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**Beliefs and Behaviours in Education and Culture:
Cultural Determinants and Education**

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Beliefs and Behaviours in Education and Culture: Cultural Determinants and Education



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Interdisciplinary Perspectives on Cultural Determinants and Education

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This volume emerges from the papers presented in the first edition of the International Conference *Beliefs and Behaviours in Education and Culture*, organised by the Teacher Training Department of the West University of Timișoara in June 2015, an event which gathered participants from twenty-five countries from all over the world. The studies collected in the following pages try to find answers to some of the key topics that animated this meeting.

One of the main themes of the volume is the relationship between education and culture. In an intercultural context, education is perceived as a way to *the culture of dialogue* which may consolidate *the dialogue of cultures*, as the opening essay argues. The issue of citizenship is approached in a broader manner, by addressing complex questions, such as *what teaching strategies can we adopt to educate European citizens?* In this context, appeal to the theories of resilience may be useful and one of the essays offers a pertinent review of academic resilience. The dialogue between cultures is also approached from a linguistic perspective, and *the importance of culture in translation and education* is approached both from the theoretical side and from evidence-based research. *The role of cultural behaviour in the development of communicative skills* is analysed both in some papers focused on the learning of foreign languages (namely English and French) and in an analysis of some particular linguistic instances such as plurilingualism.

The relationship between beliefs and behaviour lies at the basis of this volume, which tries to identify some patterns of *structuring values in education* and to analyse several instances of interaction between the factors involved in this process. Besides global benchmarks, national values are also approached from didactic perspectives. The case studies focused on behaviour and relationship cover different ages, from learners *in the first years of childhood* to experienced teachers. *The role of parent-child relationship* in kindergarten and primary school is illustrated with examples from different countries, including *the value orientations of orphanage children*.

Some aspects related to teenagers are approached by an analysis of *the relationship between anxiety, self-esteem and academic achievement* during adolescence, and *students' academic performance* is regarded from several perspectives, such as *emotional intelligence, development of the capacity for self realization, or students' leadership development*. The relationship between

teachers is also approached, and one of the papers is focused on *competitiveness and empathy of primary school and kindergarten teachers*.

This volume offers a complex perspective on teacher training strategies, as this topic is approached both from the angle of *teacher trainees' beliefs*, referring both to *teachers' professional learning* and to *informal learning*, as well as to *entrepreneurship in universities*. Teaching technology plays a central role in contemporary education and some papers are focused on means and methods based on computer assisted instruction and on *teachers' perception of their own and their students' digital competencies*. Reading has a strong influence on the development of students' cultural awareness and this volume offers perspectives both on the role of children's literature on the *development of civic values* and on the next teachers' *reading beliefs, behaviours and habits*.

The complex perspective on contemporary education reflected in this collection of papers is based both on interdisciplinary approaches and on the international character of the study cases presented, as the authors of the volume study relevant situations from different countries such as United Kingdom, Lebanon, Serbia, Spain, Hungary, Romania, Russia, Italy, India or Turkey.

Educating for the culture of dialogue, a challenge for the dialogue of cultures

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The changes that have affected life in the past decades, and which have brought about the undeniable evidence of the dialogue between cultures have shaped a new pattern in education, which has nowadays prolonged to school level context. Baring these in mind, there is a need of distinction among the various types of relationships occurring between culture, dialogue and education, given that the real task of education is mainly a social one. In fact, a tight relation between the culture of dialogue and the dialogue of cultures, triggers educational purposes aiming at a levelling of individual personality tendencies, and at building a soldiery otherness.

Key words: Culture; dialogue of cultures; education; school context; otherness.

Introduction

In the era of the third millennium, remarkable changes are spreading that affect lifestyles at the end of this last century, characterized by the fusion of cultures. Therefore, the problems of a society uncertain of itself, are extending into the educational institution and ascribe to education a decisive role in the development of a culture of high quality dialogue, to promote effective and efficient intercultural dialogue. The design of a new culture is emerging then through education and, as such, the educational reality in the world reveals new needs and new grounds to learn. Education, by its nature, is subsequently placed in front of the challenge to accept diversity and to promote it. In particular, the world of education has, historically, possess the means to solve problems and manage conflicts; from here, to know what kind of relationship is to detect between culture, dialogue and education, without forgetting however, that the real task of education has always been a highly social and cultural task.

1. Cultural diversity and interaction of cultures in education

Cultural diversity is an evidence to admit, because the hypothetical elimination of borders between countries, the exodus and the immigrations are responsible of the cultural mix of society that have facilitated exchanges, borrowings and plagiarism, to develop a plurality based especially on Western models considered as sources of innovation and

renewal. In addition, diversity has affected other areas: linguistic, industrial, economic, health, environment and education, in the same way as that of culture.

1.1 Culture and cultures, what relationship?

Governed by several political, socio-economic and technological factors, cultural exchanges currently took a new appearance characterized by a great diversity, result of the easy interactions between peoples and civilizations. The internationalization and globalization processes that continue their expansion at a rapid pace, as well as the trends that characterize the current global development affect the cultural conceptions of the world's inhabitants.

Historically, the design of cultural policies was based on a "merger between cultural identity and national identity" (Bonet and Felicita, 2008, p.9). At the end of the 20th century, diversity and openness to cultures have questioned this correlation culture/identity, thus yielding the place to several paradoxes, facing the challenges that threaten the authenticity of identities.

Note here that the first decade of the 21st century had proved overwhelming and did increase mutations both at the political and socio-economic level, thereby causing a perpetual change at the level of cultural conceptions and the level of belonging of the individual to the community group. Desmond (2015, p. 75) considers culture within the school in its "heritage dimension", leading to "talk of a man grown with a wide variety of knowledge and general cognitive skills", and his 'anthropological dimension', which is a dimension 'in relation with the report to Knowledge and to the student's knowledge "(p.76). The first dimension returns to the didactics of disciplines while the second relates to the appropriation of knowledge and not only to their acquisition.

From a culture, specific to a community and to a particular ethnic group or identifying a people, we turn now to a mixing of cultures, particularly in socio-educational contexts, where the access to cultures is easy and where diversity wins the battle. As a result human beings are invited to live their own cultural models as if there were many others, with availability of encounter with otherness, while totally maintaining their identity.

1.2 Dialogue of cultures, an inevitable need

Dialogue is linked to standards and to "social representations (which) are the collective frameworks of perceptions socially shared, constituting the link between the social system and the collective individual system" (Commin, 2013, p. 101). Therefore it is within this context that discourses are markers of identity and language systems are inherent in social standards.

As such, no culture is isolated from others, and Western culture that was pioneering at the origin converges in world society. It comes then to think in terms of the theory of "hybridization (or the cultural mix of the world)", about a "globalization wherein cultures circulate, individuals cross merrily the borders, and even, sometimes, overcome the worst constraints, by inventing a Métis identity" (Emmanuel, 2013, p. 91).

The problem that imposes itself in all communities lies in the context of the impact of globalization, which has led to radical changes in international exchanges.

This change, characterized by the openness to the other, is the result of a natural and historical process of development of interrelations and rapprochements between peoples. According to Emmanuel (2013), the current globalization phenomenon is different from those who have always existed in history. This difference is manifested by the close interconnection and the omnipresence of the network concept and by the existence of a uniqueness cultural characterized by a universal popular culture, powered by film, technology, tourist, trips and major artistic and cultural events.

I would add that originally several cultural contradictions are at the base of the recurrence of the theme of the other, which is currently a major issue in curricula and educational content. In this regard, the distrust of the other as well as the desire to surpass, become imbalance or regulatory factors in the relationship with others. Houssaye (2009, p. 225) called this attitude "emulation", which means "effort that individuals make to be equal or to outdo each other. It proceeds from either admiration and imitation, or competition and the desire to rule, or rivalry, or the combativeness and the instincts of fight. In education, it leads to rankings, hierarchies and segregations.

At the same time, a new ethic is required in the dialogue between individuals and emerges in the reports of international exchanges. This ethic is fed by diverse factors hanging over the fate of human beings. Being at the crossroads of trends that are intersecting in his environment, the "human being "sinks in an unlimited dark anxiety. A destabilization unequalled threatens him continually of perdition in his conceptions, in his mode of life, in his education and stimulates him to look for new ways to learn and to develop culture.

1.3 Educational realities in a multicultural world

It should first become aware that cultural changes govern lifestyles, concepts, even ideologies, and not only the education systems. Therefore, education is in crisis faced with cultural changes, being the base frame of the training of individuals in a world uncertain and in evolution. This state of crisis is characterized by a "split" that "led the school to be 're-examined' about the values that it is supposed to be transmitted, and more generally even about its value" (Giol, 2009, p. 15). Certainly, the changes undergone by the school are significant, which include "the idea of an irreversible transformation" (Bruno, 2014, p. 320).

In this regard, cultural transformations in the academic field are to be considered in a setting more wide which takes into account socio-economic changes, technological inventions and openness to cultures through globalization. Among the threats faced by the Earth and mankind, cited by Castanet, Diemeret Teulade (2014), I retain "the myth of the indefinite growth", "the full powers of money" and "humanitarian for lack of humanism".

It is worth noting here that easy exchanges between men and profusion of means of communication nourish the uncertainty principle from which education must build its purposes and clarify its objectives. It is important to be aware of what is actually happening in the school and in classes, to prepare individuals able to live in society, to accept the constraints and to meet the challenges, in order to be reconciled with each other and to promote a healthy and fruitful living together. In this perspective, schools will be questioned continuously to move from the tradition related to the past and the present and to project themselves into the future with security and persistence.

However all the transformations in the world of education, particularly those from cultural aspect, are caused by "changes", term used in the plural by Develay (2015) who distinguished three categories: changes of renovation flavour; changes of innovation flavour; changes of refoundation flavour. Hence to adapt to change and avoid state of crisis in its appropriation, it is necessary to analyze these three categories, think of their integration into the educational system and implement them in the school context. Yet, this fact is not completely apart in educational institutions, because in recent years, basic education and secondary education know a number of quite significant changes: in structures, in cycles, in the social roles of the school, in methodology and in the public of the school. These mutations experienced by the academic institution involve the same renovations in the teaching profession.

In this perspective, access to knowledge is an obvious methodological and conceptual evolution, at the level of means, methods and data collection tools and at the level of different reinvestments of knowledge and new ways to communicate and disseminate information. In particular, in all societies learning sources sometimes abound and marginalize the role of the school. But precisely what about the culture of dialogue in this special appropriation of knowledge approach? What instructional practices and what learning strategies should be put in place to succeed, wisely, an education in the culture of dialogue?

2. Education for a culture of dialogue

Since antiquity, education has been a source of regulation in the event of conflicts and education systems remain, so far, a source of human capital, cultural capital and social capital and their success is equally the result of personal empowerment and collaboration with others. The development of the personality of each learner in educational institutions then results equally of the strengthening of a personal autonomy and the construction of a solidarity otherness. More specifically, this development is the result of a process of discovery of the other as a person with rights and with whom we cohabit.

How exactly is conceived a multifaceted education: Intercultural education, education for citizenship, for democracy, for human rights, for peace, sustainable education, global education, education from a global perspective? The words increase and the expressions abound, but all converge around a need to take into account, by the

school, the mutations which have changed the relationship between peoples and have transformed the access to knowledge, whose main events are present now under the auspices of the new means of communication. Thus, according to Diemer and Marquat (2014), these "educations for" prepare for action.

2.1 The school, a place of learning and training

Through its purposes, the school unites differences and suggests to empower each individual and to prepare him for the social and cultural integration by the specialization and the diversification of training. It ensures the transition family/environment/state and perpetually educates new generations, being the environment in which is based and transmitted the image of the global society. It is even the most favourable place to educate to culture and develop cultural competence. For that purpose, this new educational dimensions should be integrated with the existing curriculum and should be presented in well-planned educational projects. Thus it would be legitimate to speak of a school system having its autonomy and similarly consisting of the layout of types of teachings defined for some time.

The principles of an education for culture of dialogue are formulated, as noted earlier, on the basis of openness towards the others and of a social integration aimed at adapting to standards of the living environment. According to Dupriez (2015):

It seems that today it is not so much the initial analysis of the organizational structures of the school which is the most fruitful, but it is an invitation to look at the school field as a field crossed by social and cognitive standards that significantly affect practices within it (p. 61).

The school proposes to ensure moral training by teaching the values, such as equality, justice, citizenship, and to promote memory education and body education, while continuing to prepare students for their future professional work. In this form of education, man is considered "the angle of a tripartition (think, feel, act), a triad based on the neuro-sensory system, the circulatory and respiratory system and the motor and metabolic system» (Krichewsky, and Dallé, 2013, p.65). Thus two aspects seem primordial at the level of the human being education: allow his potential to grow and prepare him for better communication with the other.

This requires the teaching of values and the introduction of humanistic components in the purposes of any educational project. However, it is not to reject the principles of New Education which had formerly reformed basic education's areas under the rise of modernity, such as: purposes, the profile of the learner, the design of the program, the role of the school, the status of the teacher, the discipline, the pedagogical approach... and other issues that the master educators had dealt with from the beginning of the 20th century ;but it concerns projecting a new look on the same issues to address them otherwise, by democratizing the access to knowledge and by focusing interest on how to learn much, more than on what to learn. However, there are a variety of ways to learn, and students

arrive at school having already learned a lot of things in different environment that none of them can replace the school by systematic learning model the school provides.

On the level of the school difficulties, "teachers are faced with a problem of tracking and identification of learning difficulties as sources can be diverse" (Grandserre and Lescouarch, 2009, p.116). This obviously requires a new adaptation on the part of educators, a critical reflection on how to prepare learners for life in a new multicultural context, as well as sensitization to intercultural approaches that it becomes something fundamental and indispensable to any training. This awareness advocates diversity and integration in other systems of values, other styles of life in the 21st century, to encourage us to review our future society and our own identity from other points of view.

Training is therefore essential to guide teachers in knowledge and observation of their natural environment and locate them within the approaches that take into account cultural and environmental facts. I would add that the dialogue initiated by the teacher in the classroom can promote understanding and "make sense, a coherent vision of the world: that of a *past* which is no longer, to the detriment of a *present* that we refuse to see, think or receive» (Meskel-Cresta, 2014, p.224). Why then do not introduce, in training seminars, researches on our educational problems and on our ancient and contemporary history?

2.2 Educating for an agreement with the Other

For some time now, teaching in a democratic perspective facing the social and political changes that destabilize structures and let detect the most complex problems in our environments, has become a current and future challenge for educational institution. Indeed, if democracy education is well managed at school, it prepares the learner to live his citizenship and to take responsibility towards himself and others; and that is what educators should teach learners to awaken their feelings of citizens being proud of their culture and drawing on the cultures of others while preserving their national identity. Educating for democracy and through democracy are two profoundly different things, but on the other hand they are undoubtedly two inseparable entities at school.

Educating for democracy is to prepare learners to live together by respecting the rights and the social duties prescribed by the community and by respecting the Other, in order to "develop personal skills (for learners) and train them to associate them to the activities of others" (Dewey, 2011, p. 171). In another perspective, the school brings together individuals belonging to several social environments, living various problems and sharing different concerns. The school environment becomes, at this level, a space governed by laws and standards that unite everyone with fairness and equality.

Educating through democracy leads to a particularly important question, how teacher should act to stay democratic? Indeed, democracy requires that students gain as soon as is possible the self-discipline, the meaning of cooperation, the respect of others, and this is even where the teacher intervenes to oppose anarchy. Therefore, I believe it is

necessary from the point of pedagogic view to make all students equal and this is either by giving all students exactly equal opportunities to learn, either, which is still much more logical, by giving more chances to those who are, at the start, less privileged.

And, to return to the Invariants of Célestin Freinet, No. 27 "democracy is prepared for tomorrow by the democracy at school. An authoritarian regime at the school cannot be trainer of democratic citizens". Implementing a cooperative pedagogy and practicing the democratic life in school are important to think and live with one another. However, this remains insufficient in complex contexts where there might be conflicts and differences. In this perspective, the prevention of destructive violence that damage links between individuals must be integrated with learning outcomes and educational practices. If one goes back to the design of violence adopted by Connac (2009), he will discover the sources of conflicts that generate discord and dangerous tensions:

There is violence when, in a situation of interaction, one or more players act directly or indirectly, by undermining one or several others to varying degrees in their physical integrity, their moral integrity, their possessions, their symbolic and cultural interests (p. 259).

This violence originates in the classroom between students and grows later in life environments. Consequently, an education for peace, regulating and balancing, can quench the thirst of educators who are the most involved in the management of conflict and reconciliation between students. This education for citizenship involves a change in the structures and the relationships "in the sense of a questioning of the hierarchy devices generators of privileges and exclusion" (Lenoir, Constantin and Jamet, 2006, p. 101).

This new education will have a citizen issue with three dimensions, or in other words, three levels of integration of the individual: social community integration, cultural and historical community integration and integration in the political community and essentially an exchange with the Other, because according to Dewey (2011, p. 207), "what one is as a person, is what that one is as a partner with others in a free exchange of relations". Similarly, a "dialogue (inside and outside) between his values, his principles of life and the rules of action to implement all requires to develop skills in terms of understanding and listening to self and others" (Diemer and Marquat, 2014, p. 25). The education for citizenship is thus related to intercultural education, by bringing together, in the same space, different historical path and different manifestations of identity.

2.3 Educating for appropriating cultures

To start with the teaching of cultural competence is surely fundamental before teaching intercultural competence. This allows the individual to later understand the components of any culture. Teaching the native culture, is also indispensable "to keep a balance between trends in acculturation and those related to native culture" (Zakaria, 2011, p. 50). As a matter of fact, imbibing its own cultural specificities enables individuals to emancipate themselves and prepare them for greater self-confidence. For this, the

education field, closely related to the "human", will be the most concerned, and the school, which is the field of investigation of all pedagogical theories, will think about a new way of appropriating cultures.

