors of the paper study the translation of culture-specific concepts from the perspective of translation mistakes. The aim of the study was to analyze the psycholinguistic processes of perception and understanding as well as the process of oral and written speech production in order to identify the main types of translation mistakes, which occur when translating culture-specific concepts from one language to the other.

The authors spoke of the importance to teach the students of the strategies, methods and ways to avoid possible translation mistakes, which would obviously contribute to the professional success of the future translators and interpreters.

For the study purposes, the authors thoroughly examined the mechanism of culture-specific concepts translation with the help of a variety of research methods. Comparative, transformation and other interpretive methods were among them. The authors also used the elements of the component analysis method, the method of qualitative analysis and the method of psycholinguistic experiment.

The study proved that understanding the nature of the processes of perception and production as well as the knowledge of typical translation mistakes positively influences the quality of culture-specific concepts translation.

Key words: translation of culture-specific concepts, translation mistakes, education in the sphere of foreign languages, translation teaching methods.

Introduction

Political, economic and cultural communication continues to grow globally, which makes the importance of high quality translation even more obvious than ever. The growth of scientific, technical, commercial and economic contacts is inevitable. There is no other way than proper translation to effectively overcome existing language, culture and other barriers.

Achievements in the sphere of computerization of translation are undoubtedly universally recognized. In spite of this fact, the quality of machine translation is still far from the quality human translation provides.

The quality and efficiency of human translation remains high. To make it even higher than it is, it is of importance to thoroughly study the difficulties of translation and the psycholinguistic mechanisms involved in the translation process. Here we are to speak of the processes of perception / comprehension, understanding and speech production.

Culture specific concepts were chosen as the object of study for the reason that, first of all, culture-specific concept is a complex notion, which is difficult for understanding from the point of view of its

functioning. There is a number of linguists' attempts to uncover the essence of culture-specific concepts because they represent the group of words, which might be seen as the main 'keepers' and 'carriers' of linguocultural information of any particular language group representatives.

Native speakers easily recognize them in speech. Their usage in the text tends to make it richer and more colorful. However, at the same time from the point of view of translation, culture-specific concepts represent quite a challenge for both the translator and the interpreter.

It remains quite a task to recognize, realize and transfer the meaning of culture specific concepts to its fullest from the source into the target language. Among a variety of translation ways and techniques used and offered for the translator of culture-specific concepts are such as

- transcription,
- transliteration,
- equivalent translation,
- descriptive translation,
- back translation, etc.

Sometimes, there might be need for the usage of a combination of ways and techniques of translation. Disability to identify a culture-specific concept as well as translation errors, mistakes, inaccuracies result in wrong communication.

At this point, it is impossible to disagree with Lia Litosseliti (2010), who states that 'theoretical research questions are likely to refer both to theoretical concepts and their deployment in empirical research' (p.15).

In spite of the fact that researchers continuously work on the problems of translation cognitive nature and translation error analysis (see, for example, works of Berg, 1986; Cohen, 1988; Davletbaeva and Smirnova, 2015; Ellis, 1997; Kramsch, 1998, Leow, 2000; Varlamova, Safiullina, 2015; etc.), there are still questions to be thoroughly studied. It turns out to be effective to identify possible weak points or to go through so-called possible problem check list in order to overcome translation difficulties.

The classifications of main translation mistakes offered by V.N. Komissarov (2002), E.V. Alikina (2005), A.B. Shevnin (2010), and many others differ from each other, though the majority of researchers still distinguish between errors of comprehension or perception and errors of expression. S.P. Corder (1991) also speaks of the performance and competence mistakes (p.25).

To prevent difficulties which can occur during the translation of foreign cultural-specific concepts, it is very important to develop and form foreign language competence during learning process of the language. This issue was studied by R.A. Fahrutdinova, I.E. Yarmakeev, R.R. Fakhrutdinov (2014), L. Mukhametzyanova, L. Shayakhmetova (2014), etc.

Materials and Methods

The multifaceted nature of the research presupposed the collection of the data and its analysis with the help of the combination of the research methods.

Comparative method can be considered to be the main technique used with the aim to perform a feature-by-feature comparison of the material taken from Russian and English languages. It served to discover the development of the translator's thought when facing the need to translate culture-specific concept into the other language.

Combined method in linguistic research presupposed the selection of the empirical material, the usage of component analysis method, the method of comparison, the method of qualitative analysis and the methods of psycholinguistic experiment, which involved a group of Russian native speakers, who undertook an attempt to recognize English culture-specific concepts in the text, guess their meanings and to translate them into the target language.

The research involved 22 people with 2-4 years of average translation experience. The empirical data was represented by 150 translation units. The guiding principle of the conducted research was the principle according to which personal and professional sets of knowledge were linked. This approach made it possible to identify the main types of translation mistakes occurring when translating culture-specific concepts.

Results

In the process of the translation experiment it turned out that it was much easier to find the proper variant of translation when the culture-specific concept was given for translation without any context information.

While when it was offered to translate the text, which included exactly the same culture specific concept, the majority of translators failed to choose the right variant of translation. Thus, for example, the translators managed to guess the meaning of *smoking party,* but failed to provide the correct variant of translation of the sentence *There were about 30 men at the smoker, he knew everyone.*

The process of the target text perception mostly depends on the ability of the translator to effectively apply his professional knowledge and skills and to use all available background information in order to get to the core of all the shades of the meaning of the translated unit. Translator's lack of competence in the sphere of the culture and language knowledge inevitably results in translation mistakes. According to the results of the analysis of the empirical material we are to distinguish between

- the mistakes, occurring as a result of the translator's disability to understand the meaning of the culture-specific concept under translation,

- the mistakes, which are made because of the wrong understanding of the syntactical relationship these culture-specific concepts have,

- the mistakes, which are made because the translator has failed to understand the meaning of the whole construction, a sentence or even a passage.

The process of perception and understanding can be viewed from the perspective of the three main stages the translator's consciousness has to go through:

- understanding of the meaning of each single component of the translated unit,

- understanding of the overall structure of the translated unit,

- extraction of the overall meaning of the translated structure (Luria, 1975: 44).

The study showed that when there is need to express the meaning of the translated unit or a text, the interpreter or the translator faces the necessity to choose the most correct way to express the thought in accordance with required form, sequence, stylistics and structure. The effectiveness of the speech production process is mostly defined by the level of communicative competence of the translator and the ability of the translator to choose the most suitable form to express the meaning of the translated unit.

The analysis of the empirical data demonstrated that 25% of all translation mistakes were made at the time when the translator failed to identify the culture-specific concept in the text and guess its meaning. The rest 75% of all translation mistakes were made at the time when the translators failed to find the most equivalent variant of translation.

The mistakes, which occurred at the stage of the translated text production or expression, in other words, were mostly caused by the disability of the translator to distinguish between stylistic peculiarities and the appropriateness of the usage of these or those language means.

At this point it is hard to disagree with V.N. Komissarov (1997), who states that when being taught teaching techniques, students are required to discuss the possible variants of translation (p.39). Students are usually provided with loads of theoretical information on the history, theories and ways of translation.

We do believe that the knowledge of the psycholinguistic mechanisms of the translation process and understanding the ways to solve concrete translation process would inevitably result in understanding of the nature of the translation strategy (Krings, 1986: 18).

Conclusions

The results of the research indicate the need to develop critical thinking, to form communicative competence and to form wider extralinguistic knowledge for those who tend to develop professionally in the sphere of translation.

Education in the sphere of foreign languages and translation teaching methods should aim to form the understanding of the need to choose and apply proper translation strategy when working with some particular translation units.

Thorough study of human cognitive activities in the sphere of speech perception, understanding and speech production should aim to contribute to the understanding of the overall cognition process.

In conclusion, it might be stated that the knowledge of the most effective translation method or a strategy should provide the translator with a challenging task to efficiently perform his professional duties.

Analysis of the empirical data allowed the authors to reconsider the translation strategies offered by Leppihalme (1997: 82) through the prism of culture-specific concept translation and to offer the translators to improve the quality of their work with the help of:

- the usage of the set of the standard translation ways, methods and techniques,

- the intention to achieve the maximum equivalency with the minimum loss of information,
- the possible usage of translator's commentaries, footnotes, etc.,
- the search of the most suitable way and method of translation,
- the omission of possible translation mistakes, errors and deviations,
- the detailed analysis of the translated text.

ACKNOWLEDGEMENTS

REFERENCES

1. Alikina, Elena, V. On a Teaching Analysis of Errors in Consecutive Interpreting [K voprosu o pedagogicheskom analize oshibok v ustnom posledovatel'nom perevode]. Translation and Comparative Linguistics: periodic scientific journal [Perevod I Sopostavitel'naya Lingvistika: periodicheskij nauchnyi zhurnal]. Ekaterinburg, Izdatel'snvo UrGI, 2005.

2. Corder, S.P. The significance of learner's errors // Second Language Learning, Error Analysis, and Related aspects. – Univ. of Michigan, 1991.

3. Davletbaeva D.N., Smirnova E.A. Conceptual knowledge in the interpretation of IDIOMS // Journal of Language and Literature. - 2015. - Т.6. - №1. - P.240-243.

4. Debrenn, M. Teoreticheskie i prikladnye aspekty mezhjazykovoj deviatologii: dis. … d-ra filol. nauk / M. Debrenn. – Novosibirsk, 2006.

5. Fahrutdinova R.A. Yarmakeev I.E., Fakhrutdinov R.R. The Formation of Students' Foreign Language Communicative Competence during the Learning Process of the English Language through Interactive Learning Technologies (The Study on the Basis of Kazan Federal University) // English Language Teaching, 2014. Vol. 7, No 12, pp. 36-46.

6. Komissarov, V. N. Contemporary Translation Studies. Course Book. M., ETS, 2002. / Komissarov V.N. Sovremennoe perevodovedenie. Uchebnoe posobie. - M.: ETS, 2002.

7. Komissarov, V.N. Teoreticheskie osnovy metodiki obuchenija perevodu / V.N.Komissarov. - M.: Vyssh.shk., 1990. - 251 s.

8. Krings, H.P. Translation problems and translation strategies of advanced German learners of French. In J. House, & S. Blum-Kulka (Eds.), Interlingual and intercultural communication (pp. 263-75). Tubingen: Gunter Narr. 1986.

9. Leppihalme, R. Culture bumps: an empirical approach to the translation of allusions. Clevedon: Multilingual Matters. 1997.

10. Luria, A.R. Basic concerns in neurolinguistics. M., 1975. – S.44.

11. Mukhametzyanova L., Shayakhmetova L. Application of Associative Experiment in Forming the Foreign Communicative Competence // English Language Teaching. 2014. Vol. 7, No 12, pp. 60-64.

12. Research methods in linguistics / edited by Lia Litosseliti. Continuum International Publishing Group. 2010. – 227 p. Retrieved from https://uogbooks.files.wordpress.com/2014/10/research_methods_in_linguistics.pdf

13. Shevnin, A.B. Perevodcheskaja jerratologija: teorija i praktika: monografija / A.B. Shevnin. – Ekaterinburg: UrGI, 2010. – 140 s.

14. Varlamova, E.V., Safiullina, G.R. Methods of modern slang expressions from English to Tatar translation // Journal of Language and Literature, Volume 6, Issue 2, 2015, pp. 64-67.

THE CATEGORY OF ASPECT IN THE RUSSIAN LANGUAGE:
TEACHING PROBLEMS

Denis A. Martyanov[4], Elena A. Gorobets, Maria O. Novak
Kazan Federal University
18 Kremlyovskaya St., Kazan, Tatarstan, Russian Federation

ABSTRACT

The paper describes the most urgent problems connected with teaching the category of aspect in the Russian language at high school. The category of aspect is one of the most complicated grammar categories because the problems of its grammatical and semantic status are not decided yet. So, such linguistic phenomena as aspectual pairs, biaspectual verbs, monoaspectual verbs are described in scientific research from different (sometimes – contradicting) positions which depend on the scientific school. The plenty of theoretical approaches leads to the situation when a grammar task has two or even more correct decisions, and it is very problematic for students – even for those who study Russian as a native language, and especially for those who study it as a foreign language.The paper substantiates the necessity to use in the study of aspect in the Russian language not only the traditional morphological approach, which mainly regards the presence or absence of aspectual morphemes and ways ofaspectual pairs formation, but also functional and semantic approach, which is not related to the formal aspect and regards the conceptualcharacteristics of the aspect and aspectual relations.

KEYWORDS

aspect, language teaching, aspectual pair, biaspectual verb, monoaspectual verb, semantics, grammar, word formation, semantic derivation

INTRODUCTION

The aspectual differences belong primarily to the semantic structure of the language. This category is not obligatory reflectedbymorphemes.The existence of this category (not morphologically expressed) in non-Slavic languages proves this statement, and even in the Slavic languages, the morphological formsare not obligatory (as evidenced by the presence of a large group of biaspectual verbs that are homonymous units). This is the first basic statement that should be presented to the students because it helps to understand and process the variety of aspectual theories which are important not only from the theoretical point of view but also have a practical implementation. From the methodological point of view, it is very important to teach students the skills of finding the aspectual partner (correlative pair) for the verb and to use it properly in the context. It is a difficult task not only for students learning Russian as a foreign (or non-native) language, but for Russian-speaking students as well. The successful choice of the aspectual partner by a student depends on the depth of his/her knowledge of aspectual theories as a whole.

METHODS

The research was conducted with the help of the derivational method and the method of component analysis. The authors analyze multidimensional aspectual theories and implement themethods of the word-formation analysis worked out in Kazan linguistic school (V.M.Markov, G.A.Nikolaev, E.A.Balalykina, V.G.Fatkhutdinova [Fatkhutdinova 2016], E.V.Habibulina [Habibulina 2015], T.Yu.Shchuklina [Shchuklina 2015], T.A.Korneeva [Korneeva 2016]), the method of analysis with the help ofdiagnostic contexts (Yu.S.Maslov,L.P.Demidenko, M.Yu.Chertkova, A.N.Tikhonov). To combine quantitative and qualitative

---

[4]Corresponding author. E-mail:denis.martyanov@kpfu.ru

approaches to the study of language material in processing the obtained data, the authors used diachronic and synchronic approaches to the analysis of the material.

RESULTS AND DISCUSSION

M.A.Shelyakin considers regrettable that the research center for aspectology specially engaged to analyze and summarize the existing literature and developthe unified scientific principles and strategies in the study of the category of aspecthas not been conducted yet [Shelyakin 1997: 210]. We suppose that first of allit is connected with one of the basic aspectological issues important from theoretical, practical and especially language teaching points of view – the grammatical and semantic status of the aspect. The idea of creating electronic terminological thesaurus connected with controversial aspectological terms seems to be relevant [Galiullin 2014].

Currently, there are five approaches to solving the problem of aspectual status.

The inflectional nature of verbal aspect isasserted by scientists who suppose that the members of aspectual pairs are not separate words, but the forms of one word. V.V.Vinogradov, A.N.Tikhonov and the majority of their followers think thatcorrelative pairs form the perfect and imperfect aspects in the absence of differences in the lexical meanings and they presentthe forms of the same verb. Yu.S.Maslov also considered that the category of aspect is inflectional. However, there is an opposite point of view, according to which the category of aspect is a category of classificatory type. V.V. Vinogradov in his fundamental work "The Russian language (grammatical study of the word)" describes in detail the history of aspectual studies from which it is easy to conclude that in the beginning of the XIX century there were a lot of supporters of this theory. Yu.Krizhanich, I.Fater, A.V.Tappe, A.V.Boldyrev sharply denied the thesis about the correlative aspectual pairs as forms. N.K.Grunsky, F.F.Fortunatov and A.A. Potebnya also believed that perfect and imperfect verbs are different units, not different forms. In recent decades, this view was asserted by N.S.Avilova, I.G.Miloslavsky, E.V.Paducheva, G.I.Panova, et al. The scientists suppose that the grammatical meaning of the aspect in the Russian language is expressed on the word formation level by contrasting perfect and imperfect verbs. M.Ya.Glovinskaya emphasizes that it is practically impossible to establish which elements of the verb meaning in its lexicographical interpretation represent the aspectual correlation, and which represent the common lexical meaning. The reason for this phenomenon she sees in the fusional structure of verb form in relation to the aspect, and she asserts that it is impossible toexplain the verbal stem without its aspectual characteristics[Glovinskaya 2001: 56-57].

These two approaches to the category of aspect are basic in Russian aspectology. In language teaching the second point of view seems to be more explainable. If we suggest that the aspectual pair consists of two forms representing one word, it is very difficult to explain which form is the basic: *прочитать*or *читать, обосновать*or *обосновывать*, and the situation with suppletive stems becomes the most difficult because the words even do not have derivational connections: *брать – взять, ловить – поймать*etc. This approach causes a plenty of lexicographic difficulties as well. It is important to take into account that each of the verbs from this pair has its own conjugation system, and the paradigmatic members of perfect verb exclude the paradigmatic members of imperfect verb.

The representatives of the St.Petersburg aspectological school (A.V.Bondarko and his followers) believe that the category of aspect is a category of mixed type: suffixed pairs represent the inflection type, and prefixed pairsrefer to the classifying type [Bondarko 2003].

The idea of the aspect as a transitional category is developing by a number of modern aspectologists (A.A.Zaliznyak,A.M.Lomov,N.V.Pertsov,L.Yasai). For instance, L.Yasai thinks it is advisable to characterize this category as a transitional one: "we are dealing with the phenomenon, which is partly in contact with both inflection and word formation, the aspectual pair represents the conterminal type"[Yasai 1997: 82-83].N.V.Pertsov compares the category of aspect with classifying categories of noun such as grammatical gender and finds a lot of differences which prove that the classifying approach to the aspect is not substantial [Pertsov 1998: 344-346].

There is also a point of view according to which type of category of aspect should be considered as a category of the derivational type. This position is reflected in "The Russian grammar"(1980) [Russian 1980: 584], as well as in the scientific researches (Ó.Dahl, O.Bybee, R.Perkins, W.Paugliuca, G.I.Panova et al.). More often the category of aspect is regarded only from the grammatical point of view,but as a result of research which is held by different groups of scientists for nearly half a century, it seems reasonable to use lexical and grammatical principlesof defining possible aspectual correlates.

The characteristics of monoaspectual verbs depend on the theoretical position that a student chooses in his/her answer. It is very important to teach the students to define the monoaspectuality of the verb in the context, not according to the formal elements.

The status of biaspectual verbs in the Russian language is also a question for discussion. Its definition helps to refine and clarify the general aspectological questions, but at the moment this question has not yet received its decision. Specificity of biaspectual verbs isdescribed in special literature not as often and not as much detailed as the above mentioned problems. A partial revision of the theoretical frameworkseems necessary, taking into account the accumulated contradictions in the interpretation of the aspectual status and the status of biaspectual verbs, as well as the evolution of ideas about the aspectual partners in modern aspectology (S.A.Karpuhin, F.Leman, M.Yu.Chertkova).

The term «*biaspectual verb*», or «*biaspective*», seems to be not enough precise becausethere are no verbs which can be perfect and imperfect simultaneously: in different types of the context they realize various grammatical and semantic features. The term "aspectual homonyms" is much more successful from this point of view, but it is hardly expedient both in theoretical and in practical termsto insist on the replacement of an established, traditional term–it is better to broaden and redefine the meaning of the term«*biaspectual verb*». This decision appears to suit the requirements of different aspectological schools.

Biaspectual verbs in the history of their study were considered primarily as a syncretic form, at least – as grammatical homonyms, but always – as a kind of a lexical unit. We regard biaspectual verbs as separate units, each possessing its own system of forms with homonymy in some of them.On the one hand, their biaspectual orgin isthe result of the morphologically undifferentiated aspectual system in Old Russian language of XI-XV centuries (in relation to non-borrowed verbs), and on the other hand, it reflects living linguistic phenomenon supported by continuous process of active borrowing from languages with the category of aspect which is not reflected in grammar forms but exists as the functional and semantic category. An international stem with biaspectual potential becomes the basis for formation of two separate units by analogy with existing biaspectual verbs withOld Slavonic and Old Russianorigin, the first unit reflects grammatical and lexical features of perfect verbs, the second unit reflects grammatical and lexical features of imperfect verbs.

Students should know that biaspectual verbs are classified by the presence / absence of homonymous correlate: 1) biaspectual verbs with non-homonymous correlatesa) prefixed, such as *транскрибировать – затранскрибировать, классифицировать – расклассифицировать*etc.; b) suffixed, such as *демобилизовать – демобилизовывать, нормализовать – нормализовывать*; 2) biaspectual verbs without homonymous correlates, such as *биологизировать*, *заимствовать*, *дислоцироваться*, *интенсифицировать*etc.It is very important for the students to understand that the presence of non-homonymous correlate does not mean that biaspectual verb loses its biaspectual status: both variants are used in literary language, as a rule. It is the most frequent mistake made by the learners during the grammatical analysis of biaspectual verbs.

CONCLUSION

The basic methodological approach in teaching the category of aspect and the skills of aspectual pair definition lies in the understanding that the members of the pair are different verbs with their own system of form which in different context can act as aspectual partners. This approach is the compromise for all theories and it helps to define aspectual pairs correctly. A student should understand that prefixed aspectual pairs and monoaspectual verbs are defined in the context, biaspectual verbs should be regarded as homonyms the aspect of which is defined in the context as well, and only suffixed aspectual pairs can be defined without it. The number of suppletive stems and pairs with the change of the stress is limited, so it is better simply to learn them by heart.

CONFLICT OF INTEREST

The authors confirm that the data presented do not contain conflict of interest.

ACKNOWLEDGEMENTS

REFERENCES

Bondarko, A.V. The principles of functional grammar and the questions of aspectology. – Moscow: Editorial URSS, 2003. – 207 p.

Chertkova M.Yu. Grammatical category of aspect in modern Russian language. – M., 1996. – 171 p.

Fatkhutdinova, V.G. (2015). Word-formation family in derivation-semantic space of differently structured languages // Journal of Language and Literature, 6(3), 76-80.

Glovinskaya, M. Ya. The ambiguity and synonymy in system of aspect and time of the Russian verb. – Moscow: Russian dictionaries; Azbukovnik, 2001. – 320 p.

Galiullin K., Gizatullina A., Gorobets E., Karimullina G., Karimullina R., Martyanov D. Corpus-Based Regiolect Studies: Kazan Region // Lecture Notes in Computer Science.- 2014.- Vol. 8773. Pp. 169-175.

Habibulina E.V. (2015). Substandard derivations as objects of system analysis: derivational homonyms // XLinguae Journal, 8 (1). Pp. 50-56.

Korneyeva T.A. (2016). On the Problem of Learning the Difficult Questions of Linguistics at Russian Lessons // The European Proceedings of Social & Behavioural Sciences EpSBS. Volume XII. Pp. 313-321.

Pertsov N.V. Russian aspect: inflection or derivation? // Typology of aspect: problems, searches, solutions (Proceedings of the International Scientific Conference, 16-19 September 1997, Moscow State University). – M.: School "Languages of Russian Culture", 1998. – 528 p.

Russian grammar. – M.: Nauka, 1980. (Volume 1: Phonetics, phonology, accent, intonation, word formation, morfology. – 783 pp.)

Shchuklina T., Mardieva L., Alyokhina T. Teaching Russian language: the role of word formation // The European Proceedings of Social and Behavioural Sciences (EpSBS). Volume XII. 2016. Pp. 190-196.

Shelyakin, M.A. On controversial issues in Russian aspectology // Proceedings of the seminar of philological faculty of Moscow State University. – Moscow: Moscow State University Publishing, 1997. – T.1. – S. 210-219.

Tikhonov A.N. Russian verb: problems of theory and lexicographic description. – M.: Academia, 1998. – 280 p.

Yasai, L. On the principles of separation of species pairs in the Russian language // Voprosy yazykoznaniya. – 1997. – №4. – S.70-84.

TEACHING RUSSIAN COMPOSITES: NORMATIVE AND DERIVATIVE ASPECTS (ON THE MATERIAL OF COMPOUND ADJECTIVES IN THE RUSSIAN LANGUAGE)

Tatyana A. Alyokhina[5], Tatyana Yu. Shchuklina,Leyla A. Mardieva
Kazan Federal University
18 Kremlyovskaya St., Kazan, Tatarstan, Russian Federation

ABSTRACT

The article is devoted to the normative aspect of the compound words study, namely – to the spelling of compound adjectives in the Russian language. The purpose of this article is the identification of particularly difficult cases incompound adjectives spelling and working out the mechanisms of choosing the correct variant.It was established that the spelling of compoundadjectives in the Russian language should be based on the understanding ofdifferent forms that reflect the relationship of word-formation, spelling and syntax, and on the establishment of a direct connection between spelling and the word structure. In modern science compound adjectives are regarded as structural units, consequently, it is necessary to rely on the main (word-formation) criterionin their spellingtaking into account the type of syntactic relation between the elements included intoword combinations.

The research has theoretical and practical implementation. The results may contribute to the development of theoretical issues in Russian orthography, linguistic and didactic aspects of teaching Russian word formation. The practical implementation of the study is connected with the possibility of using the results in teaching of such high schoolcourses as "The Russian language and the culture of speech", "Practical Course of the Russian language". They can be used at secondary school during the study of spelling. Research materials may be useful for everybodyinterested in the problems of normativity of the Russian language and aimed to improve their literacy.

KEYWORDS

composites, compound words, adjectival composites, compound adjectives, word formation, spelling rules, morphological method of adding, semantic method of junction, the type of syntactic context

INTRODUCTION

Compound words are one of the most interesting linguistic phenomena, they form quite a significant layer of lexicon in many languages. At different periods they repeatedly became the object for research of many Russian and foreign linguists.

Composites were regarded in different aspects:

–structural and semantic (A.V.Ageeva 2012; J.Erben 2006;W.Fleischer 1995; G.I.Khudyakova 2012);

–cognitive (W.U.Dressler, L.Lettner, K.Korecky-Kröll 2010;A.Ju.Fedenko 2015; V.V.Kazakovskaya 2014);

– generative-transformational (H.E.Brekle 1970;W.Kürschner 1974; S.S.Prokopovich 1978)

– nominative (T.K.Ivanova 2001;T.I.Kochetkova 2005; E.S.Kubryakova 1988);

– functional (E.A.Zemskaya 1992;T.A.Korneeva 2001; E.S.Olkhovskaya 2012);

– historical (O.A.Shaporeva 2011;A.A.Tsarev 1966; O.P.Varankina 2009);

---

[5]Corresponding author. E-mail:tatianaalehina@yandex.ru

– in other languages, and in comparative aspect (N.V.Arzhantseva 2004;T.F.Efremova 2012;T.K.Ivanova 2001) and others.

This article deals with the normative aspect of the complex words study which has special significance both in scientific and methodical spheres, namely in the sphere of compound adjectives spelling in the Russian language. In language teaching methodological science the spelling of adjectival composites is discussedrather actively (S.N.Borunova, N.S.Valgina, K.A.Voylova, N.G.Goltsova, V.F.Greekov, N.A.Es'kova, A.I.Kaydalova, I.K.Kalinina, S.E.Kryuchkov, D.E.Rozental, V.N.Svetlysheva, L.A.Cheshko et al.). However, many issues, especially on the structure of compound words, have a different interpretation in the educational and methodical literature (it is explained by different approaches to the analysis of compound words), often because of a simplified approach to them in school grammar. This "simplification" does not disclose the true state of compound words and does not provide a good understanding of this linguistic phenomenon, and thus may lead to an incorrect choice in spelling. The understanding of spelling rules is based on a comprehensive analysis of linguistic facts showing the complex interconnection and interdependence of the language systemelements. Moreover, it is necessary to work out asingle criterion of compound words spelling which will be the fundamental element of the rules.