Appropriating cultures requires a " worldwide " education that unites all entities and abilities of the learner and proposes that the teacher distinguishes between assimilation of progress, and flexibility, because in front of the proliferation of information, he has to educate to discernment and in front of the aspiration to knowledge, he should take into consideration the needs related to several factors within the sources that provide the information. Besides, learner use, in the process of deconstruction of knowledge, various learning strategies in the form of mental operations of cognitive type, combines and coordinates actions to achieve an aim. This education is manifested:

- at the level of know-how to be, where it establishes in the learner self-confidence and potential capacity to learn throughout life and have at the same time its taste and asserts in him confidence and autonomy to succeed the different tasks required.
- on the emotional side, where learning is governed by the motivation that pushes the learner to search such or such type of purpose, to find by himself the reasons for his choice and his actions, as well as the energy to respect them and carry them out.
- in an intellectual aspect, where education is displayed by mobilizing cognitive structures in the learner that enable him to treat the information with which he is confronted.
- in the realization of a good know-how, where the methodology takes into account the tasks performed by students with autonomy, respecting the specifics ways to each of them, and where it helps the learners to act toward discovery learning, based on the autonomous action and discover new knowledge and work according to modes of thought connected in interdisciplinary networks.
- by the intelligent transmission of knowledge and the fact of inculcate them, from a selection, at the level of content that promotes the development of knowledge relating to vital elements, to those specific to the environment and those specific to the characteristics of other peoples, to understand the manifestations of environmental phenomena.
- through ethics training whose objectives take into account the teaching of values and the introduction of humanistic and technological components in the aims of any educational project.

Regarding the education of intercultural competence, respect for the Other and socialization are very significant in its deployment, as well as cooperation, civic responsibility and listening, that come into play to link the learner to others and to the environment in which he moves. More precisely, what stand at the forefront of

educational innovation, depend of Education for Sustainable Development essential to humanize learning and extend it to international subjects and humanitarian problems concerning all peoples. This education "is therefore not a course on biological or an explanation of certain rules which do not pollute, but a "philosophy of life "to enable everyone to choose his attitude towards environmental issues" (De Vecchi and Pellegrino, 2008, p. 17). That being said, it remains to say that, at this level, certain obstacles restrict the application of learning methods, such as "conformism, strength of habits, gaps in memory and constraints of the context" (Michel, 2013, p. 25). It would be appropriate in this regard to address them.

The socialization factor is mainly materialized, especially in class, in group work and in projects. The work of the group promotes interpersonal relationships, development of critical thinking and affirmation of trends for cooperation. It develops further, in class practices, the conditions necessary to ensure the success of the interpersonal exchanges and to promote interactions between members acting together. In turn, the projects fit the tasks performed by the learner in a social setting where collaboration with the other develops exchanges.

Faced with all these requirements, what teaching methodology is to adopt?

Specific selection processes, gradation and categorization processes will be put into practice in the presentation of the elements of the content to be taught. This presentation must be made at two levels: a horizontal or transverse level that cuts off all materials, in a transdisciplinary manner and a vertical level that offers a progression in each material. Obviously, what we should strive for in the teaching of the subjects is rather the knowledge of the elements of our environment, its historical development, the respect that we must devote to him to preserve our culture and our heritage, and especially to preserve individuals who ensure its survival.

Finally, a cultural competence develops in the individual and allows him to actually experience the manifestations of culture emanating from his history and everything that characterizes his identity, while intercultural competence develops under the influence of events or mutations affecting cultural nationwide, requiring by that new capabilities and new adaptation to change and mutations. From there, the two competences, cultural and intercultural, unfold in the individual and allow him to live the manifestations of his culture and other cultures, to access a dialogue of cultures and regulate exchanges (Zakaria, 2012).

As a conclusion

Education, which was yesterday a profession of individual, becomes actually a profession of a team, mainly because the construction and development of competences can be achieved efficiently only in close relationship with the development of professional identity. Moreover, certain competences, said transversal, must grow in the learners and be exercised through various school subjects, in an interdisciplinary approach. Whether so for

reasons of continuity in time, of consistency, transdisciplinary or interdisciplinary, teachers are increasingly called to work together so that their individual educational interventions integrate better and better in mutual educational and pedagogical projects, to promote dialogue between them, between students and with students.

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Academic Resilience in Non-traditional University Students: a Critical Review of the Literature

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Abstract

'Resilience' is a term that has significant meaning within developmental psychology (Rutter 2006; Windle 2011; Masten 2014). It has also come into recent usage within studies of the students' experience of university (Caruana et al 2011). Undergraduate success is facilitated by academic resilience, which is further enhanced or impeded by risk or protective factors (Allan et al. 2014). This paper sets out to critically review studies of academic resilience in educational contexts with a focus on students who come from non-traditional backgrounds and who are under-represented in United Kingdom universities. In the UK, significant resources are allocated to enhancing the success and retention of groups that fall within the scope of widening participation initiatives. The paper proposes that further qualitative research can enrich our understanding of the protective processes that enhance student success in these groups, through a positive resilience framework.

Key words: *Resilience, widening participation, UK higher education, university, student success, risk factors, protective factors*

Introduction

Adverse experiences affect each and every one of us. If sufficiently grave or prolonged they can be associated with negative outcomes across the different domains of our lives; work, relationships, education, our physical and mental health. In this paper the primary concern is the effect of chronic adverse events or disadvantaged circumstances such as poverty and its relationship to success in the academic domain. Such adversity has been associated with low academic achievement (Lacour and Tissington 2011). Yet despite this, the majority of individuals exposed to such circumstances manage function normally and are able to avoid a negative outcome in this area (Herbers et al. 2014; Rutter 2013). The moderating process or trait underlying this phenomenon is known as 'resilience'; and here we are concerned with how it develops and is facilitated in individuals who progress to study at university.

Historical constructs of resilience

‘Resilience’ is a term that has been used across a range of contexts and applications, often in divergent and contradictory ways. Reid and Botterill (2013) note that the term originates from within the disciplines of mathematics and physics. Synonymous with ‘elasticity’, it describes the capacity of an object or material to recoil or rebound. The term has since taken hold across different disciplines such as ecology, psychology, medicine, social work and human science.

Outside of the world of formal and natural science, resilience has also captured the attention of social scientists. It has significant meaning within the fields of child development, psychology and, more recently, physiological stress literature (Windle 2011). Early explorations resilience and its associated ideas can be traced back to work on human development by Erik Erikson (Svetina 2014). Erikson asserted that psychosocial crises driven by internal conflicts occur throughout one’s lifecycle. A ‘crisis’ was a critical period of existence associated with uncertainty and threat, but ultimately driving personal development and progression to subsequent life stages. Risk and adversity in Erikson’s view were essential factors in successfully managing crisis points in the development of an individual’s identity (Svetina 2014).

Whilst Erikson did not speak explicitly about resilience in individuals, his portrayal of the role of crisis in personality development influenced later researchers. Indeed, the concepts of risk and adversity are common to contemporary definitions of resilience. Formative work in this area was conducted by psychologist Norman Garmezy. Rejecting the rigid nature-nurture dichotomy, Garmezy (1974) studied the epidemiology of schizophrenia and identified ‘protective factors’ which moderated the influence of risk and could predict resilience in children to mental illness. The notions of ‘risk’ and ‘protection’ are essential to understanding how resilience is defined and measured in modern studies.

Childhood resilience studies began mid-20th century when it was recognised that certain individuals were able to cope and survive in the face of adverse conditions (Masten and Osofsky 2010). Researchers began to recognise that whilst much was known about maladaptive behaviour, there was little was known about how positive outcome were achieved (Ahern et al. 2008). Ann Masten, a student and later colleague of Garmezy, is considered by many to be one of the most important theorists in the field of resilience science. In describing the ‘ordinary magic’ of resilience, (Masten 2001) she offers a basic definition of resilience as *‘a class of phenomena characterised by good outcomes in spite of serious threats to adaptation or development’*. Masten argues that research in this area aims to understand the processes that account for these good outcomes. Rather than understanding resilience as a magical quality that renders some individuals invulnerable to adverse life events, it considered an ‘ordinary’ phenomenon brought about by a combination of both internal factors and external processes (Masten 2001). Research thus involves the complex tasks of operationalising variables that constitute risk, identifying salient protective factors and determining what constitutes positive outcomes for individuals.

Contemporary psychosocial approaches

Current conceptions of resilience can be contrasted with Erikson's early work on psychosocial crises in two key respects (Svetina 2014). Firstly, psychosocial resilience research focuses on specific instances of adversity such as traumatic events, which are caused by external factors, rather than the internal conflicts suggested by Erikson. Examples of this work include the English and Romanian Adoptees Study, who considered the impact of early maternal deprivation on developmental outcomes of young orphans (Rutter 1987). Secondly, the types of adversity which interest resilience researchers are by their nature exceptional or rare and thus attention is paid to non-normative populations (Masten 2011). Research of this nature includes the study of children that are considered 'at-risk' because of a genetic predisposition towards mental illness or those suffering PTSD.

Many factors that researchers agree influence resilience remain outside of one's control; for example the level of exposure to risk factors (Rutter 2006). More attention has since been given to the dispositional qualities of self-esteem and self-efficacy as influential factors capable of enabling resilience. These can be achieved through positive personal relationships, task accomplishment and successful management of 'turning points' (Rutter 2006). As such, research and practice now focuses on ways to assess and promote resilience, through the maximisation of protective factors and strategies to facilitate coping internal mechanisms.

Tensions in resilience research

There is controversy as to whether resilience can be described as a fixed personality trait, a process, or an outcome (Ahern et al. 2008). Arguably, resilience is now widely understood as an occurrence that happens in a space between a person, their environment and outcome. As such, resilience may be seen now as '*the capacity of a system to adapt successfully to disturbances that threaten its stability, viability or development*' (Masten 2014).

Studies of resilience do support the idea of context-dependency as opposed to a fixed trait that individuals innately possess (Rutter 2006). One individual can exhibit resilience in a particular time of adversity but less so in another (Masten 2001; Rutter 2006). Prior exposure to adversity can also act as either a protective or risk factor (Rutter 1987). Importantly, it is not possible to exhibit resilience without the experience and successful management of adversity. As Rutter (1987, 318) explains, '*protection in this case resides, not in the evasion of the risk, but in successful engagement with it*'.

Furthermore, the focus of resilience research has been on at-risk children. Systematic reviews of resilience research have found that far more resilience research has been undertaken with children and adolescents, and less so with older adults (Windle 2011). Evidence suggests that the context of adversities differs according to population (Windle 2011). Therefore questions remain about the extent to which emergent models of

resilience can be accurately applied to normative populations, as well as across different domains of functioning (Pangallo et al. 2014).

Background: Widening Participation at Higher Education

The scope of this literature review is shaped by the UK's 'Widening Participation' initiative. Widening participation is a significant aspect of UK government higher education (HE) policy, linked to the former Labour government's target to increase young participation in HE by 2010. It is also a current strategic objective of the Higher Education funding Council for England (HEFCE), the public funding body for English universities. In UK HE, the term 'widening participation' refers to efforts to improve the levels of participation of disadvantaged groups at university. Disadvantaged groups are primarily identified by the UK Office for Fair Access (OFFA) as those facing financial barriers to undergraduate study.

In order to safeguard access to education for groups that are traditionally under-represented at university undergraduate level, OFFA and HEFCE identify specific target groups. Primarily, these are lower income students, defined as those with household incomes below the threshold for eligibility for a partial state maintenance grant. Other under-represented groups include students from lower socio-economic groups (classified as National Statistics Socio-economic Classification groups 4-8) and those from neighbourhoods in which relatively few people enter higher education, students from some ethnic groups or sub-groups, students who have been in foster care and those students with disabilities (Atkins and Ebdon 2014).

As well as ensuring parity of access, there is concern about retaining students and ensuring good academic progress within these groups (Reay et al. 2010). Household income and social class act as a significant barrier to post-compulsory educational success. For example, as well as being less likely to go to prestigious universities, working-class young people are also less likely to be awarded a high degree classification. This attainment gap is significant, with two-thirds of those with professional parents received firsts or upper seconds, but only half of those with unskilled parents (Hills 2010). Those from state school backgrounds are similarly under-represented at elite universities (Hills 2010). As such, a major concern for universities and government bodies alike is that widening access to higher education is not translating into corresponding improvements in retention and success for under-represented groups.

Until relatively recently, research on this group has focused on comparatively worse retention and achievement rates, drawing on a deficit model that identifies certain groups as requiring additional support (Eunyoung and Hargrove 2013; Allan et al. 2014). Crozier et al. (2008) have also suggested that despite interventions that have attempted to broaden access to university, working-class young people are persistently regarded as problematic learners, and potential drop-outs.

However, those working-class young people who are determined to succeed have been shown to demonstrate great resilience and commitment, despite the structural inequalities they face. By applying a positive psychology model to the phenomenon of student success, we can approach an understanding of how resilience processes are enhanced and facilitate academic achievement.

Aim: This paper describes the shift from studying achievement through a risk or vulnerability perspective towards a process model. It reviews some major studies of academic resilience in order to clarify key concepts. It considers both UK and international research on under-represented and non-traditional undergraduates to evaluate evidence of protective factors and identify gaps in the existing literature.

Method: An EBSCO search of a range of databases (including Academic Search Complete, ERIC, HEER and PSYCHinfo) was conducted for literature using the Boolean phrases ('educational resilien*' or 'academic resilien*') AND (school, or college, or students, or education or university or undergraduate). These search queries were taken from keywords identified in relevant papers. After assessing for relevance, thirty-four peer reviewed journal articles and two monographs were then reviewed in full-text.

Findings: There are multiple and competing definitions of academic resilience. Most of the literature included studies which employed quantitative methodology to identify risk and protective factors and examine interactions between resilience and other trait measures. Several studies focused on examining the experience of resilience in terms of student success for particularly vulnerable groups and the vast majority of studies were conducted with participants from outside of the UK.

Defining academic 'resilience'

Academic resilience forms one domain of an individual's overall functioning. It can be understood as the level of educational success despite challenges that prevent others with similar experiences succeeding (Morales 2008; Cavazos et al. 2010). Prior experiences of traumatic or chronic adversity (low socio-economic status, disabled student status or ethnic minority status) were all seen as potential prerequisites (e.g. Morales 2008). This is because they act as risk factors academic outcome. They can be barriers to initial access, with links to higher rates of attrition and lower degree attainment.

Alternatively, it has been explored as a concept encompassing traditional undergraduates who achieve within stressful disciplines such as medicine and social work (e.g. Beauvais et al. 2014). The culture and demands of these courses act as the 'adversity' that students must contend with in order to do well in their studies. However, this conceptualisation risks conflating complex, dynamic process with the traits of self-esteem or emotional intelligence. Such studies lack the necessary contextual depth for a

holistic understanding of academic resilience. They instead measure resilience through clusters of inter-related personal qualities, using validated scales such as CD-RISC and the WY-RS (e.g. Allan et al. 2014; Beauvais et al. 2014).

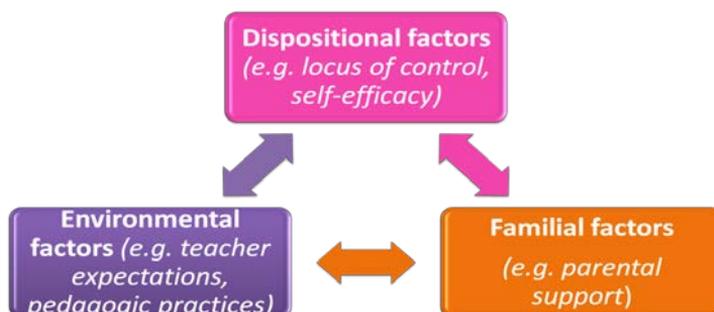
The use of psychometrics in academic resilience research can offer insight into specific risk and protective factors, but may fail to capture a more holistic picture of student success. Using a qualitative approach to researching academic resilience may be more fruitful in two ways. Firstly, it can avoid the arbitrary selection of variables which may be considered risk or protective factors. Secondly, it could also provide a more rich description of the non-traditional student experience. As Ungar (2003, 85) argues, these resilient individuals are those from whom we may have the most to learn, yet may be amongst the ‘quietest voices’ due to their non-traditional status.

Evidence of protective factors

As we have seen, positive adaption despite adversity is possible. ‘Protective factors’ or ‘protective processes’ encompass experience that reduces the negative influence of adversity and can reliably predict resilience in individuals. In the resilience literature these are typically categorised as: 1) dispositional/ individual, 2) familial, or 3) extra-familial/ environmental context characteristics (Masten 2011, Garmezy 1991). In the context of academic resilience, environmental characteristics include bonds to pro social adults outside the family (e.g. teachers, pastors), connections to pro social organisations and attending effective schools.

The main protective factors identified by studies in this review were largely dispositional or familial. Drawing on Garmezy’s characteristic triad (see figure 1), individual attributes such as internal locus of control (Morales 2008; Cavazos et al. 2010) and self-efficacy (Cavazos et al. 2010; Eunyoung and Hargrove 2013) consistently emerged as important protective factors related to academic success in under-represented groups. Whilst findings used validated measures across large samples, they often lacked explanatory power about the context and interaction of factors.

Figure 1: *Triad of Resilience Factors; adapted for academic resilience (amended from Garmezy 1991)*



Several studies included in this review did recognise some familial attributes such as parental engagement and family cohesion as contributing to student success (Morales 2008, Herbers et al. 2011). There is conflicting evidence as to the most influential external factors. In some research family support and role modelling had a significant role, whereas in others a sense of belonging to the educational environment was shown to be of highest importance (Gonzalez and Padilla 1997). This is perhaps a further example of the difficulties involved in isolating individual protective factors as predictors of success.

Overall there was comparatively little exploration of environmental or institutional factors found in the literature. The use of pedagogies and impact of the learning environment were often referenced as potential areas for further investigation (Morales 2008). So whilst analysis of protective factors should take into account dispositional and familial status, it should also consider the institutions and structures that work in conjunction with these factors to enhance academic resilience. The likelihood is that a combination of familial and school or university factors are most effective in supporting academic achievement, particularly during the period of transition from a previous course of study (Gutman and Midgley 1999).

Of the few articles in the review involving UK undergraduates, most involved care-leavers or distance learners (e.g. Mallon 2007); and drew on small samples with less common vulnerabilities such as childhood abuse and teen pregnancy. O'Connor (2002) and Morales (2008) narrative work on ethnic minority students in the USA were among the few studies which sought to connect protective factors to individual perceptions of risk, adversity and opportunity. Whilst they offer insights into the 'chemistry' of resilience processes, they are embedded in their own nation's history of race and immigration and thus speak to a distinct cultural narrative.

Implications for further research

Research into academic resilience has moved towards viewing protective factors as existing both in context and 'in concert' with one another (Morales 2008). This essentially involves a rejection of the historical construct of resilience as a fixed trait equivalent to invulnerability. It also recognises the dynamic interaction of protective factors and processes originally outlined by Garmezy (1991).

Consequently, quantifying resilience purely through psychometric measures may over-simplify the phenomenon of academic resilience and student success. Employing qualitative methodology could enrich our knowledge of protective processes and develop resilience frameworks for intervention efforts relating to the prediction and facilitation of academic success (Ungar 2003). This is because academic resilience in non-traditional students in UK HE is relatively under-researched, leaving a gap for exploratory investigations into the experience of these students.

Furthermore, existing studies of protective factors have focussed primarily on dispositional and familial accounts, with our understanding of the interplay of institutional factors remaining new territory. This is particularly true of studies looking at post-compulsory education, as research around the experience of non-traditional students has tended to concentrate on emergent achievement differentials at an earlier stage. A tendency to give more weight to dispositional factors in facilitating academic success ignores the core responsibility of the university; to provide opportunity and challenge for all students at HE. Thus, a focus on academic resilience which includes an exploration of the teaching and learning context might lead to improvements for non-traditional university students at risk of under-achieving or withdrawal.

Conclusion

Widening participation involves a long-term process of cultural change. In order to achieve its aims of facilitating access and success to non-traditional students, those involved in university education need to consider and adapt approaches to teaching and learning. This literature review has highlighted the importance of a network of protective factors which may influence the resilience of students and their educational outcomes. Further research is needed to identify which aspects of UK HE learning environments can be enhanced to act as protective mechanisms for students who have faced or continue to face adversity.

Developing insight into how academic resilience develops can allow for the subsequent prediction of resilience itself. It also allows for the possibility of developing strategies to support those at risk of low academic resilience. Interventions that meet the needs of non-traditional students can focus on increasing resilience in these individuals, to successful educational outcomes at HE, despite prior or on-going adversity.

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Competitiveness and Empathy of Primary School and Kindergarten Teachers

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Abstract

Defined as a tendency towards self-evaluation through comparisons with others, associated with negative attitudes towards others and feelings of hostility and inferiority, competitiveness represents an important source of competitive behaviour. Despite the fact that competitive behaviour is not conducive to the development of empathy as an important driver of pro-social behaviour, competitiveness and competitive behaviour is fostered in contemporary education. Starting from the above mentioned as well as from the importance of empathy in the context of developing professional competencies of primary school teachers and kindergarten teachers, this paper was aimed at examining the empathetic competencies and competitiveness of primary school teachers and kindergarten teachers. The study sample consisted of 65 primary school teachers and 78 kindergarten teachers (N=143) employed in different towns in Serbia. The EMI – Scale by authors Genc, Mitrovic and Colovic was used in the assessment of empathetic competencies. For the purposes of this research, competitiveness was assessed by a modified Competitiveness Test (The Competitiveness Test, Houston and Smither). The results obtained indicate that primary school teachers and kindergarten teachers from the entire sample possess empathetic competencies but also that there are significant differences ($p < 0.001$) in empathy with negative emotions of others between competitive and non-competitive primary school teachers and kindergarten teachers. The results indicate a necessity of re-evaluating attitudes about the significance of encouraging competitiveness in the context of personality development and in educational work.

Keywords: *competitiveness, empathy, professional competencies of primary school teachers and kindergarten teachers*

INTRODUCTION

Competitiveness is a feature that many biologists, philosophers, sociologists and psychologists have identified in most living organisms. This feature, which is also called rivalry, is seen in most sciences as a biological given that coexists with the survival instinct. Competitiveness, i.e. a tendency to compete, is often equated to and becomes synonymous with ambitiousness, due to the fact that it is evident that competitive persons try harder than others in order to achieve the best results and that they do not give up until they achieve what

they want (Pharo, 2005). Despite the fact that it is considered that only individuals are pronouncedly competitive, researchers dealing with this subject claim that there is no person who does not have this feature inside itself. Competitiveness, they say, affects all aspects of human lives, from professional life to love relationships (Bronsan, Merryman, 2013).

In the context of social behaviour, competitiveness is seen as a social interaction characterized by a person's striving to achieve more and to do better than others, with or without the desire to achieve this at the expense of another person. Competitive behaviour does not, therefore, necessarily imply the desire to harm someone else. In this regard, it is sufficient that the person is aiming to be better than others in order for its behaviour to be labelled competitive. However, the fact is that all competitive behaviour implies a desire for another person to fail in achieving the same intentions, which, in most cases, leads to conflicts.

The sources of competitiveness as well as the forms in which it occurs are various. One common source of competitive behaviour is the striving towards personal affirmation. A related source of competitiveness is the need for prestige; a person's striving to stand out among others. A common source of competitiveness, accompanied by strong feelings of hostility, can be found in the aggressive impulses and motives of people (Porter, 2004).

Competitiveness certainly represents a strong driver of overall behaviour due to the fact that it adds passion and an aspiration towards shifting one's own boundaries, to the striving to achieve an objective. For those reasons, competition is one of the main motivational factors in education. Competition among children is encouraged on all levels. On the global level, the national education systems, in order to encourage those who are best in a generation, encourage competitiveness between students through scholarships. Countries like England, Singapore and Japan have special education programs that train children and youth to participate in competitions, which has provoked accusations of academic elitism (Bodenhafer, 1993; Wang, Yang, 2003). In some countries, the pressure to perform better than others is so high that it leads to intolerance towards rivals or even suicide as a consequence of failure. This has led to the questioning of the concept of competition in education, but also in society in general. Critics of rivalry as a motivational factor in education systems, argue that rivalry has a negative impact on the levels of student achievements, and that it "turns us all into losers" (Harris, Houston, 2010). Economist Richard Layard says that "people feel like they are under great pressure. They believe that their main goal in life is to be better than other people. This is certainly what young people learn in school every day. And it is not a good basis for society" (Layard, Clark, 2014). If we add to this the fact that competitiveness carries with it a tendency towards self-evaluation through comparisons with others, negative attitudes toward others and, often, envy, feelings of hostility and aggression which certainly excludes empathy, it is considered relevant to re-evaluate the significance of competitiveness in education.

In turn, empathy implies a sense of caring for others, of compassion and a sense of tenderness towards another person, experienced in a situation in which one is confronted with the suffering and difficulties of this other person (Batson, 1981; Rifkin, 2009). Within the concept of emotional intelligence, empathy is considered as the recognition and identification with other people's emotional states, as emotional literacy or as a skill of recognizing one's own as well as other people's emotional states (Goleman, 1995). The inability to recognize and reveal the emotions of others represents a basic lack of emotional intelligence but also a tragic lack of humanity, an inability for closeness, compassion and attention. Empathy is also viewed by researchers as a sort of identification through which we can experience grief if we see that another person is suffering or joy if the person is happy (Stueber, 2006). The most important aspects are the cognitive and emotional reaction. The cognitive reaction to the experience the other person is going through includes the understanding and knowledge of the person's state of mind and of the situation that the person is in, awareness of how something that is happening to this other person can affect it. Cognitive empathy is a prerequisite for an emotional reaction. This means that one can perceive and correctly interpret, understand the state that the other person is in only if one has a clear awareness of thoughts, intentions and feelings of this other person. An emotional reaction implies one's willingness to react to the other person with matching emotions. In other words, empathy means that one person feels the same or similar emotion as the person to which it reacts. Empathy is also defined as a skill in which the abilities to understand others and the ability to experience the emotional state of others are integrated in (Deutsch, 1975; Decety, Meyer, 2008; Decety, Ickes, 2009).

Competition and empathy play a major role in social relationships (Semrud-Clikeman, 2007). The tendency towards one or the other determines the acceptance of the child in a group and its popularity among peers. Competitiveness plays a significant motivational role in the child's achievement and it can be linked to intellectual achievements, creativity, physical skills or anything else. Empathy, in turn, drives children to various forms of pro-social behaviour, affection and respect, assistance and cooperation (Nolan, 2011). For these reasons, a very important question in the context of educational work certainly is the question of how to encourage those interactions with children and among children which will be optimal from the standpoint of learning as well as the overall personality development.

Taking into account the significance of empathy in the context of social competencies, as well as the question of the possibility of developing this competency in the process of educating teachers, but also the importance given to competitiveness in the school and in the wider social context, evaluating competitiveness and empathy of future kindergarten teachers and primary school teachers appears to be a relevant effort due to the fact that it is believed that these characteristics of teachers determine their preferences in educational work. In other words, it is assumed that competitive teachers will

encourage competitiveness among children while empathetic teachers will prefer to encourage empathy and pro-social behaviour. In this context it should be remembered that personality traits have a dynamic effect and that they drive a person to a certain form of behaviour (Smederevac, Mitrovic 2009).

METHOD

Given the significance of empathy within the professional competencies of teachers, the significance attributed to competitiveness in the school and in the wider social context and the dynamic effects of these personality traits, the aim of the research presented in this paper was to evaluate the level and structure of empathetic competencies of future teachers and their competitiveness.

Sample The research sample consisted of 65 primary school teachers and 78 kindergarten teachers (N=143) employed in different towns in Serbia.

Table 1
Structure of the sample in relation to place of residence

	<i>Kindergarten teachers</i>	<i>Primary school teachers</i>
<i>Jagodina</i>	19	16
<i>Kragujevac</i>	15	12
<i>Despotovac</i>	16	14
<i>Rekovac</i>	8	6
<i>Velika Plana</i>	9	8
<i>Petrovacna Mlavi</i>	7	6
<i>Svilajnac</i>	4	3
<i>Total</i>	78	65
		<i>Total 143</i>

Research Procedure The research was conducted during the years 2012/2013/2014 on multiple occasions and it was conducted in groups. Filling in the questionnaire took about 25 minutes.

Instrument The EMI – *A questionnaire for assessing the readiness for empathy*, by authors Genc, Mitrovic and Colovic (2007) was used in the assessment of empathetic competencies. The questionnaire consists of 42 items with five-point Likert scales and it includes four subscales: 1.) *Empathy with negative emotions of others*, which indicates experiencing the same or similar emotion to the one experienced by the person with whom one is empathizing, the emotions in question are, for example, sadness, fear and shame; 2.) *Empathy with positive emotions of others*, referring to the tendency to experience the same positive emotions experienced by other participants in the interaction; 3.) *Empathy as a social role*, indicating the readiness of the person to respond to the needs of another person as well as the readiness to assume the role of an advisor; 4.) *Emotional reactions provoked by empathy*, a dimension that includes indicators of emotional arousal in situations in which someone is in danger and which refers to a

tendency to react with anger or a similar emotion due to an estimate that people who are powerless have been wronged. The scales of the EMI questionnaire are of satisfactory reliability, representativeness and homogeneity (Biro, Smederevac, Novovic, 2009).

For the purposes of this research, competitiveness was assessed by a modified *Competitiveness Test* (*The Competitiveness Test, Houston and Smither*). The test examines competitiveness as a one-dimensional construct. It consists of 20 claims that are answered affirmatively or negatively. Each answer carries one point and the result represents the sum of points. A high score on this test indicates high competitiveness in social relationships and a tendency toward self-evaluation based on comparisons with others.

Data Processing Two groups of data were processed. Data on the competitiveness of primary school teachers and kindergarten teachers were compared in relation to the level of empathy in all four assessed domains. A software package for the statistical analysis of data – SPSS 17.0 was used.

RESULTS AND DISCUSSION

On the basis of original instructions for evaluating the results on the scales of the *EMI questionnaire*, the percentage of respondents who show a pronounced tendency to empathize with negative and positive emotions of others, the percentage of respondents who show a lack of emotional exchange with others, and the percentage of respondents who show a moderate involvement in emotional states of others were calculated (Table 1).

Table 1.
Sample distribution in relation to categories and types of empathy

	<i>Empathy with negative emotions of others</i>		<i>Empathy with positive emotions of others</i>		<i>Empathy as a social role</i>		<i>Emotional responses provoked by empathy</i>	
	f	%	f	%	f	%	f	%
Pronounced empathy	28	19.56	91	63.91	88	61.73	82	57.39
Moderate empathy	56	38.69	36	25.21	46	31.73	46	32.17
Low empathy	59	41.75	16	10.86	9	6.52	15	10.43
Total	143	100	143	100	143	100	143	100

Elevated scores on the scale *Empathy with negative emotions of others*, which put them in the category of pronounced empathy with negative emotions, were expressed by one-fifth of the research sample (19.56%). These results indicate a pronounced tendency of these primary school teachers and kindergarten teachers to participate in negative emotional states of other people. These results, according to the instrument authors' opinion, might also suggest a "general tendency to experience negative emotional states, and even an inability to establish boundaries between self and others". The largest

number of primary school teachers and kindergarten teachers questioned belong to the category of low empathy with negative emotional states according to the results on this scale (41.75%). These scores indicate the existence of a very clear boundary between self and others as well as a possible lack of emotional exchange with others. A moderate tendency toward empathy with negative emotions of others was shown by 38.69% of primary school teachers and kindergarten teachers.

Elevated scores on the scale *Empathy with positive emotions of others* were expressed by a highest percentage of subjects questioned (63.91%). This indicates that these primary school teachers and kindergarten teachers are able to truly enjoy the triumphs and joys of others. A low level of this type of empathy was expressed by the smallest number of respondents (10.86%) while moderate levels were expressed by 25% of primary school teachers and kindergarten teachers.

Regarding *Empathy as a social role*, elevated scores, which indicate a tendency of a person to actively engage in helping others or to assume the role of an advisor, were expressed by a highest percentage of questioned primary school teachers and kindergarten teachers (61.73%). Lower scores in this domain of empathy (indicating a lack of interest in the needs and problems of others, an unwillingness to listen to others and to assist them in solving problems) were expressed by only 6.25% of respondents. Moderate empathy in this domain was expressed by 31.73% of questioned kindergarten teachers and primary school teachers.

On the scale *Emotional reactions provoked by empathy*, elevated scores, indicating a person's tendency to experience an intense emotional reaction in response to an estimated injustice and a tendency to react with anger once the person realizes that someone has been wronged, were expressed by 57.39% of respondents. Lower scores indicating an insensitivity to the misfortune of other people, a lack of interest in others and emotional isolation were expressed by 10.43% of respondents. Average scores were expressed by 32.17% of respondents. Average scores indicate that these persons will be affected by the misfortune and suffering of others, injustice will make them angry but they will probably only occasionally assume an active, protective attitude.

On the basis of original instructions for evaluating the results on the competitiveness scale, the percentage of competitive and non-competitive kindergarten teachers and primary school teachers was calculated (Table 2).

Table 2
Sample distribution in relation to the expression of competitiveness

	f	%
COMPETITIVE	78	54.54
NON-COMPETITIVE	65	45.45
Total	143	100

Elevated scores on the competitiveness scale, placing them in the category of competitive personalities, were expressed by just over half of the questioned primary school teachers and kindergarten teachers (54.54%). These results indicate a tendency of questioned primary school teachers and kindergarten teachers towards self-evaluation through comparisons with others and towards competition with others. Personalities that achieve high scores on this scale have a tendency to evaluate themselves in categories “better-worse” as well as to participate in competitions or value competitors and winners more (Schwartz, 2002).

The distribution of non-competitive and competitive kindergarten teachers and primary school teachers in relation to the components of empathy is shown in Table 3.

Table 3
Distribution of competitive and non-competitive kindergarten teachers and primary school teachers in relation to the components of empathy

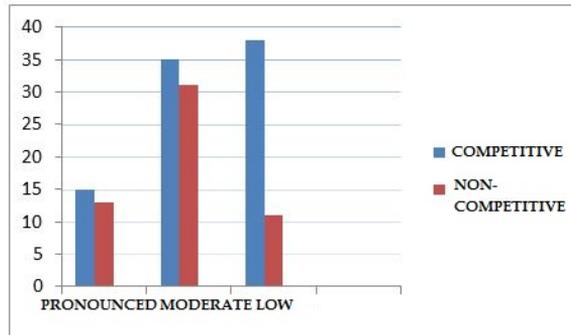
	<i>Empathy with negative emotions of others</i>		<i>Empathy with positive emotions of others</i>		<i>Empathy as a social role</i>		<i>Emotional reactions provoked by empathy</i>	
	COM* f %	NON-COM* f %	COM f %	NON-COM f %	COM f %	NON-COM f %	COM f %	NON-COM f %
Pronounced empathy	15(10.48)	13 (9.09)	42(29.37)	49(34.26)	47(32.86)	41(28.67)	45(31.46)	37(25.87)
Moderate empathy	39(27.27)	17(11.88)	24(16.78)	12(8.39)	26(18.18)	20(13.98)	25(17.48)	21(14.68)
Low empathy	48(33.56)	11(7.69)	12(8.39)	4(2.79)	5 (3.49)	4(2.79)	8(5.59)	7(4.89)
Total	78	65	78	65	78	65	78	65

COM* competitive
NON-COM*non-competitive

Achievements of primary school teachers and kindergarten teachers on the empathy scale are compared with the achievements of primary school teachers and kindergarten teachers on the competitiveness scale. The starting point for this comparison was an assumption that competitive kindergarten teachers and primary school teachers are not competent enough in certain aspects of empathy, which proved to be true. A significant difference ($F=1.146$; $p<0.001$) in the category of low empathy with negative emotions of others was found by comparing competitive and non-competitive kindergarten teachers and primary school teachers in relation to empathy categories. In the category of low empathy there are only 11 non-competitive kindergarten teachers and primary school teachers (7.69%) while in the same category there are 48 (33.56%) competitive kindergarten teachers and primary school teachers.