Thus, the relevance of the research is determined by the active process of replenishing the class of composites, the ambiguity in the interpretation of this important topic in Russian orthography, the necessity for working out the spelling rules based on a scientific approach to the study of adjectival composites.

The purpose of this article is the identification of particularly difficult cases in compound adjectives spelling and working out the mechanisms of choosing the correct variant. Adjectival composites of the Russian language are the object of the research. Spelling, word-formation, semantic and syntactic features of adjectival composites form the subject of the research. A card-file of complex adjectives extracted from the dictionaries of the Russian language [Gabdreeva 2012; Efremova 2000; Protchenko 2007] was the source base of the study.

METHODS

Theoretical and methodological basis of this work were: a)the linguistic researcheswhich are dedicated to the study of Russian word-formation system where Russian derivationis regarded from a position of structural and semantic approach [Zemskaya 2011, Erofeeva 2014, Nikolaev 2009, Fatkhutdinova 2015, Habibulina 2015 et al.]; b) achievements in the theory and methods of Russian language teaching [Korneeva 2016, Motina 1988, Plotnikova 2012, Shchuklina 2016et al.]; c) ideas on a compound word theory developed in Kazan University [Koposova 1993; Korneeva 2001; Nikolaev 2009 et al.].

The research was conducted with the help of the derivational method, the method of component analysis, and the distribution method.

RESULTS AND DISCUSSION

One of the problematic questions is the orthography of compound adjectives formed by the morphological method of adding. The difficulty is in the selection of correct spelling: one-word way of writing or hyphenated way of writing. Letusregardseveral typicalexamples: *(древне)русский*, *(древне)греческий*, *(первобытно)общинный*. Choosing the correct variant of spelling it is necessary to take into account the influence of the time factor on the lexical units: in the process of language development the derivativefor some reason can establish a new connection with another word or words, while it may keep the old connection and strengthen the new ones. Thus derivatives acquire non-unique relativeness and word-formation structure, which results in two ways of spelling. For example, the adjective *(древне)русский*may be related to the combination of the words *Древняя Русь*based on subordinating syntactic relationof components – hence it is written in one word, as well as to the combination*древняя русская (литература)* with coordinative explanatory relation– hence here the hyphenated writing is also possible [Koposova 1993: 111].

Similarly, the compound adjective*(первобытно)общинный* due to the dual correlation has the opportunity to be represented differently–in one word when the phrase refers to the combination of words *первобытная община*, and with a hyphen if it refers to the combination of words*первобытный общинный строй*.

Such words as *восточноевропейский, южноафриканский, латиноамериканский* require special comments. Many textbooks give a one-word variant of spelling as normative because these compositeshave already acquired nominative meaning and present an exception to the rule which states that compound

adjectives which represent geographical and administrative names with initial components*ЗАПАДНО-, ВОСТОЧНО-, СЕВЕРО-, ЮЖНО-, СТАРО-, НОВО-*are written with a hyphen: *Восточно-Сибирское море, Восточно-Европейская равнина*". We suppose that these words can be attributed to the group of one-word adjectives formed by morphological method based on word combinations with subordinating relation of components.

In some textbooks a special place is given to such words as *остроклювый, синеглазый, густоволосый, длиннорукий, быстроходный* etc.They are written in one word because the second part of compositesis not used as separate words in the Russian language. However, the proposed explanation is likely impractical, as these words are written in accordance with the general rule of one-word spelling connected with compound adjectives formed by the morphological method with the help of word combinations with subordinate relation.

Compound adjectives *высокопоставленный, долгоожидаемый, впередсмотрящий, быстрорастворимый, нижеуказанный, глубокоуважаемый*etc. are to be distinguished from the combinations of words on the basis of which they were formed. Adjectives of this type are fusionsformed with the help of semantic method as a result of semanticjunction of two or more components into the same lexeme without any morpheme.

In order to determine if it is a compound noun or a homonymic combination of words we needa minimal context. It is through the context we identify the main criteria for differentiation of complex adjectives and homonymic combination of words on different linguistic levels:

I. Adverbs and participles show lexical autonomy in word combinations; adverbs have independent lexical meanings:

быстро растворимый в воде кофе (*быстро* – an adverb to the adjective *быстрый*: 'at a high speed, fast, in a short time (about the movement, action, any process)';

сильно действующее на организм средство (*сильно* – an adverb to the adjective *сильный*: 'with great power; significantly in size, intensity, degree of manifestation, action');

много значащий для меня результат(*много*–an adverb, 'in large numbers, to a large extent, a lot').

The formation of a compound adjective by junction is conducted byreinterpreting the semantics ofword combination(an adverb and a participle). As a result of this process, there appears a new lexical unit with a new lexical meaning.

II. The word combination clearly manifests the part of speech features of each component. An adverb indicates the degree of a characteristic or quality, modus operandi, different kind of relationto the indicated feature; a participle, showing grammatical features of the verb, expresses the procedural meaning:

how? inwhatdegree?

быстро растворимый в воде кофе; кофе, который (whatdoesitdo?) *быстро **растворяется** в воде*;

сильно действующее на организм средство; средство, которое (whatdoesitdo?) *сильно **действует** на организм*;

много значащий для меня результат; результат, который (whatdoesitdo?) *много **значит** для меня*.

The characteristics of adverbs and participles are neutralized in the compound word. The new lexeme is an adjective that has grammatical attributive meaning. The "adverbial" part acquires the status of derivational morpheme – prefixoid (*ВЫШЕ-, НИЖЕ-, МАЛО-, МНОГО-, СИЛЬНО-, СЛАБО-, ВЕЧНО-, ВСЕ-, ГУСТО-, ДОЛГО-, ОСТРО-, ШИРОКО-,*etc.).

III. As a result of violations in the grammatical relationship between the adverb and the participle the "adverb" loses its syntactic function: it is not a separate part of a sentence. In a word combination an adverb has a syntactic adverbial function.

IV. The mentioned above features determine the difference in lexical and syntactical compatibility. In a word combination an adverb requires (or implies) a distributor, an explanatory or related word:

кофе, быстро растворимый (inwhat?) *в воде*;

средство, сильно действующее (onwhat?) *на организм*;

результат, много значащий (forwhom?) *для меня*.

In compound adjectives the distributors are absent.

V. An adverb in a word combination has an autonomicaccent. Adverbs and participles are accented with the same force.

The compound adjective is characterized by two accents with animpact force to the second part of the word; the accent of the first part, homonymic to the adverb,becomes weaker. Therefore, compound adjectives have the primary and the secondary stress. Thus there is a full or partial reduction of the stressed

vowel of the first element of a compound word in the first pre-stressedsyllable:*скоро портящийся* [скó́ръ порт'ъш'ијс'ъ] – *скоропортящийся* [скър∧по́рт'ьш'ијс'ъ].

The choice between separate and hyphenated writing of compound adjectives formed on the basis of word combinations consisting of adjectives and the adverbs with final elements *-о, -ски, -уще/-юще, -аще/-яще* is rather problematic.

The adverb performs syntactic function within the phrase (acting as a member of a separate part of sentence – an adverbial) and points to:

a) the degree of a characteristic or quality, the character of a feature (*подлинно дружеские отношения, резко враждебная позиция, безупречно вежливое обращение, сильно соленое блюдо, потрясающе привлекательный вид, удручающе грустный взгляд* etc.);

b) the degree of a characteristic with the help of assimilation (*чертовски хитрое лицо, детски наивные высказывания, рабски покорная готовность, металлически звонкий голос* etc.);

c) differentrelationstoacharacteristic (*общественно необходимое мероприятие*: необходимое (forwhom?) *для общества*; *социально опасный преступник*: опасный (forwhom?) *для социума*; *хозяйственно полезная деятельность*: полезная (forwhat?) *для хозяйства*; *морально устойчивый человек*: устойчивый (inwhatconcern?) *в моральномотношении*etc.).

Otherwise, if the above features are absent, and the relationship between the components of the binary complex are based on coordinative relations, more often explanatory, it is a compound adjectivewith hyphenated spelling. For example, *ярко(красный)*: 1. If the first component indicates the degree of a characteristic (red (to what extent?), it is written in two words. 2. If the first component refers to an additional feature – a shade of red (compare: dark red, light red), it is written with a hyphen.

It is necessary to mention firstly that some of the difficult words, which can also be regarded as compositesformed on the basis of word combinations with subordinate syntactic relation of components, potentially permit one-word writing (for example, *(празднично)нарядное платье, (подлинно)дружеские отношения,* etc.; however, due to a large phonemic extent they are not decided to write in one word); secondly, if the words acquire a terminological character, one-word spellingbecomes possible (*рыба пряносолёная, мясо сильносолёное, раствор слабокислый, масло сладкосливочное*etc.).

Recently, the process of compound wordsformation became more active in the Russian language. As the linguistic materials show, the method of semantic junction is the most productive. The compound adjectives formed with the help of semantic method with one-word spelling which exhibit a preferential functioning in a literary language are particularly prevalent (it touches upon the adjectives with the initial elements*ВЫСОКО-, НИЗКО-, СИЛЬНО-, ДОЛГО-, ШИРОКО-, КРУПНО-, ТРУДНО-, ЛЕГКО-, СЛАБО-, МАЛО-, МНОГО-, БЫСТРО-, СКОРО-, ГЛУБОКО-, РЕДКО-, ГУСТО-, НИЖЕ-, ВЫШЕ-, ОСТРО-, ХОРОШО-, ПЛОХО-*(высокохудожественный, сложнопрогнозируемый, малооснащенный, хорошообеспеченный, трудновосполнимый, высокопродуктивный, малоэффективный, нижеследующий, вышеуказанный* et al.).

CONCLUSION

The spelling of compound adjectives is one of the problematic and ambiguous questions in teaching Russian language. As morphological principle is the basic one in Russian orthography, the competent writing skills are not possible without the knowledge of word structure; they depend on the mastery of word-formation system of the language. The spelling of adjectival composites in the Russian language should be based on the teaching language forms according to scientific description of compound adjectives as structural units; it is necessary to rely on the main – derivational – criterion in determining the ways of their spelling, obligatory taking into account the type of syntactic relations between the elements that form word combinations.

CONFLICT OF INTEREST

The authors confirm that the data presented do not contain conflict of interest.

REFERENCES

1. Efremova T.F. (2000). New Dictionary of the Russian language: explanatory-derivational. Moscow.

2. Erofeeva, I.V. (2014). Nominalization in linguocultural paradigm of chronicles // Life Science Journal. XI/11, 438-442.

3. Fatkhutdinova, V.G. (2015). Word-formation family in derivation-semantic space of differently structured languages // Journal of Language and Literature, 6(3), 76-80.

4. Gabdreeva N.V., Gurchiani M.T. (2012). The dictionary of Russian language composites of the latest period. Moscow.

5. Habibulina E.V. (2015). Substandard derivations as objects of system analysis: derivational homonyms // XLinguae Journal, 8 (1). Pp. 50-56.

6. Koposova N.A., Nikolaev G.A. (1993). The structure of words and the spelling of the Russian language. Kazan.

7. Korneeva T.A. (2001). Compound adjectival formations in the language of the poetry of Russian symbolists. Kazan.

8. Korneyeva T.A. (2016). On the Problem of Learning the Difficult Questions of Linguistics at Russian Lessons // The European Proceedings of Social & Behavioural Sciences EpSBS. Volume XII. Pp. 313-321.

9. Motina, E.I. (1988). Language and specialty: linguomethodic bases of teaching Russian languages in students-philologists. Moscow.

10. Nikolayev G.A. (2009). Lectures on Russian word-formation. Kazan.

11. Plotnikova, G.N. (2012). Work with word-formation families in teaching Russian language (for foreign students-philologists) // Teacher education in Russia, 2, 101-112.

12. Protchenko J.F., Barkhudarova S.G., Skvortsov, L.I., Barkhudarov S.G. (2007). The large spelling dictionary of the Russian language. Moscow.

13. Shchuklina T., Mardieva L., Alyokhina T. Teaching Russian language: the role of word formation // The European Proceedings of Social and Behavioural Sciences (EpSBS). Volume XII. 2016. Pp. 190-196.

14. Zemskaya E.A. (2011). Modern Russian language. Word formation. Moscow.

"ECONOMIC MAN" AS A TOOL TO DESCRIBE AND CHARACTERIZE
THE ECONOMIC DIMENSION OF HUMAN ACTIVITY.

Roman Kamilevich Smirnov
Kazan Federal University, 18, Kremlevskaya Str., Kazan

Abstract

The article presents the economic man from the standpoint of optical element of study of the human consciousness activity in the economic sphere. The relevance of reference to this issue is due to the fact that despite a well-established tradition of the use of the economic man category, there is no clear understanding of what it fixes in the current literature, that calls into question not only the meaning of economic man's existence in the scientific revolution, but also the results of studies, using or relying on this concept. Therefore, the objective of this paper is to determine the value and feasibility of using the economic man category in the modern scientific discourse. In the main part of the article the author selected and analyzed the interpretations of economic man as a knowledge tool. It is given the conditional designation as the substantial and formal approaches. The role and importance of a formal approach to the economic man, which is not clearly articulated in the literature, unlike the substantive approach, are separately substantiated. Based on a comparison of these approaches, it is given a number of conclusions about a possible relation of formal and substantive treatments to determine the value of the economic man category as a result of the study made. The most important of these are the allegations that the formal and substantive approaches have advantages and disadvantages, and their mixing leads to confusion about what the economic man means. At the same time, these positions can be brought together on the formal approach platform. The conclusion section presents that each of the approaches is significant, and the way of their integration presented in the study enables to talk about the economic man, both as about the way to identify and systematize the rules of economic behavior of persons and as about the study of a particular set of elements that make up the content and specifics of these rules in the tested social and economic locations. It is stated in the conclusion that this concept has a full right to exist in the literature as a tool for studying the human mentality in the field of economy.

Keywords: economic man, classical approach, formal approach, economy, consciousness.

Introduction:

Today, the reference to the problem of analysis of the categorical optic content, through which the activity of human consciousness is studied, and which lies at the base of economic relations and determines their character, becomes more urgent than ever, because without solving this problem it is impossible to talk about the formation of stable, effective strategies for the organization of economic life.

In the context of a given problem we want to consider the economic man for what is studied using it as one of the elements of study optics of the human consciousness. Our interest in this concept is due to a well-established tradition of using it in the economic and philosophical literature, in which there is no clear understanding of what it means. This situation calls into question not only the status of existence of the economic man category in the fabric of modern scientific discourse, but also the scientific and practical significance of researches, using or relying on the economic man as a knowledge tool that makes the task of clarifying the meaning given to its content not only interesting, but also popular today. Thus, the objective of

our paper is to determine the value and feasibility of using the economic man category in the modern scientific discourse.

Our study is based on the analysis and comparison of two conditionally designated approaches to the determination of meaning of the economic man concept. The first substantive approach is presented in the papers of V. Zombart [4], K. Laval [8], V. Katasonov [5] and others. The second approach, marked as a formal by us, was developed in the framework of the American institutional tradition in the face of: T. Veblen [1], D. Nort [3], R. Kouz [7], J. Kommons [6] and others.

Main part

To date, the economic and philosophical literature includes the following two approaches that act as reference points for the researchers in understanding what the economic man means as a knowledge tool:

The first approach considers the economic man as a way of articulating a particular set of elements (that does not deny the historic volatility inherent in them), characterizing a certain type of personality, its relation to the conduct of economic activity. Hence, it can be conventionally described as substantial, and even as a classical approach, because within it the concept of economic man appears for the first time. Historically, the emergence of this approach was due to the necessity of reflection of a new social type - the bourgeois, and the market society generated by its activities. In this connection, this approach is very common in the literature, and it can truly be considered a dominant position in the interpretation of the meaning of use of the economic man category in the scientific revolution.

An important feature of a substantial approach is that such concepts in it as economic man, bourgeois spirit, bourgeois consciousness, market mentality and others are close in meaning and interchangeable, as they say about the same: bourgeois behavior and market society. In addition, it should be included such features inherent in the classical approach as the emphasis on identification, description and systematization of the values that form the content of economic man, the emotional attitude to it as the subject or aspect of the study. For example, a rare study, mostly made in line with the proposed approach, avoids to assess the economic man or with a plus sign (A. Smith [10], M. Fuko [11] and others, or with a minus sign (K. Marks [9], V. Zombart [4], V. Katasonov [5]).

Based on the features selected by us, it should be noted that the economic man within the substantive approach acts both as a study tool of the ideal bourgeois by identifying a specific set of qualities, and as a way of graduation of the bourgeois degree in the bourgeois, that says in the latter case on the real existence of economic man. But not in the face of a certain type of personality, existing in parallel with the bourgeois, or being a component of its subspecies, but as a concentrated expression of traits, enabling one bourgeois to beat others in the struggle for the profit achievement.

In view of this, the strong points of the classical approach are the following:

- introduction into the scientific circulation of the economic man category as the standard of assessment and analysis of the bourgeois;
- focus on the allocation of a set of traits and qualities that define the character of bourgeois activity;
- identification as a basis of economic man of its generic characteristics - the desire to increase the systematically extracted profits.

The main disadvantage of a substantial approach is its local focus on the study of Western European bourgeois type, which makes it inefficient to use this approach in the study of other types of economic behavior appeared from the globalization process of the market society.

The second approach treats the economic man as a tool, enabling to systematically introduce a set of rules that is used by persons in carrying out their economic activities in one or another model of economic relations. For a convenience of giving name to this approach, we conventionally denoted it as a formal, by virtue of its inherent understanding of the economic man as a form of concentration of the economic characteristics that determine a person's behavior in the various economic models.

The formal approach has appeared later than the substantive approach, and its distinguishing feature is that it is not clearly articulated in the literature. We think that this is due to the fact that the American Institutional Economic Thought (on which the formal approach selected by us is based) does not focus on it as on a knowledge tool, as it considers the various types of economic behavior of persons and the mental constructions behind them, and not one certain type, expressed by this concept. However, this does not interfere to use a heritage of the American Institutional Economic Thought, especially in the face of D. North,

to the category of economic man as a formal approach conditionally designated by us. This approach compared to the substantive approach to the economic man enables to associate it not with the individual type of economic behavior, but with a universal knowledge tool of the human mentality, which determines the nature of economic relations. In this connection, we believe that the formal approach to the economic man has a right to exist in the literature and is an effective way of concentration of research focus on the study of economic behavior of different social groups and subgroups, which generate them.

The special features of the formal approach include the following:

- The formal approach as opposed to the substantive approach dehumanizes the economic man, makes it a versatile tool to describe the human mentality, aimed at wealth extracting.

- The depersonalized economic man loses a close relationship with the concept of bourgeoisie and the categories of bourgeois spirit, mentality, consciousness, etc., which are close to it by meaning. From now, a set of bourgeois values determines the only one of all possible models of economic behavior.

- The lack of economic man association with the bourgeois activity in the formal approach takes this concept from the space of emotional evaluations.

- As a knowledge tool in the framework of the formal approach, the economic man is opened to a wide range of ways to study and describe the economic dimension of human mentality. In particular, the formal approach enables to harmoniously combine both a search for the values that characterize a certain type of economic behavior, and a work with the depersonalized discursive practices expressed in the economic activities of people.

Finishing the characteristic of features inherent in the formal approach, it should be noted that it is inextricably linked to the service of needs of the market society and does not pursue the purpose of refusal of it. As evidenced by the paper of L. Graham "Would Russia be Able to Compete" [2].

Based on the features of the formal approach designated by us, it should be distinguished the strong and weak points of it:

The strong point of the formal interpretation of the concept of economic man is that it is confined to work with the mental systems that determine the logic of economic behavior of people in the conditions of a globalizing world where the stable boundaries between phenomena are blurred, and the interpenetration (although with varying depth degree) of different cultural codes into each other takes place.

The weak point of the formal approach is a contradiction between the research potential and its limitation with the task of servicing the capitalism needs. Thus, the formal approach to the economic man suggests a variety of models of its existence in the various types of societies, search for the reasons for their demand, tolerance to a reproduction from epoch to epoch. From this it logically follows that both a refusal of the obviousness assertion of superiority of one model of the economic man over the other one, and turning this obviousness into trouble of studying the fact, on the basis of what criteria one or another economic model may be taken as a reference of economic life organization, and whether it is possible to deduce this reference. But the American researchers do not want to make such conclusions and to refuse of the superiority of the capitalist model of the economic man over other ways of building the economic relations. That is why they focus their efforts on the analysis of the success reasons of their own model of building the economy and recognition of the importance of search for the alternative opportunities of building capitalism in the societies initially alien to the bourgeois mentality.

Results:

Comparing the presented approaches, we can obtain the following research findings:

Firstly, the substantive and formal approaches include both advantages and significant deficiencies that do not enable to establish an unequivocal priority of one of them over another one. Also, due to the deficiencies inherent in these approaches, none of them can be considered the best way of definition of the economic man value as an element of research optics of the human consciousness.

Secondly, the substantive and formal approaches are distinct in the sense that is given to the concept of economic man. Thus, the economic man in the substantive approach focuses on the close relationship with the bourgeois and the identification of a sustainable set of features, which determine it, that enables us to speak of it as a really existing subject. While the formal approach treats the economic man as a depersonalized universal tool for analyzing the economic mentality of people in different types of societies and civilizations that deprives it of actually existing subjectivity. In this connection, these approaches are not

reducible to each other by their semantic orientation, and ignoring this will lead to confusion in the understanding of what the economic man fixes as a knowledge tool.

Thirdly, we believe that the basis for determining the meaning of the economic man concept should include the formal approach, subject to elimination of a disadvantage inherent in it and associated with the scaling of principles of economic systems in accordance with the market society reference.

Fourthly, our choice of this approach to determining the meaning of economic man is determined by the following circumstances:

A) The formal approach better fits the nature of our modern globalized economy;

B) This approach is opened and enables to harmoniously combine the different ways of learning attitudes that determine the activities of human consciousness in its economic aspect.

B) The presented approach focuses not only on the description of various types of economic behavior, but also implies the possibility of studying each of these types separately.

All of these facts together suggest that the formal approach is a convenient platform for the harmonious integration of a substantive approach to the economic man.

Conclusions:

1. The approaches to the economic man presented in this paper are unique and should not be discarded in a search for definition of this concept due to the advantages inherent in each of them.

2. The integration option of both approaches offered by us on the basis of the formal approach to the economic man enables to eliminate the inherent disadvantages while preserving their strong points. Thus, the classical approach to the economic man in the frameworks of formal approach turns into a versatile way to study and systematize the specific provisions, which determine the economic mentality in one or other social groups, civilizations, eras, etc. In turn, the substantive approach, focusing the research attention on the specific manifestations of economic mentality, calls into question and turns into the problem the very possibility of building a hierarchy of these ways of thinking, because of a difficulty to determine its criteria.

3. Integration of the substantive approach to the formal approach to the economic man gives to this term the value and relevance of use in the modern literature. The fact is that the formal approach individually dehumanizes the economic man, making it the conditional characteristic of logic description of actions of the studied social groups in the area of economic relations. Whereas the inclusion of the substantive approach in it empowers the term of the economic man with a subjectivity. Now the economic man becomes a particular person, it becomes a living, actually existing in its social media the way of expressing the style of thinking inherent in them in farming and profit-making. Thus, the economic man becomes both formal and specific tool for fixing the economic behavior of people, which means a big heuristic potential of using this concept as the research optics of human consciousness.

4. Based on the above, we can give the following definition of the economic man concept: It is an optical element of study of the content of human consciousness in relation to the sphere of economic relations, which makes it possible both to identify and systematize the rules of economic behavior of people and to learn a specific set of elements that make up the content and specifics of these rules in the studied social and historical locations.

Conclusion:

The results and conclusions of this study lead to the conclusion that the interpretation option of the economic man offered by us will enable to contribute to the clarification of the meaning of its use in the modern economic and philosophical literature, as well as to the study of what it is supposed to mean as an element of study optics of spiritual world of human culture. Finishing this paper, we would like to emphasize that the economic man category has every right to exist in the scientific discourse and should be actively used in the field of characteristics of the economic relations.

References:

1.   Veblen T. Leisure Class Theory / translated from English language by S.G. Sorokina - M.: "Progress" Publishing House, 1984. URL: https://vk.com/doc5497207_315422038?hash=4bcb50449db2e25253&dl=106f5ebc7ffc9a476d

2.   Graham L. Would Russia be Able to Compete? The History of Innovation in the Tsarist, Soviet and Modern Russia. / Loren Graham: Mann, Ivanov and Ferber; Moscow; 2014 URL: http://fictionbook.ru/static/trials/06/56/72/06567297.a4.pdf

3.   Douglas N. Institutions, Institutional Changes and Economic Performance / translated from English language by A.N. Nesterenko. –M.: Economic Book Foundation "Nachala", 1997 URL: http://schumpeter.ru/wp-content/uploads/2015/11/Nort-institutes.pdf

4.   Zombart V. Bourgeois: Studies in the History of Spiritual Development of the Modern Economic Man / Translated from German language. Edition prepared by Yu.N. Davydova, V.V. Sapova. –M.: "Nauka", 1994. - 443 p.

5.   Katasonov V.Yu. Capitalism. History and Ideology of the "Money Civilization" / Science editor O. A. Platonov. –M.: Institute of Russian Civilization, 2013. –1072 p.

6.   Commons J. Institutional Economics // translated by Kurysheva A.A. Economic Herald of the Rostov State University, 2007 URL: http://ecsocman.hse.ru/data/505/883/1219/journal5.4-8.pdf

7.   Kouz R. Essays about Economics and Economists / translated from English language by M. Makarov; science editor D. Raskov. - M.; SPb: The Gaidar Institute Publishing House; "Mezhdunarodnye Otnosheniya" Publishing House; Faculty of Liberal Arts and Sciences of the Saint Petersburg University, 2015. - 288 p.

8.   Laval, K. Economic Man. Essay on the Neoliberalism Origin / Translated from Franch language by S. Ryndin. M.: New Literary Observer, 2010. 432 p.

9.   Marks K. Capital. V. 1. URL: http://anticapitalist.ru/books/kapital.pdf

10.   Smith A. An Inquiry into the Nature and Causes of the Wealth of Nations (books I-III). / Translated from English language, introductory article and comments by E. M. Mayburda. –M.: "Nauka", 1993. –572 p.

11.   Fuko M. The Birth of Biopolitics. The Course of Lectures Given at the Collège de France in 1978-1979 academic years / translated from Franch language by A.V. Dyakov. SPb.: "Nauka", 2010 URL: http://royallib.com/book/fuko_mishel/rogdenie_biopolitiki.html

ABU AL-ALA MA'ARRI AND KHAYYAM APPROACH TOWARD LIFE AND DEATH

Fatemeh Ghadami, Arabic Language and Literature PhD, Islamic Azad University, Qom Branch

Dr. Mohammad Hassan Masoomi, Assistant Professor and Faculty member, Islamic Azad University, Qom Branch

Dr. Mohammad Jannatifar, Associate Professor and faculty member, Islamic Azad University, Qom Branch

Abstract

Death as one of the greatest mysteries of human life has been always considering by thinkers and scholars during history. Thought of death and ending life is one of annoying thoughts for human. Human ask him/herself, where I have come from? Why I have come? Where I will go? Where is the exordium aim and end of life? Is the death the end of life?