Graph 1 shows the differences in empathy with negative emotions of others between competitive and non-competitive kindergarten teachers and primary school teachers in the category of low empathy. The differences in the category of low empathy are quite obvious from looking at the graph.

Graph 1
Comparative overview of the differences in empathy with negative emotions of others between competitive and non-competitive kindergarten teachers and primary school teachers



Significant differences in the category of moderate empathy in favour of competitive kindergarten teachers and primary school teachers were also found ($F=1.263$, $p<0.001$). A significantly higher percentage of competitive kindergarten teachers and primary school teachers do not show a willingness to react empathetically in situations in which other people are expressing negative emotions. Since low and moderate empathy in this category indicate a possible lack of emotional exchange with others, this result is considered extremely significant in this context.

Further analysis found a significant difference between non-competitive and competitive kindergarten teachers and primary school teachers in the category of moderate empathy with positive emotions of others ($F=1.465$; $p<0.005$). Competitive kindergarten teachers and primary school teachers differ to an extent in their willingness to react empathetically to positive emotions of others from their non-competitive colleagues.

No significant differences were found between non-competitive and competitive kindergarten teachers and primary school teachers through comparing results in empathy as a social role and emotional reaction provoked by empathy. Both show equal readiness to react with anger at the injustice caused to others and to get actively involved in order to provide assistance to others.

Differences between kindergarten teachers and primary school teachers were not found in any of the empathy categories or in competitiveness (and because of this are not shown here). Since a negligible number of male subjects participated in the research (8) differences between the sexes in empathy and competitiveness were not examined.

Finally, the results obtained in this research can be another argument in favour of the already mentioned tendencies that seek to re-examine the role of competition as a motivational factor in education and society in general. Judging by the results of this research competition “turns us all into losers” through, among other things, its impact on our capacity for empathy.

CONCLUSION

Considering the importance of providing quality education of kindergarten teachers and primary school teachers directed towards the development of their professional competencies that also include their competencies for encouraging the development of empathy and competitiveness in children, the results of the research presented here can be considered worrisome. On the *EMI Scale for the assessment of readiness for empathy* the highest percentage of the 143 primary school teachers and kindergarten teachers in the entire sample has achieved scores that place them in the category of low empathy in the domain *Empathy with negative emotions of others* (as high as 41.75%). Low empathy with positive emotions of others was expressed by 10.86% of kindergarten teachers and primary school teachers questioned. In the domain of empathy as a social role, low scores were achieved by 6.52% of respondents while 10.43% of respondents have achieved low scores in the domain emotional reaction provoked by empathy. Due to the fact that lower scores in this domain of empathy may indicate insensitivity to other people's misfortune, a lack of interest for others and emotional isolation, such a high percentage of students – future kindergarten teachers in this category requires increased caution. Achievements on the subscale empathy as a social role on which only 6.52% of students have achieved lower scores can appear encouraging, at first sight. However, as this scale measures the cognitive aspect of empathy without emotional involvement, these results can be worrisome as well.

Results obtained on the competitiveness scale are also troubling. In the total sample, 54.54% of kindergarten teachers and primary school teachers are classified in the category of competitive personalities, which is not troubling in itself. However, significant differences that were found between competitive and non-competitive kindergarten teachers and primary school teachers in the category of low empathy with negative emotions of others are troubling because they can indicate a lack of emotional exchange with others. The results obtained clearly indicate the necessity of training future kindergarten teachers and primary school teachers in this area, given the importance of empathy and competitiveness in the context of the development of children's social competencies and in the context of personality development. The results also indicate the necessity to re-evaluate attitudes about the importance of encouraging competitiveness in the context of personality development and in educational work.

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Spanish Teachers' Perception of Their Own and Their Students' Digital Competencies¹

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Abstract

This paper examines Spanish teachers' perception of their own level of digital competency and that of their students. It works with a sample of 120 Spanish teachers of Primary and Secondary Education. Empirical data is collected through a Likert scale, valid and reliable. The results indicate that teachers perceive high their levels of digital skills. Also they value with medium that of their students. However statistically significant differences were found by relation with specific sociological variables of the sample. The results presented here show that the use of ICT in the classroom consolidates security and command of digital competencies in both teachers and students.

Keywords: *Digital competency, ICT, teachers, students, perception, Compulsory Education*

Introduction

This paper forms part of an R+D project funded by Spain's Ministry for Science and Innovation whose main objective is to assess the impact of ICT education policies in Spain's education system and specifically the *Escuela TIC 2.0* [ICT School 2.0] program.

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This scientific project falls within a line of research based on the monitoring of the implementation of ICT in Spain's different geopolitical regions over the last decade (Area 2010; De Pablos et al. 2010; González-Pérez 2010, 2011). These studies have managed to identify certain indicators of interest that may help us to calibrate more precisely the level of impact of ICT educational policies in the Spanish education system. According to Colás, Conde and González (2015), *the level of digital competency* should be considered an indicator to take into account in the success of ICT policies, as it is currently one of the key competencies for education and training in international education systems.

However, the identification of digital competency levels is not an easy task. This is partly due to the lack of agreement over the conceptualization of what is understood as digital competency. This conceptualization is essential and fundamental for the drawing up of tailored systems. The following section presents a synthesis of the main conceptualizations in the specialized literature.

What is meant by digital competencies?

Van Deursen and Van Dick (2009) criticize most of the definitions of digital competency published on the internet for their superficiality and for being basically a list of internet skills. These authors have broken down the definitions of digital competency published in scientific studies into four different groups:

- 1) Digital competency understood as *technical skills for handling the internet*. In this conceptualization, digital competency is linked to basic skills in the use of information technology (Steyaert 2000, 2002; Bawden 2001; Sjøby 2003; Van Dijk 2005).
- 2) Digital competency as *formal internet skills*. This competency allows users to choose their own, non-linear paths. Thus, users who already possess technical expertise have more freedom to choose their own ways. This is made possible thanks to Hypermean (Kwan 2001).
- 3) Digital competencies as *information skills (digital literacy)*. Some studies (Bawden 2001; Correia and Teixeira 2003) understand that people are technologically competent when they are *information literate*; in other words, when they are aware they need to explore new contents and are capable of locating, assessing and using the necessary information efficiently.
- 4) Digital competencies as *strategic internet skills*. Proposed by Van Dijk (2005), this author understands that digital competency means having strategic skills; in other words, the ability to use computers and the Internet as a means for achieving specific objectives, and to improve one's position in society.

Other authors, such as Van Dick (2005), opt for an integrated conceptualization of these different fields, understanding digital competency as having the skills to search for, select, process and apply information from a variety of sources, as well as the capacity to

use that information strategically to improve one's position in society. We are therefore talking about instrumental, informational and strategic skills.

Other Spanish authors share this approach. For Colás and De Pablos (2005), a competency requires the activation of dimensions and knowledge combined in a coherent and efficient manner; an instrumental and/or cognitive dimension, a contextual (psychosocial) dimension and another personal dimension of action oriented or guided by goals or purposes.

This conceptual diversity represents a handicap or difficulty, both for the design of instruments for recording the acquired levels of digital competency, and for their assessment. According to Zhong (2011), there is, to date, no broadly accepted way of measuring (digital) technological competencies in an objective way.

How do you measure digital competency?

International bodies such as ISTE (2007), UNESCO (2008), INEE, (2011) are currently working on different measurement standards aimed at gathering information about student competency levels in education systems. Diagnostic tests for student digital competency have also been drawn up (Claro et al. 2012; González et al. 2012) for their application in schools.

However, despite these advances, the measurement of digital competencies encounters two obstacles at a methodological level. The first concerns the actual conceptualization of what digital competencies are, and the second, the selection of the procedure or technique used to gather information from the subjects. On this point, Van Deursen (2005) reminds us that most of the tests used to measure digital competency levels are based on a concept of technical skills, and to a lesser extent formal skills, with questionnaire techniques used most to gather data. Other authors believe that this type of study generates an excessively positive global view. Several studies into digital competencies have come to the conclusion that people's subjective perception has little to do with their real digital competencies (Hargittai and Shafer 2006; Van Deursen and Van Dijk 2009). In terms of method, they criticize self-report questionnaires which paint an excessively favourable picture.

At a scientific level this subject has generated various lines of research. One of these focuses on the systematization of the conceptualization of digital competency. Another describes the problems related to individual skill which users experience when using Internet (Van Deursen and Van Dick 2009), and a third looks into the socio-cultural factors which influence these types of competencies and which are determining factors in the digital divide (Zhong 2011).

This paper falls within these lines of research. On the one hand, we work with a socio-cultural conceptualization of digital competency, but we also look into the socio-cultural variables which mark the differences in subjective perceptions of the domain of digital competency. Specifically, this study aims to gauge Spanish teachers' perception of

their own level of digital competency and that of their students. Apart from the empirical data obtained, this study also provides its own measurement scale, based on a socio-cultural concept of digital competency, drawing on a theoretical model proposed by Almutka (2011).

METHOD

Research Objectives and Hypotheses

This study's objectives are as follows:

- 1) *Gauge Spanish teachers' perception of their own level of digital competency and that of their students.*
- 2) *Identify the sociological variables which mark the differences in these perceptions.* This scientific objective has led to two research hypotheses:

H_i = There are significant differences surrounding Spanish teachers' perception of the level of digital competency of themselves and their students depending on the gender of the teacher, the educational stage of their school and their participation in the *Escuela TIC 2.0* program, and in the continuity in their teaching of the *Escuela TIC 2.0* program.

H_i = There are significant differences surrounding Spanish teachers' perception of the level of digital competency of themselves and their students depending on whether they have ever been an ICT Coordinator, attended ICT courses on a regular basis, or belong to an ICT innovation group.

The data was analyzed using version 22 of the scientific software SPSS. To meet the first objective we performed descriptive analyses: means, standard deviation and variance. For the second, we calculated means and applied Student's-*t* test for independent samples.

Population and sample

The population in this study consisted of schools in the province of Seville (Spain) participating in regional ICT programs, through the development of school curricular projects integrating ICT into the classroom. We performed a cluster sampling with this population in which the sampling units were the schools. The schools were selected intentionally from those which implement good educational practices with ICT as proposed by the Teachers Centers of Seville.

The sample consisted of 119 primary or secondary school teachers (44 men and 69 women) from 14 schools. Of these, 68 were from Seville capital and the rest from other parts of the province.

Their mean age was between 43 and 44 years, with some teachers having many years experience (maximum value of 44 years) while others were just beginning their teaching career (minimum values of 2 years).

In terms of ICT, while only 11.8% of the sample had at some point been ICT coordinators in their schools, 66.4% had participated in the *Escuela TIC 2.0* program. At the time of the interviews, only 19 of the 119 teachers said they were taking part in a work or innovation group using ICT.

Almost 80% of the sample said they had done courses on ICT related subjects, and 87.4% stated that they tried to keep up with ICT developments.

One last point of interest is that 65.5% of the teachers said they continued to apply the philosophy of the *Escuela TIC 2.0* program even though it had been stopped.

Preparation of the Data Collection Instrument

The scale used in this study is based on the model proposed by Ala-Mutka (2011). This model draws on and brings together other previous proposals or models, such as the model on levels of digital literacy by Martin and Grudzelecki (2006), digital literacy by Bawden (2008), and the proposal of Van Deursen (2010) and Van Deursen, Van Dijk and Peters (2011) on digital or Internet skills.

The scale we have used in this study consists of a total of 22 items rated from 1 to 5, with 1 = Never, 2 = Seldom, 3 = Sometimes, 4 = Often 5 = Always. Table 1 below shows the list of items.

			Teachers' perception of the level of digital competency					
			Of themselves			Of their students		
			Mean	Std.dev.	Variance	Mean	Std.dev.	Variance
Technical Level	Item 1	Know and use basic digital equipment	4.20	.946	.894	3.44	1.103	1.216
	Item 2	Know and handle different programs to do specific tasks	4.14	.871	.759	3.15	1.128	1.273
	Item 3	Access and use different digital platforms	3.79	1.034	1.070	2.91	1.245	1.550
	Item 4	Create and store digital contents	3.88	1.025	1.051	2.81	1.251	1.564
	Item 5	Locate, process and organize information using hyperlinks	3.60	1.173	1.376	2.54	1.266	1.602
	Item 6	Analyze and search for content on the Internet	4.55	.812	.659	3.54	1.161	1.348
Strategic Level	Item 7	Show concern about the source of the contents	4.32	.961	.923	2.43	1.190	1.416
	Item 8	Find important items for personal learning	4.10	.915	.837	2.88	1.148	1.318
	Item 9	Find important items for professional learning	4.12	.905	.819	2.71	1.231	1.515
	Item 10	Have accounts on digital platforms (<i>nuance with strategic intention</i>)	3.87	1.113	1.239	2.94	1.379	1.901
	Item 11	Take part in and/or collaborate in a network (<i>nuance with strategic intention</i>)	3.21	1.378	1.899	2.61	1.334	1.781
	Item 12	Exchange and download things one likes on the Internet	3.98	1.143	1.306	3.37	1.335	1.783
	Item 13	Communicate and express opinions using the mean	3.63	1.180	1.392	3.19	1.294	1.674

	Item 14	Recognize the value of the diversity offered by the Internet	4.39	.809	.654	3.24	1.167	1.362
Cultural Level	Item 15	Treat people the same way on the Internet as in real life	4.14	1.125	1.265	2.81	1.096	1.201
	Item 16	Have knowledge of legal and ethical issues concerning digital mean	3.78	1.182	1.397	2.13	1.076	1.157
	Item 17	Not interact with unknown people	3.75	1.427	2.037	2.65	1.168	1.364
	Item 18	Not share data or passwords with anyone	4.00	1.537	2.364	2.75	1.194	1.425
	Item 19	Know how to create new things with computers	3.53	1.130	1.276	2.84	1.046	1.095
	Item 20	Use the computer to learn by oneself	4.14	.990	.980	3.09	1.112	1.237
	Item 21	Use the computer to do things which could not be done with any other means	4.18	.927	.860	3.35	1.073	1.152
	Item 22	Recognize the value of both digital and traditional tools	4.26	.832	.692	3.36	1.032	1.065

Table 1. Scale and descriptive results (Mean, Standard deviation and Variance)

As you can see in Table 1, digital competences have been grouped in three states or levels: technical, strategic and cultural. The *technical level* includes skills related to a basic use of digital tools; in other words, the user accessing and administering on a basic level. The *strategic level* covers skills which involve users interacting to satisfy needs, communicate with others, and assessing the quality of the contents searched for and/or shared. The strategic or intentional nature of interactions is important on this level: subjects want to express themselves and they can do so on the Internet. Finally, the *cultural level* means that subjects reintegrate technologies in their daily lives, and they privilege them to perform actions and create things. In addition, we have included aspects related to digital privacy and security. On this last level, subjects are aware or have a certain awareness of immersion in digital culture.

Scale reliability and validity.

After applying the corresponding technical tests to obtain the validity and reliability of the scale we were left with high coefficients of reliability and validity: Cronbach's Alpha $\alpha=0,949$, for the scale in which the teachers self-report their own level, and $\alpha=0,973$ for the scale in which teachers rate their students' levels of digital competency.

We can therefore state that the results recorded in this study come from scales of a high technical quality.

RESULTS

a) Objective 1. Gauge teachers' perception of their own level of digital competency and that of their students.

As you can see in Table 1, the mean values with which teachers perceive the different skills and actions manifesting their level of competency are higher than those they attribute

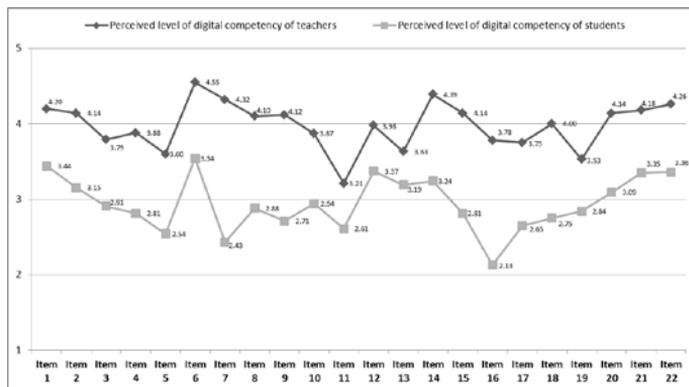
to their students. Table 1 also shows that the standard deviation and variance is greater in teachers' assessments of their students, pointing to a broader range of responses.

Graph 1 shows mean scores obtained for each item in our digital competency breakdown scale. You can see clearly that the values attributed by the teachers to their perception of their own level of digital competency were higher than those they gave to their students. Whilst the values among the teachers ranged between *sometimes* (3) and *always* (5), the scores for students ranged between *seldom* (2) and *often* (4).

The skills and/or actions valued most highly by the teachers at a technical level were: item 6 (mean = 4.55); at a strategic level: item 14 (mean = 4.39), and item 7 (mean = 4.32); and at a cultural level: item 22 (4.26). The worst valued at a technical level were: item 5 (mean 3.6); at a strategic level: item 11 (mean = 3.21) and item 13 (mean 3.63); and at a cultural level: item 19 (mean = 3.53).

As for the students, the highest values attributed by the teachers were: at a technical level: item 6 (mean=3.54); at a strategic level: item 12 (mean=3.37); and at a strategic level: item 21 (mean=3.35) and item 22 (mean=3.36). At the other end of the scale, at a technical level: item 5 (mean=2.54); at a strategic level: item 7 (mean=2.43) and item 11 (mean=2.61); and at a cultural level: item 16 (mean=2.13).

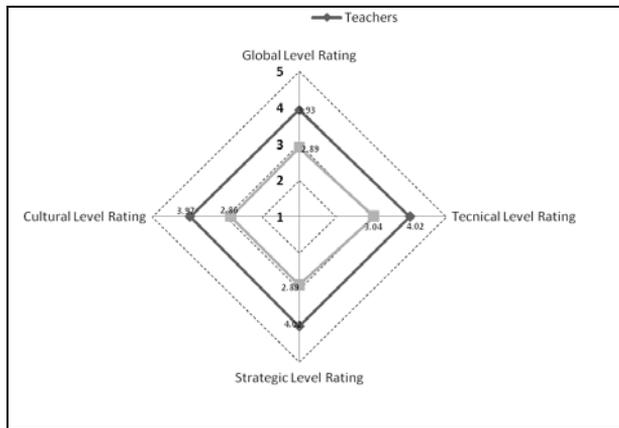
As a general observation of Graph 1, you can see the same trend line in the scores attributed by the teachers to themselves and their students, but with the aforementioned differences; in other words, while the trends of the mean rating lines are similar, they run parallel to each other because teachers rated their perceived level of digital competency above that of their students.



Graph 1. Mean scores per item.

Graph 2 confirms this clear tendency, showing the means by level of the breakdown of competency (technical, strategic and cultural) and the mean score for all actions in terms of overall digital competency. The teachers rated themselves on all levels and/or states with a high level of digital competency (mean score roughly 4 = Often), while they perceived an average level of digital competency for their students (mean

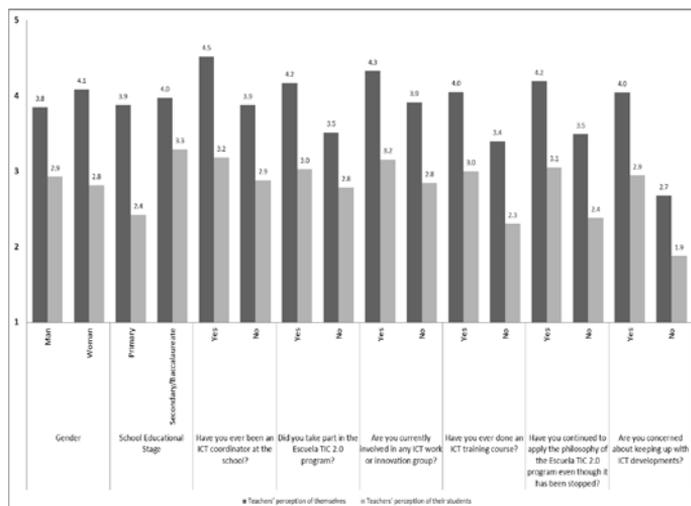
score roughly 3 = Sometimes).



Graph 2. Mean scores per level of digital competency.

b) Objective 2. Identify the sociological variables which make these perceptions different.

Graph 3 shows the mean scores disaggregated according to the different sociological variables on which we have contrasted the results to find out whether there are significant differences conditioned by such variables. It is clear that the mean scores of the ratings of the teachers' perception of their own level of digital competency are higher than their ratings of their students in all sociological variables used to disaggregate the information.



Graph 3. Mean response scores of digital competency according to the sociological variables of the study.

But the question still remains: are these differences significant at a statistical level? Before the application of Student's-*t* test for the equality of means, we applied the Levene Test to measure variance quality. In this case we obtained a value over 0.05 in all contrasts; thus, we have assumed equal variances.

As for the case of the perceptions of Spanish teachers about their level of digital competency, we did observe differences in terms of the perception teachers have about their level of digital competency, with the value of $\rho \leq 0.05$ in the following cases, depending on:

- Whether they have ever been an ICT coordinator: $\rho=0.016$
- Whether they took part in the *Escuela TIC 2.0* program: $\rho=0.000$
- Whether they are currently involved in an ICT work or innovation group: $\rho=0.048$
- Whether they have ever done an ICT training program: $\rho=0.005$
- Whether they have continued applying the philosophy of the *Escuela TIC 2.0* program even though it has been stopped: $\rho=0.000$
- Whether they are concerned about keeping up with ICT developments: $\rho=0.000$

Thus, in the previously mentioned sociological variables we can say that there are statistically significant differences in the perceptions of Spanish teachers in terms of their level of digital competency, thereby rejecting H_0 .

In the rest of the variables analyzed, we obtained $\rho > 0.05$, which accepts H_0 , and rejects the alternative hypothesis. There are no significant differences in the perceptions of teachers in terms of gender ($\rho=0.167$) or educational stage of the school ($\rho=0.574$).

As for teachers' perception of their students, according to the data obtained in the *t* tests, we saw that there are differences in terms of their perception of their students' level of digital competency, with the value $\rho \leq 0.05$ in the following cases:

- According to the educational stage of the school: $\rho=0.000$
- Depending on whether they have continued applying the philosophy of the *Escuela TIC 2.0* program even though it has been stopped: $\rho=0.038$

For these cases alone, we corroborated that there were differences in teachers' perceptions of their students' level of digital competency.

- In the rest of the variables we obtained $\rho > 0.05$ which therefore accepts H_0 . We can interpret that there are no differences in perceptions: according to gender ($\rho=0.632$); whether they have been an ICT coordinator ($\rho=0.353$); whether they took part in the *Escuela TIC 2.0* program ($\rho=0.372$); whether they currently take part in an ICT work or innovation group ($\rho=0.301$); whether they have ever done an ICT training course ($\rho=0.071$); and whether they are concerned about keeping up with ICT developments ($\rho=0.063$).

CONCLUSIONS

The results show that Spanish schoolteachers' perception of their own digital competency is higher than that of their students. They perceive themselves as having a high level of competency, while they view their students as having an average level.

They also have a high rating of their own level of digital competency, on all breakdown levels (technical, strategic and cultural). The high values in these skills at a technical and strategic level would appear to indicate, according to the conceptual classification proposed by Van Deursen and Van Dick (2009), that teachers have high digital competencies, these being understood as *information skills* (digital literacy). At a cultural level, adopting the approach of other authors such as Bawden (2001) and Correia and Teixeira (2003) who understand digital competency as literacy in information, our results show that teachers are aware that they need knowledge and they are capable of locating, assessing and using the necessary information efficiently. However, they perceive these competencies in their students at very low levels.

The variables of gender and educational stage at which they teach do not condition the perceptions of Spanish teachers about their level of digital competency. In other words, they do not appear to be important differentiating factors in the perception of teachers' command of digital competencies. However, teachers' perception does seem to have been conditioned by having been ICT coordinators, having taken part in the *Escuela TIC 2.0* program, forming part of an ICT work or innovation group, doing ICT training courses, and continuing to apply the philosophy of the *Escuela TIC 2.0* program, even though it has been stopped. These variables show significant differences in terms of contrast. These results indicate that continuity in the educational use of ICT generates a more positive command and perception of their own digital competencies.

However, there are differences in teachers' perception of the level of digital competency of their students depending on the educational stage. They value secondary education students more positively than their primary counterparts (see Graph 3). These results appear to be coherent because students in secondary education have had longer to socialize with these technologies. Having continued to apply the philosophy of the *Escuela TIC 2.0* program, even though it is no longer being implemented, also marks differences in teachers' perception of their students. Teachers who continue to apply that philosophy attribute a higher level of competency to their students which is logical because it involves more practical teaching which leads to a progression in students' digital competencies.

This study distances itself from others which argue that teachers do not use ICT for fear of being caught out by their 'digital native' students, feeling themselves to be at a disadvantage and without a firm grip of the situation, which inhibits them from using ICT.

The results presented here show that the use of ICT in the classroom consolidates security and command of digital competencies in both teachers and students. This is an indicator of the success of ICT educational policies implemented in Spain's education system.

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Language Teachers' Professional Learning

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Abstract⁶:

It is not a contested fact nowadays that without being able to communicate in a foreign language, which is acknowledged as a key competence by the European Union, it is impossible to live in knowledge- and information societies (Európai Parlament, 2006). Globalisation, migration, and information technological processes, which define every field of social coexistence, have a marked effect on language teaching and learning, which is most notable in changing learning environments, teacher and student roles. The main question of the research is how language teachers teaching adults in language schools in Hungary today use those new methods which integrate information technological innovations. To what extent do they know about and use newer methods and learning modes (for example: problem-based learning, learning by doing, learning through personal experience, free learning, learning based on experience, flexible learning, project teaching, blended learning, media learning, digital education) keeping in mind that the successful learning experience of adults largely depends on methods due to the fact that it is an autonomous person who partakes in the teaching-learning process. How do language teachers see and reflect on language learning as a community experience and the diversity of learning organisation based on e-learning? On what basis can the differences be categorized? Are there differences based on the languages that are being taught?

Introduction

Teachers' learning and development has a significant role in the discourses on the quality of the teaching-learning process (MACARO-TREVON, 2007, BANEGAS ET AL, 2013, CREEMERS ET AL, 2013). Improving the quality of teachers' jobs has a positive effect on the teaching-learning process which contributes to the general improvement of the quality of education. The quality of the learning process, the standards of education

⁶In this case, language teacher is to be understood as a teacher teaching the language (not their mother tongue) as a foreign language. In our current study we discuss neither native language teachers nor content based language teaching (CLIL = Content and Language Integrated Learning). even though Koopman et al. (2014) point out that we know very little about the pedagogical knowledge and professional learning of CLIL teachers.

and the performance of the students are mostly defined by the quality of the teachers' work.⁷ (DARLING-HAMMOND, 2005, SÁGI – ERCSEI, 2012, KERETSTRATÉGIA 2014–2020)

It is beyond questioning nowadays that getting on with life without communicating through a foreign language, which is acknowledged by the European Union as a key competence, is impossible in a society of knowledge and information (EURÓPAI PARLAMENT, 2006). The 2014–2020 period of the frame strategy of the policy for life-long learning highlights speaking a foreign language as a basic skill that every European citizen must acquire in order to be able to make use of their opportunities to learn and work in a European knowledge-based society. Processes of globalization, migration and information technology that define all areas of social coexistence also have a marked effect on language learning and teaching which can be traced back most significantly to the student and teacher roles and to the changing learning environment. The adult learning environment which continuously changed due to the development of information technologies went hand in hand with the development of innovative methods and a pedagogical culture that integrated newer and more flexible pedagogical and andragogical methods which also made possible a more flexible way of learning.

The language policy of the European Union describes language knowledge as an essential skill and highlights multilingualism as one of the main elements of the EU's ability to be competitive. It is a target goal of the EU that every one of its citizens should speak at least two languages in addition to their mother tongue which requires the support and promotion of foreign language teaching and learning. According to the 2011 Eurostat survey English is the most popular language among 25–64 year-olds and two thirds of the respondents claimed to know at least one foreign language. In this respect, Hungary is the last among the 28 member states as only 37% claimed to know a foreign language; unlike the countries at the top of the list such as Luxemburg (99%), Lithuania (97%), Latvia (95%) or Denmark (94%). Based on this low number and those studies that focus on basic and intermediate language knowledge (VÁGÓ, 2009, LANNERT ET AL, 2006), we can conclude that the majority of language learning happens during adulthood under non-formal circumstances. That is, promoting the language learning of the 25–64 year-old population and supporting the professional and modernized development of learning paths is still of vital importance in Hungary (EUROSTAT, 2013).

Both one's performance as well as the success of adult language learning is significantly influenced by the language teacher, the quality of education and the applied methods. Because of this, it is important to study the professional knowledge and pedagogical preparedness of teachers, how they think about the process of teaching-learning, about the changing teacher and student roles and how much they reflect on the technical developments that arise from the dominant social and economic processes. It is

⁷ Creemers et al. (2013) point out that studying the connection between the professional development of teachers and the quality of education does not have a long history in the literature.

also important to study how much they integrate these into the teaching-learning process and what kind of image they have of today's adult learners.

The literature gives a detailed account of the professional learning and development of teachers in which countless studies focus primarily on the professional learning of English language teachers. These studies are usually carried out in a primary school or university setting and they study both those teachers who teach children and those who teach adults. The results show that a significant part of language teachers' professional learning happens during work in which the professional community has an important role. Studying this community is easily carried out if the work environment signifies a context where there is continuous presence, professional discourses and the management considers language teachers' professional development important and supports it. A great number of language teachers teach at language schools where many teachers – in addition to full-time teachers – partake in the life of the workplace through single courses. Few studies in the literature focus on the professional development of language teachers who work in non-formal environments, especially language schools, which means that an important area of adults' learning and learning environments fall out of the scope of research. Since this form of education affects a significant number of adults in the area of language learning, the question is, how can the effective professional learning of language teachers prevail in a language school setting which is much more loosely organized than a traditional school environment?

In our study we will give an overview of previously published studies during which we will analyse language teachers' professional learning in the broader context of teachers' professional learning and development and discuss the newest research results and approaches in the literature. We will discuss those studies in detail which focus on teachers who teach adults in general or focus specifically on language teachers who teach adults. At the end of the study we will briefly discuss our exploratory pilot study in which we were primarily interested in how language teachers who teach adults think about adult learners and how the support of professional learning is realized at their work place. It is clear from the literature analysis and the received answers to our questionnaire that the social group in question most likely does not have any kind of pedagogical or andragogical knowledge which means that a significant part of adults' learning remains invisible both to the eyes of the field and to the policies as well.

Teachers' Professional Learning

One of the basic principles of life-long learning is that a person should have the appropriate learning culture, meaning that there are more and more opportunities to choose from. Fast social and economic changes and the resulting accumulated information presuppose a kind of learner who can make use of opportunities, who can choose, react appropriately to the circumstances, and can change and manage their learning paths appropriately. The newly emerging learning and teaching methods

presuppose a kind of learner who is responsible for their own learning, who instead of receiving knowledge as a “product” participates in creating it and autonomously directs the organization of his or her own learning. Developing learning skills is essential for this, meaning that a learner needs to be competent in managing their learning and knowledge, know learning strategies, be able to reflect on their knowledge and to consciously direct their learning processes (KADOCSA, 2007).

The literature has extensively studied the characteristics and motivation of adult learners (SZ. MOLNÁR, 2009, KATONA, 2009), self-regulated learning (KOVÁCS, 2009, MOLNÁR, 2002), the process and problem areas of language learning (NIKOLOV, 2011, NIKOLOV ET AL, 2008, VÁGÓ, 2009), and to a lesser extent, the language learning of adults as well (SZASZKÓ - CSIZÉR, 2007, CSIZÉR - KORMOS, 2012). The question of how infocommunicational technologies influence the learning environment and methods is also an extensively researched field in both the Hungarian and the international literature (OLLÉ ET AL, 2013, BENEDEK, 2007, FORGÓ, 2007, LADA, 2007, KADOCSA, 2007). However, there are few studies that focus on adult language learning and even less on the language teaching population.

The study of teachers' professional learning processes goes back many decades in the international arena. There are numerous studies that discussed not only teachers' professional learning processes but also their professional development, views and beliefs, the role of learning communities, and their organizational issues as well.⁸ The OECD has highlighted the importance of teachers' professional development and its role in the quality and standards of educational systems in countless issues that focus on the analysis of education and educational systems (OECD, 2013, 2014AB). The frame strategy of the Hungarian policy on life-long learning also considers teachers' continuous professional development highly significant. Based on the studies of OECD TALIS⁹, the strategy highlights the fact that Hungarian teachers feel a lack of opportunities for continuous professional development, supportive work atmosphere and they point out the problematic nature of the expensiveness of further educational opportunities. Team-work, visiting each others' classes and giving feedback is not characteristic of teachers – instead cooperation is realized in the form of exchanging teaching materials, faculty meetings, group discussions and conference participation (KERETSTRATÉGIA 2014-2020).

Most studies that focus on this topic interpret the processes of professional learning and development in a school environment and there are few studies that discuss similar processes of teachers who teach adults which are mostly realized in non-formal learning

⁸We do not discuss those studies in detail that focus on the views of teachers. For a comprehensive list of Hungarian studies see BÁRDOSSY – DUDÁS, 2011. 14. and KOVÁCS – TÓKOS, 2012, KOVÁCS-KOCSIS, 2015. , KERESZTY – KOVÁCS, 2015.

⁹ For the latest survey see: OECD, 2014a. Hungary participated in the 2009 survey, for the results on professional development see: OECD, 2013. For a comprehensive view of the mandatory further training of teachers see the Education at a Glance issue of OECD. OECD, 2014b.

environments (SCHAETZEL, 2007). One of the early studies of Gonzales and Sjostrom (1998) – interpreting professional learning as the learning process of adults – compared the views and teaching methods of traditional and non-traditional teachers who teach adults. From a methodological, structural and theoretical point of view there are different approaches to the professional development and learning of teachers in the literature. RICHARDS AND FARRELL (2005) divide four approaches to teachers' professional learning:

1. as learning skills
2. as cognitive processes
3. as a personal construct
4. as reflective practice

Teachers' professional learning depends on available learning opportunities and situations, which makes teachers' views, plans and realizations of their continuous professional development significant.¹⁰ The literature generally describes professional learning as a dynamic and continuous process that is realized in teachers' everyday lives, most visible in their classes, through experiences, and in the process of setting goals – making plans – practicing - reflecting (DIAZ-MAGGIOLI, 2003, CAENA, 2011). Its goal is to enhance teachers' knowledge about teaching and about their own teaching roles (RICHARDS - FARRELL, 2005). Researchers have pointed out that there are significant differences between the professional learning and developmental processes of junior and experienced teachers¹¹ (RUOHOTIE-LYHTY, 2011). It is also well-known that in terms of experience there is difference between how they take notice of things and how they behave but we know little about the nature of expertise of language teachers (RICHARDS – FARRELL, 2005).