Abu al-Ala Ma'arri the Arab poet, scholar and thinker and Khayyam Neishaboori the Iranian poet, philosopher, and scientist are some of characters who have a lot of thoughts about death. From their point of view, there are different understandings of death; positive and negative understandings that are rooted in philosophy of creation and life meaning. It is not possible to have an accurate understanding of death concept and make a deep relation between life meaning and death without access to life philosophy. With God's help, this paper aims to present a biography of two mentioned poets beside studying and analyzing their beliefs and thoughts to find similarities and differences between them as well as analyzing their attitude toward life, death and mortality issue.

Keywords: literature, life, death, philosophy, pessimism

Introduction

It should be first mentioned it is not simple to recognize thoughts and moral ups and downs of scholars and philosophers so that the researcher should be aware of social, political, and economic conditions of that era in order to study old and new texts about them particularly those thinkers and scholars who have been at the center of attention at their era. Moreover, worldview of artist in scope of poetry and art is not determinable as simple as scientific scope due to existence of contradictory opinions might have been mentioned by spiteful persons about Abu al-Ala and Khayyam and it is believed that there has been considerable evolution in their attitudes within different periods of their life. These opinions made us more broadly studying about their characters. They lived more than 80b years in this world, did not afraid of any one, started to ask questions about life and thought about death that is an undeniable reality while many of humans are terrified of it so that people have mentioned and written their beliefs and opinions during thousands years and this trend will continue surely.

It is hope that we can find reality and properly know them to appreciate such scholars and scientist who have done many beneficial actions for humanity; according to Marcel Proust, "realities are one thing and our beliefs other things".

Discussion over looking at life style of Abul al-Ala Ma'arri and Khayyam

Abu al_ala Aham Ibn Soleiman Tanookhi known as Abu al-Ala Ma'arri was born in 8 December, 973 in a family with literature and scientific field in Ma'areh Al-Neman (Al-Fakhoori, 2002, P. 501). Infected with smallpox, he lost his sight did not remember any color except red and mentioned this problem in his poem. He was born in a family who were scholar and scientists so that many of his relatives were judges and scientist at that time (Al-Safdi, 1981, Vol. 97, P. 7).

Dr Taha Hussein believes that three main characteristics of his family can be find from the poetry and prose of Abu al-Ala including numerous travels, donation and maintaining ties with relatives, and being interested in science and knowledge (Hussein, 1965, P. 107).

Abu al-Ala was short, thin, and blind with ugly and smallpox signs but he had a great spirit in such undesired appearance and lived as a smart person with an extraordinary memory (Al-Fakhoori, 2002, P. 501), he started his education with his father in Ma'areh city then went to Halab for apprenticeship of students of famous Ibn Khalooyeh such as Mohammad Ibn Abdullah Ibn Saad. He learnt science from some masters such as Yahya Ibn Mosaar then went to Trablos to study and search over science in a library (Al-Seivati, 1979, Vol. 1., P. 315).

Abu al-Ala went to Baghdad in 1019 and lived there for one year and 7 months. He mentioned science acquirement and existence of a great library as the reason for journey to Baghdad.

Losing his mother after coming back from Baghdad, hated life so much that chose seclusion and solitude not to hear words of people and then called himself, "Rahin Al-Mahbasin" that means home prisoner and hopeless blind. Of course, he mentions a third prison under the title of "Rahin Al-mahabes Al-salaseh" in his Luzumiyat Book (Necessities) that these prions include home, blindness, and boresome that this prison is his body and his soul had been forced to tolerate it (Fazeli, 1973, P. 104).

He quitted eating animals' meat as well as milk, egg, fish, and meat at age of thirty and became a vegetarian just ate lentils and figs, he wore inexpensive clothes and had a carpet made of mat. He did not marry and considered child birth as a major crime and asked this sentence be written on his grave "this is my father crime against me and I have not perpetrated such crime against anyone" (Ibn Khalkan, Bi Ta, Vol. 1, Pp. 114-115).

Abu al-Ala's seclusion prolonged for 49 years and he wrote and taught many books that one of most prominent can be mentioned as follows: (*Luzūm mā lam yalzam*) "Unnecessary Necessity",(*Saqṭ al-zand)* "The Tinder Spark", (*Doriaat), (Al-Fuṣūl wa al-ghāyāt)* "Paragraphs and Periods", *(Risālat al-ghufrān)* "The Epistle of Forgiveness", "Collection of Letters", etc.

Finally, Abu al-Ala passed away in May, 1507 after 86 years living in Maareh Al-Neman. Although he had a magnificent funeral, 200 Quran reciters red Quran completely 200 times during two weeks, mourned for him for one week (Teimorian, 1945, Pp. 30-36), and 48 poets composed elegies for him but there was not any attention to his tomb and many of Muslim scientists have visited his tomb regularly have seen it ruined (Forrokh, 1984, P. 44).

Abu al-Ala's style
One of features of Abu al-Ala's words is that he had a specific attention to "word" and such attention led to a specific style that introduced works of Abu al-Ala as the most melodious, pleasant and interesting works.

Abu a-Ala insisted on using verbal styles such as puns, paradoxes, rhymes especially in prose and interested in using spiritual styles respecting "Luzūm mā lam yalzam" in rhymes. Abu al-Ala has used rhyme to show his talent and ability:

In kan men fel al-kebaer mojbera   faaghebah zolm ala mo yafaal
Vallah khalagh al-maaden alam   in al-hidad al-bayz menha tajaal
Meaning: *if the guilty person commits a sin forcefully then his/her punishment is cruelty*
        God created metals and knew that people would make sharp swords from them
(Frookh, 1984, P. 60)

Abu a-Ala was able in irony (mockery and sarcasm) and criticizing and this style of him is more similar to literati than philosophers and this array can be seen in all parts of "Necessities".

Abu al-Ala is one of characters he is blamed due to improper perception of style while his style is in frame of de-familiarization, against tradition and realistic method that its main essence is some holy realities that poet believes in them. In summary, poet is strictly adhering to some realities in his mind and inner resulted from faith and experience in this method and show its peak in life of asceticism and self-preservation against all history evidences.

Khayyam Nishapuri
Ghiyath al-Din Umar Ibn Ibrahim Khayyam known as Hakim Umar Khayyam Nishapuri is one of the greatest mathematicians in Middle Ages and one of Iranian poets and scientists at late 5 century and early 6 century. He was born in Nishapur, 1407 during Seljuks era one of prominent eras of Iran history in terms of emergence of science and knowledge thinkers and scholars (Ghanbari, 2005, P. 7).

He studied in Nishapur and Balq and reformed Iranian Calendar in 467H with 7 members invited by Malekshah Saljuk and this calendar was named Jalali Calendar respecting Jalal Al-Din Saljuk that is now considered as one of the most accurate world timeline (Moghadas Sedghiani, 2006, Pp. 14-15).

Khayyam contemplated about mathematics, astronomy, etc. during his life and removed this exhaustion of occupations through composing Rubaiyat in which, verses indicate philosophy system and intellectual views of him (Hejazi, 2002, P. 11). Poetry fame of Khayyam has casted a shadow over his fame of being a scientist and his universal fame is more for his Rubaiyat translated to English in 1859 by Edward Fitz Gerald the English poet and literate (Ahmadi, 1996, P. 85).

When Khayyam was studying the chapter of Vahid and Kasir of book of Healing (Shifa) of Ibn Sina in12 Muharram, 1123 stopped and called population then put his head on ground after pray said, "oh God, I could know you that much I was able so forgive me please because my knowledge about you is the only mean for forgiveness" then he died. Khayyam was buried in Nishapur beside shrine of Imamzadeh Mahroogh (brother of Imam Reza) (Amin Razavi, 2006, p. 46).

Rubaiyat of Umar Khayyam

Quatrains is a specific type of poem invented by Iranians and means two verses in which, the four first, second and fourth hemistich have similar rhyme and the rhyme of third hemistich is selected by composer to be the same or different. Rubai (quatrain) has a regular rhyme that is rhythmic based on "La howle vala ghovate ela bellah" (Danesh, 2000, P. 73).

Rubai has had an evolutionary trend in Persian poetry in terms of meaning and expression and this trend reached to its peak until the end of fifth century might by Khayyam and other poets (Christine Sen, 1995, P. 17).

Rubai is the most difficult type of poems because although it is not more than two verses, it is limited to express words due to its constraints so that composer of this poetry should be talented to compose a desirable poem and convey the whole massage within such small collection. Khayyam not only had virtue, knowledge, and wisdom but also enjoyed a poetry talent and sometimes composed poems when was tired of scientific studying and discussion. His Rubaiyat is a masterpiece that each of them includes a sign of a precious collection (Forroghi, Ghani, 1993, P. 11).

Poem of Khayyam are such simple and natural that mesmerizes anyone by its beautiful rhythm and similes. Topics are so much impressive that human is surprised how a philosophical belief can be included in a quatrain and how it is possible to compose several quatrains that each of them is consisted of an independent thought and belief while they are rhythmic. This is attraction of Khayyam's belief has brought a fame for him in the world, the simple and brief poetry weight of Khayyam will not make the reader bored allowing him/ her to think of it.

Although Khayyam was mathematician and astronaut, this could not prevent him to show his feelings such as having pleasure in nature and being interested in poetry. Seemingly, night, moonlight, ruins, cemetery, night raven, and moist spring air could influence in Khayyam and magnificence and freshness of spring, colors, rivulet, and slight breeze with song of beautiful cupbearers could extraordinarily impress the spirit of Khayyam so that he could feel the nature with especial elegance and described the world skillfully (hedayat, 1965, Pp. 54-55-59).

Moonlight overcame night with light   drink wine there is not any better time ever
Be happy and think that moonlight   can be over our grave tomorrow
 (Kazazi, 1992, P. 26)

What are apparently seen as poetic thoughts is his quatrains are in fact warning and mentioning points and times. The brunette grows and soon is aware that it is soil causing it growing and what is today soil had been the body of people before.

Any gross that is grown beside a stream   it is likely grown from the lip of an angle
Do not put your foot on a small gross   that might be grown from the tomb of an angle   (Forroghi & Ghani, 1993, P. 91)

He sees the sky and stars thinking of their orientation and that who can be their creator
This rounding sky that we are orbiting around it   we only know an imagination of it
The sun is the lantern of the world   and we are some small lights mesmerizing by it
(Homaee, 1988, P. 266)

The surprising point in Khayyam's word is the influence of death of beautiful and handsome young people on him so that if that young person might have been one of his relatives who have died and made the origin for permanent regret of Khayyam about death. It is not understood from his poems that he is afraid of death because if he was afraid, he could not insist on remembering death but he should forget about it.

Any gross on the ground   had been one day a beautiful angle
Slightly clean the dust of your cloth   because it had been one day a face of a beautiful angle
(Farzaneh, 1983, P. 147)

The other characteristic of Khayyam's word is its richness and dignity. He does not tell joke, has no humor sense, and has no opposition against people so he is a smart and intelligent wise person. He does not tell any words unless it is a necessary point in his mind to be presented. Khayyam does not tend to be eloquent and all his sayings are rooted in his mind and if we pay attention more can grasp that his though is oriented on two or three subjects including remembering death and regret for instable life and invalid world and this point that we are not aware of the meaning and aim of life and world, where we came from and why we will die?

Style of Khayyam and Ma'arri

The style and expression method of Khayyam is different with Ma'arri. Ma'arri has a logical thought so that majority of his poems are definite philosophical and although his style is brief and eloquent, it is not easy to understand because of exaggeration and extremism in his way of idea expressing.

These two great thinkers that one of them is Arab and another one is Persian are two totally different personalities. Ma'arri showed an ironic willing to deprived himself of all world joys and spent of his age in sanctity so that he humiliated all world luxuries and prosperities in his poems giving an instruction to people to have a free life that is achievable only through piety and contentment while Khayyam is a humorous, sociable, happy and joy lover, charmed by the beauty wise and poet who is aware of life knowing that how cope with the world and life that guides people to enjoy from world happiness and time (Yekani, 1963, Pp. 283-284).

Other point is that pessimism of Abu al-Ala is not only seen in his poems like Khayyam but this pessimism is completely serious and strict. This pessimism was like a nightmare influencing in the spirit of this poet that made his life like and endless night. Some signs of sympathy are seen within the frustration and disappointment of Khayyam that sometimes are some bitter smiles with derision to world farces while the method of Arab wise is heavy and very strict that regularly presents a stern fac. Logic is always dominating over feeling in poem of Abu al-Ala. He spent his life through a real piety that he could have considered as one of saint leaders if he had not explicitly denied all religions. In contrary, Khayyam was a subtle and tasteful man who was fascinated by beauties (Danesh, 2000, P. 199).

Differences and similarities between Abu al-Ala and Khayyam

There are some differences and similarities between Khayyam and Abu al-Ala but similarities between them are more than differences. If we investigate differences between them, we will see that philosophical theory of Abu al-Ala is a theory treated as seclusion while theory of Persian wise includes taking life opportunities.

Umar Khayyam was one of greatest mathematicians and astrology scientist while Abu al-Ala could not follow such sciences due to blindness. Khayyam liked a life with happiness inviting persons to drink wine and be happy while Abu al-Ala was not sociable person mentioning meaningless point of life.

Both of them are poetries with tendency toward criticism, irony sentences and asking questions. Their poetry was wrapped in a thick layer of optimism but the appearance and inside of their poems indicates one philosophy. Carelessness of Khayyam in obligations is similar to Abu al-Ala carelessness. Khayyam has a same view over people and is similar to Abu al-Ala in such issues (Forookh, 1984, Pp. 234-235). There have been many relevant quotations to nature and material in "Necessities" and it might be the reason that he is called materialist.

Abu al-Ala did not accept any beliefs of religions. His intellectual characteristics and the base of his philosophy reveals this fact for us so there is not any doubt about his irreligion character (Forookh, 1984, Pp. 101-226).

It quoted from Khatib Tabrizi the student of Abu al-Ala that he had been skeptic. It can be stated that he was looking for reality. The environment that Abu al-Ala lived in it was the area full of different religions he could hear the voice of Muslim call to pray and bell at the same time. In his view, religion led to hatred and

opacity between people. On the other hand, Abu al-la is considered as the follower of Brahman philosophy because of being irreligion and did not eat meat and kill animals (Zekavati, 1996, Pp. 18-19).

There have various opinions about Umar Khayyam. One of mistakes in Persian language was explicit words and Khayyam' word more and less frank and the remained quatrains of Khayyam indicate that he was realistic about life, death, etc. subtlety of his thought removed strictness of his word and sometimes mysticism can be seen in his poetry but his conclusion is different with conclusion of other mystics. Such dual state that is related to strict realism and thought subtlety caused to be called as Dahri (materialist) by some people and some others found mystical field in his thought.

One of thoughts of Khayyam that is the reason for criticizes is related to asking questions about creation while such issue has been the old think of human that why there is shortcoming in this life? Why senescence? Why death?

According to what is written about Khayyam, it can be imagined that he respected for religious obligations. Nezami Oroozi called him "hojat al-hagh" (right proof) and his other surnames were "Imam" or "Seyyed" that all of them are signs of people who are accepted by God. Moreover, Khayyam had a formal relation with governmental system and was scientist who was invited contributing to Calendar reform by Saljuk Court so such person could not be famous for being irreligion or unbeliever.

Khayyam expresses his feelings and opinions fearlessly due to such caution and there is a balance in his thought caused by logic and mathematics. In fact, courage and fearlessness of Abu al-Ala is covered by an intellectual veil in Khayyam's poetry.

Khayyam is not interested in controversy and destroying everything all of a sudden so he thinks of any quatrain before composing it; hence, the quality weight of his poetry is heavier than quantity. His view is wisely while view of Abu al-Ala is poetical considering the word more than meaning and who wants to deny eloquence of his work is making mistake (Mohajer Shirvani & Shayegan, 1991, P. 110).

Comparative study of thoughts and attitudes of Abu al-Ala and Khayyam

Abu al-Ala became blind in childhood deprived from world beauties and his great soul considered this blindness as a weakness and preferred to hide it from people. People annoyed him by their words so that he tolerated numerous difficulties in his life so could not fulfill his dreams so his body could not bear the burden of life.

There were some insolvable issues and questions in his mind that could not find any response for them. These questions included why am I born? Why should I returned to the where I came? What happens after death? I have not come to this world by my choice and my death is not under my power so am I free of obliged in my life?

None of philosophers and scholars' words could convince him. His mind had no response for such question so he was forced to be isolated to think about his opinions and meet his sense of curiosity (Hussein, 1965, Pp. 38-59).

When he was alone with his soul thinking of his destiny then he found his life hopeless and meaningless so he hated the world and all things in it and due to such hatred and definite pessimism cut his relation with the world and cruelly judged the life following a strict asceticism (Yekani, 1963, P. 281).

He believed that the life should be quitted knowing the life as an unfavorable issue associated with human nature but those who are ascetics are not evils.

When Abu al-Ala found that life is a seductive matter then hated it and asked people to do so. He did not try to find a way to brightness and kindness through such dark room of life that is full of pains in order to enjoy beauties. Such thinking method is resulted by his deprivation form world advantages and this is not his fault and any person might choose such view.

Contrary to Abu al-Ala who had imprisoned himself in home, Khayyam opened his window to the garden and sunlight. He did not want to avoid all pleasures like Abu al-Ala that was a vegetarian avoiding from birds and animals meat. Khayyam not only was not a vegetarian but also was interested in food and benefited from God's gifts.

Khayyam did not treated life as an evil but the beauty of angles and what was his grief was instability of these beauties and world gifts. This is the pain of Khayyam. In other words, Abu al-Ala denies the life and Khayyam denies its mortality (Mohajer Shirvani, 2003, Pp. 515-523).

Many of researchers consider Khayyam as a pessimist wise like Abu al-Ala due to his emphasis of human mortality that in fact indicates his realism not pessimism. This emphasis has Quran root and God has many

times reminded death and praised its power. Religion leaders have always emphasizing on thinking of death and life reason considering those people smart who more think of death.

The view of Khayyam about death is a poetic expression of Quran. Pessimist is who sees the glass half empty while Khayyams' poems are full of deep advices about taking life opportunities that pass rapidly like clouds in view of Imam Ali (al-forsah tamar mar al-hisab). Khayyam never recommended seclusion but his teachings are related to opportunity consideration.

Khayyam is looking for the reality of creation with a holy wonder first being mesmerized by dignity and magnificence of this world then asking questions including where have I come: where will I go? Where is the end of life? And the most meaningful of these questions: why?

He is wondering to find the responses. A man whose questions about life and death is countless and narrates his wonder with a unique courage about human mortality always praises the eternality knowing it vain to reach it within life trance. Such person does not choose to be isolated in order to get rid of this great grief so that he tends to take life opportunities.

Khayyam believes that all of us are subjected to world cruelties without any authority in our past and future so we are not able to come over the life and events; hence, it would be better to forget life sorrow, be happy, take opportunities, not to be affected by incidents, know the value of life and take responsibilities (Rezazadeh Shafagh, 1952, Pp. 162-165).

Writing about death in Khayyam's poem is praise for life. Regular remind of death is honoring the mortal life of human that its price is found in irreversible time before the last departure. Khayyam did not see anything better than enjoying life when there is not any better reason for it except our life (Forookh, 1984, p. 235).

In response to the charge of irreligion and atheism against Abu al-Ala and Khayyam it should be stated that the concept of these charges is resulted by material philosophy in Europe and is not related to opinions and beliefs of Islamic jurists and wises and if these charges are attributed to Abu al-Ala and Khayyam is to being against to poetry and sheer holiness or issuance of quotations and actions that are considered as vice in religion not in the sense of disbelief and deviation, heterodoxy, and denial of the origin and resurrection (Homaee, 1967, P. 7).

There is not any end to wonder of Khayyam that wonder considered as irreligion of Khayyam by mystics.

"What make mystics to know Khayyam irreligion is not denial but is his wonder that Lesan Al-Gheyb (Hafiz) has it also but his expression way make such doubt about Khayyam. Hence, pessimism and disappointment in Khayyam's Rubiyat is considered as atheism" (Zarrinkoob, 2003, P. 141).

Thinking about death by Abu al-Ala and Khayyam

No one oppressed over Abu al-Ala except himself and anybody imposed such hardiness to him during 50 years like him. He considered the soul imprisoned by body so that the spirit is forced to remain in it not allowed to separate from it unless at time of death. The soul does not know the value of this freedom during life because the limits of this freedom remain always unrecognized with an unknown subject. The question in mind of Abu al-Ala is as follows: where the soul goes after doors of body prison is opened to soul?

If Abu al-Ala was humble in his logical and philosophical life as he was in practical way of life and if he considered a limit for his wisdom or was aware of his power and ability could remove all pains as he considered his body limited and was aware of his limited power (Zarrinkoob, Pp. 54-263-265).

Faithful people who believe in resurrection also believe in resurrection of body and soul as well as hereafter life, reward of their good actions and punishment for their sins. However, it was hard for Abu al-Ala who was doubtful to believe in such thought that why resurrection is allocated to human? What will be the end of death? His only dream was the dead returning to make him aware of hereafter life (Hussein, 1965, Pp. 38-54).

Death is prior to life and body will be tranquil after death. This philosophy was proved to Abu al-Ala after thinking. He considered life as a misery for body because it prepares body to tolerate pains through linking body organs but the body reaches to calmness after death. He continuously considers life as a great pain for body that their result is grief; therefore, death can remove this pain from body.

Khayyam's way of thinking about death includes a death that can be the beginning of another life in which, conversations do not need language as it is mentioned in poem of Sohrab Sepehri "death is not the end of pigeon" but it is the key to enter to another life (Sepehri, 1987, P. 296).

This is the same view that is considered as "life and death is under the authority of God" among Islamic Hakims. Expression of Khayyam about death is similar to expression by Jean-Paul Sartre the French

Philosopher and writer who calls death as life force or human status and what is common among human is living, working, and dying in world (Sartre, 1991, P. 16).

In summary, Khayyam have a different attitude toward death compared to ordinary people, he is disappointed of death that destroys dreams of people so he invite them to take life opportunities.

The basic orientation of Khayyam's thought is not hatred and concern toward death like pessimism of ordinary people to death but he considers death as a painful tragedy (Mahboob, 1966, P. 586).

Conclusion

Undoubtedly, death is one of basic concerns of human the fact that human could never deny it. A sense of fear and concern about this phenomenon has been always with us willingly or unwillingly and such fear might have been related to some reasons including lack of proper recognition, fear of mortality, separation of attachments and properties, etc. human thinks a lot to heal this pain in order to make people feel comfort but it should be considered that proper view over death is not possible without having life philosophy because there is a deep relation between life and death.

According to Abu al-Ala, death is prior to life and body comfort is in death because he considers death as a pain in human nature and ascetics are not only evils. He judges the life cruelly due to his blindness and difficulties in his life made him deny the whole life and warning human about it.

While, death remind in poems of Khayyam is like a praise for life, he did not consider life as a pain but encouraged people to enjoy life pleasures recommending not to think about past and future but live in moment, be happy, not be affected by incidents, know the value of life and use world pleasures.

Abu al-Ala Ma'arri and Khayyam were philosophers and thinkers who lived several years in this world, mentioned death in their poems as the most legal and formal invitation is world and tried to solve the death mystery but they were accused of being irreligion and pessimist. According to a study of the thoughts of these two wise poets in different life courses, it can be found that there words have been based on the time and place conditions that consist of some mysteries that are not that much undesirable.

References

1. Ibn Khalkan, Shamsuddin Abul Abbas. Bi Ta. Vafiat al-ayaan fi abna abna al-zaman, Research of Ehsan Abbas, Beirut, Dar al-Saghafeh
2. Ahmadi, B. (1996). Structure and paraphrase of texts, third edition, Tehran, Centre Pub
3. Amin Razavi, M. (2006). Wisdom sahba, Majdudin Keivani trans, Tehran, Sokhan Pub
4. Teimurian, A. (2003). Abu al-Ala Ma'arri, beliefs, poems, methods, Al-Tabee al-Oula, Al-Qahira, Dar Al-afagh Al-Arabiyeh
5. Hejazi, B. (2002). Astonishment circle (scientific and literary bography of Hakim Omar Khayyam), Faryar knowledge Pub., first edition, Tehran
6. Hussein, T. (1965). Philosophical dialogue of Al-Ma'arri in prison, Hussein Khadiv Jam Trans, Tehran
7. Danesh, H. (2000). Rubiayat of Umar Khayyam, Tofigh Sobhani Trans, first edition, Tehran, Cultural Works Publishing
8. Zekavati Gharagozlou, AR. (1996). Was Abu al-Ala an atheist? Poetry magazine, 20
9. RezaZadeh Shafagh, S. (1942). Literary History of Iran, Tehran, Danesh Pub
10. Zarrinkoub, A. (2003). Iranian people history, eighth edition. Tehran, Amir Kabir Pub
11. Sartre, J. P. (2001). What is literature, Abolhassan Najafi and Mostafa Rahimi trans, seventh edition, Tehran, Amir Kabir Pub
12. Sepehri, S. (1989). Hash Kitab (eight books), eighth edition. Tehran, Tahoori Pub
13. Al-seyvati, J. A. (1979). Baghiyeh al-vah fi al-laghoeen va al-nahah, Beirut, Dar al-Fikr
14. Al-Sefdi, S. J. I. (1981). Al-Vafi belvafiat, Research of Ehsan Abbas, Germany, Franz Steiner and Yasbodan Press
15. Fazeli, M. (1973). A commemorate of Abu al-Ala, Journal of Literature, Human Sciences School, Mashhad, Year 9, (Spring, 1973)
16. Fakhoori, H. (2002). History of philosophy in the Islamic world, AbdulMohammad Ayati Trans, Cultural and Scientific publication, sixth sdition, Tehran
17. Farzaneh, M. (1983). Review of Khayyam's Rubaiyat, first edition, Tehran, Ahmadinejad Pub

18.   Forookh, U. (1984). Arabic literature history "from early fifth century to beginning of Ottoman", Lelmolaeen Dar Al-Elm, fourth floor, Beirut

19.   Foroughi, Gh., Muhammad Ali, Gh. (1993). Hakim Khayyam's quatrains, Aref Pub., first edition, Tehran

20.   Ghanbari, MR. (2005). Khayyam Nameh (life, philosophy and poetry of Khayyam), Zavvar Pub., first eddition, Tehran, Spring 2005

21.   Christensen sen, A. (1995). Critical review of Khayyam's quatrains, F. Badrei Trans, Toos Pub., first edition, Tehran

22.   Kazzazi, M. J. (1992). Khayyam's quatrains, Markaz Pub., first eddition, Tehran

23.   Mahjoob, MJ. (1967). Khorasani style in Persian poetry, Publication of Educational Research and Teacher Training Agency, Tehran

24.   Moghadas Sedghiani, J. (2006). Sphere circle (the scientific worldview and educational pamphlet of Khayyam), Cheshmeh Pub., first eddition, Tehran

25.   Mohajer Shirvani, F. (2003). Khayyam and eghab al-mot, first edition, Tehran, Sanaee Pub

26.   Hedayat, R. Kh. (1965). Riyaz al-Alarefin, Mehrali Gorgani efforts, Mahmoudi bookstores Pub., Tehran

27.   Homaee. J. (1988). Rubaiyat of Khayyam (Tarabkhaneh), Homa Pub., Tehran

28.   Homaee, J. (1967). Khayyam Nameh. National Heritage Association Publications, Tehran

29.   Yekani, I. (1963). Biography pof Hakim Umar Khayyam, Tehran, National Heritage Association Publications

SHORIDEH SHIRAZI CRITICAL VIEWS ON SOCIAL ISSUES

Zahra Esfandiaripor[6] & [2]Ahmad Khatami[7]

[1] Persian Language and Literature, Science and Research Branch, Islamic Azad University, Tehran, Iran

[2] Professor of Persian Language and Literature at Shahid Beheshti University

ABSTRACT

Mohammad Taqi Shorideh (Fasih-Ul-Mulk) (1345-1274 Ah.) Is Among Noted Contemporary Poets Of Shiraz. There Is A Sort Of Critical Literature In His Poem Book That Is A Total Of About 14,000 Verses Including Odes, Sonnets, Lyrics And So Forth.