Teachers' professional development is always understood as workplace learning which is mostly realized in self-regulated, collaborative professional learning situations (CAENA, 2011). One might wonder how this is realized in the case of language teachers who work in language schools with a predominantly adult learning population. How is the discourse of professional development realized (is it present in any form) in Hungarian language schools? Is there a professional community organized, and if yes, how? How does the nature of the workplace (teachers are not continuously present, they are there in differing time periods) influence professional discourses and common learning?¹²

¹⁰The literature often uses the two expressions synonymously. For the differentiation of professional learning and professional development see: WEBSTER-WRIGHT, 2009.

¹¹ Researchers also emphasize that more studies focus on junior teachers for two main reasons: on the one hand, they are more readily accessible after the university years, and on the other hand, because the first three years are the most formative from the point of view of their later career. HELLEVE, 2000., RICHARDS - FARRELL, 2005.

¹² In the current study we do not analyse those cases separately in which language school teachers also teach in public education.

In language schools there are teachers who teach adults who have different qualifications, levels of experience, knowledge and skills and a significant part of their different but continuous professional learning happens during work. Thus, in addition to individual learning, organizational learning, which is the way in which the workplace thinks about sharing knowledge, supporting teachers and organizing education, is also important. It is effective if the work environment's (the school's) students work as a community in which sharing knowledge is a primary value based on which organizational culture can be reshaped as well¹³. In this way, individuals' professional development can have a positive effect on the development of the organization and vice versa (RICHARDS – FARRELL, 2005). Thus, the workplace environment, how the management supports teachers, and how they include them in thinking together are important in teachers' learning processes. However, professional learning is most effective if teachers participate in it actively, taking responsibility for their own learning, plan and organize the process. Dayoub and Bashiruddin emphasize in their 2012 study that in addition to getting support from the work environment, the family environment and the support of one's partner is also important. In a study that was conducted in two developing countries, Syria and Pakistan, they analyse the professional development of English language teachers based on case studies.

Simon Borg (2003) pointed out that it is important to understand teacher's views' on teaching when studying their teaching activities. What teachers consider good quality teaching influences their everyday practices and decisions? Oder (2014) - based on Borg's studies - used the questionnaire method in Estonia to study English language teachers' views on effective learning and teaching and which methods and techniques they consider most effective.

Professional Development

Professional development is the development of an individual's competences¹⁴, knowledge and skills that are related to their professional role but are not restricted to one specific job description (SÁGI – ERCSEI, 2012, RICHARDS – FARRELL, 2005, CREEMERS ET AL, 2013).

¹³The change is visible in the different areas of institutional development, professional progress and learners learning as well. According to Joyce (1991), teachers' professional development contributes positively to 5 dimensions of institutional development: collegiality, research, information on a given field, curriculum related tasks, and educational innovations.

¹⁴The 8 teacher competences worked out by the research group of ELTE PPK are: 1. developing the personality of the student, 2. supporting and developing study groups and communities 3. disciplinary and subject knowledge, 4. planning the teaching process, 5. supporting learning, 6. continuous evaluation the teaching process and the personality development of students 7. communication and professional cooperation, 8. commitment and responsibility towards professional development. see: KOTSCHY, 2011.

According to Guskey's definition (2000), those processes, activities and practices are related to professional development which develop one's professional knowledge, skills and attitudes and which always focus on developing the learners' learning processes. In successful education systems, teachers' professional development is connected to quality assessment and feedback systems (SÁGI – ERCSEI, 2012).

There are two markedly different approaches to thinking about teachers' professional development (CREEMERS ET AL, 2013).¹⁵ The starting point of the competence-based approach is that we can define competences that are related to specific phases in teachers' career paths which form the basis of their professional learning and development. According to this model, professional development should concentrate on the development of skills, knowledge and attitudes that can influence learning and performance and it is possible to measure them exactly at the end of each developmental cycle (GUSKEY, 2005).¹⁶ As opposed to this, according to the reflective/holistic approach, teachers' previous experiences, views, knowledge, and beliefs have an effect on their teaching practices and exploring these and critically reflecting on them during professional development should be equally important (CREEMERS ET AL, 2013).¹⁷

Creemers et al. (2013) argued that thinking about teachers' professional development cannot be separated from education-effectiveness studies which try to understand how teachers' characteristics, attitudes, and competences contribute to the effectiveness of students' learning. The studies have shown that certain teaching behaviours are in connection with students' performance because of which we can identify those behaviours that have a positive effect on it.

According to the fast-spreading dynamic model of professional development - in agreement with those studies that emphasize the connection between learning processes and students' success (OECD, 2005) - professional development should be directed at those areas that have a positive effect on learning results (CREEMERS ET AL, 2013). Those arguing for the dynamic model also emphasize that instead of generalizing developmental models we would need studies that focus on changes that have occurred in teachers' thinking, personal and professional identity, subjective pedagogical theories, and take personal differences into consideration. In addition to descriptive models, those studies are gaining more strength that focus on personal learning processes that arise from personal differences (RUOHOTIE-LYHTY, 2011).

¹⁵ Creemers et al. (2013) point out that there is no sharp distinction between the two approaches, there is an intersection and a so-called integrated approach.

¹⁶There is a strong initiative in both the Hungarian and the international literature to standardize teaching competences but researchers highlight that this cannot be described purely with numbers. SÁGI – ERCSEI, 2012.

¹⁷Creemers et al. (2013) point out that there is no sharp division between the approaches and there are multiple intersections. See chapter 4 in their book.

A cooperative professional community that shares knowledge has a definitive effect on teachers' professional learning and the process of forming their professional identity (PINHO – ANDRADE, 2015).¹⁸ In addition to professional learning communities at the work place we also have to take into consideration those professional communities that are outside of the work environment yet are equally important (HELLEVE, 2000). These communities facilitate bonding and simultaneously lessen feeling alone, they support creating values that are accepted by the professional community, they are the engines of reflecting and sharing knowledge and experiences which jointly contribute to the creation of newer interpretations of language teaching (PINHO – ANDRADE, 2015). Professional learning realized at the workplace is bidirectional since it develops the teacher on the one hand, which has an indirect effect on the quality of the teaching-learning process, and as such, on education development as well (GREEN, 1996).

Language Teachers' Professional Development

Studies that focus on the professional development and learning of language teachers form a separate group within the field of teachers' professional learning. In the case of language teachers the subject differs from all the others since the subject itself is also the medium with which students can learn it (MACARO – MUTTON, 2007). Language teachers have to work with multiple languages at once (their own mother tongue and the language they teach) methodologically and flexibly, and they also have to take the diversity of students into consideration (SCARINO, 2014). Thus, it is expected from language teachers (who are responsible for early language learning) that they should command both languages at a very high level, know and use modern teaching methods, and they should have a firm knowledge of the characteristics of language learning development. However, it is also well known that not all teachers meet these criteria (NIKOLOV-DJUGONIC, 2011, BACSA, 2014).

Studies show a methodologically diverse picture in the literature: the most frequently used method is interviewing, along with small-scope case studies, but we can find questionnaires, action research, and classroom observation as well. In addition, longitudinal studies are also markedly present, in which - usually with a mixed method - researchers seek to find out how the individual changes during professional learning (RUOHOTIE-LYHTY, 2011, MACARO - MUTTON, 2007, BAECHER, 2012, PINHO - ANDRADE, 2015). However, we know little about how language teachers construct their

¹⁸Pinho – Andrade (2015) defines the three main directions of the study of professional identities as: 1. how is the professional identity of junior teachers and those in training develop, 2. how do teachers or trainers present their identities in their oral or written stories, 3. how do they identify with the different characteristics of professional identities. One of its newest directions focuses on how teachers professional identity develops in connection with the newest directions of language teaching (such as interculturalism). PINHO – ANDRADE, 2015.

knowledge about teaching and how their professional development progresses (MANN, 2005). Kramsch (2004) identifies 6 types of knowledge for language teachers:

1. theoretical knowledge
2. language competence
3. interpretative and relational competence
4. methodological competence
5. intercultural attitudes and views
6. critical cultural stand point

Ruohotie-Lyhty (2011) studied 11 junior teachers' discourses on language learning in a longitudinal study, focusing on the personal side of professional development. She studied the discourses that appear when teachers speak about their position as teachers and the personal/unique way they build their practical knowledge about teaching. She calls attention to the importance of the “personal” dimension, pointing out that the general models of professional learning are not adequate to describe changes in a way that takes real, unique differences into consideration. Based on the so-called dynamic model, she studies the continuity of professional learning and the uniqueness of teachers' pedagogical thinking processes. According to her, junior teachers show less interest towards innovative methods in the first year, it poses difficulties for them to transfer their theoretical knowledge into practice, and there is significant pressure on their work coming from their environment. Baecher and Bell (2011) studied collaborative teaching practices among teachers, finding that most of the interviewed English language teachers were involved in activities related to management that were directed at their colleagues' professional development. Scarino (2014) interprets language learning as an intercultural and interlingual process in which the teaching-learning process is interpreted in the context of diversity. Thus, teacher training should have a dual goal. On the one hand, developing the interpretation of language, culture and learning – thereby continuously changing practices in a way that they support students' learning; and on the other hand, developing their knowledge about their own pedagogical roles and practices. In order to do so, one of the key steps is to explore their views and beliefs. Adams and Nicolson (2014) studied language teachers in an open university environment – they were primarily interested in how teachers cope with a diverse student environment, how they think about diversity and what their answers are to the differing needs of students.

The professional learning processes of language teachers teaching adults – the results of a pilot study

There are a negligible number of studies that specifically focus on language teachers teaching adults (SCHAETZEL, 2007), and among them especially those who teach in language schools both in the Hungarian and in the international literature. The studies discussed above mostly study teachers' professional learning in formal learning

environments. Thus, we have little knowledge of the characteristics, knowledge, views, and learning processes of those practising language teachers who primarily teach adults in language schools. However, the results of studies conducted in formal educational environments may shed light on the complex characteristics of adult learning environments. In addition, data and knowledge on adult learners would be essential in order to develop teacher training as well. In our pilot study we studied the different aspects of teachers' professional learning with a questionnaire method based on a small number of samples from which we highlight two questions in the current study:

- İ how and in what ways do teachers integrate innovative methods and tools
- İ to what degree does the workplace encourage professional learning.

In the study of adult learners and the support of their learning it might be interesting to answer the question of how prepared language teachers are for educating adult learners. How and from where do they get their andragogical knowledge? The preliminary analysis of the literature and the questionnaire enquiry showed that our initial questions are relevant as we have little knowledge of the characteristics of language teachers teaching in language schools and even less of those working as private teachers and – from the point of view of this study – we know especially little about their professional learning. It also became clear that, in accordance with the newest publications in the field of professional learning, the most effective way of studying language teachers' professional learning is conducting semi-structured interviews. Yet the preliminary data we collected in the spring of 2015 in language schools in Budapest¹⁹ are important as well. N = 115 people participated in the study, most of them between 30-50 years of age (65%). In terms of qualification, most of them had a 5 year university degree (43,5%), college teaching qualification (18,6%), then a teaching MA (16,5%). On average they have been teaching for 15 years and most of them are (also) English teachers (60%). Most of the respondents do not teach in public education, 69 people claimed to teach in language schools, 86 claimed to work as private teachers (as well). It would be interesting to further study how many language teachers who teach in language schools also teach in public education. If they also teach in public education they have different interpretations of workplace learning communities as it is probable that horizontal knowledge-sharing communities work better in formally organized contexts. It is also true that regular further education is mandatory for those working in public education; thus for them, professional learning is an often supported and organized process that is (also) controlled from above.²⁰

When asking how often they read up on new methodological practices in their field 50% of the respondents answered occasionally or on a monthly basis, 24% answered

¹⁹ We found the teachers via email and those who volunteered filled out an online google questionnaire.

²⁰ It also became clear that if we are thinking about the language learning of adults we cannot ignore those teachers who (also) work as private teachers. We found in our pilot study that those who teach in language schools usually take private students as well which is an even more invisible part of not only the Hungarian but also the international education studies as well.

weekly and 26% that they only search for methodological developments once in six months or less frequently. To the more specific question of how often they search for new methodological elements for their own work 48% said weekly or more often and 35% said every two weeks or monthly.

65% of the respondents claimed that they choose methodological/subject-related/pedagogical literature by “looking all the time, searching and they find a few new things”. 73% of responding teachers encourage using the internet for learning at home. 40% said their students have suggested professional websites to them that they had not known about.

We asked about different forms of support in the topic of workplace support. In addition to those tasks and work environment that directly support workplace learning we were also interested in how the work environment and organization culture participate in supporting the different informal opportunities of professional development (for example participation at Hungarian or international conferences). In the case of regular professional workshops (organized for example for certain linguistic issues), out of the 103 respondents who thought the question was relevant, 56% claimed that this is not characteristic of their workplace while 33% claimed that it is. 60% of the interviewed language teachers do not visit the classes of their colleagues, and 90% claimed that they do not typically have joint classes. We grouped the support of participation at Hungarian and international conferences in the widely understood category of professional development activities, and 51% of those interviewees who participated at Hungarian conferences were not supported by their work place, while the same is true for 85% of those who participated at international conferences.

Based on the comprehensive study of OECD TALIS on teachers, we know that 15% of the studied teachers did not participate in further training, 50% had never observed classes, and 20% had never participated in learning activities based on cooperation. 50% of the interviewees do not participate in joint teaching and 46% do not receive feedback about their work from the management. The study points out that supporting the use of innovative teaching-learning methods and participating in collaborative educational processes raise teachers’ satisfaction and may result in more effective teaching (OECD, 2014a).

73% of those who considered the question on working together with students relevant claimed that this type of work-mode is typical of their work environment. 82% agreed with the statement “students can define the content of a class” while 94% agreed that “the interests of students influence class plans”.

We can see in language teaching, which requires a high degree of activity and reflection on the life situation of adults, that most teachers have a student-centred approach, and they work together with the students. We know that cooperative techniques, and modular and project methods - which require a great deal of student activity - are becoming more and more characteristic of language learning and teaching (FORGÓ, 2007). It is

apparent from the answers that many of the interviewed teachers build on the previous experiences, needs and interests of their students (SZ. MOLNÁR, 2009).

Summary

Studies that explore the learning processes of teachers constitute a subfield of the topic of adult learning processes. Although there have been many studies that analyse those teachers who work in formal education, there is little attention paid to learning environments realized in non-formal situations even though it is known that a significant part of adult learning takes place in non-formal or informal learning environments. Furthermore, these studies concentrate on the learning processes of adult learners rather than on the different aspects of the professional development of teachers. The latter is important because teachers' work is one of the most significant factors influencing the quality of the learning process.

One of the main questions of our study was how language teachers teaching adults think about two factors of professional development (integrating innovative methods and tools in teaching and workplace support). Our questionnaires were mostly sent to language schools in Budapest and we asked the respondents to send it to their acquaintances as well. During the research it became clear that the most effective way to proceed is with semi-structured interviews during which there are opportunities to draw up more refined processes and clear up issues that may arise. One such issue was that although proportionally fewer teachers claimed that they search for methodological developments in their field more teachers claimed that they search for methodological elements for their work. Regarding professional learning - due to the lack of an organized supportive workplace environment - the necessity to study online learning spaces also emerged.

Based on our expectations and received answers it is clear that the realization of adults' language teaching in non-formal environments is not only less researched but we can also say that it constitutes an invisible area of educational sciences that is hard to study.

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Open Technology and Educational Resources in the Computer Assisted Instruction Curriculum

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Abstract

The initial teacher training aims to develop professional skills for a teaching career, but also the necessary skills needed by a graduate student in the 21st century for his professional integration in the knowledge based economy of the future.

In this paper, we present an innovative way in which the Computer Assisted Instruction (CAI) course can be organized based on the analysis of effective ways to integrate ICT in the teaching activities at the undergraduate level. We design the structure of this course, from the approached theme, the teaching activities and the student assessment methods, to the open technology and educational resources used in order to maximize creativity and knowledge building, adaptability, collaboration and communication skills, social responsibility and the desire for self-training of future teachers.

Keywords: *Pre-service teacher training program, ICT, 21st century skills, CAI.*

1. INTRODUCTION

Modern society is highly technologized and is based on communication, collaboration and knowledge, which forces secondary school students, as well as university students to have specific skills mandatory for living and thriving in this environment. We hereby refer to students able to frequently adapt to new situations and challenges, to constantly improve their skills and develop new ones, to be flexible and create connections between different domains and to assume new roles that are compatible with the given situations. This implies the need for skills necessary for a new way of thinking (creativity, critical thinking, problem solving, decision making), of working (communication and collaboration), of living in a society (citizenship, life and career, personal and social responsibility) and of using the appropriate tools to achieve their goals (information and communication responsibility) (Schleicher 2012). These skills necessary in the 21st century are developed in time, within the formal and non-formal educational system, which assumes that teachers must also acquire these new skills to effectively teach them to their students (Greenhow, Robelia and Hughs 2009).

The Romanian but also the European educational system is characterized by young, digital native and connected students who are oriented towards using ICT and new media environments (Bennett 2012, 215) being taught in class about these very topics by teachers that have a reserved attitude towards them (Teo 2009). Nevertheless, official documents emphasize the use of technology as a necessity to satisfy the students' curiosity and desire for knowledge and develop the necessary skills for the 21st century (EU 2008, 20).

Thus, the attitude of teachers towards new technologies and their use in the classroom must change. Lifelong learning programs, workshops and workgroups related to CAI can help in-service teachers to learn about the pedagogical foundations that lie behind this teaching strategy and cultivate a positive attitude towards the integration of ICT in education.

In the case of initial teacher education in Romania, the training program has a unique national educational plan and allocates a small number of hours to CAI. Hence, there is a need to optimize the topics and structure of the course as well as the learning and assessment activities so that future teachers can efficiently teach ICT in schools. Current educational programs will not be attractive and effective anymore without embracing multimedia elements.