His Poetic Language Is Lofty On Satire and Humor With Parody And Satire Species And Occasionally Vulgar And Harsh And Blunt. Critical Literature In Its Many Forms, Satire, Parody And Humor In The Lyrics By Shirazi Is So Magnificent That Such Masterpieces Can Be Seen In Abid Zakani, Yaqma Jandaghi And Syed Ashraf-Ud-Din Qazvin (Nasim Shomal). But Shorideh Criticism Is Different From Others And Inevitably Used Them To Keep Him Safe Of The Bother Beings In Personal Life. He Is Against Poverty, Misery, Ignorance, Corruption And Ethnic Bias In Its Gripping The Qajar Era, As Well.This Article Tries To Find Shorideh Critical Perspectives Of The Social Classes Through Analyzing His Poems And Show The Poet's Thinking About Social Issues By Classifying Findings As Much As Possible.

Keywords: Poetry, Qajar, Critical Literature, Shorideh Shirazi

1. INTRODUCTION

"Haj Mohammad Taghi" known as "Fasih-ul-Mulk," nicknamed "Shorideh" was born in Shiraz at 1274 AH, his father, Abbas, whose nickname was "Esm" was descendant of the famous poet of the Safavid era, "Ahli Shirazi" who had composed Masnavi "Sehre Halal" and was a craftsman. Shorideh went blind in both eyes when was seven years old due to smallpox with his pockmark face.

He lost his father at age of nine and his uncle became his appropriate adult. From an early age he started to study science and business techniques by ear, and having a very strong memory and intelligence and poetry verve soon progressed and excelled and became very popular due to the correspondence with well-known poets of time such as Sabori Khorasani, Malek Al Shoara Bahar, Iraj Mirza, Waheed Dastjerdy, and philosopher Mirza Jelveh "(Emdad, 2002: 246-245).

Fereshteh Fasihi (Shorideh Shirazi granddaughter) says:

"My grandfather in 1323 AH married to Lady Esmatalmluk Fasihi daughter of Prince Mohebali Mirza, a descendant of Sheikhalmluk, son of Fath Ali Shah. She had excelled in terms of manners and morals.

God gave them six children, named: Hussein, eldest son nicknamed as Shifteh, and my father Hassan (Ehsan) who was poet, writer and skilled calligrapher. And my aunt Aqdasalmuluk that was the only daughter and Abbas and Haidar Ali and Nusrat Allah Fasihi and the youngest was Shorideh".

Ali Asgharkhan Hekmat Shirazi writes Shorideh poems:

"His poetry has three specific advantages: first, in terms of style and choice of words and how to interpret the words in odes and sonnets resembles the old Khorasan and Fars poets and is so-called one of the classic poets with the same language fluency and coherence of speech. Secondly, his poems, especially the poems

---

[6] Persian Language and Literature PhD student at Azad University of Tehran, Science and Research Branch

[7] Professor of Persian Language and Literature at Shahid Beheshti University

composed in young age show his talent with new spirit and invention, versify new themes can be seen in much abundance.

Issues that is totally novel including important political issues such as elections to the Shura Council and the Constitutional Revolution and public war events and etc as well as literary issues such as Saadi defense also and satire on Zaban Aazad newspaper that said "doshine be kahabe man amad saasibe sad khorosh o faryad" to humorous issues such as a verse that told the story of a black man slaves and servants party, that said " karde da baqe Moshiralmukmehmani zeki" or description of spring in slang that said " Eid amad o fasle sorsorak shod. Ab az sare koh shor shorakshod" and so forth.   With all the diversity that exists in the topics only one individual is able to come up with who is a skilled master[8] (Extracted from Armaqan magazine, Volume VII, pp. 365-355).

Shorideh poetry is full of parodies and satire and social and political criticism.This question is raised here that "what is the position of critical thinking, parody, satire, and humor in Shorideh poetry? " In other words, according to medieval society of the Qajar era and huge influence of famine, poverty, illiteracy and… was Shorideh inspired by this particular social conditions? Can he be considered the critical poet? And which one of his poems can affirmatively answer to the question of our research?

2. CRITICAL LITERATURE

"Critical literature is an important branch of Persian literature that supports a particular social and political systems and fights against other particular systems by criticism". The poet or writer states individuals or social failure of moral and behavior in satire and humor in critical literature. In this type of literature, philosophy and religious thought stated as parody, or satire and humor language. In this kind of literary, particular philosophical, religious, political and social ideas are stated with the most important themes of "celebration of freedom, independence, patriotism, and fight against oppression and authoritarianism and ignorance and poverty and social corruption and supporting the underprivileged classes of society "(See: Ghorbanpoor, 2012: 1).

Such criticism is not limited to a specific period but from the first centuries of Islam we face with works where social and political criticism to be found. Of course, the intensity of criticism is different due to the specific conditions prevailing social, political, economic situation of every period. "This criticism was intensified in Persian literature in seventh and eighth centuries and after the Mongol invasion and spread of corruption in society, and many poets and monastery wise of time criticized the community, but the most striking manifestation of critical literature is in the Constitutional era, and only in this period a social movement emerged with the purpose of struggle for social reform and betterment of the people[9] (Ibid).

The most important tools used by critical poets and writers in different periods were deteriorating socio-political situation and the economy in different ways including humor and satire, and complain and even vulgar and obscenities.   Humor and satire are main manifestations of critical literature. Satire is a kind of lampoon but it's different with satire is that it is not as sharp and clear (Shamisa, 2001: 5-234). "The humor is to make fun, joke and laughter…. Sometimes laughing and joking is because of insignificant defects and errors and sometimes is bitter due to virulent corruption and confusion caused by the imperfections of human nature-that the moral degradation of the day.So whatever the author's grudge against life events is stronger and tougher then, the humor is something more and more painful and bitter and transforms from a simple and light humor and laughter to that is the "true humor" mission" (Aryanpor, 1993: vol. 2, 36-37).

Zarrinkoub about satire writes:
"Some of these lampoons is, of course, slander… others are bitter irony or ridiculous words about the human condition that often petty tyranny and aggression. Reputation and acceptance of these lampoons often leads

---

[8] For more information about personal qualities and attributes of Shorideh, see Shorideh Shirazi book of poem, Volume 1, Dr. Khosrow Fasihi & Ehsan Fasihi (pp. 25-140), biography of Meraat Al-fasaha Sheikh by asaheik amaofid "arbitration" (Naseri Fasih Rastegar Fassaee pp. 322- 318), Farsnameh, (1078-1079), Daryaye Gohar, Hamidi Shirazi, vol 3, (pp-39-54), Az Saba Ta Nima Ariyanpor (pp. 18-19).
[9] For more information about this topic, see "The history of literature Iran" Zabihullah Safa, vol. II, pp. 30-36)

to pleasure men sometimes take by offense to others and especially insulting to those who or their existence is an insult to human behavior. Lampoon about an inspector or a judge, satirized a prince or minister, often accepted and reputed by public for the same reasons" (Zarrinkoub, 2013: 168-169).

"Other form of satire and humor is repartee. In our literature, lunatics, intellectuals and wise people answered kings and nobles in repartee to provide awareness and punishment or sometimes to escape death." (Shamisa, 2001: 237) Shorideh was no exception and repeatedly was admired by people for his repartee[10].

3. SOCIO-POLITICAL CONDITIONS IN THE QAJAR PERIOD AND SHIRAZ

Shorideh is Qajar era poet, an era that "the country was in poverty and misery and the absolute silence, drought, famine and plague, cholera and other infectious diseases occasionally took lives and the heavy burden of taxes and customs duties and offerings and compliments had fallen on the shoulders of the people"(Ariyanpor, 1993: 1)[11].

Ahmad Tajbakhsh in Part III (social and organizational situation) provides details of people of Iran in Qajar period and classes feature and rates in that period dealing with all of them is outside the scope of this article[12]. He adds: "In the Qajar period our country was caught contagious fatal disease for several times and as a result, large numbers died.

Cholera in 1931 and 1943 that had found their way to Iran from India and Afghanistan caused a lot of mortality in most cities "(Tajbakhsh, 2003: 435). This deadly disease was not specific to Tehran but Shiraz was caught horribly. Shorideh, with all sorrow, refers to the diseases repeatedly in his poems and this article also referred to the condition with the poems.

Emdad described Fars in the Qajar era as follows: "The government was bought and sold; anyone who has more money could buy government of wherever he wanted to, He also taking the rule, put heavy taxation on the people by force and pressure, and had earnings many times that paid. Fars tax was higher than any other province. Sometimes two thousand mules and camels carried the ruler baggage out to Tehran, after a year or two, when he was dismissed". He adds some brave and agile youth of villages and tribes seeing it were engaged in banditry and insurgency and threatened lives and property of people in travel. Fars is replete with such unfortunate events throughout the history of the Qajar era" Emdad, 2008: 8).

One of the tragedies afflicting that period was a famine in the Fars that led many in the villages and tribes to death. "Since Husam al-saltaneh grain shortage was caused famine in the Fars. Despite the fact that he imported grains from villages and even Isfahan's to Shiraz, but famine persisted. Mohammad Qasim Khan, the governor held several asylums and he himself paid the cost of six. Each asylum was the home for fifty, sixty people. However, many people died of starvation in rural areas and tribes (Ibid: 260). The other economic problems of the period were the increase in the price of bread and rice, leading to upheaval of women. Emdad quotes from Vaqaye Etefaqiye:

The draught in the Zial-Hijja 1295 AH suddenly raised the cost of bread and rice. There were ten bakeshops in every neighborhood that became limited to one or two which were crowded. Woman gathered in front of Government Housebecause of increased cost of bread in 24th Zial-Hijja 1295 AH. (Ibid., 292). The verse titled "kharet beron be nerkhe noon chikar dari" was a poem composed by Shorideh and made him foot whipped. "People blamed the governor and Qavam Al-mulk for increased bread cost, because nearly half of the Persian property was in their possession and they wanted to sell their wheat at a higher price" (Ibid., 323). In Qajar era Fars dealt with Constitutional movement and problems such as high cost of sugar and rebellion and riot in the city and the establishment of the Fars State Council and Shiraz was in turmoil.

---

[10] One of the repartees by Shorideh was With Nasir al-Din Shah. He was about to return to Shiraz and marry That he says my friends had got married and I have to go and break my covenant. The letters exchanged that are the clear evidence of humor and repartee of Shorideh. To read this story see Vahid Journal No. 104, Shorideh Shirazi and his fight with five big poets of his time by Fathi Hassan Nasrallah.

[11] See: social classes "in Part III," the history of civilization and culture of Iran, Qajar by Ahmad Tajbakhsh (pp. 425-445), the sixth part (some of the customs of the Qajar period (pp. 856-879) and social situation in the sixteenth chapter, Iran in Qajar dynasty by Ali Asqar Shamim pp. 378-366.

[12] The detailed study of the constitutional movement in pages 440- 451; and establishing the province of Fars in the pages (503-517;) in the Gulf in Qajar by Hassan Emdad is left for the readers.

Fares in First World War[13], as Tehran and many other Iranian cities were in the crosshairs of many ominous consequences and suffering and misery associated with it. One of these was arrival of English General Sykes in the 16th Muharram 1335 AH with three thousand Hindi men to Shiraz. "The goods and supplies were several times more expensive. Some bought a lot of wheat; barley and rice at exorbitant prices and were bought to storages so that there was a general shortage in the city… famine was so severe due to the effect of locust a year ago and storage of wheat, barley, rice, that poor people were dying of hunger along the walls of the city" (Emdad, 2008: 628).

Baladi Bushehri, in his work "Lavayeh va Savaneh", strongly criticized Shorideh to praise Sykes and rebuke the Ottoman government. He also knows Shorideh poems disgusting and composed poems to reprimand him[14]:

Doshmane ahrar asr o maghrahe akbad   shaere shorideh kor o sakene shiraz
Madhbe doshman nemod o dinash bar bad   baghcheash ra ejareh dad be doshman

"Baladi Bushehri, 1994: 83-84)

Shorideh sometimes swims against the current of poetry of his time, because many of the poets of the Qajar period mimic from the fifth to the eighth century poets and started eulogy in an exaggerated and excessive manner. While criticism signs is evident at least in the most beautiful odes and facetiae and satire and had found the corruption of society by his own vigilance and explicitly, sometimes implicitly and innuendo beautifully depicted deteriorating social and political situation in those days as a skilled painter in his paintings.

4. SHORIDEH AND POLITICAL FIGURES

Shorideh composed numerous poems about political and public figures, scholars, businessmen and envious people and the public some in praise of them including Hussain Quli Khan Mafi Nezam Alsaltane, Mirza Ali Asghar Khan Amin al-Sultan, Rokn Al-Dolle, Naser Al-Din Shah and Muzaffar al-Din Shah, but the sharp edge of his critical poems was toward political figures of the day with a high frequency in his poetry.

We here quote a few verses of poems that describe best the poet and his critical view about the political figures.

Shorideh, after returning from Tehran to Shiraz with the title of Fasih Al-mulk was envied by some Shiraz poets; in the meantime, an ice cream maker who was at the verge of blindness was healed at the shrine (Shah Cheraq).

This poets and envious people including (Ali Shirazi, known as Fasihi and Ghulam Hussain Abkesh composed a satire on his behalf and denied the miracle and spread among the general public to the extent that a group of fanatics wanted to killed him. And Shorideh composed poems in his innocence.

Shah cheraq ey un kaz to shod cho raq jahan   cheraq kahane charkh ast az to norestan
Doroqzan adoee tohmati nahade mara   to dade man ze adoye doroqzan bestan
To ey hasod mara harche sokhan ke khahi goy   ke man ze keyed hasodan shavam be shokat o shan
Zanan be parde hami davari konand o setiz   to gar naee zan o mardi dar aye dar meidan[15]

---

[13] For more information see Fars and the first international war by Mohamed Hussein Roknzadeh Adamiyat and the history of Iran in Qajar period by Robert Watson, translated by Vahid Mazandarani: Chapter XI and XII.

[14] Baladi Bushehr writes: It is clear that Britain worshipers would be happy at this time. Shorideh, the brown skin and pockmarked poet "ugly and blind, because benefited from them, to appease them rented his garden to their troops and began the eulogy". (Baladi Bushehri, 1994: 82)

Dr. Nayeri professor of Shiraz University, enumerating the outstanding characteristics of Shorideh, knows him the hidden oral history of Fars and as well as his the most accomplished master in the history of counts. He adds the main point that all humans are gray, not absolute white, not absolute black. (Verbal effusions of Professor Nayeri).

[15] Shoa Al-mulk in Shoaieh biography writes about Shirazi regret that composed an ode in praise of Shah Cheraq and distraught of Shorideh: "poets responded to his ode and their opinion was taken into account at this stage many rewards among them repartee speakers and searchers in the unveiled valley, it is the promised regret that his satire is read in markets and fearlessness affront drives everywhere.

Baraye ozre badtar azgonah ke an ashaar   ze man nabod o ze rashke man asti az degaran
Kodam kafere harbi miayane khod o khoda   chonin jesarati akhar konad be shahe jahan

(Shorideh, vol 1, 2009:402)

The final verse Shorideh makes his criticism sharper and called his audience in an ironic tone as cowardly and effeminate.

Mirza Fatali Khan, the governor, in hostility with Shorideh gave orders to his head servant, Nayeb Hussein to insult Shorideh and he did his best. This hurt Shorideh and he also retaliated in his poems anytime found an opportunity included in the following verses that hopes Khan Nayeb to be foot whipped after Mirza Hussain Khan Kovari was foot whipped.

Falak kardand pahaye Hussain Khan Kovari   falak akhar be kamash rikht zahre nagori ra
Be kon ya rab nasibe Khane Nayeb inchenin rozi   ke ba Shoride shaer nemod in bad shoari ra[16]
(Book of poem, vol 2, p. 25-29)

Mohammad Hossein Shoae Shirazi "Shoae al-mulk" known as Laklak Alshoara always has been subject to Shorideh harsh criticism and satire. He in Shoaie biography also used the satirical description and is not afraid of saying anything, "in the year of 1301 AH., composed a satire of political figures, the late governor foot whipped him as punishment and made him eat dog muck, astonishingly, this humiliation made him more respected and raised him high[17].

Kale nangi ke laklak al shear ast   bar sokhan javedaneh mimanad
Shere o barkhalafe khahare ust
Khaharash miravad ze khaneh boron   gofte o be khane mimanad
(Book of poem, vol 2:118)

Nobakht in his newspaper draw a caricature in criticism of the prince Nosrat Alsaltaneh ruler of Fars, and mentioned Shorideh ironically. He was not in safe position from Shorideh criticism, he composed poem and published in the press.

Zingone jarideha be Iran   joz shanat o shin o shor o shar chist
Dozdane kohan shodand nobakht   yek khete o in hame khatar chist
Ba shakhse fasihe fazel pir   in makhmase to ey pesar chist
Madar pedare to danad u ra   in nakhalafi bedin pedar chist
(Book of poem, vol 2:70, 73)

As can be seen in the final verse Shorideh with all the subtlety and innuendo implicitly knows himself as his father.

Shorideh somewhere else writes about Ezalmamalek Ardalan , Fars Finance agent, he had refused Saadi Tomb trustee...

Han bego ey baride sahebdel   mire roshandel ardalan mara
Name Saadi agar degar bebaram   to biya o bebor zabane mara
(Book of poem, vol 1:709)

Shorideh describes Mirza Hassan, the pharmacist who was a member of the municipality and the most important factor motivating the refusal to pay monthly for cleaning Saadi tomb as "qarche" and "kop be dosh":

In kist ke pishe seyle kheyrat   sadi shode ast o bokhl khosh ast
In safle kodam zan bemozd ast   in qarche kodam kop be dosh ast

---

Be haq haq ke bovad az to jomle an ashaar   nabaste hich yek az shaarean be to bohtan
(Tavosi, 2001: 90)

[16] For more information on Khan Nayeb satire See: Vol. 1, pp. 316, 359 and 725)

[17] According to this expression and satires in Shoaie (pp.446-447) stubbornness and jealousy toward Shorideh well can be realized. (Though Shorideh did not keep silent and better coped with its. To study these poems in Shoae al-mulk satirized see(pp. 42, 93 and 288) and vol. 1, p. 709.

Goft az ke kharand habe eshal   yani Hassan davaforosh ast
(Book of poem, vol 1:730)

Shoride appointed Ala Aldolle, the governor of Fars to welcome Lord Curzon from Bushehr to Iran and the warm welcome Lord Curzon was expected from Iran's envoy was not achieved and Ala Aldolle did not do the task well and even cursed him. Shoride describes this act by him as "tali ke naride mandeh[18]".

Avakh ke Lord Curzon hindi nadideh mand   doshnamhaye khaje Ala nashnide mand
Shomi, ghari, badi, daghali, momseki, nefaq   dar heyratam che eib dar o naafaride mand
Bari che dardesar dahamat zin shoghale shom   digar goman mabar to ke tali naride mande
(Book of poem, vol 2:105)

"Makhdoman Mokraman" is a phrase that Ein Aldolle used in his letter to Shorideh, and he disliked the term and sent a response.

Ham nazem dole valiye Fars   nahrire moazamam nevisad
Monshi to bebin ke az kariyat   Makhdoman Mokraman nevisad
(Book of poem, vol 2:141)

Farhang Shirazi from Vesal family was one of the enemies of Shorideh.
Their stubbornness dates back to the history book poem he composed for Ali Mohammad Khan Ghavamolmolk a famous Shiraz characters.
Though young and unknown, Shorideh attracted the attention of Mohammad Reza Khan Ghavamolmolk (son of Ali Mohammad Khan Ghavamolmolk) more than that of Farhang. It was finally decided to choose Shorideh poem for history book and the rest of book was composed by Farhang, but the story did not end there and they attempt to compose satires about him and Mirza Farhang composed an ode of about 80-70 verses and this treatment stimulated the sensitive nature of Shorideh and came to defend his right, therefore, he composed the following:
Shaere kosaje[19], bad lahje o efrit lagha   ke ze farhang be joz nam o neshani nashenakht
Rakhsh dar razm sokhan rand o nadanest ke mand   mohre bar narde heja chid o nafahmid ke bakht
Saadi o Sozani o Anvario Ferdosi   har yek az shoara daftare hajvi pardakht
Shaer alqese vesal ast ke dar modate omr   gheire yazdani o farhang degar hajv nasakht
(Book of poem, vol 1: 729)

The poet in this ode the poet reminds the death of Mohammad Ibrahim Bey (Qajar princes) head servant who liked Reza Qoli Mirza that was at the peak of perfection that led toIbrahim Bey failure and death, and this event created turmoil in Shiraz and was quoted in all ceremonies, and depicted practice of homosexuality with interpretations of folk and humor. And an example of the verses:

… shenideam ke Ebrahim bak bashie nashi   mosamam az pey vatye Rezaqoli Gozin shod
Dar an miyane Borahim bag nadideh moradi   shahid chaqie kon o ghatile chaqoye kin shod
Saraydar lore baqche[20] david harasan   seda keshid ke yaran bron jakid ke khin shod

---

[18] "Tal narideh vasey khodesh nazashte" ironically means discredited himself everywhere and with everyone (A collection of Shirazi Idioms).
[19] Kosaj means shark in Fars Persian vernacular language and ironically refers to a thin-bearded man, Vesalian family were thin-bearded, so Shorideh called them Kosaj. Interestingly, Farhang satire was lengthy and it was difficult to be read by heart and thus was not pleasant, while, Shorieh satire was easily caught on. They also appealed to the people such as Hassan Ali Qasab nicknamed Moztareb and Muzaffar known as Abkesh and Shoae known as Laghlagh. And the following two verses were composed by Hassan Ali Qasab (Book of poem: vol. 1, 94)
Dasht andar dehi zani eshal   ham shab dar kenare shu rideh
Az ghazaye falak shabi sho rid   name u ra gozashteh shorideh
[20] Garden caretaker called helpers to run in Lori accent (with haste) that caused bloodshed (Efazat Shafahi by Dr. Naeri)

Sorod manteqe Shorideh behar sale vafatash	magham bin ke Borahime don fadaye sarin shod

(Book of poem, vol 2: 156-157)

He composed the following addressing Mirza Fathalikhan the governor, vice and Minister of Jalal al-dolle the ruler of Fars who ordered foot whipping Shorideh:

Saheb divan be molk Fars shod saheb sarir	ya amiralmoemenin alqoth men hazal amir
Anke jadash[21] katash dozakh be khake gor bad	andar abe dig joshanide shahe binazir
Gosht o sotokhvan o ra az peye ghesmat fekand	gusht pishe gorbeh sotokhvan pish sag jan dar saeer
Sahib divan ke khasme mast khast o khasteim	o tane ma ra be chobo ma zane o ra be…

(Book of poem, vol 2: 178,180)

Shorideh In the poem "kafiye", that is known as the death of figures "because many scholars, and opponents and supporters of him died that year" and foreigners translated it historically in a couple of languages composed a satire in idiomatic language to show moral corruption of the Fars wealthy class (Roknzadeh Adamiyat, 1960: 334). He recalled them for his interest in them or criticism, among them are Fatali, Vesaliyan,

Mirza Ali Muhammad Qavam, Abulhassan Khan Moshir Almulk and late Mr. Sheikh Yahya the Friday prayer leader of Shiraz that (allegedly spoke in Shorideh disapproval) a couple of samples are mentioned:

Sare sale hezar o sisad o yek	bin cheha shod ze jore charkh o falak
Az bozorgane kheteye rey o fars	mord jamei be modati andak
Shabe jome emam jome shom	kard az bahre bande kok o kalak
An emami ke zohde o nakharad	qahbe yek qaz o jende yek jendak[22]
Shohrate hajve sahebe divan	raft az fars ta be sar chanbak

(Book of poem, vol 1, 309, 316, and 922)

He composed interesting poems on the story of the exploits of the National Assembly elections in Shiraz and how tariffs and bring rural and urban mass to vote:

Vay az in entekhabe zombol hort	vay az in ejtemae hardambil
Dey mara rostaee migoft	ke mara si che kardeand gosil
Mo bidom mardaki kole namadi	ke khoda hesht bar saram mandil
Tiyalom koreshe posom bemer	gar khabare bi mara az in tafsil[23]
Zinkasan joz se char shakhas ke nist	dar vekalat adileshan na badil
Mabaqi khaenane bolhavasand	hochio reshvekhoro ibnsabil

(Book of poem, vol 2, 213-214)

He composed the following verses in satire to criticize Zaban Azad newspaper executives (Moaven Alsaltaneh) in Tehran who had insulted Saadi. As can be seen the use of caustic terminology as Ghar, Tamaloq, Hayes, Gorpedar by Zaban Azad in the lyrics below indicates Shorideh true devotion to Saadi. And there, it does not matter who or what institution is insulting.

Doshine be khabe man daramad	Saadi be do sad khorosh o faryad
Yek ghar cho pase jaride benshast	zar bestad o bar tamaloq estad
Hize degar az baraye shohrat	khak man o khish dad bar bad
Shak nist ke in khelal dar Iran	az nashre jaridehaye bad zad
In shekveye man azuast var na	gore pedare Zabane Azad

---

[21] Haji Ebrahim Khan Etemadaldulleh, who was boiled in a big pot of boiling water by the order of Fath Ali Shah Qajar (Book of poem: vol. 2, p. 180)

[22] Meaning of words: Yek qaz : very stingy and dare not to spend money (Najafi Folklore Dictionary)
Jendak: old coins in the Qajar period (equal to half or a quarter of the money, Shahi) (Ibid.)
Jonbak: an old neighborhood of Tehran (Book of poem: vol2)

[23] Meaning of phrases and words: zombol hort: irregular sloppy and slovenly disordered (Shirazi Idioms) , mara si che kardeand gosil: Why they have sent me / Mo bidom mardaki kolah namadi: I was a man with a wool hat.
Tiyalom koreshe posom bemer: I shall become blind and my son dies (Fasihi, 932)

(Book of poem, vol 2: 109-111)

Sabori Esfahani (one of the attendants of Malek Mansur and Mirza Shoa Al-saltaneh), who occasionally composed a poem but Shorideh was not optimistic about him, because he always refused to pay customs you to go Shorideh. Shorideh soon composed two pieces of poems that soon were famous. And Shorideh composed the followings to avoid illusion to Muhammad Kazem Sabori the father of Malek Alshoara Bahar in Mashhad.

Sabori ast haghighi dar astane tus	ke chon basij sokhan kard dore maani soft
Sabori ast doroghi[24] konon ham andar Fars	chonankeh made o nar ba kamala saltaneh joft

Kojast anke be in ghatlban hami goyad	haman sokhan ke be khaqani doroghi goft

(Book of poem, vol. 1, 727)

5. SHORIDEH AND OTHER SOCIAL ISSUES

In the first part we talked about men subject to satire and criticism by Shorideh though referring to all the men in details in this article is not possible[25].

In this we will mention part of Shorideh critical eye over other social issues, including issues dealing with slaves and black slaves, racial prejudice and diseases, influenza, cholera, winter and heavy rain and even condemn the despicable act of theft and drug addicts which at that time were gripped by it.

"Many of the Shorideh poems used the show social and cultural situation of his time with the special care have been considered by his contemporaries. The most famous poem by Shorideh is "jashne siyahan" that not only shows social status of black at home of Moshirolmulk and in Shiraz of the time, but depicts the names, clothing, and habits and behavior of blacks in the most beautiful form of expression and even shows their accent and talking types (See: Rastegar Fasaee, 2009: 6)

As Shorideh he had predicted "Until the day I rode on my donkey and passed the alley, suddenly I heard a loud bang, it showed up that was as if the chef who was a man of black man throw me a cupric skimmer and fortunately landed on earth a few steps away from me and did me no harm[26] (Vol. 1, Shorideh Book of poem, 304).

And now an example of verses:

Karde dar baghe Moshirolmolk mehmani zazoki	har taraf andar kharamidan khazoki ba khazoki
An gholaman siyahe jende baz andar ghafashan	fengfengu mengmengu rengrengu hamch o ghoki
Kharj shod sime sefidi az peye moshte siyahi	bahreshan goya polo pokhtand heyfe sisoki
Mizanand az in sokhan Shorideh ra akhar siyahan poruki[27]	latme bar royash sheraqi mosht bar kalash

---

[24] Shoaealmulk in "Tazkereh shabaniye" writes about Sabori Esfahani: "Shorideh poem was a success and he composed a satirical poem in disdain of Sabori, Sabori went in rage after hearing the poem and decided to compose a same in revenge and thus composed an ode in praise of the Prince and his retreat to wine. Here are some parts of his ode:

Fasihe mulki, bellah fazihe mulki to	fesahate to fezahat konad be mulke sokhan
To ra ze khandane ghoran magar che pish amad	ke raye kardi raghs o taranom o beshkan
Agar na ahramani chon gorizi az ghoran	ke bovad dar bare har mordekharo har madfan

(Tavosi, 2001: 267)

[25] To read the critical poems see: Vol. 1, pp 239-247-249-254-255-268-275-281- 296- 301- 305- 417-442- 470- 689- 699- 715.
Vol 2: pp. 42-59- 64- 73- 85- 86- 97- 116- 121- 124- 130- 145- 146- 151- 158- 165- 176- 181- 186- 223- 274- 326.

[26] For a complete study of this beautiful ode see Shorideh Book of poem, vol. 2; corrected by Ehsan Fasihi (pp 304 - 308 and Daryaye Gohar Hamidi Shirazi, Volume III (39- 41) and literary associations of Shiraz by Hassan Emdad (pp. 258-261)

[27] Meaning of words: zazoki: in Shirazi vernacular accent means hedgehog, although the commentator of Shorideh Book of poem, his son, defined it as black beetle. Khazok means beetle in Shirazi as the commentator wrote. "(Khane Khandeh, cultural and humorous words). fengfengu: Who heard the sound of the air out of his nose (Mengmengu: who

(Book of poem, vol. 1, 465-467)

6. CRITICISM OF FLU

In the month of Muharram 1337 AH scourge of universal flu outbreak in Shiraz, many were dead and faced with problems such as lack of food, medicine, closed shops and groceries so that even the act of burial was difficult. Sheikh Abdul Al-Rassol Nayeri Shirazi also writes about influenza and burial action in "Tohfeh": "Immediately after the war, the flu spread throughout the world to kill the rest of people. ... I was, in turn, caught, but not so as to stay in bed and it was God's will that I can help for the burial of the dead. There was lack of burial equipment. It was difficult to do the task. Anyone who could buried their dead buried was very pleased with his success ... "(Nayeri, 2004: 252) and Shorideh composed poems with big criticism.

Bazi doktoran niz mordand va anke zende ast	didare vey ghey arad bi khordane apika
Bas josehaye ashraf kaftad bar sare khak	ney gor kan moayan ney gor khan mohaya
Yek sirenan bebazar nadertar ast az eksir	yek joje bahre bimar nayabtar ze anqa
Ma mardoman agar che mostojebim az in bish	han vaghte rahmat amad rahm ar barellaha

(Book of poem, vol 2, 35-36)

7. CRITICISM OF WINTER AND THE INTENSITY OF RAIN

He composed a parody known as "Chel Kachalak[28]" about winter and the snow and rain, with harsh pungent Khan Nayeb at the final verses.

Barf hami az pase barf ast ke rizad ze hava	abr hami az peye abr ast ke khizad be komak
Man zadam bank ke ha yade man amad kachali	kin kachalha hame hastand barash mostahlak
Khan nayeb ke kalie sare o beh nashavad	bese khar zeft o do se khar seghez o yek khar ahak
Khane nayeb shodeh nazdick ke az gham tarakad varmatarak	bas kon ey hazrate Shorideh degar

(Book of poems, vol 1: 317-320)

8. CRITICISM OF EXPENSIVE GOODS

He says on the closing market and high prices of goods in Shiraz:

Chashmat az gerye shaved sorkh agar sharh daham	ke chesan janebe khabaze setamkar shodam
Nan geran gasht bedangone ke mah ra bar charkh	ghorse khan yafte dar sofre pendar shodam
Ghame khalq o ghame dalq o ghame jan o ghame nan shodam	be sad andoh dochar az peye in char
Ta bedan roz ke bazaar o dokakin bastand	fetne barkhast man az khane be bazaar shodam

(Book of poems, vol 1: 358)

Shorideh composed poems about the home that wanted to remove the dividing wall but faced by his mercer neighbor who was refusing and also taking advantage of one of his relatives Abdul Samad Khan (Secretary of England Embassy in Shiraz. its alleged favoritism) to take home. This issue was dealt at that time state agency with the authority to intervene and take action. Shorideh was asked about Mr. Abdulsmdkhan claim, Shorideh answered I have three brief poetries showing my conversation with him. He composed the implicit satirical poems:

Khaje ra goftam zanat ra go maro chandin bekoy	kakhar in arame del azarme jan miavarad

---

gives Meng and (Shirazi words and proverbs)and Fengfengu the same meaning. (Ibid., 307). Sisuk: a disease that animals are suffering in its throat (ibid. 361). Poruki: here is the sound. (Book of poem: 973).

[28] Chel Kachalak When it is heavy rain, old women took pieces of cotton and forty people mentioned that their heads are bald and knot the cotton with each name, when completed; it will bury the pipe that is facing the Qiblah. And It is believed that the rain will stop (Shiraz and Kazerouni Words).

Mard andar khane saken zan kharaman so be so	gar hame poyad nahan nangi ayan miavard
Goft khatoone mara zinsan madan bihode kar	harkate vey barkati dar khanaman miavarad
Gar ravad simin baram ba sim miayad baram	mibarad gar aberoyam ab o nan miavarad
(Book of poems, vol 2: 137)	

"In one of the Nowruz celebrations a group of Shiraz well-offs went out of town for sightseeing and recreation. This led to criticism from some poets, journalists and callers for Eidi and said they escaped from the city not to give Eidi. Shorideh composed the following on demand of some friends (Fasihi, vol. 2, 334). General content is nobility satire and in final verse emphasizes on this important fact that why covetous of sack of any Seirafi?

Eid amado vaghte sorsorak shod	seil az barekoh be shor shorak shod
Nowroz jashn eid niyakane ma bovad	ma key ze rasmo adate aba gorikhtim
Sad rah fozontar ast ziyaneman az in safar	zan ediye ke goee az o ma gorikhtim
Ey shaeran ke ghadah gorizandegan konid	ma bishtar ze daste shoma gorikhtim
Ashraf ra heja ze peye ashrafi ke che	chashme tama be kiseye har seyrafi ke che
(Book of poems, vol 2: 334)	

Shorideh friends always dropped by him at the beginning of his purchase of a house property in the Bagh Shiraz neighborhood and asked to take benefit from buying the house. First Shorideh provided comfort and entertained guests in any way but gradually the joke became bothersome and Shorideh composed a poem with a tone of satire with humor as below:

Man az in khane kari hich nadidam joz kharj	kasham az pish khabar karde bodandi kehane
Sare shab ta sahar moft khoran gerde manand	ham tafsil kalile ham hadise damana
Gah kebrit kharam gah namak gah piyaz	cheghadar kharj konam fot shodam vay nane
(Book of poems, vol 1: 446)	

9. CRITICISM OF THE SITUATION IN BUSHEHR

Shorideh in a visit to Bushehr and Bandar Abbas composed poems about Bushehr situation and complained of bad weather that reads:

Bosher bin ke kheir mobadal be shar shode ast	nozhatgahe bahime o sejne basher shode ast
Goee ke mardoman vey adam nadideand	zira ke shakhse man hameja moshtahar shode ast
Az abe shor o mahiye shor o ghazaye shor	Shorideh shor bod konon shorter shode ast
Az abe gande makhzane hamame Khane o	digar mapors ke maghzam pakar shode ast
(Book of poems, vol 2: 66)	

"Bushehri, hearing the verses above, asked the Kazerouni poet resident of Bushehr to compose poems answering Shorideh"…

Maghzat pakar bod vali na ze abe makhzanast	az tar o tanborhaye vaghte sahar shode
Mahiye qobad ze arezoyash morde key qobad	bad maze nist zaeqaat bi asar shode ast
(Roknzadeh, Adamiyat, 1960: 363)	

10. CRITICISM OF THE EVIL ACT OF ROBBERY

The late Prince (Arfa al-Dawla), under Mosadeq administration, moved to Shiraz from Tehran and wanted to travel abroad but was attacked by Turk robbers that led to the killing of one of their relatives and the looting of jewelry with them; but, Mirza Ibrahim Khan Ghavamolmolk who was running Arab tribe at the time seriously returned Jewels to Prince. And this clearly indicates the insecurity of roads, robbery and looting during that period. Shorideh composed the following:

An dozd ke nist bad hastiyash   az hasti vey nahesht falsi
Gar bande bar jaye dozd bodam   zo nastad me ze mal npasi
Liken hame elm o fazle vey ra   zo bestadami be chobo habsi
Ey valie Fars ey Mosadeq   az lotfe khoda madar yasi
Az dozd begir harche mandast   yek moy shatal bovad ze khersi[29]

(Book of poems, vol 2: 325)

11. CRITICISM OF THE IDLES
He composed pomes condemning those who are idle and depend only on their father:

Khajezade dame bihode daraye darad   be pedar nazado o pendarad havaee darad
Azme posideye fani shod era nazash chist   gar koni naz bedan kon ke baqi darad
pedarat kist che goee honarat chist bego[30]   varna harkas zina tekye be jaee darad
(Book of poems, vol 2: 99)

12. CRITICISM OF ADDICTS
He composed the following poem condemning the opium addicts:

Ey ze taryak gashte khane kharab   nist zin beh degar fani magarat
Ham pedar ham pesar ze tost kharab   ham zajie ze khod kharabtarat
Ne be fekre kharabie khishi   na be fekre karabie pesarat
Karde badnamtar tora afyon   az kharabatiyane khire sarat
(Book of poems, vol 2: 92)

13.CRITICISM OF THE CHAOTIC EVENTS IN SHIRAZ
"In the chaotic events of Shiraz well-offs, he composed the followings":

Harkoja majlese bozorgan shod   gar hame bazme mire azadast
Ya ke davaye ame o khale   ya ke bahse amo o amozadast
An yaki dar foghan ke ey yaran   zane man dokhtar az chero zadast
Algharaz nist nobate shoara   baske asbabe daavi amadast
Rasti in sepehre kaj rafter   nik ba shaeran daroftadast
(Adamiyat: 1960: 35)

14.CRITICISM OF THE "BICHARE MADAR" BY IRAJ MIRZA
Shorideh composed a poem "Bichareh pedar" in response to "Bichare madar" by Iraj Mirza starting with:
"pesar ro ghadre madar dank e daem   keshad ranje pesar bichare madar " (Mahjob, 1974: 189).
The poems are full of complaints and criticism of Iraj Mirza that well expresses the father arduous efforts[31].

Gah dallala gahi masheta Gah mohtala   gah mamacha gahi ghable bichare pedar
Agar be oghba ze pesar haq obovat talabad   hashr ra por kond az gholghole bichare pedar
Madar ar hamele noh mah shavad bahre kefaf   shode sad bar dami hamele bichare pedar
Ey sab goy be shahzade Iraj Mirza   ke enteghadi be to darad bichare pedar
Sokhan az madar bichare koni ghafel az in   ke dochar ast be sad ghaele bichare pedar
(Book of poem, vol 1: 293)

---

[29] A hair of bears is trophy. It is trophy to use Miserly people financial and material things, too, because they naturally lack the character and the benefit for others (Farhange Avam, Ali Qoli Amini)
[30] The final verse reminiscent of the famous saying "kon edamiyan la ezamiyan" (depend on your art not on your fathers rotten bones) and Nezami poem that says:
  Goee pedarat bovad afazel   az fazle pedar to r ache hasel
[31] To read Iraj Mirza beautiful poem titled (madar) and compare the two, see the Iraj Mirza Book of poem by Mohammad Jafar Mahjoub (pp. 190-189).

15.CONCLUSION

Shorideh Shirazi is among pioneer in simplicity orientation in Qajar with critical views in his poetry reaches its peak. And many of his poems show the social and cultural conditions of the times and his contemporaries. He is especially skilled in the use of Shirazi local dialect and folklore in his poems and sometimes used Lor dialect that stroking the ears looks like a beautiful symphony. He was fascinated by the imagery of aesthetic and semantic elements of ancient Persian poetry style, especially Iraqi, but despite the return to Khorasani style could use of terms and words and new inventions in his time, including which examples can be seen in the ode "Hamarieh", "Jashn-e- siyahan", "chel kachalak ", "moet alrejal ".

Shorideh with his audience sometimes is sincere and sometimes frank and flagrant. His poetic language in his serious works especially odes is lofty and firm and somewhat vulgar and nasty flagrant in his satirical poems. Shorideh uses new and innovative metaphors that one with sight is incapable of producing, but his God given intelligence and astuteness makes him like a skillful master in explaining the issue. According to him, criticism is profound, in various aspects of it, parody and satire and humor; the true realist humor with its sharp edge to individuals, society and the general disadvantages of their society and used it for political and social purposes. It's the same humor that evolved in the Constitutional Revolution. But there is more chastity seen in Shorideh words. He nukes the truth but does not speak vulgar. Shorideh is a sensitive poet, astute and accurate critic, with sociological scrutiny and precision into the circumstances of his time regardless of the prominent scientific and literary stance. He uses satire and allusions in diverse types of figurative speech dreams of a society away from superstition and misery and famine and hypocrisy and corruption and national and religious prejudices; he follows the critical literature school. In his worldview as Hafiz and Ubayd Zakani, often negatively charged words in society are applied with a positive sense and always hate flatters and criticize them with literary literature. He uses the ironic language to present the intellectual and moral degeneration of society steeped in illiteracy frankly. Shorideh Shirazi is not merely Shiraz poet, but a poet for all Iranians and Persian speakers worldwide, his poetry can be considered as influence factors in critical literature of the Constitution. A period of social and political criticism culminated with the use of political satire instrument. And these verses in his Book of poem, second volume composed by him will be the best description in the remainder of notes describing him.

Mane Shorideh ke shoride shirin sokhanam   daste hajvam be banagoshe falak chak zadehast
Foteh terme saram jobe mahot baram   royehamrafte tanam taane be ozbak zadeh ast
Charkh chon pire zaeif albasri az mah o mehr   ta mara behtar az in binad einak zadeh ast

REFERENCES

Emdad, Hassan. (1999), Fars in Qajar era, publications, Fars Encyclopedia research and cultural institutions, Navid Shiraz.

Emdad, Hassan., (2009), Shiraz literary associations (from the late tenth century to the present day), Elmi Press, Navid, Shiraz

Amini, Ali Qoli, (------), Folk dictionary or the interpretation of Persian proverbs and idioms, Ali Akbar Elmi publications Press Institute, Tehran

Adamiyat, Mohammad Hossein Roknzadeh, (1960), "Scientists and Persian poets", publishers: Islamiyah and Khayyam bookstore, June 1960, Tehran

Aryanpur, Yahya, (1993), "From Saba to Nima", Volume I, Zovar Pub, Fifth Edition, Tehran.

Baladi Bushehri, Seyed Abdullah Mojtahed, (1994), "Lavayeh va Savaneh", introduction and annotations by: Seyed Qasem Ya Hosseini, the publisher: Commemorating the Eightieth Anniversary of the Martyrdom of Ali Delvari Congress, first edition, April.

Tajbakhsh, Ahmad. (2003), the history of civilization and culture of Iran, (the Qajar dynasty), published by Navid Shiraz. First Edition.

Sabet, Abdul Rahim, (2014), "Laughter and cultural and humorous phrases common in Shirazi accent", Publisher, Islamic Azad University of Jahrom in cooperation with Fars Foundation, first edition, Shiraz.

Hekmat, Ali Asghar (1926), "Shorideh Shirazi", Armaqan magazines, No. 7 and 6, pp. 65-355.

Davarpanah, Jamileh. Turkoman, Gholam Hussain, (2010), Shirazi idioms and slang, Fars Office of Art and Culture Press.

Rastegar Fasaee, Mansur, (2009), Shorideh Shirazi, Department of Near Eastern Studies, University of Arizona, Jan

Zarrinkoub, Abdul Hussein, (2013), "poem without lies, unveiled poetry", Elmi publications, the eleventh edition, Tehran.

Shoae Shirazi "Shoae al-mulk", Mohammed Hussain, (2001), Shoaie biography, with the introduction and correction by: Mahmoud Tavosi, Fars Foundation Publication, Shiraz, First edition

Shamisa, Cyrus, (2001), "Litrary types", Ferdos Publication, Eighth Edition, Tehran.

Fasihi, Khosrow, (2010), "An introduction to Shorideh Shirazi book of poem", description and annotated by Hassan Fasihi Shirazi under the chieftains Mehdi Mohaqeq, Institute of Islamic Studies at McGill Tehran University, Volume I, Tehran

Ghorbanpoor, Hossein, (1999 / March), "critical literature: social grounds and consequences", the Journal of Library and Information "Keyhan Farhangi" 661

Mahjob, Mohammad Jaffar, (1974), "Iraj Mirza book of Poem", Andisheh publishing, Third Edition. Tehran.

Najafi, Abul Hassan, (1999), Persian Folklore Dictionary", Niloofar Publications, First Edition, Tehran.

Nayer Shirazi, Sheikh Abdulrassol., (2004), "Nayer gift", correction and explanation by Mohammad Yousof Nayeri, Fars Foundation, First Edition

LINGUISTIC ACCOMPANIMENT OF IMAGES IN THE NOVEL "CRIME AND PUNISHMENT" BY F.M. DOSTOEVSKY AS MANIFESTATION OF THE AUTHOR'S INDIVIDUALITY

Gromenko Maria Viktorovna, Candidate of Philological Sciences, Associate Professor at the Department of Theoretical and Applied Linguistics of the Southwest State University, Russia.
Petrukhin Viktor Ivanovich, Candidate of Pedagogical Sciences, Professor, Head of the Department of Education and Psychology of Kursk State Agricultural Academy, Russia, petrukhin.victor.46@yandex.ru.

Introduction

In this study, the author's individuality is understood as an intense concentration on personal and social problems; that is a consequence of somatic changes and presence or absence of the emotions' causer. Linguistic accompaniment creates a certain semantic, emotional and imagery expressiveness in assessing the behaviour of the novel characters and manifests the author's individuality.

Keywords: author's individuality, literary image, word combination, synonym, emotional expression, image, lexical unit, semantic meaning, concentration, duality, linguistic unit.

The literary works by F.M. Dostoevsky constantly make philologists and psycholinguists look for new approaches and attempts to interpret the "rebellious consciousness" of the writer. We know that the roots of the phenomenon are in the Russian social environment of the XVIII century.

According to our research hypothesis, F.M. Dostoyevsky's protest against social falsehood, against the suffering of a humiliated person and the brutality of the "powerful" ones is characterised by an intense concentration on personal and social problems. It sets a particular mood for the readers, reveals the main theme of the novel and permeates the specific images of characters, landscapes, interiors and emotions.

The author's individuality manifested in the linguistic accompaniment of the literary images in the novel "Crime and Punishment" is the subject our research; we believe that the novel's imagery reflects the author's concentration on social problems. However, the consciousness of "rebellious" Dostoevsky was related to complex emotional experiences involving feelings of guilt and regret about what he could not do or did not have time to do, could not decide upon or had no choice of due to his insufficient social knowledge.

Using the method of comparative analysis of the studies dedicated to the literary works by F.M. Dostoevsky, we found out that the lexical units "author's" and "individuality" are used in linguistic research works: "individual author's style" (N.I. Marugina) [13], "...the characteristics of author's style provide an opportunity to learn some specific features of the writer's worldview..." (I.V. Ruzhitsky) [15], "author's punctuation" (T.V. Bazzhina, T.Y. Kryuchkova) [3], "discourse features of the author's view of the world and specific linguistic features of his texts" (M.A. Kozhina) [10], etc.

The word combinations "author's individuality" and "linguistic accompaniment" used in our study are introduced in their interrelation for the first time, which confirms novelty of our approach and forms the object of our research.

The literary works of F.M. Dostoevsky characterize him as a distinctive personality, as a writer who is first a human being with acquired social qualities. Putting his own words into the mouth of one of the characters of his novel (Lebeziatnikov), Dostoevsky states: "It all depends on the environment. It's all the environment and man himself is nothing." [9, 319] Situations that remained unresolved in the childhood influence adult life. In the novel "Crime and Punishment», we can see that the internal need of the writer leads him to doubt upon facing real events. In the text of the novel, it is manifested in the linguistic accompaniment with the following lexical units: "question", "fact", "mistake", "annoying", etc. For example: "Of course, she is in such a position, but it's another question. Quite another question! [...] Seeing a fact which you mistakenly consider deserving of contempt, you refuse to take a humane view of a fellow creature."[9, 319]

The writer's emotions have a personal aspect and lead to the duality of his focus – this can be determined by the social nature of personality that always has some specific historical traits. Strive and struggle for justice are inherent to "creative, energetic and strong people; they had their misfortunes and were sometimes

overcome by their worries and fears. [...] Such people developed high levels of conscientiousness, and already in their youth they started thinking about their destiny […] and sometimes they thought they had a particular responsibility for the humanity." [21, 210] For Dostoevsky, the "conscientiousness" is the state of equilibrium of his responsibility for the humanity. Owing to the author's individuality, the perception of Dostoevsky's images by the readers is determined by the specific conditions of "sordid designs" typical for the his historical environment [9, 419], where "Russians in general are broad in their ideas... and exceedingly disposed to the fantastic, the chaotic" [9, 426], and ready to act with "daring recklessness" and a "nervous tremor" [9, 51]. The qualitative adjectives in the quotes above show that the literary trend related to F.M. Dostoevsky's creative process is predetermined by his personal experiences, which confirms our research hypothesis.

The specific social conditions not only shaped some of his individual mental characteristics but also fostered his capacity to perceive the society. Dostoevsky tried to combine the human freedom with the moral responsibility. It is confirmed by the fact that the linguistic accompaniment of images in the novel "Crime and Punishment" by lexical units and word combinations expressing the author's individuality defines a particular type of human behaviour, for which it is possible to imagine a certain lifestyle and definite moral and ethical requirements relevant to particular social conditions. The specific features of the social conditions depicted in the novel can be traced in the images of the old pawnbroker woman and retired government clerk Marmeladov met by Raskolnikov [9, 11]

When describing these characters, Dostoevsky uses the following word combinations: "eyes... like little chinks", "hopelessly ragged", "horribly greasy", "some sliced cucumber", "the profoundest disgust", "bitterness and contempt", "trivial detail", "daring recklessness", etc. These word combinations give a detailed description of an event or image. The use of nouns in combination with qualitative adjectives with different degrees of comparison stimulates thinking and deep understanding of the text by the readers. We continue observing manifestations of the author's individuality further in the novel because Dostoevsky uses such detailed descriptions of the image features to depict a brighter and more specific picture of the world.

The author's individuality is also expressed in Dostoevsky's ability to stimulate thinking with linguistic means through minor details requiring further reasoning and understanding – thus, his words become part of your soul. To investigate this issue, we turned to the first-year students of our universities who had not been involved in our research project. We asked them to write down synonyms of the following words: oborvannyi ("ragged"), zasalennyi ("greasy"), omerzenie ("disgust"), prezrenie ("contempt"). Based on the analysis of the obtained answers, we have found out that 100% of the respondents not only understand the concept of a synonym, i.e. a word close in meaning to another word, but they are also able to find synonyms with pronounced social and personal nuances and to assess the actions and deeds of a person (a novel character). It means we can conclude that the author's individuality is related to the thinking process in a person capable to see undertones and specific features of certain events, sometimes very complicated and socially induced, presented in the literary works by F.M. Dostoyevsky.

Referring to the novel's image of Raskolnikov, we can state that the writer depicts him as a person who is deliberative – "characterized by doubts and thoughtfulness in decision or action" [2, 127]. And indeed he is. After the conversation with Ilya Petrovitch, Raskolnikov walked "quickly and resolutely, and though he felt shattered, he had his senses about him. […] He had to clear everything up while he still had some strength, some reasoning power left him.... Where was he to go?" In this extract, the major attention should be paid to the ellipses and the question "Where was he to go?" Considering the ellipses as elements of the author's individuality, which we study in this paper, we cannot agree with the opinion of A.V. Kanafieva, as we believe that their use in the novel "Crime and Punishment" is appropriate (not "perhaps appropriate"). Creating the images of the novel characters, F.M. Dostoevsky describes their typical traits characterising them as personalities, but he also manifests his author's individuality with his moral instinct and ability to show the inner worlds of his characters in all their complexity. The novel "Crime and Punishment" impresses the readers with the amazing disclosed depth of human characters and conflicts and with the strength of moral turmoil and elevated aspirations. "It's a long story, Avdotya Romanovna. Here's... how shall I tell you? – A theory of a sort […]It's galling too, of course, for a young man of gifts and overweening pride […] dividing mankind, you see, into material and superior persons, […] to whom the law does not apply owing to their superiority, who make laws for the rest of mankind, the material, that is." [9, 425]

While observing and describing the painful contradictions in the lives of the novel characters, the writer revealed his own contradictions, his inner world and life of his soul. With the incomplete phrases and sentences, he could be trying to find a new ("second", "third") way to salvation for a tormented man.

Dostoevsky had abandoned his earlier revolutionary aspiration, therefore he put his own questions into the mouths of the novel characters: "Where was he to go?", "That is right, isn't it?", "I don't know.... I haven't yet decided", "What do you mean?", "What? What do you mean? A right to crime?", etc. So, what Dostoevsky is interested in, while portraying human characters, is not only the process of the personality shaping and development, but also something else, and this "something" is accompanied by "fretting" and "heart rending", "recklessness" and "insolence", "brooding" and "dreaminess".