In this paper, we present a new, innovative way of structuring the CAI course. A fundamental and powerful concept lies at the heart of the course and all topics covered in the course draw from this concept. We present this fundamental and powerful concept, the structure of the course, the approached topics, the organization of learning activities and the students' assessment, as well as the students' feedback with respect to the entire course, starting from the idea that in order for students to integrate technology into their practice, they first need to have a positive attitude towards using ICT in teaching and personal training based on their own learning experience.

2. ICT IN EUROPEAN TEACHER EDUCATION

Within the European Union, we can identify a large variety of teacher training systems which share common characteristics that offers insights into the kinds of skills which teachers require at a European level, new teaching skills which have become necessary due to the changes in education and in society in general (TENDER 2007, 39; ETUCE 2008, 23).

The ETUCE study states that "Teachers must have knowledge and skills in the range of pedagogical approaches available to them, including, but not restricted to, the ever growing range of media and approaches made available through developments in ICT." (ETUCE 2008, 21) On the other hand, the Eurydice report from 2011 on the evolution of ICT use in education and the changes it has brought about in national policies and practices concerning teaching methods, contents and evaluation processes highlights the different strategies devised in European countries to train and support

teachers in the use of ICT (Eurydice 2011, 63). Furthermore, the European Parliament has devised a Digital Agenda for Europe that is set out to define the key enabling role that the use of ICT will have to play if Europe wants to succeed in its ambitions for 2020.

2.1. ICT in European initial teacher education (ITE)

The reports mentioned in the beginning of this section refer also to ITE, in particular to the various ways of improving it. Thus, the EU-report from 2013 identifies that among priorities for improving ITE are also: teamwork, ICT, pupil assessment (mainly formative assessment), and the teaching of key competences (EU-report 2013, chap 4).

Numerous studies exist regarding the integration of ICT in ITE (Jung, 2005; Koch, Heo and Kush 2012; Kidd, 2013). These studies highlight the digital skills acquired by future teachers as well as their attitude towards using ICT for both personal and professional usage, the experience they gain within the ITE program, the digital skills and the attitude of teachers educators towards the use of technology in their teaching and how theoretical knowledge is discussed, the need for teachers educators to change their views from teaching about ICT to teaching with ICT, and so on.

The Eurydice report shows that in many European countries ICT is mandatory in ITE training programs. Moreover, in the case where there are regulations related to the curriculum of the training program, skills to integrate ICT in teaching and learning activities as well as using the internet and ICT in specific disciplines are usually requested to be developed within the program (Eurydice 2011, 67). In Romania, ICT-related skills defined in the core curriculum for ITE programs for future secondary school teachers are: Internet use and pedagogical issues for teachers in all specialization domains.

It is worth noting that all previously mentioned reports highlight the need and the importance of developing skills in ICT within ITE programs, but also within lifelong learning programs. Furthermore, coherent strategies are necessary both at European level and at the national level.

2.2. Students' and teachers' attitudes toward CAI and solutions to improve them.

Even though ICT is part of the national curriculum in all European countries and sufficient ICT infrastructure exists both in secondary level education and in higher education institutions, numerous studies emphasize obstacles for the use of technologies in teaching such as: the lack of teachers' ICT-related pedagogical competences, teachers' comfort in using ICT, their attitudes toward the pedagogical use of technologies, lack of time to gain experience in the use of technology, lack of educational resources and appropriate technology (Tabata and Johnsrud 2008; Drent and Meelissen 2008; Enochsson and Rizza 2009; Teo and Noyes 2010).

It can be observed that a positive teacher attitude towards using ICT in teaching is a determinant factor for the optimal use of ICT.

We consider that viable solutions for improving their attitude are: an adequate training environment that is stimulating and supportive, aiming to develop the necessary skills hand help future teachers gain confidence that they can use technology in the teaching process; acquiring knowledge and skills that are folded on the pedagogical foundations which are appropriate for this teaching method; understanding the link between technological, pedagogical and content knowledge (Mishra and Koehler 2006,1025); practical assessment and reflection on the activities undertaken in class and their impact on teaching. Furthermore, in the Internet Age, teachers have to know how to extract knowledge from the web, how to aggregate new with old knowledge, how they can deliver essential knowledge and how they can improve the assessment process using the internet and ICT resources.

2.3. CAI course in Romanian pre-service teacher training program

In Romania, the ITE or pre-service teacher training program of future teachers in various specialization, takes place through the Teacher Training Department that proposes a unique national curriculum. Within this program, students participate in courses on psychology, pedagogy, didactics, educational management as well as CAI, where they acquire specialization-specific notions, pedagogical concepts and information related to ICT which they practice during the seminar activities and pedagogical practice. We mention again the small number of hours dedicated to CAI, namely 28 hours out of a total 358 hours allocated to the program at the first level (OM. Nr. 4316/2008).

Nevertheless, the teachers are promoters of change in education; they can shape the students' attitudes towards learning and help them in acquiring the necessary skills to thrive in the current technology-based society. Hence the need for training teachers who are confident in using technology in the classroom and are aware of its role in educating digital natives. Future teachers should be ready to carry out an education based on collaborative applications, internet, new media or virtual reality and should be open to their own development in this direction.

In this context, it can be observed that there is a need for a very efficient interaction during the CAI course. For this we propose:

- A new structure of the CAI course, that is based on a fundamental and powerful concept (FPC) which motivates all other topics and concepts taught during the course;
- Organizing learning activities / assessments and the reflection on these by refining the FPC;
- Developing skills which lead to an increase in students' confidence in using ICT both for personal and professional reasons;
- Stimulating the desire for self-training.

3. DIGITAL INNOVATION AND CAI CURRICULUM

3.1. "Digital innovation in the classroom" as FPC in CAI curriculum

Starting from Web 2.0's unique capabilities and how youth's proclivities in using it influence learning and teaching, we consider that *Digital innovation in the classroom* is the FPC which lies at the core of the CAI course. We hereby refer to innovation related to the technologies used, the teaching-learning-assessment methods based on these technologies, the curriculum that has to correspond to the educational requirements of the 21st century, but mostly to the learning activities that target students' engagement in class, creativity, collaboration, online identity and the way in which all these are influenced by Web 2.0. This FPC can be used to explain or introduce a large variety of topics, information and situations in the ICT domain, generating questions which can serve as a foundation for the entire CAI course.

In fact, the question "How can ICT transform education and the entire society respectively?" is closely related to digital innovation, in particular how digital innovation arises, what are the factors that determines it and what does it represent in society and thus, in education.

We consider that this FPC can offer a distinctive identity not only to the CAI course, but in the future it can also be the basis of an entire teacher training program. We make this statement based on the fact that in order to teach efficiently using ICT, it is mandatory first to know the pedagogical foundations on which this teaching method will be based, the psychological aspects that relate to an online identity, the collaboration strategies in a virtual environment, how to manage such activities, conflicts or ethical aspects, and so on. The proposed FPC can be further refined within the teaching process comprising the following stages: awareness, informing, implementing, assessing and reflecting.

3.2. CAI course structure

The CAI course aims to offer students the necessary theoretical and applied knowledge for them to design, organize, assess and adjust computer aided instruction in terms of digital innovation in the classroom.

In this course, students form their theoretical and applied knowledgebase related to computer aided instruction, which they need for the teaching and formation process at the secondary school level and the related psycho-pedagogical and methodological context. Moreover, the course targets the analysis and implementation of multimedia applications for education, designing teaching and assessment activities using computer aided instruction resources, proposing an interdisciplinary approach and an effective integration of ICT in the teaching process. All these aspects are taken into account in the design of this course, starting from how ICT represents, generates and supports innovation in education.

Thus, this course form skills related to a new way of accessing, assessing and organizing information, of restructuring and developing knowledge, actually a new way of thinking (creativity, critical thinking, problem solving, decision making). In the same

time, this course forms skills to communicate, collaborate and interact in the virtual environment in order to effectively teach 21st century skills to students. Globalization, multicultural societies and the use of IT in society involve ethical and social issues that have to be taken into account by the future teachers, but also specific skills and abilities that these future teachers need to acquire during this course.

This course aims to develop both specific skills related to the professional aspects of teaching, but also transversal competences required in a modern society based on innovation, knowledge and IT.

The course is designed for students with various backgrounds; the class does not require any technical skills or prerequisite courses in IT or innovation. Nevertheless, basic knowledge in school psychology, pedagogy and didactics is required.

The approached topics are:

1. The role of new technologies in the teaching process; Computer aided instruction and eLearning; Digital skills necessary for the modern teacher;
2. Computer aided design; Considerations, hypotheses, stages; Design requirements and pedagogical elements related to CAI;
3. Educational software and software technologies; Types of software used during the teaching-learning-assessment activities; Interactive teaching and learning;
4. Student centered digital tools dedicated to collaborative learning; Education 2.0;
5. Project-based learning; Dedicated educational software;
6. Assessment methods and techniques; Designing computer aided assessment; Software used in assessment design;

The learning activities are organized in a sequential manner, starting with self-paced learning from online technological resources and pedagogical examples, hands-on investigation and information sharing, integration of ICT tools in the subject specialization area and presentation how such tools can be used to enhance learning.

The teaching activities for each topic are designed to contain five main steps: first, the students' awareness about the need to approach that specific topic in terms of digital innovation in class is raised; next, specific theoretical knowledge is acquired; third, the theoretical knowledge is applied to a concrete case; next, the impact in class of this topic is assessed; last but not least, a reflection is made on how the topic contributes to innovation in the teaching process for the area of specialization of the student.

Student assessment for the applied activities, but also for the entire course has a strong formative component. The students are assessed based on the preparation and presentation of an e-portfolio with practical examples (seminar activity), and by creating and presenting a project that targets all aspects related to the use of ICT tools in the various teaching activities in the students' area of specialization within the secondary level education.

The designed teaching activities, the proposed curriculum and the assessment methods aim to maximize creativity and knowledge building, adaptability, collaboration

and communication skills, social responsibility and the desire for self-training of future teachers. This course also aims to raise students' confidence in their ability to integrate ICT in their future teaching activities and their awareness of the necessity of digital innovation in class.

3.2. Examples of teaching activities based on open technology and educational resources

Digital innovation adapted to teaching activities implies the following stages: **discovery** (new ideas for potential development, finding an innovative technology to potentially develop or adopt), **development** (which technology features will be used, how the technology will be integrated, outcomes, skills, etc), **diffusion/ assimilation** (which happens when individuals absorb the innovation into their daily routines) and **impact** (focus is on the effects -intended and unintended, that digital innovations, once diffused, have on students, teachers, parents, school organization, educational process and society) (Fichman, Dos Santos and Zheng 2014,336). Starting from this description of digital innovation in the classroom which is the fundamental and powerful concept on which the CAI course is based, and following the stages previously mentioned (awareness, knowledge acquisition, implementation, assessment and reflection), we briefly present the structure of a teaching activity that corresponds to the topic **Project based learning; Dedicated educational software.**

Table1. The structure of the topic Project based learning; Dedicated educational software. (Refining the FPC at the teaching level)

Stage	Teaching method	Activity type	Activity description
Awareness	Case studies, brainstorming, conversation	Face to face (f-2-f)	- the educational web pages and blogs are discussed - possible topics for projects that use ICT are identified - the characteristics of project-based teaching are established
Knowledge acquisition	f-2-f and online tutoring	f-2-f and self-paced learning from online technological resources and pedagogical examples	- ICT related project elements are identified - various text editors (Open Office https://www.openoffice.org , ThinkFree Office https://www.openoffice.org , Zoho Office https://www.openoffice.org), presentation software (Prezi http://prezi.com/ , SlideShare www.slideshare.com), applications for image editing (Paint http://www.getpaint.net/ , PhotoScape http://photoscape.en.softonic.com/ , Gimp http://www.gimp.org/ , Picassa http://picasa.google.com/), audio editing (Audacity http://audacityteam.org/ , Present me https://present.me/) and video (MovieMaker http://windows-movie-maker.ro.softonic.com , WeVideo https://www.wevideo.com/ , Youtube www.youtube.com) and software for conceptual maps (Cacoo https://cacoo.com , Meindmeister http://www.mindmeister.com) are introduced

			- Google for education project https://www.google.com/edu/ is discussed and all the software is classified based on its type
Knowledge implementation	conversation, inquire, explanation, demonstration, applied work	f-2-f hands-on investigation and information sharing (f-2-f, online)	- the digital tool to be used in the project is chosen - the facilities of the chosen tool are investigated - the advantages and disadvantages of the tool are identified - information regarding the usage of the digital tool is discussed
Assessment	Exemplification, project	f-2-f presentation how the tool can be used to enhance learning	- short teaching activities that make use of the chosen software are simulated - presentations are made regarding how that software support the development of 21 st century skills to students
Reflection	Conversation, debate, written communication	integration of the tool in the subject specialization area (self-paced, f-2-f, online)	- advantages and constraints of the use of software in class are discussed - the factors that influence the effective use of ICT in the innovation process of the teaching activities are debated - a self-assessment of the activity is written regarding how it led to raising the students' confidence to integrate ICT in own activities (teaching or personal) - feedback on how to improve the teaching process is requested

It is worth observing that the topic is studied using blended learning, the resources and technologies used are open online resources, multimedia usage is encouraged and the new educational models are emphasized (models based on social constructivism and connectivity).

4. STUDENTS ATTITUDE TOWARD THE PROPOSED CAI CURRICULUM

At the end of the course, we applied a short questionnaire to the students from the Faculty of Letters, within the West University of Timisoara, who are also part of the teacher training program, in order to assess how this new CAI curriculum was perceived by these students.

The questionnaire was structured on three main components: prior experience and attitude towards ICT; experience with ICT as a student enrolled in an ITE training program and factors to increase the confidence in using ICT in the classroom.

The questionnaire was applied to third year students who volunteered to answer. Among the 139 students enrolled in the CAI course in the second school semester, 67 answered, having an average age of 22.1 years, the majority of them being women (89.5%).

The questionnaire applied before the CAI course contains statements such as: I like using computers/mobile devices to learn; The use of digital resources offers me a larger learning flexibility; I consider that ICT is useful in my teaching and research activities. The questionnaire applied after the CAI course contains statements such as: I improved my digital skills and media abilities; I have diversified my palette of Web 2.0 applications that I can use in the teaching process; I am confident in my ability to integrate ICT in my teaching activities.

The questionnaire revealed that students believed (with a few exceptions) that they have learned to use open online educational resources, both for personal and professional purposes, diversifying their palette of web 2.0 applications which they can use in the teaching process. They also consider that they have developed critical 21st century skills and are now able to design ICT-based learning experiences and to motivate their future students to use ICT to aid the learning process.

Moreover, the attitude of students towards ICT and eLearning has improved significantly according to the answers obtained in the questionnaire applied after the CAI course.

Among the determinant factors that influence the efficient use of ICT in the teaching activities, students considered that a positive attitude towards ICT in education and a solid pedagogical, technological and content knowledge are the most important.

The students also considered that an innovative usage of ICT resources in the classroom develops in children the skills necessary in the 21st century.

5. CONCLUSIONS

This paper shows how ICT is integrated into the initial teacher training in Europe and Romania respectively, highlighting the necessary skills that need to be acquired in order to thrive in the current society. Special emphasis is placed on the skills that future teachers need to acquire in order for them to effectively teach 21st century skills to their students. Thus, prospective teachers need to be able to teach efficiently using appropriate technologies and open educational resources facilitating a blended learning environment.

Various obstacles exist related to teaching efficiently using technology. Solutions to these obstacles are: raising the future teachers' confidence in their ability to integrate ICT in teaching activities by providing a stimulating and supportive learning environment; acquiring knowledge and skills that are folded on the pedagogical foundations which are appropriate for this teaching method; understanding the link between technological, pedagogical and content knowledge; practical assessment and reflection on the activities undertaken in class and their impact on teaching.

These solutions are a result of an improved curriculum design process and the new structure of the CAI course, based on a fundamental and powerful concept (namely, digital innovation in the classroom), an attentive monitoring of the current state of the art in the relevant subject areas (technology, pedagogy and primary discipline), a proper organization of learning and assessment activities and a reflection on these activities. The emphasis is placed on forming the necessary skills in future teachers that raise their confidence in using ICT both for personal and professional purposes and stimulating the desire for self-training.

The new structure of the CAI course can provide answers to the following question for the future teachers: what kind of technologies and tools are really effective for supporting curriculum development in all real-world changes in the field or area of

knowledge. This proves the necessity to follow this course for the students in whatever field or study programs are.

The approach proposed in this paper had a positive impact on the students involved in the initial teacher training program. The majority of the participants considered that the CAI course helped them to develop new digital skills and media abilities, to diversify their palette of Web 2.0 application that they can use in the teaching process, to develop communication and collaboration skills as well as other skills necessary in the 21st century and made them more confident in their ability to integrate ICT in their own teaching and research activities.

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Emotional Intelligence and Student's Academic Performance

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Abstract.

In this paper we will highlight a series of social aspects regarding emotional intelligence. Our considerations are based on the results obtained after administering the Test on Emotional Intelligence (adapted by M. Roco after Bar-On and D. Goleman) to students from West University of Timișoara.

The overall objective of our research was to identify the level of emotional intelligence at different categories of subjects and the relations between them and the elements that define academic performance of the students participating in the study. Thus, after the processing and analysis of results, we have obtained a set of data regarding the level of emotional intelligence of the different investigated categories (gender, field of study, area of origin), a hierarchical distribution of content exploitation of emotional intelligence and we also established a relationship between emotional intelligence and academic performance.

Keywords: *emotional intelligence, academic performance, valued the content of emotional intelligence*

Introduction

Although some authors argue that emotional intelligence predict success (at work, at school and in relationships) just as well or even better than academic intelligence, there is little research to support or refute this hypothesis.