In the Explanatory Dictionary of the Russian Language by S.I. Ozhegov and N.Y. Shvedova, the lexical units terzanie ("fretting", "heart rending"), derzost' ("recklessness", "insolence"), zadumchivost' ("brooding", "dreaminess") are defined as abstract nouns, deriving adjectives that are very important characteristics of behaviour (action), spiritual torments, moral suffering (anguish) and mental concentration.

We can see a certain duality in the concentration of F.M. Dostoyevsky's mind and his moral instinct – conscientiousness in relation to the acts perpetrated by the characters of the novel "Crime and Punishment" and the moral anguish of the author himself. "I have been worrying and fretting myself, and I don't know what I am doing.... Yesterday and the day before yesterday and all this time I have been worrying myself.... I shall get well and I shall not worry.... But what if I don't get well at all? Good God, how sick I am of it all!" [9, 95] It is just a small fragment of reasoning, and it contains four descriptive sentences with ellipses. The sentences are not marked with significant structural and semantic diversity, but the semantics (meanings of linguistic units and changes of these meanings) of the words "get well" and "worry, fret" reflects the state of doubt, worry and anxiety. The question "But what if I don't get well at all?" indicates that the novel protagonist experiences a new overwhelming feeling. However, the writer had experienced his doubts earlier, and this leads to duality of his mental concentration. The state of equilibrium in this duality is achieved with the "conscientiousness".

At the same time, we think that the use of ellipses by Dostoevsky is a kind of a defence mechanism, an interpretation, "in which people learn attitudes, norms, ways of thinking and actions that are not their own, without assimilating and internalizing them sufficiently to make them their own" [20, 89]. Dostoevsky cannot do a lot of things that he would like to do; that is why he uses the ellipses to indicate the incompleteness and understatement of what could happen, but alas....

We decided to look into the focus and depth of concentration in a person who is "insolently tormented by brooding". We asked students in different years of university study (who had not been involved in our research project) to write down synonyms to the following words: derzost' ("recklessness", "insolence"), terzanie ("fretting", "heart rending"), zadumchivost' ("brooding", "dreaminess"). The synonyms written down by the respondents were divided into two groups:

1. Synonyms characterizing human behaviour or action (assessment of an action).

2. Synonyms characterizing a mental state, emotional background or readiness to an action or event.

Out of the three offered words, the largest number of synonyms was named for the word derzost' – up to 18 options. The noun zadumchivost' caused some difficulty, and respondents offered only up to 4 synonyms. 74% of respondents did not include the word razdumchivost' ("brooding") into the list of synonyms. The most frequently occurring synonym was the word razdum'e ("reflection"). It was mentioned by 89% of respondents. We were surprised by the fact that the synonyms unynie ("despondency") and mechtatel'nost' ("dreaminess, reverie") had practically the same frequency. These words represent notions that convey opposite psychological nuances. The noun unynie has the meaning of "a desperate sadness, anguish" [1, 698], representing negative emotions thall of us encounter in our life. As a probable event, it can be accompanied by mechtatel'nost' ("reverie"), with mental projection of images of the desired future that may be possible and feasible. Based on our research, we concluded that the writer's high-developed mental faculties provided for his ability to present (by detailed linguistic means) not only the specific features of an event or phenomenon but also its subtlest nuances. Such linguistic features were very important for F.M. Dostoevsky; they help the reader visualize the scenes of life characterized by an insuperable social deformation, where the novel characters are on the verge of the abyss.

In the research works by O.A. Senicheva, N.A. Krasavsky, N.I. Shakhovskoy, A.K. Kleinberg and other authors, the verbalization of emotions in Dostoevsky's literary works is defined in the context of presenting the text conceptual space and reflection of the author's world view - through the writer's linguistic consciousness, which creates the image of the future society in the novel "Crime and Punishment" with a desire to make the human society really human.

The results of the questionnaire survey among students (210 persons in total) allowed us to notice an interesting pattern. The synonyms indicated by the respondents for the words derzost' and terzanie

demonstrated the following distribution for the above-mentioned groups: 57% of the respondents mostly indicated synonyms characterising behaviour (action), 32% – synonyms characterising emotional background, and 11% had no definite preference (based the analysis of the synonyms written down by the respondents). The survey results imply that in Dostoevsky's picture of the world, the author's individuality is a result of somatic changes influenced by emotions and presence or absence of emotions' causer. A certain role in this context is played by the words denoting an expressive action: "whispered with loathing" [9, 392], "Raskolnikov's face grew more and more gloomy" [9, 385], "sank [...] into deep thought" [9, 421], "look [...] with some attention" [9, 423], etc.

In the last two decades, the expressiveness issues of the Russian literary language have attracted a special attention due to the abundant research material accumulated over years. Based on the research studies by L.M. Vasiliev [5], I.I. Turansky [19], A.P. Skovorodnikov [17], a block of verbs was identified with the respective nominative functions of acting, speaking, sounding, physical and mental impact, destruction and creation, emotional impact, existence, etc. The scope of expressiveness aspects is defined differently in different linguistic studies. The emotional expression of the text is analysed in the works by A.G. Baranov [4]; language expressiveness and emotionality in relation to intellectual and volitional aspects were studied by E.M. Galkina-Fedorchuk [6]; expressiveness as an expressive power of lexical units was considered in the works by A.P. Skovorodnikov and G.A. Kopnina [16]. However, we consider that the author's individuality in the literary works by F.M. Dostoyevsky is characterised by such semantic categories of intensity as expressiveness and figurativeness. The methodological framework used in our research for proving this conclusion is based on the system approach.

In accordance with the conclusions made by A.P. Skovorodnikov and G.A. Kopnina [16], we used the system approach in our study of the author's individuality and found out that the expressive power of the vocabulary in the novel "Crime and Punishment", especially expressiveness of the used verbs, is increased in combination with elocutionary terms (nouns, adjectives, adverbs). As a manifestation of the author's individuality in Dostoevsky's works, the elocution not only reflects the intensity of a lexical (verbal) unit or a text fragment but also shows the subjective attitude of the writer to the speech content or the addressee. There is a specific approach to expressing the author's intent. It characterizes social relationships, but it does not always creates stylistic integrity and completeness in individual fragments of the literary work.

Analysing components of expressiveness as a multicomponent system, we found out that the expressiveness in works by F.M. Dostoyevsky always includes a relevance factor, and the background for the use of linguistic units is never neutral. They enhance the text emotionality, evaluativity, intensity and imagery. Such approach to interpretation of the category of expressiveness allows defining the author's individuality, and this is one of our research conclusions.

The author's individuality in the novel "Crime and Punishment" by Dostoevsky is loaded with his meaningful social experience, which helped the writer create a system of convincing images with the use of linguistic images and symbols disclosing archetypal structures and social relationships in the behaviour of the novel characters. The core of an image-literary hero is his/her character. While presenting the characters of his literary images, Dostoevsky strives to preserve all nuances of the individualized colloquial language, which gradually develops an image of a narrator with his individual character in the reader's imagination. This image – a narrator with those individual speech characteristics that are not associated with any novel characters – demonstrates the originality of the individual author's language. The language of Dostoevsky's works, as the language of literature in general, is "synthesised", i.e. it reflects the language of the society in all its complexity and interrelationship of its various aspects. At the same time, it is "a language picture [of the world] as a generalized interpretation of a concrete reality by the person inside it". [7, 150] Through this differentiation, the writer's language acquires the properties of the author's individuality. Using the results of the linguistic studies by A.A. Potebnya, we can state that in the novel "Crime and Punishment" by F.M. Dostoevsky, the evolving idea is imperceptibly accompanied by and imbued with semantic meanings of the used linguistic units, thus disclosing the novel images.

In this context, Dostoevsky researchers pay a special interest to his landscape images. The nature in the literary works by Dostoevsky, as well as in works by other writers (Tolstoy, Turgenev, Lermontov), is most often represented in the perception of characters and reflects their impressions. Nevertheless, the scenery in his works is void of the liveliness of the natural world with its scents, variety of colours, light effects, sounds of wind and rustling leaves. However, the author's individuality manifested in the images linguistic accompaniment lets the reader perceive some secrets of the novel characters' human life. According to S.M. Solovyov [18], "... the landscape has its own function and does not blend with the mood and feeling of the

character but rather suggests, implies something unexpected, revealing the secrets of the 'tiny', 'worried', 'distorted', 'crazy' and 'ghostly'". We determined that the images and characters exist "as if", "as though", "quite the contrary", "courteously", "beside" but in the course of action in the novel their lives are parallel. The descriptions of nature are often symbolic, preceding certain events or situations. Still, the author's individuality manifested in the linguistic accompaniment makes the reader understand that the harmony in the human society and the harmony between people and the surrounding wonderful nature is a utopian dream, an unattainable goal. F.M. Dostoevsky conceived the idea of the novel «Crime and Punishment» when he was in exile with hard labour, in a difficult period of sadness, self-destruction and specific social deformation, when it was impossible to reconcile his internal state with the external environment and the surrounding reality. This fact confirms our research hypothesis and lets us make a conclusion that the author's individuality can be explained by the individuality of the writer's character as an integrated system of personality traits. According to I.P. Pavlov, "...these traits cannot be represented separately, as in this case the character type cannot be defined, because only in an integrated system you can make out which traits come to the fore, which of them hardly ever manifest themselves ... and so on".

In our opinion, a specific nature of the writer's perception is demonstrated by his appropriate use of adverbs. With the use of statistical research techniques, we found out that the frequency of adverbial occurrences on each of the novel pages varies between fourteen and thirty. Simple and derivative adverbs occur in equal proportions. The adverbs reflect certain portrait details, and they help imagining the appearance of a character even if a specific description of such details is absent. The attention to the portrait details contributes to the development of the reader's creative imagination. The individuality of the linguistic accompaniment of images in the novel "Crime and Punishment", which we study in this paper, provides an opportunity not only to understand the human nature with its inherent spirit of contradiction, but also to assess the personality of the character. During this process, we get answers to the questions: What life phenomena are embodied in the image of the character? Why does he act in such a way, and not otherwise? To what extent are his thoughts, words and deeds consistent with each other?, etc.

As a conclusion, we can state that the author's individuality in the novel by F.M. Dostoevsky is a specific feature of the world created by him and enhances it with dynamism, semantic, emotional and figurative expressiveness and relationship between thinking, volition and feeling in the person inside it. In the literary world of F.M. Dostoevsky, there are no isolated facts. They all complement each other and depend on each other. These components and their entirety represent the author's individuality of F.M. Dostoevsky.

References

1. Abeltin E.A., Litvinova V.I. Svoeobrazie gumanizma Dostoevskogo (Specific Features of Dostoevsky's Humanism). Thesis, N.F. Katanov State University of Khakassia. Abakan, 1999.

2. Akhmanova O.S. Slovar' lingvisticheskih terminov (Dictionary of Linguistic Terms). Sovetskaya Entziklopediya, Moscow: 1966, 608 p.

3. Bazzhina T.V., Kryuchkova T.Y. Avtorskaya punktuatsiya (Author's Punctuation). *Russky yazyk (Russian Language)*, 2000, no. 14.

4. Baranov A.G. Emotsionalnaya ekspressia – yazyk – tekst (Emotional Expression – Language – Text). Philologia, 1993, no. 1.

5. Vasiliev L.M. Semantika russkogo glagola (Semantics of Russian Verbs). Moscow: Vysshaya Shkola, 1981, 184 p.

6. Galkina-Fedorchuk E.M. Ob ekspressivnosti i jemocionalnosti v yazyke (On Expressiveness and Emotion in Language). *Sbornik statej po jazykoznaniju (Collection of Articles on Linguistics)*, Moscow: Moscow University Press, 1958, pp. 103-125.

7. Gromenko M.V. Analiz kontsepta kak elementa yazykovoy kartiny mira i interpretatsii cheloveka v nem (Analysis of the Concept as an Element of a Language Picture of the World and Interpretation of a Person in It). *Sbornik nauchnyh statej (Collection of Academic Papers). Proceedings of the International Research Conference "Modern Science: Actual Problems and Approaches to Solving Them" (20 July, 2015, Lipetsk, Russian Federation)*. Ed. by M.Y. Levin. Maksimal informatsionnye tekhnologii, 2015, 160 p.

8. Dmitrievskaya L.N. Peizazh v romane F. M. Dostoevskogo «Prestuplenie i nakazanie» kak vozmozhnaya allyuzia na «Bozhestvennuyu komediyu» Dante (Landscape in F.M. Dostoevsky's Novel "Crime and Punishment" as a Possible Allusion to the "Divine Comedy" by Dante). *Ivzestia of Volgograd State Pedagogical University*, 2013, no. 1 (76), pp. 103-106.

9. Dostoevsky F.M. Prestuplenie i nakazanie (Crime and Punishment). Lumina Publishing House, Kishinev, 1969, 510 p. [Translator's note: Engl. quotes come from Dostoevsky F. Crime and Punishment.

Transl. by Constance Garnett. The Project Gutenberg eBook. Available at https://www.gutenberg.org/files/2554/2554-h/2554-h.htm. Accessed on 04.02.2016]

10.   Kozhina M.A. Yazykovye markery polidiskursivnosti v hudozhestvennom tekste: na materiale romana F.M. Dostoevskogo "Prestuplenie i nakazanie" (Linguistic Polydiscourse Markers in Literary Texts: Based on a Study of the Novel "Crime and Punishment" by F.M. Dostoevsky). Thesis of Candidate of Philological Sciences, speciality 10.02.01, Tomsk National Research State University. Tomsk, 2012, 243 p. DDL RSL code 61 13-10/188

11.   Kultura russkoi rechi: Entsiklopedichesky slovar-spravochnik (Culture of Russian Speech: Encyclopaedic Dictionary) [Online]. Ed. by L.Y. Ivanov, A.P. Skovorodnikov, E.N. Shiryaev et al. 3d reprint ed., Moscow: Flinta, 2011, 798 p.

12.   Levitov N.D. O psikhicheskih sostoyaniyah cheloveka (On Human Mental States). Moscow: Prosveshcheniye, 1964, 364 p.

13.   Marugina N.I. Osobennosti peredachi individualno-avtorskogo stilya F. M. Dostoevskogo v angloyazychnyh perevodah (na materiale romana "Prestuplenie i nakazanie") (Specific Approaches to Conveying the Individual Author's Style in English Translations of Works by F.M. Dostoevsky: Based on a Study of the Novel "Crime and Punishment"). *Language and Culture*, 2009, no. 3, pp. 41-56.

14.   Ozhegov S.I. Slovar russkogo yazyka (Dictionary of the Russian Language). Ed. by N.Y. Shvedova. Moscow: Russky yazyk (Russian Language), 1986, 18th reprint ed., 797 p.

15.   Ruzhitsky I.V. Yazykovaya lichnost F.M. Dostoevskogo: leksikograficheskoe predstavlenie (Linguistic Personality of F.M. Dostoevsky: Lexicographic Approach). Thesis of Candidate of Philological Sciences, speciality 10.02.19. Moscow, 2015, 647 p.

16.   Skovorodnikov A.P., Kopnina G.A. Vyrazitelnye sredstva yazyka gazetnoy publitsistiki (Expressive Means of the Language of Newspaper Journalism). *Zhurnalistika i kultura russkoy rechi (Journalism and culture of Russian speech*), 2004, no. 1, pp. 11-21.

17.   Skovorodnikov A.P., Kopnina G.A. Ekspressivnost' (Expressiveness). *Entsiklopedichesky slovar-spravochnik. Vyrazitelnye sredstva russkogo yazyka i rechevye oshibki i nedochety (Expressive Means of the Russian Language and Speech Errors and Omissions: Encyclopaedic Dictionary).* Ed. by A.P. Skovorodnikov. Moscow: Flinta-Nauka, 2005, pp. 362-364.

18.   Solovyov S.M. Izobrazitelnye sredstva v tvorchestve Dostoevskogo (Figures of Speech in Dostoevsky's Works). Moscow, 1979, 153 p.

19.   Turansky I.I. Semanticheskaya kategoriya intensivnosti kak ponyatie ekspressivnoy stilistiki (The Semantic Category of Intensity as an Element of Expressive Style). *Problemy ekspressivnoy stilistiki (Issues of Expressive Style)*, issue 2, Ed. by T.G. Khazagerov. Rostov-on-Don: RSU, 1992, pp. 7-3.

20.   Frager R., Fadiman J. Personality and Personal Growth. (In Russian). Transl. from English. Saint Petersburg: Praim-Evroznak, 2006, 704 p. (Bolshaya universitetskaya biblioteka).

21.   Fromm E. The Fear of Freedom. Man for himself. (In Russian). Transl. from English. Moscow: Publishing House AST, 2004, 571, [5] p. (Philosophy).

FORMATION OF STUDENTS' CREATIVE IDENTITIES IN SCHOOLS OF HIGHER EDUCATION: STRUCTURAL AND SUBSTANTIVE ASPECTS

Olga V. LESHER, Professor, Doctor of Science (Education)
Andrey V. KAZIKIN, PhD Candidate, Department of Vocational Pedagogy
Magnitogorsk State Technical University, Magnitogorsk, Russia
gabrielsylargray@yandex.ru

Abstract

The article provides a detailed analysis of the students' creativity development in schools of higher education. The research is based on examining theoretical and empirical literature on education and psychology, with reference to authoritative sources in this field. The issue addressed in the article is of particular relevance because today the development of graduates' creative identities cannot be considered effective enough, and this problem requires further research and identification of possible solutions. The authors have carried out profound studies into the fantasy literature as an effective means to enhance creative abilities, which so far has been overlooked or has not been used to its full potential. The article identifies typical characteristics of a fantasy as a literary genre, provides a brief historical account of its development and defines what differentiates it from other genres. Such notions as creativity, creative identity and creative abilities are examined carefully and in detail. As a conclusion, the researchers reaffirm the necessity of exhaustive studies of the issues raised in the article and the need for effective techniques of introducing new ways to enhance students' creative abilities.

Keywords: creative abilities; creativity; fantasy; higher education; students.

Introduction

The phenomenon of creativity, development of creative identity and conditions for creative processes – all these topics are very important to the modern psychological and pedagogical theory and practice.

Already in the second half of the XX century the research studies in formation of creative abilities were carried out in various directions with a multidimensional systemic approach, and they have gained even greater significance and relevance as a response to the needs of our age.

Even the very notion of "creativity" itself causes controversy among researchers. Let us refer to lexicographical sources for the term definition.

The Dictionary of Education defines it as follows: "Creativity <...> – a certain level of talent, creative abilities, as a relatively stable personality characteristic.» [5] Professional educators and methodologists treat creativity as an ability to be creative, to think unconventionally, to generate a large number of original useful ideas and to accept and create something new. Including the fantasy genre in classroom discussions as part of philological training of students, we can significantly increase their interest in creative tasks and creative activity in general; expand the range of students' reading with fantasy books; help them identify the originality and uniqueness of the products of human imagination; develop their own skills of establishing causal relationships between occurring and possible events, etc.

Creativity of a person is defined by such parameters as
22. the willingness to change and readiness to modify the point of view on an issue, the ability to adapt psychologically to new realities;
23. the ability to abandon stereotypes, envisage different possible options for development of phenomena and events, and to see the bigger picture;
24. the ability to find original solutions for complex problems in situations of uncertainty, avoiding the "patterned" ways.

The creativity enhancement is a promising research area, requiring consideration of many different aspects, such as the correlation between the level of manifestation of a student's creativity (general ability to be creative) and the level of development of specific skills and abilities – those of literary creation in our case – in the process of philological training in schools of higher education.

Theoretical foundations for our research were developed from ideas of different psychologists and educators studying the creativity development and enhancement of creative abilities, in particular D.R. Kokhanovskaya, who defined the concept of building a methodological system for formation of the creative competence in students of pedagogical educational institutions [6]. V.G. Marantsman identified the most important criteria of literary development in the methodology of teaching literature and developed, in cooperation with E.K. Marantsman, new methods of teaching literature in pedagogical schools of higher education [7]. T.G. Brazhe in his works on the art of teaching considered it possible and even necessary to include a number of creative professional tasks into the system of postgraduate teacher training [2]. Works by E.R. Yadrovskaya, V.A. Domansky and A.G. Prokofjeva formed the basis of the methodology of interpreting and analysing the literary text. We also studied the technology of creative workshops developed by E.O. Galitskikh. Different aspects of creative pedagogy and teaching skills were considered on the basis of studies by T.G. Brazhe, V.I. Zagvyazinsky, M.M. Potashnik, V.A Slastenin and others.

Teaching processes within higher education institutions are now undergoing substantial changes affecting all areas. At the current stage of the its development, the society needs graduates who are most likely to be employed under new socio-economic conditions, which dictates the need for changes in teaching objectives, the content of the educational process, as well as the selection of appropriate methods and tools. Our research is mainly focused on personal traits of students, and, in particular, on creative abilities, their structure and content.

Our interest in the students' creative abilities is directed to the correlation between general and specific abilities – those of literary creation in our case – and their development. The studies by such psychologists as S.L. Rubinstein, B.M. Teplov and B.G. Ananjev show that specific abilities can only become creative through manifestation and strengthening of general abilities in their structure The intensive simultaneous development and interpenetration of general and specific abilities determines the individual's creative potential [4].

Therefore, the abilities developed in the process of creative writing (philological training) will be transferred to any kind of creativity and give impetus to the development of the overall creative potential of the individual.

Different methodologists and psychologists are actively discussing the structure and components of specific literary creative abilities. Thus, the main components of creative (literary) abilities, as defined by V.P. Yagunkova, are the poetic vision (perception) of the world, power of observation, emotional sensibility, image memory, image thinking, creative imagination, precision and expressiveness of the language [10]. Another component that could be added to the list is critical thinking – a system of judgements that is used for analysis of things and events with deriving logical conclusions and that allows performing well-based evaluations and interpretations and correctly applying the results to situations and problems [11].

The listed components of creative abilities are developed in the process of the students' philological training through their study of various literary works and genres, especially those that are fantastic in nature, both in folk tradition (fairy tales, tall tales, etc.) and in written literature (fantasy).

In the beginning of the XX century and in the first decades of the XXI century the genre of fantasy, previously mostly known to Russian readers in translations of Western books, became one of the most popular genres of contemporary mass literature.

The phenomenon of fantasy, in our opinion, requires further research. Its popularity and penetration into all art forms, fascination with this genre among a certain part of the reading public and its forceful impact on the mind of the reader, as well as the frequent incursion of some elements of the "fantasy" style into other genres – all these facts confirm that it is necessary to define substantial characteristics of fantasy as a phenomenon of the art of writing and a means of educating the reader.

The notion of "fantasy", both in the broad and narrow meaning of the term, was studied by E.A. Chepur, E.A. Razova and other researchers who illustrated their findings with different works of literature [8; 9]. G. Gurevich considers that fantasy is a genre of "non-science fiction", as opposed to the traditional science fiction. The task of developing typology of the modern fantasy has no generally accepted, unambiguous solution yet. The writers themselves classify their works in different ways: "fantastic story", "fairy-tale fantasy", "critical and philosophical parable of realistic nature", "heroic fantasy novel", "fantasy-based erotic

thriller", "fantasy", "horror", "mystical story", "mystery", etc. Such controversial development of this literary tradition makes it difficult to fit it into the strict boundaries of unambiguous definition.

One thing is certain: fantasy is a separate genre with its specific genre characteristics.

The following features are usually considered to be typical for fantasy:

- an imaginary world with characteristics that are impossible for our real world;

2) magic and folk characters as essential elements;

- the time and location typically encompass ancient or medieval era, modern times or future;

4) the latent "technology versus magic" opposition resolved in favour of the latter;

- the narrative is focused on the main characters, their actions and feelings, while magical and fantastic elements play a supporting (but not secondary) role;

- the struggle between good and evil as the main plot driver, like in a fairy tale; the distinction is in that good and evil are equal in fantasy, and in fairy tales good always wins; moreover, in fantasy it is always possible that evil can come back in a modified or enhanced form;

o presence of the other world and its manifestations.

8) the ultimate freedom of the author who can add the most unexpected plot twists to the story, as the magical world of fantasy implies that everything is possible [1].

In the literature of the Soviet period the genre of fantasy was studied within the frames of the "fantastic literature for children", "fairy-tale and fantastic prose" or "science fiction". This literary genre has a great potential for the creativity development because in fantasy the author is not limited by plot (unlike a detective story), or theme (unlike a mystery or horror), or laws of nature (unlike science fiction), or social environment and day-to-day realities (unlike realistic literature).

In spite of the fact that methodologists have already made a lot to assist in the development of students' creative abilities, some related issues have not been studied well enough. In particular, with all cultural and literary roots of fantasy reflected in the higher education methodology, its modern image and development capacity so far have been overlooked in philological education or have not been used to full potential. Therefore, creativity development among students, our future specialists, can be considered a very promising and topical research area.

Various issues related to the students' creativity development during their training were considered in works of many other educators, psychologists and scientists. Thus, V.I. Zagvyazinsky, M.M. Potashnik and V.P. Ushachev describe the ways of developing personal creative abilities of the teaching staff members in higher education institutions. The opportunities and ways for development of specific creative writing abilities were examined in works by V.G. Marantsman, N.M. Svirina, E.R. Yadrovskaya and other researchers.

In our opinion, the process of students' creativity development in schools of higher education can be enhanced only on the basis of modernization of academic activities in line with the following principles:

- individual and differentiated training with the possibility of selecting specific tasks for each student;
- formulation of problems and creative situations and their solution with the means providing for systemic performance of reproductive, research and creative tasks of different types, kinds and forms of detection;
- establishment of the learning environment based on dialogue and free communication in order to develop self-regulatory and communicative abilities of students;
- creation of a favourable psychological climate in the team, where both the teacher and the student are active cooperating parties in the training process.

As a conclusion, we can state that research in the development of creative abilities among students of higher education schools during their philological training can be more efficient, and it can be achieved in different ways, and, in particular, with the use of the fantasy literature as an effective means to enhance creative abilities.

REFERENCES
1. Berezhnoy V., Oktyabr, 2001, Fjentezi (Fantasy). no. 6, pp. 185-188.

2.   Brazhe T.G. 1986, Razvitie tvorcheskogo potenciala i izuchenie professional'nogo masterstva uchitelja literatury: metodicheskie rekomendacii (Development of Creative Potential and Study of Professional Skills of Literature Teachers: Methodological Guidelines). Leningrad: NII OOV, 36 p.

3.   Gurevich G. 1981, Chto takoe fantastika i kak ee ponimat'? (What is Fantastic Fiction and How to Understand it?). Literaturnaya Ucheba, p. 181.

4.   Drankov V.L. 1991, Psihologija hudozhestvennogo tvorchestva (Psychology of Artistic Creativity). Leningrad: LGIK, p. 38.

5.   Kodjaspirova G.M., Kodjaspirov A.Yu. 2000, Pedagogicheskij slovar' dlja studentov vysshih i srednih uchebnyh zavedenij (Dictionary of Education for Students of Colleges and Higher Education Institutions). Moscow: Academia, p. 76.

6.   Kokhanovskaya D.R. 2012, Teoreticheskij analiz problemy razvitija kreativnosti u studentov [tekst] (Theoretical Analysis of Students' Creativity Development [Text]). Current Issues in Modern Education: Proceedings of II International Research Conference (Ufa, July 2012). Ufa: Leto, pp. 6-9.

7.   O.Yu. Bogdanova, V.G. Marantsman (eds). 1994, Metodika prepodavanija literatury: uchebnik dlja ped. vuzov (Methods of Teaching Literature: Textbook for Pedagogical Schools of Higher Education). In 2 parts. Part 1, Moscow: Prosveshcheniye: VLADOS, 288 p.

8.   Razova E.L. 2003, Fantasy: vozvrashhenie chelovecheskogo mira? (Fantasy: Return of the Human World?). Vita Cogitans: Almanac of Young Philosophers, issue 3, Saint Petersburg: St. Petersburg Philosophical Society, pp. 233-243.

9.   Chepur E.A. 2008, Russkaja fjentezi: k probleme tipologii harakterov (Russian Fantasy: Approaches to Typology of Characters). Problemy istorii, filologii, kul'tury (Journal of Historical, Philological and Cultural Studies), no. 19, pp. 336-341.

10.   Yagunkova V.P. 1969, V mire prekrasnogo (In the World of Beauty). *Sposobnosti vashih detej (Your Children's Abilities)*, Moscow: Prosveshcheniye, pp. 54-61.

11.   Mednick S.A. 1962, The associative basis of the creative process. Psychological Review, vol. 69, no. 3, pp. 220-232.

12.   Facione Peter A. Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction (Executive Summary). Translated by E.N. Volkov. Santa Clara University, 234 p.

"DIFFERENT" LANGUAGE OF ALEXANDER TVARDOVSKY, OR IN A DIFFERENT LANGUAGE ABOUT THE AUTHOR'S STYLE (PRACTICE OF USING SOFTWARE PACKAGE "HYPERTEXT SEARCH FOR CO-OCCURRING WORDS IN THE AUTHORS' TEXTS")

Larisa V. Pavlova, Doctor of Philology, Professor at the Department of Literature and Methods of Literature Teaching, Smolensk State University.
E-mail: pavlar@inbox.ru
Irina V. Romanova, Doctor of Philology, Head of the Department of Literature and Methods of Literature Teaching, Smolensk State University.
E-mail: irina.romanova@bk.ru

Abstract
The paper presents results of Tvardovsky's style studies carried out with the use of the software package "Hypertext Search for Co-occurring Words in Authors' Texts". The obtained results refute the established opinion about the simplicity of his poetry. Analysis of the identified recurrent word combinations *siren' (lilacs) – listya (leaves) – leto (summer), cherta (line) – den' (day) – zhisn' (life)* and *srok (time/term) – vesna (spring) – leto (summer) – smenyat' (change, give way) – mir (world) – peto-perepeto (sung and re-sung)* reveals non-trivial author's solutions when dealing with traditional poetic themes.

Keywords: Tvardovsky, lyric poetry, author's style, word combinations, poetic detail, poetics of time.

Introduction
<...> a writer can't write in any other language but his mother tongue, the native language of his people. However, any writer's language not only can but must differ from that of other writers.[32]" This statement by A.T. Tvardovsky gives an indication of how he evaluated the author's style — in comparison with the national language and with individual poetic language systems. Our study of specific features of Tvardovsky's poetic language is in line with this approach and is based on data obtained with a specially developed and patented software package "Hypertext Search for Co-occurring Words in Authors' Texts"[33]. The software allows identifying not just author's word choice preferences, which can be done, for example, with a word frequency list, but recurrent word combinations. Lexical units of such combinations regularly, or at least repeatedly, co-occur in close proximity to one another (the program analyses a text string of 50 words) in different author's works. Apart from the proximity of such lexical pattern elements in the text, there can be no other visible links between them.

For the most part, there is no conclusive explanation for the same lexical units co-occurring in close proximity to one another, i.e. forming word combinations. In the absence of grammatical or prosodic links between the word combination elements, we can consider them as effects of non-obvious, unconscious or subconscious associative powers of attraction.

Study of the lyric poetry composed by different authors (Vl. Solovyov, Vyach. Ivanov, Yu. Verkhovsky, B. Pasternak, B. Slutsky, T. Beck, I. Brodsky) suggests that word combinations can be considered as

---

[32] Tvardovsky A.T. "About Bunin." In Bunin I.A. *Sobranie sochinenii [Collected Works]*. 9 vols, edited by A.S. Myasnikova, B.S. Ryurikov, A.T. Tvardovsky; foreword by A.T. Tvardovsky Moscow, 1965, vol. 1, pp. 7-49.

[33] Pavlova L.V., Romanova I.V., Samoilova T.A. Solution of Philological Problems with the Use of Software Package "Hypertext Search for Co-occurring Words in Authors' Texts". Izvestia of Smolensk State University, 2013, no. 2, pp. 314-323.

---

characteristics of poetic thinking, if not author's style in general. For example, it has been noted that frequency of such word combinations is much higher in the Symbolist poetry than in non-Symbolist texts. The multi-component combinations are more typical for some poets (Vyach. Ivanov, I. Brodsky) and do not occur in works of others (T. Bek). We can find more or less logical explanation for the same lexical units recurrent co-occurring in close proximity to one another in works of some of these authors (for example, in the Symbolist poetry such word combination elements denote notions related to the range of meanings of some symbol – e.g. in the poetry of Vyacheslav Ivanov *luna (Moon)* occurs close to *deva (virgin), bledny (pale), roza (rose),* etc.); while we cannot trace such relations in works by other authors (for example, how to explain that the word *izumrud (emerald)* frequently occurs in proximity to *loshad' (horse)* in Brodsky's poetry?)

Alexander Tvardovsky's style, and even his poetry as a whole, is often referred to as "simple". In his own words, "these are poems, but everything is clear, everything is in Russian..." However, our study of the entire corpus of his poetry with the use of the "Hypertext Search for Co-occurring Words in the Authors' Texts" software[34] reveals that Tvardovsky's poetic techniques in this particular aspect are not so simple.

Let's start with the fact that we found many word combinations in Tvardovsky's poems. Some of them are simple pairs, i.e. word combinations of two co-occurring words, but others have more elements.

Some of the identified combinations can be easily explained by the common sense or literary tradition: *voyna (war) – zhisn' (life)* or *zemlya (land) – kray (part of the world) – khleb (bread)*, etc. Others cannot be explained in the same way – for example, *ded (grandfather) – doroga (road)* or *detstvo (childhood) – dozhd' (rain)*. The latter pair of words occurs in four poems that are far removed from one another in time of their creation.

TABLE 1: Samples of A.T. Tvardovsky's texts with the word combination
detstvo (childhood) – dozhd' (rain)

1. We used to bring baskets of mushrooms, Bleached and weathered by **rain.** We ate acorns from our oak trees – They seemed delicious in our **childhood!** ... *Bratya (Brothers),* 1933	3. All of a sudden I felt it was the end For early **childhood** days. I saw the death, and part of deathly pain Stayed in my childish soul. Since then I've seen that others follow The same well-trodden path. They left me one by one, As if the way was opened by Grandfather... In summer heat or January cold, In fog or **rain**, with music or without — Oh, how many fellow writers only! — I've seen them off to their resting place. *Mne pamyatno kak umiral moy ded... (I Remember My Grandfather Dying),* 1951

---

[34] The study encompassed Tvardovsky's poetry included in the first three volumes of his collected works: Tvardovsky A.T. Sobranie sochinenii [Collected Works]. 6 vols. Foreword by K. Simonov; notes by Yu. Burtin and R. Romanova. Moscow: Khudozhestvennaya Literatura, 1976-83. All verse quotations in the article are taken from this edition.

| 2. All of a sudden **rain** is coming,
You run into a garden path
To catch the first rain droplet
And hide it in your swarthy palm.
My merry, dear girl,
So fond of fun and frolic,
You're growing up happily,
Of happiness being unaware.
You chase a ball on the grass,
Nimbly climb onto my shoulders,
And your flaxen-haired head
Smells of hot sun.
My bitter provincial **childhood**
I can't but recall, while I watch
My lovely daughter playing,
With a bit of envy, just a little sad <…>.
Dozhd' nadvigaetsya vnezapny (All of a Sudden Rain is Coming), 1936 | 4. I do not care of the dust of glory
Or petty passions of the reign.
I only need a bit of forest
In morning mist
And path of fragrant hemp
That led in childhood to the woods,
And one small birch tree catkin
On dusty ground after **rains** of May <…>.
O suschem (Of All Things), 1957-58 |

The words *rain* and *childhood* in the quoted verses occur within a certain "distance" from each other and are not formally linked. However, a specific link between the respective themes was so strong for the poet that it remained unchanged over a quarter century.

Another example of the author's associative links between lexical units and respective minimal themes is another word combination found during our analysis, with the word *siren' (lilacs)* being one of its elements. Tvardovsky mentions *lilacs* in three poems: *Vse sroki kratki v etom mire... (All Times Pass Quickly in This World...)*, 1965; *Listva otpylala... (Autumn Leaves Have Flamed Away...)*, 1966; *Chut' zatsvetyot ivan-chay... (Once Fireweed Starts Blooming…)*, 1967.

TABLE 2: Samples of A.T. Tvardovsky's texts with the word combination
siren' (lilacs) – listya (leaves) – leto (summer)

All times pass quickly in this world,
All transformations – fleeting.
Just three-four days a year, maybe five,
The lilacs are in bloom.
And then the wilted bunches
Are changed with seedy stems,
And **lilacs'** spring is over —
They sleep in dreamy **summer.**
And even fresh dew shine
On **leaves**, so green, not dusty,
Is similar to deathly beauty
Of evergreen **foliage**.
They go into the deadly shadow.
But as a tune sung and re-sung,
In many a poem it seems the whole **summer**
The **lilacs** blooming surge**.**
Vse sroki kratki v etom mire...
(All Times Pass Quickly in This World...), 1965.

Autumn **Leaves** Have Flamed Away
Autumn **leaves** have flamed away
and fallen down, with aspen grove Smelling of autumn and freezing —
so bitter and tenderly crispy.
The last to fall down were never-to-fade **leaves of lilacs**.
And gardens are looking
so poor, so humble and light.
Like sweat on the skin,
the fatigue after **summer** is cooling.
Oh, such a good autumn!
If only my withering age
Could be so tender —
so timely and waited,
Like fruitful conclusion
of plentiful seasons.
If only ailments
were minor and common,
With slow decline,
so unstressful and easy.
In moments when I forget
about my troubles and pains
I find my simple comfort
in this cherished dream.
Listva otpylala... (Autumn Leaves Have Flamed Away...), 1966

Once fireweed starts flowering
With the blooms low on the stem –
We say farewell to early **summer**,
We welcome **summer's** peak**.**

Linden in the gloom of night
Breathes and glows dark golden,
As if hot honeycombs were hidden
Inside the hollow trunk.

Drying mature grasses
Wither and wilt in the field,
Dead and tin-looking hang
Dark green leaves of **lilacs.**

With Equinox Day long passed,
Days become shorter and shorter.
Rains again and again
Splatter and splash in warm **leaves**.

Don't let it pass, take notice,
Of coming again and again
Calm and easy sadness,
Daily losses and gains.

Meet them with morning greetings,
Praise after a tiring day...
Welcome, every season,
Pass in your turn away!
Chut' zatsvetyot ivan-chay... (Once Fireweed Starts Blooming), 1967

The *lilacs* are in the core of the first poem: routine observation of the poeticized bush lifecycle (lilacs cease blossoming in early spring when other plants are still preparing to bloom or have just started blooming) leads to thoughts on time inhomogeneity (all plants just start budding and flowering, but the lilacs have already changed the inflorescences with "seedy stems", and their "spring is over – / They sleep in dreamy summer"); on life and death closely intertwined: the spring is a traditional allegory of the beginning of life, but the lilacs "go into the deadly shadow"; and, finally, on creativity and its ability to influence the course of time through its poetic "transformation": "Just three-four days a year, maybe five, / The lilacs are in bloom" but "In many a poem it seems the whole summer / The lilacs blooming surge".

The second appearance of *lilacs* looks a bit unexpected because Tvardovsky mentions them in one of his "autumn" poems – *Listva otpylala... (Autumn Leaves Have Flamed Away...)*. The main theme of this poem – old age – is disclosed through another typical comparison with the autumn: "Oh, such a good autumn! / If only my withering age could be so tender". The comparison is traditional, but the author treats it in his own way. Tvardovsky again acknowledges the "compassionate" function of the poetic tradition and the poetic world difference from the actual surrounding world: the autumn in nature is "humble and light", as it is the period of harvest and rest after spring and summer work; but autumn of the human life is filled with different feelings: *pains, stress, troubles*.

Lilacs are only briefly mentioned в this poem, and at first it seems to be just a reflection of life realities, like in the earlier poem: in the former case it was a well-known fact of lilacs blooming very early in spring, in the latter – lilacs being the last to lose their still green and healthy-looking leaves in autumn: "The last to fall down were / never-to-fade leaves of lilacs".

Leaves of lilacs and a pair of parallel motifs – "summer gives way to autumn, autumn – to winter = life goes downhill" – connect the poem *Listva otpylala... (Autumn Leaves Have Flamed Away...)* with the third poem in which Tvardovsky mentions *lilacs*. That poem – *Chut' zatsvetyot ivan-chay... (Once Fireweed Starts Blooming...)* – was written a year later. It is about summer, but again – about the turning point and subsequent "decline": "We say farewell to early summer, / We welcome summer's peak".

In all three poems *siren' (lilacs)* occurs close to *leto (summer)* and *listva (leaves, foliage)* (we emphasize: lilac leaves but not flowers; summer – not spring). *Siren' (lilacs) – leto (summer) – listva (leaves, foliage)* form some kind of core of the word combination. Several other lexical units occur on the periphery, not in all poems but only in two of them. Thus, the first and the second poems share the same four-component word combination, with three core elements of *leto (summer) – siren' (lilacs) – listva (leaves, foliage)* and one peripheral – *god (year)*; while the second and the third poems have the same five-component combination of *leto (summer) – siren' (lilacs) – listva (leaves, foliage)* + peripheral units of *svet (light, glow)* and *ustalost' (fatigue, tiring)*.

The first and third poems are most closely interrelated: *leto (summer) – siren' (lilacs) – listva (leaves, foliage)* + *tsvet (blooms) – khodit' (go, pass) – den' (day) – zelen' (green)* and *mertva (dead, deathly)*. The identified word combination showing that in Tvardovsky's poetic thinking *lilacs* are subtly related to the motif of death allows introducing some changes in our understanding of the first poem, which does not mention death directly (it is about autumn and old age), but the word *lilacs* with its author's "deathly" semantic halo reveals and strengthens this motif[35]. The invisible presence of the unnamed death, hidden in the semantics of lilacs, enhances the dramatic tension of the text. The tension is dissolved with the wise acceptance of the imminent law of time, in which we can clearly hear the echo of Pushkin's verse: "Hello, tribe / Young, unknown!".

The presence of *lilacs* in the vast corpus of Russian literature was disclosed in detail in a wonderful article "Acclimatization of Lilacs in Russian Poetry" by A.F. Belousov[36]. He described the main characteristics of lilacs in the poetic tradition – the colour and scent, as well the connection with the motif of awakening love feelings. The *lilacs* in Tvardovsky's poetry are of different nature. The traditional poetic image has a different, author's meaning in Tvardovsky's poetry. We can see that Tvardovsky was not afraid of repeating

---

[35] The poems written in different periods of poet's life are so closely interrelated both in motifs and emotions that we can consider them parts of a non-formalized lyrical cycle of Tvardovsky's poems dedicated to lilacs.

[36] Collection of Articles on the 70th Anniversary of Professor Yu.M. Lotman Tartu, 1992, p. 311-322.

something that had been *sung and re-sung*. And it is not an only example – it seems to have been the author's creative credo.

Nothing is Once and Forever
Nothing is once and forever
Expressed in words.
Everything, as in love, looks new

                for us

When our turn comes.
As always, winter gives way to summer,
Spring and autumn come in their time.
Even if it has long been sung and resung
Why should we care?! As if we never knew.
All things in our world – just be

            on guard! —

Are full of their own, native,
Unowned and unclaimed
True novelty awaiting poets.
1969

Once and forever, looks new, when our turn comes, winter gives way to summer… The concept of time is very important for Tvardovsky's poetic world. In the frequency list of his lyric poetry, the thematic group "Time" includes words *den' (day)* (in the leading position), *god (year), srok (time/term), chas (hour), vek (century)*. Such close attention to time categories is typical for epic poetry. Tvardovsky's poems are generally recognized to reflect people's life in the most intense periods of the post-revolutionary Russian history. The consistent appeal to the category of time saturates his lyric poetry with epic undertones. However, the generic features of the lyric poetry make the specific historical time truly individual, filling it with the personal semantic content, so that it becomes the Event, with an unlimited growth of the value and hidden meaning of a shorter chronological interval. Units for measuring time turn out to be relative.

The poetically reconsidered time becomes the bond that links the lyrico-epic and lyric poems of Tvardovsky. The fact that the main time measuring unit in the poetic universe of Tvardovsky is the *day* reflects his personal habits – he used to keep diaries (notebooks, workbooks), where he carefully recorded the documentary evidence of events both of peaceful years and life at the front. They provided rich material for his magazine articles and poems, and were a kind of *Novy Mir* chronicles. His habit to record all events and exact periods of time saturated his poems with some characteristics of his diaries[37].

Using the software package "Hypertext Search for Co-occurring Words in Authors' Texts", we identified that the word *den' (day)* is part of the recurrent combination of *den' (day) – zhisn' (life) – cherta (line)*. We meet it twice in such poems as *Ni nochi netu mne, ni dnya... (No Rest for Me, in Day or Night...*), 1955, and *Kosmonavtu (To a Cosmonaut),* 1961.

TABLE 3: Samples of A.T. Tvardovsky's texts with the word combination
cherta (line) – den' (day) – zhisn' (life)

---

[37] The diary tone of Tvardovsky's wartime lyric poems was studied by I.N. Karyasova, who analysed two collections of his poems – "Frontline Chronicle" (1945) and "Poems from My Notebook" (1946) (Karyasova I.N. The Diary Tone of Wartime Lyric Poems by A.T. Tvardovsky. In *Great Patriotic War in Works by A.T. Tvardovsky, M.V. Isakovsky, N.I. Rylenkov: Inter-University Collection of Scientific Papers*. Smolensk, 1989, p. 18-26). Unlike this researcher, we are not so much interested in such characteristics of poetic notebooks as their narrative incompleteness or their comprehensiveness, combining countless specific details with a wide range of thoughts and feelings, – we focus our attention on "travels in space and time", i.e. a special kind of lyric chronicles (as distinct from epic narratives in most of wartime poems).

Should they decide to draw the **line**, I'd find myself alone. Unfellowed, matching to no one, I'd stay in great distress. No rest for me, in **day** or night, No end to anxious thoughts. What for have I this wretched lot All **life** – day after day? ... *Ni nochi netu mne, ni dnya... (No Rest for Me, in Day or Night,...),* 1955	And even if it was not a rocket That took them off the Earth, But their plywood clunker Still let them hit the **line**. They crossed the **line** of gravity escape A soldier is crossing in assault, The borderline of that tiny moment That holds whole **life** and death. And though with the hearts as brave As yours, endowed with courage, No orchestras, no flowers or flags Would glorify their feats in average **days** of war. *Kosmonavtu (To a Cosmonaut),* 1961.

The first poem describes the inescapable sense of guilt for irredeemable debt to all those who have done a lot of good for the author in his life, while the second poem opposes the modest everyday feat of pilots during the war to the renowned space flight.

However, in this word combination the major attention should be paid to the word *cherta (line)* that is always directly or indirectly related to the category of time in Tvardovsky's poetic world. This lexical unit is also a part of other word combinations, and in different poems the following words occur close to it, apart from *den' (day)* and *zhisn' (life)*: *vdrug (suddenly), ostavat'sya (stay), smert' (death), vek (century), voyna (war), zemlya (land)* (see, for example, poems *Mne pamyatno kak umiral moy ded... (I Remember My Grandfather Dying)*, 1951, *Na dne moey zhizny (The Dregs of my Life)*, 1967, *Dopustim, ty svoyo uzhe ottopal... (Let's Say Your Race is Almost Over...)*, 1968).

Considering the poetics of time in Tvardovsky's works, we can't but pay some attention to the word *srok (time or term)* – it is one of the most frequent minimal themes in the author's poetic world, actively used in different word combinations.

An interesting combination of *srok (time or term) – v etom mire (in this world) – vesna (spring) – leto (summer) – smenyat' (change, give way) – peto-perepeto (sung and re-sung)* occurs in two poems, with four years separating them: *Vse sroki kratki v etom mire... (All Times Pass Quickly in This World...)*, 1965; and *Net nichego, chto raz i navsegda (Nothing is Once and Forever...)*, 1969.

TABLE 4: Samples of A.T. Tvardovsky's texts with the word combination
srok (time or term) – vesna (spring) – leto (summer) – smenyat' (change) – mir (world) – peto-perepeto (sung and re-sung)

All **times** pass quickly **in this world**,
 All transformations – fleeting.
 Just three-four days a year, maybe five,
 The lilacs are in bloom.
 And then the wilted bunches
 Are **changed** with seedy stems,
 And lilacs' **spring** is over —
 They sleep in dreamy **summer.**
 And even fresh dew shine
 On leaves, so green, not dusty,
 Is similar to deathly beauty
 Of evergreen foliage.
 They go into the deadly shadow.
 But as a tune **sung and re-sung**,
 In many a poem it seems the whole **summer**
 The lilacs blooming surge.
 Vse sroki kratki v etom mire... (All Times Pass Quickly in This World...), 1965.
	Nothing is once and forever
	 Expressed in words.
	 Everything, as in love, looks new
	                       for us
	 When our turn comes.
	 As always, winter **gives way** to **summer**...,
	 Spring and autumn come in their **time**.
	 Even if it has long been **sung and re-sung**,
	 Why should we care?! As if we never knew.
	 All things **in our world** – just be
	                     on guard! —
	 Are full of their own, native,
	 Unowned and unclaimed
	 True novelty awaiting poets.
	 Net nichego, chto raz i navsegda (Nothing is Once and Forever...), 1969.

The established collocation *in this world / in our world* refers to the immutable laws of the universe that determine the cyclic change of seasons and are traditionally correlated with the stages of a linear flow of human life. The difference between the linear (human) and cyclic (natural) time generates the dramatic tension. It is the context of the minimal theme of *srok (time/term)* – a brief stay of a mortal creature in the world. The reduplication of *peto-perepeto (sung and re-sung)* is in fact ironically referring to the poetic tradition: an ever-recurring poetic images of lilacs (in the former case) or of a circle of seasons (in the latter one). The poems sharing the motifs of summing up the entire life, reflections on old age and the approaching death, which are in their turn marked with minimal themes *srok (time/term), cherta (line)* etc., reveal other links that at first glance are not so evident. For example, the above-mentioned motifs in Tvardovsky's poems can be accompanied with elements of bureaucratic language, some business-style clichés acting as periphrases of old age, passing away, death: "Unhindered, I'll let my thinking flow / And draw the line with my walking stick: / No, nothing wrong with what has made me / To visit here and **check the appropriate box**." *Na dne moey zhizny... (The Dregs of my Life...)*, 1967; "We still have time to **file the records** / Before the loading and dispatch; And others will cope with **summing up** / And, maybe, they will tell less lies." *Dopustim, ty svoyo uzhe ottopal... (Let's Say Your Race is Almost Over...)*, 1968.

Of course, Tvardovsky used these expressions – bureaucratic style fragments – intentionally, with obvious irony, which only increases the tragic intensity: on the one hand, with distancing the painful theme of passing away, and on the other hand, with some kind of answer to all those who considered, as Yu. Kublanovsky later formulated, that "he <…> was too closely, 'for life', connected with the Soviet authorities for the spring of his creative work to remain pristine and unclouded. In fact, it is the drama of a poet who too closely associated himself with the ideology, as not only outwardly but even inwardly he was not distanced enough from it"[38].

In Tvardovsky's poetic language, within the eternal themes expressed, as a rule, with abstract vocabulary (*vremya (time), zhisn' (life), smert' (death), zemlya (land),* etc.), we can see some recurrent word combinations that allows relating Tvardovsky's poetry to a certain tradition. We certainly mean poetic, literary traditions.

---

38 Drozdov M. Alexander Tvardovsky: "Novomirsky Dnevnik (Novy Mir Diary)". Available at: http://russianemigrant.ru/2011/02/124 (Accessed 18.06.2015).

In this respect Tvardovsky stands firmly on a foundation of several centuries of Russian poetry. But the respective subjects with the corresponding vocabulary do not differentiate him from a number of other poets.

At the same time, Tvardovsky, as often noted, "above all appreciated the poetry that derived inspiration directly from life, not from culture"[39]. His poetry is rich with scattered details of everyday life. It is noteworthy in this regard that Tvardovsky mentioned that B.L. Pasternak, while speaking during the discussion of Tvardovsky's early, turgid and ideology-soaked "industrial" poem *Put' k sotsializmu (The Path to Socialism)*, 1931, marked the verses about young cockerels that unexpectedly stood out against the generally pompous background[40]:

Young cockerels crow at dawn.
It's time of a special morning autumn...
Collective farmers cross the pasture,
Talking about the future lake. <…>

Young cockerels crow at dawn.
These are golden days.
The summer is ending.

The summer end and the beginning of a "special morning autumn" are not only connected here with the seasonal farm work, but they implicitly introduce a note of sadness and herald the imminent withering of life, and the crowing of "young" cockerels sounds especially poignant against that background. Tvardovsky never published *Put' k sotsializmu (The Path to Socialism)* in his collected works. But didn't those cockerels crow in his late repenting poem *Po pravu pamyati (By Right of Memory)*?

You haven't forgot that early dawn
When crowing of cockerels announced
The end of summer and autumn coming
For all of us, friends.
That screeching high-pitched sound
Behind the thatched eaves —
It both recalled the children crying
And dashing courage yell.
As if with those stifled, sad
And vigorous screeching crows
They were performing
Last rites for our childish days.
As if they strained themselves
To tell the old story
Of things that happened long
Before us
And would happen after.

Unexpected inclusions of very specific, material words into word combinations mostly based on abstract vocabulary reveal non-trivial author's solutions when dealing with traditional poetic themes. These specific lexical units, which illustrate the art of poetic detail, should not be too frequent. Their limited use in the recurrent word combinations allows the author to be unique in every poem on the same subject. Otherwise the lyric poetry balance between day-to-day life and its existential meaning would not be achieved.

References:

[39] Ibid.

[40] Lakshin V.Ya. So it was... Oktyabr, 1980, no. 9, p. 209.

[1] Tvardovsky A.T. "About Bunin." In Bunin I.A. *Sobranie sochinenii [Collected Works]*. 9 vols, edited by A.S. Myasnikova, B.S. Ryurikov, A.T. Tvardovsky; foreword by A.T. Tvardovsky Moscow, 1965, vol. 1, pp. 7-49.

[2] Pavlova L.V., Romanova I.V., Samoilova T.A. Solution of Philological Problems with the Use of Software Package "Hypertext Search for Co-occurring Words in Authors' Texts". *Izvestia of Smolensk State University*, 2013, no. 2, pp. 314-323.

[3] The study encompassed Tvardovsky's poetry included in the first three volumes of his collected works: Tvardovsky A.T. Sobranie sochinenii [Collected Works]. 6 vols. Foreword by K. Simonov; notes by Yu. Burtin and R. Romanova. Moscow: Khudozhestvennaya Literatura, 1976-83. All verse quotations in the article are taken from this edition.

[4] The poems written in different periods of poet's life are so closely interrelated both in motifs and emotions that we can consider them parts of a non-formalized lyrical cycle of Tvardovsky's poems dedicated to lilacs.

[5] Collection of Articles on the 70th Anniversary of Professor Yu.M. Lotman Tartu, 1992, p. 311-322.

[6] The diary tone of Tvardovsky's wartime lyric poems was studied by I.N. Karyasova, who analysed two collections of his poems – "Frontline Chronicle" (1945) and "Poems from My Notebook" (1946) (Karyasova I.N. The Diary Tone of Wartime Lyric Poems by A.T. Tvardovsky. In *Great Patriotic War in Works by A.T. Tvardovsky, M.V. Isakovsky, N.I. Rylenkov: Inter-University Collection of Scientific Papers*. Smolensk, 1989, p. 18-26). Unlike this researcher, we are not so much interested in such characteristics of poetic notebooks as their narrative incompleteness or their comprehensiveness, combining countless specific details with a wide range of thoughts and feelings, – we focus our attention on "travels in space and time", i.e. a special kind of lyric chronicles (as distinct from epic narratives in most of wartime poems).

[7] Drozdov M. Alexander Tvardovsky: "Novomirsky Dnevnik (Novy Mir Diary)". Available at: http://russianemigrant.ru/2011/02/124 (Accessed 18.06.2015).

[8] lbid.

[9] Lakshin V.Ya. So it was... Oktyabr, 1980, no. 9, p. 209.

LINGUISTIC DIVERSITY AS A BASIS OF TOLERANCE OF INTERCULTURAL RELATIONS IN THE RUSSIAN FEDERATION

T.B. Mikheeva, A.I. Ulzytueva & N.A. Motorina

Tatiana Borisovna Mikheeva (corresponding author)
Dr. Habil., Ph.D. in Pedagogics, Head of Department of Russian as a Foreign Language, Don State Technical University
Postal address: 1 Gagarin sq., Rostov on Don 344000, Russian Federation
E-mail: dstu.rki@yandex.ru
Phone: +78632447233, +79054856054

Areas of expertise: linguistics, cultural studies, intercultural communication; has published broadly on the issues of modern education, tolerance in multicultural educational environment, developing teachers' professional competence.

Alexandra Ivanovna Ulzytueva
Dr. Habil., Ph.D. in Pedagogics, Head of Department of Theory and Methods of Preschool and Primary Education, Transbaikal State University
Postal address: 129 Babushkin str., Chita, 672007, Russian Federation
E-mail: kafedra_tmdno@mail.ru
Phone: +78632447233, +79054856054

Areas of expertise: linguistics, cultural studies, intercultural communication; special research interest in cultural and adaptational aspects of bilingualism in children.
Nadezhda Alexandrovna Motorina
Ph.D. in Pedagogics, Associate Professor, Department of Theory and Methods of Preschool and Primary Education, Transbaikal State University
Postal address: 129 Babushkin str., Chita 672007, Russian Federation
E-mail: kafedra_tmdno@mail.ru
Phone: +78632447233, +79054856054

Areas of expertise: linguistics, cultural studies, intercultural communication; research focus is preschool education and peculiarities of teacher training for preschool education.

Abstract

The authors address the issue of the preservation of linguistic and cultural diversity in the Russian Federation. The article deals with the interaction of two or even more crops, the phenomenon of bilingualism, the structure of "tolerance" concepts. There are presented the criteria of tolerance, the aspects of tolerance manifestation as a mental setup.
The results of intercultural communication studies are presented. According to the authors, the rules and regulations of communicative behavior are important. Particular attention is paid to the description of the situation in the multinational regions of Russia in the aspect of tolerance intercultural relations, such as the Caucasus and Trans-Baikal Territory.
Key words: Diversity, Languages, Multicultural Environment, Education System, Ethnic Integration.

Linguistic and cultural diversity of Russia detected more than 160 languages. At the same time, Russian language serves as a language of interethnic communication and languages of the peoples of Russia include 62 minority languages, which are perceived as historical heritage. According to recent data, 176 peoples, nations and ethnic groups inhabit one of the largest multiethnic states.

The Russian government recognizes equal rights of all languages to their preservation and development, guarantees each of them state support and protection regardless of their status and population, provides an opportunity to organize national studios and art collectives, libraries, to learn native language.

The Russian Federation, as one of the most multicultural countries is one of the most mono-ethnic states in Europe. The main people of the country – Russian – make up more than 80%. Russian nation is soundly the title, or the state-forming nation of Russian Federation. It becomes a constitutional provision stating that the Russian language is not only a state language where predominantly Russian population lives, but also in those areas where the bulk of the population is representatives of other nationalities, compactly living small ethnic groups.

In studies of intercultural communication, a national language of any nation is considered in the context of its operation in the space of ethnicity and culture. There is a process of interaction between the two cultures in a bilingual environment. Y.M. Lotman noted that "there is one more condition for the possibility of a dialogue: the mutual interest of the participants of the situation in the community and the ability to overcome barriers of semiotic". (Lotman, 2000, p. 268)

Applied to the education system the following relationship is emerged: Russian language serves as the official language and a language of teaching; native (non-Russian) language – as the state language in national public entities; native (non-Russian) language – as a language of teaching. This ratio may be determined by socio-cultural realities of a particular educational institution functioning. "Some researchers believe that the native and non-native languages can act as independent subjects and as a means of teaching other subjects, and teaching can be carried out on monolingual (in one language), and on bilingual basis (using both languages during teaching individual academic subject)". (Redjko, 2015, p. 287)

The bilingualism phenomenon is a derivative of the complex phenomena that determine the content, nature and direction of the multi-cultural and ethno-cultural interaction. At the same time the main carrier of the ethno-cultural norms is language, functioning as intra-ethnic communicative means of traditions' transmission, information about the nation's history and culture. Multi-ethnic, multicultural educational environment forms students' representation about their ethnicity, they get a knowledge about other ethnic groups.

One consequence of multinational is the multiplicity of value systems that cannot be reduced adequately to the "common denominator" of human values. National value systems differences are the source of internal instability of any multi-ethnic community, which can be neutralized by tolerance, intercultural relations. November 16, 1995 UNESCO's General Conference resolution was adopted, which established a special "Declaration of Principles on Tolerance." Intercultural relations tolerance is defined as a moral duty, political and legal requirement: "Tolerance means respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human identity. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is a harmony in diversity. This is not only a moral duty, but also a political and legal requirement. Tolerance is the virtue that makes peace possible, contributes to the replacement of the culture of war by the culture of peace".

Be patient, respect the "alien", not own culture, and life will become easier and safer. Patience, toleration, tolerance - that is the formula of interpersonal communication". (Ter-Minasova, 2000, p. 264) The communicative aspect of tolerance is the ability of the individual and society as a whole to the normative, etiquette, conflict-free, harmonizing communication, the formation of the whole linguistic cultural community in general, the ability to listen to the interlocutor and respect his opinion, to remain calm in the dispute and conflict, the ability to conduct interpersonal dispute and public debate safely and ethically.

Tolerance is a value, as it has a positive emotional evaluation color. It involves tolerance for all ideas and beliefs of the people and to the forms of their behavior, but does not necessarily imply that the person shares those views and convictions. It is a form of civilized perception of reality, civilized attitude to everything "different", "alien" and non-similar.

There are the following tolerance criteria:

a) The value-semantic, axiological priorities defined activities. This is the value of the individual, self-development, dialogue, creativity;

b) cognitive-reflective criterion, which is associated with the actualization of reflection as a tool for self-development of the cultural dialogue participants and the ability to build a strategy and tactics of communication;

c) communicative-behavioral, including the ability to listen to, to hear, and understand the entity's activities, broadcast information, establish feedback.

Tolerance as a mental unit has two aspects of manifestation – the activity's (in the behaviors, actions of people in relation to each other) and communicative (in the forms of interpersonal, inter-ethnic, inter-group communication). (Sternin & Shilihina, 2000, p. 260)

The most characteristic tendencies of development and mutual intercultural communication of various ethnic groups appear particularly acute in the context of multiculturalism and multilingualism. The rules and regulations of communicative behavior associated with the value perceptions, and beliefs, as well as their similarities and differences, especially noticeable in a tolerant interaction of cultures are especially important. Here is an example of the comparative character of multinational multicultural regions of Russia in the aspect of intercultural tolerance.

In the autonomous republics of the Caucasus, with the status of the Federation the role of "titular" ethnic groups' languages has change. The language of the "titular nation" occupies a leading position in the area people communication. The state and society should be prepared to provide the conditions for self-expression and self-realization of different ethnic and linguistic groups' representatives in order to solve practically problems of ethnic integration of the peoples inhabiting the difficult South - Russian region, the North Caucasus region. All-Russian level of intercultural communication demonstrates careful attention to national languages and cultures of the "titular" and "non-titular" nationalities representatives inhabiting the territory of the region.

As a multi-ethnic and multi-confessional formation, Trans-Baikal region has a specific regional culture. A certain type of population based on the Buryat, Evenk and predominantly Russian ethnic groups was formed as a result of complex historical processes. On the territory of Trans-Baikal region, there is the interpenetration of cultures during close contact of the peoples, which is reflected on the linguistic level. (Ulzytueva, 2011, p. 79) The implementation of the "cultures dialogue" principle is not only Buryat and Russian culture differences emphasizing, but also common features finding, that contributes to tolerant intercultural interaction.

Currently, a large number of people visit different countries, including Russia. Tourists traveling within their own country, as well as people coming from neighboring countries of former Soviet Union, do not experience language difficulties, because, as a rule, speak Russian. A common language for the citizens of other countries is an international English language. Possession of these languages facilitates communication in the interaction of people representing different language groups, allows understanding another person, to accept their customs and culture that is the foundation of spiritual enrichment.

Linguistic diversity and cultural diversity is one of the most valuable elements of the world and nationwide cultural heritage and, at the same time, is an intercultural philosophy of social interaction in any multicultural and multilingual space.

References

Lotman, Y.N. (2000). *Semiosphere*. Saint-Petersburg: Iskusstvo (in Russian).

Redjko, L.L. (2015). Education as a major development resource in the region. *Actual problems of modern science*. Stavropol, 287—289.

Sternin, I.A., & Shilihina, K.M. (2000). *Communicative aspects of tolerance*. Voronezh, Russia (in Russian).

Ter-Minasova, S.T. (2000). *Language and intercultural communication*. Moscow: Slovo.

Ulzytueva, A.I. (2011). To be inserted after review.

THE RELATIONSHIP BETWEEN VISUAL MEMORY AND READING ACCURACY AND SPEED IN CHILDREN WITH DYSLEXIA IN SECOND AND THIRD GRADE OF PRIMARY SCHOOL

Hamide Ghaemi[1], Zakiye Javadi[2], Saeedeh Fatemi[3], Fatemeh Ilkhani[4], Davood Sobhani Rad[5], Zahra Soleymani[6]

[1]Dept. Speech Therapy, School of rehabilitation, Tehran University of Medical Sciences, Tehran, Iran
[2]Dept. Speech Therapy, School of Paramedical Sciences, Mashhad University of Medical Sciences, Mashhad, Iran
[3]Dept. Speech Therapy, School of Paramedical Sciences, Mashhad University of Medical Sciences, Mashhad, Iran
[4]Dept. Speech Therapy, School of Paramedical Sciences, Mashhad University of Medical Sciences, Mashhad, Iran
[5]Dept. Speech Therapy, School of Paramedical Sciences, Mashhad University of Medical Sciences, Mashhad, Iran
[6]Dept. Speech Therapy, School of rehabilitation, Tehran University of Medical Sciences, Tehran, Iran

Corresponding author email: Hamideghaemi@yahoo.com

ABSTRACT

Background: Dyslexia is a learning disorder that results in defects in the written language including reading, spelling, and …. In this study, visual memory as one of the aspects of effective components of reading (speed and accuracy) that the defect is discussed.

Methods: In the current study, 12 dyslexic students and 33 normal students in second and third grade of primary school with ANDERE RAY and NAMA `s tests were compared for visual memory and reading accuracy and speed.

Result: In this study; correlation coefficient between visual memory and reading speed was 0.004, and between visual memory and reading accuracy was 0.036, and between speed and accuracy of reading was 0.00; This show significant correlation among all items study it's meaning by improve the first variable increase second variable.

Conclusion: visual memory, reading speed and accuracy was in a lower level among dyslexic children in comparison with normal children. This study says that score and speed of dyslexic children in reading is less than normal children and seen significant differences among them; which shows impairment of speed and accuracy is reading disorders that familiarized SLPs with read features. Also it was found that between visual memory and reading , between visual memory and reading accuracy and between speed and reading accuracy is significant correlation it's meaning by improve the first variable increase second variable.

Key words: visual memory, reading speed, reading accuracy, dyslexia

1. Introduction

Reading, maybe more than any other intellectual challenge, depends on strong cognitive skills for constant success. Among these critical skills are attention, working memory, auditory processing, and visual memory. These and other intellectual functions are collectively referred to as executive functions (1-3). Dyslexia is a brain-based type of learning disability disturbing 5 to 17 percent of U.S. children that specially impairs a person's ability to read (4). In order to read, a child must be able to separate spoken words into smaller elements of speech (phonemes) and recognize that the letters in written words represent these sounds. This ability is mostly missing in dyslexic children and can influence the development of reading skills like accuracy and speed as well as overall academic achievement. While there is variability in the manifestation of dyslexia, most people exhibit difficulty with phonological processing (the manipulation of sounds), spelling, rapid visual-verbal responding, and reduced vocabulary and strategies needed for reading comprehension (5,6). formerly, criteria for identifying dyslexia focused on children with normal or above average intelligence that struggled with reading and confirmed a clear mismatch between their general cognitive abilities and their reading scores. Recent brain imaging studies suggest that this criteria is too limiting and that children with lower IQ scores may also experience specific deficits associated with dyslexia that are not simply a by product of lower cognitive abilities (7). greater number of children have the potential to promote from reading interventions, which offers hope to more families. Independent reading and cognitive intervention programs that focus on strengthening weak skills are one resource for families struggling with dyslexia and whose desires may exceed what is logically available in the everyday classroom setting.

Visual processing is the ability to perceive, analyze, and think in visual images. Visual memory is the process by which the brain filters salient visual information from distracting information to further analyze. In addition to auditory processing deficits, considerable evidence supports the involvement of visual processing and memory deficits in dyslexia (8, 9). It is clear that there is heterogeneity of symptoms in dyslexic individuals and visual processing deficits may be involved in certain subgroups of dyslexic populations (10,14). The visual memory deficits may contribute to dyslexia through a pathway that is independent of the phonological and auditory processing pathways. There is evidence suggesting that not only is visual memory crucial for reading abilities, but parietal visual memoy functioning may actually be predictive of future reading difficulties (11,15,16). Neurophysiological studies using ERP recordings as well as fMRI studies also support the importance of visual processing in dyslexia. ERP recordings near the occipitotemporal cortex reveal a slower processing rate in dyslexics, suggesting a weakness in the brain's visual processing systems (9-13). In this regard, the field of visual memory as one of the most effective aspects of reading will be investigated which is defected in these children.

Visual memory is responsible for recording the message and the details of objects, letters, words and written sentences. If a child is weak in visual memory, this information is not stored and naturally there will be no sense of them and the child will be impaired in speech and language development; because the visual memory range is low and images of objects, letters, words and sentences in his memory have not been recorded accurately (17-19). Children, who have difficulty in visual processing, can see but they have problem in the visual recognition of letters and words and visual memory. Visual processing problems are early signs of learning disabilities and they are predictors of learning disabilities later in life (school). Research shows that weakness in identifying and naming the letters is one of the most accurate predictors of poor performance in reading (20). Researchers believe that children, who are deficient in visual memory, can not hold the details of the written word in their minds. Behrman emphasizes the relationship between visual listening skills and high level cognitive abilities such as reading (21). Because of the role of visual memory in reading speed and accuracy, we decided to investigate the relationship between visual memory and reading skills and also to study the effect of visual memory on reading speed and accuracy and comprehension in dyslexic children to take a new step into help these children to overcome reading problems. It is hoped that this study be useful for speech therapists, psychologists and families with dyslexic children and this study be the initiator of future research. This study suggests that visual memory as one of the aspects of language can affect the components of reading skills, such as speed, accuracy and reading comprehension, so it investigated the relationship between visual memory and the different components of reading between normal and dyslexic children.

Method:

This study is a cross-sectional study and 12 dyslexic students in second and third grade of elementary school participated in it. The sample size using 0.05 standard deviation and sample size formula is specified 45 people, including 12 people with dyslexia and 33 healthy people. After obtaining permission, the group with dyslexia was selected as available examples from exceptional schools and learning centers in Khorasan in clusters form. Inclusion criteria for dyslexic group (use of information in health records) are: having a minimum age 8 years and one day and a maximum age of 9 years and 12 months, lack of along defects (lack of attention and concentration defect, sensory defects, uncompensated psychomotor defect, uncompensated vision defect, lack of hearing defect, dyslexia diagnose based on Nama reading test and lack of educational deprivation). Inclusion criteria for normal children are: subjects should be consistent with individuals with dyslexia in age and sex. Subjects should have normal reading ability (recognition by Nama reading test). They should have no attention and concentration defect and also have no sensory defects including vision, hearing, and uncompensated psychomotor defect. Then the samples selection, teacher questionnaire (includes 7 questions regarding educational status and reading and writting of children in elementary school) (Tilly Mortimer book (2003)) and parents questionnaire (parents questionnaire contains information about the existence of bilingualism, medical history, family history, speech and language development, sensory-motor development and deprivation) is done. For accurate implementation of tests first in a quiet environment an initial contact is established with students and to investigate reading speed and accuracy skill, Nama text subtests in second and third grade are used. In fact, participants should read the text and the examiner should record the time by a stopwatch and also record the voice of the child using a tape recorder. Andre ray test is used to check visual memory. In this way an image is put in front of the student and time is given to him to draw the picture. Then the picture is taken and after a few short minutes it is asked to draw the picture for a second time according to what he remembers. The time of picture drawing is noted and after conducting surveys and getting statistical information (accuracy, speed, and visual memory), the results analyzed using spss 16 software.

Results:

Data analyzed statistically and correlation between variables is evaluated using the spss software which is as follows. In this study, 12 subjects with dyslexia (8 boys and 4 girls) and 33 healthy children (15 boys and 18 girls) were participated. Descriptive analysis is shown in table 1. In order to demonstrate presence or absence of a significant difference between normal and dyslexic children in visual memory, reading speed and accuracy in the non-parametric space, Mann-Whitney and Wilcoxon tests were used. Table2.

Table 1: descriptive Statistic information of participation

Diagnosis		Mean	Standard Deviation	Minimum	Maximum
Dyslexic	Visual Memory	24.00	3.00	12.00	32.00
	Reading Speed	1.00	0.00	0.00	2.02
	Reading* Accuracy	11.00	5.00	4.00	16.00
Normal group	Visual memory	45.00	4.00	28.00	49.00

	Reading speed	38	3.00	20.00	52.00
	Reading* accuracy	95.00	5.00	90.00	100.00

*percent

Table 2: comparing variables in dyslexic and normal group

Descriptive Statistics			
	Visual Memory	Reading Speed	Reading Accuracy
Mann-Whitney U	32.000	9.000	14.000
Sig(2-tailed)	0.14	0.00	0.00

As it is shown in the above tables, it was determined that according to these tests: There is no significant difference between the mean of visual memory scores in normal and dyslexic children (p>0.05). There is a significant difference between the mean of reading speed scores in normal and dyslexic children (p=0.00) (p<0.05). There is a significant difference between the mean of reading accuracy scores in normal and dyslexic children (p=0.00) (p<0.05). Correlation analysis (Pearson correlation test) was used to determine the presence or absence of correlations between variables (visual memory, reading speed and accuracy). Table 4.

Table 3: correlations between visual memory, reading speed and accuracy

Correlation				
		Visual Memory	Reading Speed	Reading Accuracy
Visual Memory	Pearson Correlation	1	0.000**	0.000*
	Significance		0.004	0.036
Reading Speed	Pearson Correlation	0.000**	1	0.000**
	Significance	0.0004		0.000
Reading Accuracy	Pearson Correlation	0.000*	0.000**	1
	Significance		0.000	
*Correlation is significant (0.01)				
**Correlation is significant (0.05)				

As it is shown in the above , There is a correlation between visual memory and reading speed (p=0.004) (p<0.05), that means reading speed increases by strengthening visual memory. There is a correlation between visual memory and reading accuracy (p=0.036) (p<0.05), that means reading accuracy increases by strengthening visual memory. Moreover, there is a correlation between reading accuracy and reading speed(p=0.000), that means reading speed increases by strengthening reading accuracy (p<0.05).

Discussion and conclusion:

This study shows that based on tests conducted on the subjects and analysis of the results, there is no significant difference between mean of visual memory scores in normal and dyslexic children and

both normal and dyslexic people show the same performance. Moreover, studies show that children who are weak in reading (dyslexic children) and receive low scores in reading tests, in comparison to their normal peers are slower in reading and there is a significant difference between these two groups in reading speed. This study is in line with Shirazi's study (22). He stated that one of the symptoms of reading disorders is the disorder in reading speed and accuracy that makes familiar specialists such as speech and language pathologists with the features of reading. Another conclusion of this study is that there is a significant difference between normal and dyslexic children in the mean of attention accuracy scores and these two groups of people show significant functional differences. It should be noted that there is a correlation between visual memory and reading speed, between visual memory and accuracy of reading attention and between reading accuracy and reading speed. That means reading speed increases by strengthening visual memory, accuracy of reading attention increases by strengthening visual memory and reading speed increases by strengthening reading accuracy. These results are obtained based on results analysis in the non-parametric space using Mann-Whitney and Wilcoxon tests in order to determine the presence or absence of a significant difference between normal and dyslexic children in visual memory, reading speed and accuracy. According to Faryar and Rakhshan (23) reading is a complex skill and like all skills, its accuracy and speed will progress by exercise. It should also be said that dyslexic children have various difficulties in learning speech, writing, learning letters and their sounds, dictation, reading, learning a second language and mathematical training. Among all problems of dyslexic children, reading problems are more important. Various problems affect reading skills such as dyslexia, emotional problems, hearing problems, vision problems, and so on. Dyslexia is one of the problems that emerge during the development of reading skill. Doyle's studies (17) have shown that dyslexia will happen in all groups of children regardless of their sex and in all social groups, mental levels and geographical areas. In their study Larsen and Nippold (24) have concluded that these people have been damaged in most aspects of language and focused training on these areas leads to a relative improvement in their academic performance. In this regard, the field of visual memory as one of the most effective aspects of reading was investigated which is defected in these children.

In this study, like most plans, there were some restrictions, for example unavailability and difficult access to Kim Karad visual memory test and the low number of dyslexic patients created problems which were solved by the grace of God and with the advice of respected professors. Due to these limitations, it is suggested that if researchers want to do more research in this area, as much as possible use the mentioned test to have a better investigation of the visual memory and to get better and more accurate results. It is hoped to have more research on dyslexic children and the problems which they are faced with to take a step to remove and reduce the problems of this category of children in our society.

Acknowledgements:

References:

1. Cattell, R.B. (1941) some theoretical issues in adult intelligence testing. *Psychological Bulletin 38*: 592.
2. Carroll, J.B. (1993) *Human cognitive abilities: A survey of factor-analytic studies*. New York: Cambridge University Press.
3. Horn, J.L. (1965) Fluid and crystallized intelligence. Doctoral dissertation, University of Illinois, Urbana Champaign
4. Shaywitz, S. (1998) Current Concepts: Dyslexia. *N. Engl. J. Med. 338*: 307-312.
5. Gabrieli, J.D.E. (2009) Dyslexia: A new synergy between education and cognitive neuroscience. *Science 325*: 280-283.
6. Melby-Lervag, M., Lyster, S.A.H., and C. Hulme. (2012) Phonological skills and their role in learning to read: A meta-analytic review. *Psychological Bulletin 138(2):* 322-352.
7. Tanaka, H., Black, J.M., Hulme, C., Stanley, L.M., Kesler, S.R., Whitfield-Gabrieli, S., Reiss, A.L.,
8. Wright, C.M. and E.G. Conlon. (2009) Auditory and visual processing in children with dyslexia.*Developmental Neuropsychology 34(3)*: 330-355.
9. Schulte-Korne, G. and J. Bruder. (2012) Clinical neurophysiology of visual and auditory processing in dyslexia: a review. *Clinical Neurophysiology*, doi:10.1016/j.clinph.2010.04.028.

10. Wandell, B.A., Rauschecker, A.M., and J.D. Yeatman. (2012) Learning to see words. *Ann. Rev. Psychology 63*: 31-53.

11. Franceschini, S., Gori, S., Ruffino, M., Pedrolli, K. and A. Facoetti. (2012) A causal link between visual spatial attention and reading acquisition. *Current Biology 22*: 814-819.

12. Glezer, L.S., Jiang, X., and M. Riesenhuber. (2009) Evidence for highly selective neuronal tuning to whole words in the "visual word form area". *Neuron 62(2):* 199-204.

13. Blau, V., Reithler, N.V.A., Seitz, J., Gerretsen, P., Goebel, R., and L. Blomert. (2010) Deviant processing of letters and speech sounds as proximate cause of reading failure: a functional magnetic resonance imaging study of dyslexia children. *Brain 133*: 868-879.

14. Critchley, M. The dyslexic child. (1970) William keinemann medical Books. London. 16-17

15. Olson, R, K., Wise, B., Conners, F., Rack, J. & fulker, D. (1989). Specific deficits in component reading and language skills: Genetic and environmental influences. Journal of learning disabilities. 15-16

16. Vellutinio, F.,&scanlon, D. (1987) Phonological coding phonological awareness and reading ability: evidence from longitudinal and experimental study. Merrill, Palmer Quarterly. 10-12

17. Doyle, J.(1996) Dyslexia an introductory guide. whurr publisher Ltd London. 18-19

18. Larsen, J. and Nippold, M.(2007) Morphological analysis in school- aged children, dynamic assessment of a word learning strategy: language, speech and hearing services in schools. 13-15

19. Allah Dadi M.(2001) The relationship between phonological awareness skills and memory and sequences and receptive of visual and auditory in children with dyslexia in Tehran city.

20. Emani M.(2001) Reading process and its disorders. Published Nashre Daneshgahi center.

21. Parks TE, Kroll NE, Salzberg PM, Parkinson.(1972) Persistence of visual memory as indicated by decision time in a matching task. J Exp Psychol. 92(3): 437-8.

22. Shirazi T.(2000) The relationship between phonological awareness and reading the first grade of elementary school students in Tehran Persian language, University of Social Welfare and Rehabilitation , Tehran.45-46

23. Faryar A , Rakhshan F, (1996) Learning Disability, Journal of Astan ghods e Razavi, Second Edition, Tehran.86-87

24. Larsen, J. and Nippold, M. (2007) Morphological analysis in school- aged children, dynamic assessment of a word learning strategy: language, speech and hearing services in schools. 13-15