T. B. Brazelton (1996) states that the way of learning of a child is directly related to emotional intelligence and that the following conditions are essential in order to have personal success (in Roco, 2001, p.181):

1. Self-confidence - to have positive feelings of self and to believe that in any activity there is more likely to succeed than to fail.
2. Intentionality - the feeling of competence and efficiency, the ability to show perseverance in achieving goals, the postponement of the immediate satisfaction of needs.
3. Self-control - the ability to control our own actions.
4. Ability to establish positive relations with others, through prosocial behaviour.
5. Interpersonal communication skills - the desire to have verbal and conceptual exchanges ideation, to share emotions with others and to trust them.

6. Cooperation - the ability to balance personal needs with the needs of others in group activity.

In his publications, Goleman argues that emotional alphabet can be learned: he realized several objective evaluations on children who attended courses meant to develop emotional intelligence and observed a positive change in the social and emotional behaviour and also in the learning activity of participants. Certain improvements were highlighted in the following fields (Goleman, 2001, p. 340):

Awareness of own emotions:

1. Recognition and improvement of own emotions
2. Understanding the causes generating different feelings
3. Recognizing the difference between feelings and actions

Managing emotions

1. Better tolerance to frustration and anger management
2. Less insults, beatings and acts of indiscipline in class
3. Expressing anger in an appropriate way
4. Less removals and expulsions
5. Less aggressive and destructive behaviours
6. Positive feelings about themselves, school and family
7. A better grasp of stress
8. Reduction of social isolation and anxiety

Using emotions productively

1. Increased responsibility
2. Better focus on fulfilment of activities
3. More self-control and less impulsiveness
4. Higher scores at knowledge tests

Empathy

1. Development of the ability to see things from the other's perspective
2. Sensitivity to the feelings of others
3. Active and attentive listening of others

The approach of interpersonal relationships

1. Ability to analyze and understand relationships
2. Resolving conflicts and misunderstandings by negotiation
3. Expression of adequate and effective communication
4. More success and self confidence
5. Friendly addressing involving in the life of others
6. Attention, concern and kindness for others
7. Ability to socialize in groups
8. Harmony, cooperation and democracy in relationships with others.

In 2002, M. Elias et al. have initiated a model of education of young people on the dimension of emotional intelligence. The mentioned model refers to assuming responsible

actions and describes the steps that a person can take in order to develop emotional intelligence skills. "Focusing on feelings, goals, plans and skills is the method by which we help you coordinate your feelings, thoughts and actions to effectively address the problems you face. Education based on emotional intelligence is, above all, a realistic approach. It makes no sense to simplify things artificially or to propose great ideas and to have great discussions without thinking about how we can translate them into practice" (Elias, M. et al, 2002, p. 149).

A growing body of literature is tying social and emotional competence to achievement outcomes, making a strong empirical case linking social-emotional learning to improved behavioural and academic performance for students, including those at risk for academic failure (Arbona, 2000; Daly, Duhon, & Witt, 2002; Elias et al, 2003; Marzano, Pickering & Pollack, 2001; Zins, Weissberg, Wang, & Walberg, 2004).

Research has showed that a strong connection exists between social-emotional learning, school behaviour, and academic performance (Lynn Stansberry Brusnahan, Shelley Neilsen Gatti, p.1):

- positive social behaviour in the school setting is linked to, and predictive of, positive academic achievement (Haynes, Ben-Avie, & Ensign, 2003; Malecki & Elliott, 2002; Welsh, Park, Widaman, & O'Neil, 2001);
- in a meta-analysis of school-based programs to promote social and emotional development, researchers found an 11% gain in academic performance in programs that measured social-emotional learning and academic effects (Durlak, Weissbert, Dymnicki, Taylor, & Schellinger, 2011);
- a number of the national standards for various academic disciplines recognize development of specific social skills as necessary for successful participation in education and employment beyond schooling (Common Core State Standards Initiative, 2010).

More and more specialists argue that emotional intelligence has a significant impact on various aspects of human performance and emotionally intelligent behavior can be enhanced through teaching - learning. Bar-On refers to a project, applied in a number of schools in the United States, which was introduced into the school curriculum: "The science of self-knowledge." It was found that emotional intelligence of children increased after studying for a period of one year the enrichment of emotional intelligence. Students were able to express themselves better, understand and communicate with others, to cope with and control their emotions, to adapt to the proximate school environment. Also, there have been other changes such as improving school attendance, school performance and less violence.

In the realm of academic success, several studies examined the predictive validity of emotional intelligence itself. In a first study, Swart (1996) found significant differences in the total scores of the test of emotional intelligence, EQ-i between students with academic success and those without academic success, using as criterion the marks from the first year of study (cited in Barchard, 2003). In another study Bar-On (1997) found

significant differences regarding self-perceived success (in the case of students from the first year at the Military Academy) between successful mediocre students and unsuccessful students in all 15 subscales of EQ-I (Bar-On, 2005). Schutte et al (in Barchard, 2003) found, in 1998, a significant correlation between the self-perception of emotional intelligence and academic results in the first year of study.

K. Barchard from the University of Nevada examined, in a study published in 2003, the ability to predict academic achievement in a group of 150 students from Psychology, using as a selection criterion the marks obtained at the end of the academic year. These marks represented the average percentage obtained in all courses attended during the academic year, but we have to mention that participants were not all in the same year of study and did not attend the same courses. The results regarding emotional intelligence were compared to those obtained for cognitive abilities and for the five major dimensions of personality. In this context, several dimensions of emotional intelligence predict academic success.

A number of studies aimed to determine whether the emotional intelligence of talented adolescents contributes significantly to their social and academic success. Woitaszewski (2000), from Ball State University, chose as subjects students from a special high school for talented pupils using the Multifactor emotional intelligence Scale (Mayer, Salovey, Caruso) and a test of cognitive skills in order to determine the level of emotional intelligence of participants. There were also investigated two components of social success: interpersonal relations and social tension. The results of this research showed that emotional intelligence has contributed significantly to the social and academic success of talented people suggesting the need for enhanced research on intelligence in general and specifically on emotional intelligence.

More and more experts in the field (sociologists, psychologists, educators) argue that emotional abilities development programs dedicated to young people can improve their educational results. Daniel Goleman (2001, p. 341) said that: In these times when too many children are unable to control their anger, listen or focus, allay their impulses, take responsibility for what they do or express their feelings about what find or what they learn, everything that could deepen these skills will help them educationally.

Study on identifying the level of emotional intelligence

In the mid-90s, in Romania, M. Roco and her team carried out a research in the field of emotional intelligence. These studies were conducted in ten faculties and the study focused on the level of emotional intelligence and the constant relations between emotional intelligence and other personality dimensions in different categories of students. The results showed a significantly higher level of emotional intelligence in the case of female population compared to male population. The students from psychology had the highest scores, followed by medical students and journalists; the lowest values

were obtained from students from philosophy and physics. The items with the highest results were those related to empathy, knowledge and understanding others' emotions.

The social problematic of emotional intelligence is discussed in the present paper in the light of the results of a research conducted among the students from the West University of Timișoara, using the Emotional Intelligence Test (adapted from M. Roco after Bar-On and Goleman). The aim of the research was to identify the level of emotional intelligence at different categories of subjects and the relations between emotional intelligence and a set of elements that define student's educational performance.

The research was developed from the following objectives:

O1. To determine the level of emotional intelligence at different social categories of students.

O2. To establish a value hierarchy of the concrete ways of reacting in given situations at different social categories of students.

During the field study and then during the integrated primary statistical analysis, within the interpretative approach, we sought to answer the following interrogations.

I1. What is the relationship between the level of emotional intelligence and academic performance in the case of students?

I2. How is valued the content of emotional intelligence in the case of students?

Thus, after processing and statistical analysis of data, we obtained a set of information regarding the level of emotional intelligence of the different investigated categories, a hierarchical distribution of the valorisation of the content of emotional intelligence and the relationships between emotional intelligence and academic performance.

A first sequence of the research instrument targeted the level of emotional intelligence at different social categories of students.

Table 1 – The level of emotional intelligence vs. Gender

		level of emotional intelligence			
		Below average (<100)	average ($100-150$)	Above average ($151-199$)	Total
Sex	Male	9.1%	6.3%	0.4%	15.8%
	Female	43.0%	40.4%	0.8%	84.2%
Total		52.1%	46.7%	1.2%	100.0%

Overall, both female and male population have obtained similar percentages at all levels of emotional intelligence involved in the study. It should be noted that the scores obtained by students participating in the survey are fairly small, more than half (52.1%), being below the average level of emotional intelligence, according to the test. The other half of students (46.7%) scored average and very few (1.2%) were above average. None of the participants attained the exceptional level (200 points). The values obtained ranged between 20 (minimum) and 185 (maximum).

Table 2 – The level of emotional intelligence vs. Field of specialization

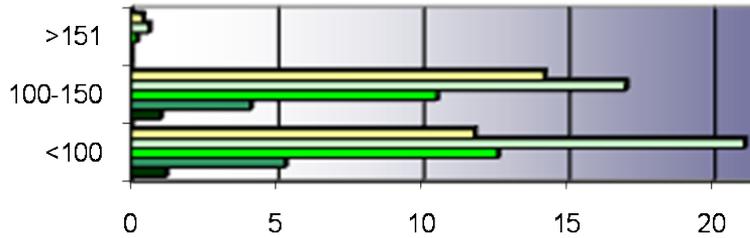
Faculty	level of emotional intelligence			Total
	Below average (<100)	Average (100-150)	Above average (151-199)	
1.Geography, Biology, Chemistry	12.2%	9.5%	0.2%	21.9%
2.Psysical education	7.7%	3.6%	-	11.2%
3. Philology, history	12.0%	12.4%	0.2%	24.7%
4.Sociology, Social Assistance, Psychology	6.3%	7.1%	-	13.4%
5. Mathematics, Informatics, Physics	3.7%	3.9%	0.6%	8.3%
6.Arts	2.0%	1.8%	0.2%	3.9%
7. Political Science, Philosophy	5.3%	4.1%	-	9.5%
8.Law	2.8%	4.3%	-	7.1%
Total	52.1%	46.7%	1.2%	100.0%

The best results were obtained by Law faculty students: a higher percentage of "average" emotional intelligence (4.3%) compared to the "below average" emotional intelligence (2.8%). The faculties of Letters, Sociology, Psychology, Mathematics obtained for "average" emotional intelligence values slightly over "below average". Although the percentages of "average" emotional intelligence are relatively small in relation to maximum, it is positive that students from these faculties are oriented towards knowing people also from an emotional perspective.

It is worth noting that values "above average" obtained few percentage. The Faculty of Mathematics and Informatics had the most participants with an "above average" (0.6%) level of emotional intelligence. The lowest result was recorded in terms of emotional intelligence in the case of students from Sports, who achieved a significantly higher percentage in terms for "below average" (7.7%) emotional intelligence in relation to an "average" (3.6%) level of emotional intelligence. The other faculties participating in the study (geography, biology, chemistry, arts, political science, philosophy) had a slightly higher percentage for "below average" level compared with the "average" level of emotional intelligence.

Students from rural areas obtained approximately equal percentages for "below average" and "average" levels of emotional intelligence (10.5% versus 9.95%). Students from urban areas have achieved a significantly higher percentage for "below average" (41.6%) compared to "average" emotional intelligence (36.9%). It is worth mentioning that only students from urban areas obtained "above average" values

Figure 1 – Emotional intelligence vs. academic results

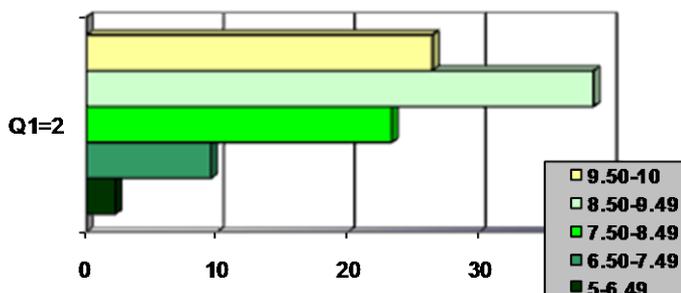


Academic performance of students was represented, in the first phase of the study, by the arithmetic mean obtained from the grades of all subjects and it was correlated with the levels of emotional intelligence. Research has shown that there is a significant correlation between academic success and emotional intelligence in the case of students with grades ranging from 5.00 to 9.49 which obtained significantly higher values for "below average" emotional intelligence. It should be noted that students with very high arithmetic mean (9.50 to 10.00) have distinguished in terms of emotional intelligence, obtaining slightly higher values for "average" and "above average" values. According to this data, we can say that a high level of emotional intelligence positively affects academic performance.

The following sequence of the research instrument aimed the concrete ways of responding to specific situations, in the case of various social categories of students. The completion of the test intended to ensure a faithful transposition of the individual in the specific situation. The possible appropriate responses were: "very high" (2 points) "average" (1 point), and "inappropriate" (0 points).

Q1. In the first scenario, the person is in a critical, life threatening situation. The three correct choices of answers refer to the ability to realize their emotions, to understand the situation in terms of affective, and to appropriately respond, afterward, in moments of stress and anxiety.

Figure 2 – Scenario Q1 v. academic results

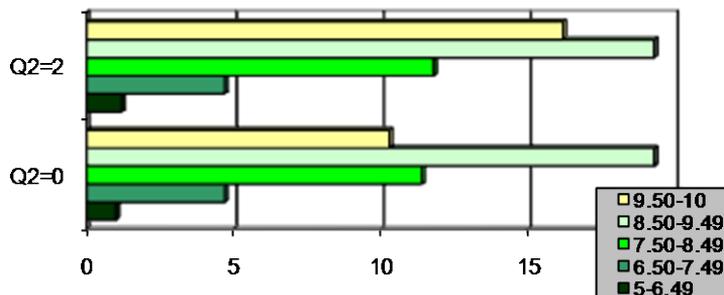


It was noted that all students, from all the studied categories, have the ability to realize their own emotions and feelings and name them appropriately. They can also understand the root causes of their emotional feelings and distinguish between feelings and actions.

Q2. The second item relates to adults who are around a very upset child and try to help him/her overcome this situation (generating negative emotions). Data analysis showed that students understand the causes of anger, especially at children, with a significantly higher value (53.3% vs. 46.7%). Girls showed a higher level of emotional intelligence, giving appropriate responses (46.7%) versus non-compliant answers. In comparison, at the same item, boys scored negative values, which coincides with the data from literature.

Regarding faculties: understanding negative emotions correlated with helping others to overcome them, scored high levels in the case of faculties with mostly female population (Letters, Sociology, Psychology), but also in the case of other faculties in the area of humanities (Political science, Philosophy, Law, Arts). The other participating faculties (Biology, Chemistry, Geography, Sports) registered negative scores, while Mathematics and Computer science and Physics had a void ratio between appropriate and inappropriate responses.

Figure 3 – Scenario Q2 vs. academic results

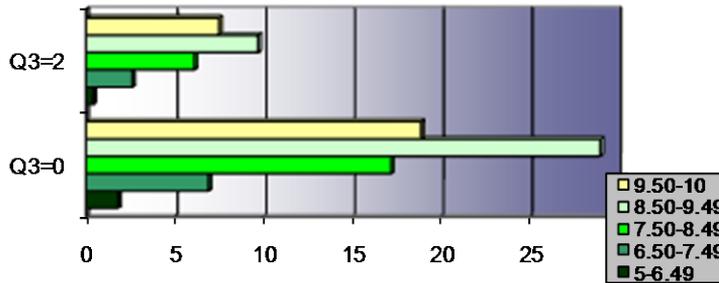


Regarding the area of origin, students, both from urban and rural, have the same level of understanding negative emotions. The link between academic performance and the ability to understand the origin of negative emotional states, of children in particular, has a significantly higher value only in the case of students with high grades (9.50 to 10). It can be said that high academic performance influences the understanding of factors that generate negative emotions, and, also, of suitable alternatives to find solutions.

Q3. The next test item presents a situation that must be changed in order to obtain benefits. The proposed scenario refers to personal motivation, the ability to trace a purpose and perseverance in solving problems (by elaborating and pursuing a plan to overcome obstacles in personal and professional life). Emotional intelligence is seen in terms of confidence and hope.

Huge difference between appropriate responses given situation and inadequate same situations (26.2% versus 73.8%) reveals that most students participating in the research it difficult to overcome the obstacles and to face frustrations.

Figure 4 – Scenario Q3 vs. academic results



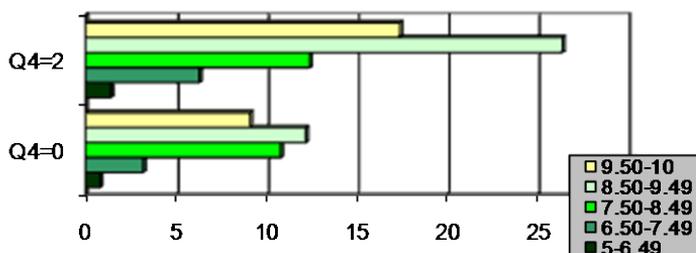
Also, in the case of other categories (faculty profile, area of origin, academic results), students scored low in terms of intrinsic motivation and productive use of emotions and feelings in order to reach an end.

Q4. The following scenario refers to the attitude that a person, who had repeated failures in life, adopts. The valid response is correlated with the degree of optimism, with the ability to go further in overcoming obstacles, without blaming or flatten.

Many students (63.9%) manage to overcome obstacles, even if previous attempts had failed. Both male and female students have achieved a significantly higher percentage in terms of choosing the optimistic response and managing to have positive feelings towards oneself and self-confidence.

We should note that only one faculty (Arts) achieved a lower rate of appropriate responses, which reveals a slight pessimism of artist students, who in the face of failures can lose confidence in themselves. Overall, the other faculties participating in the research have demonstrated the inner strength to persevere without affecting too much self-image.

Figure 5 – Scenario Q4 vs. academic results



Regarding academic performance, with reference to the degree of optimism (as specific ability of emotional intelligence), students with grades from 8.50 to 10 obtained

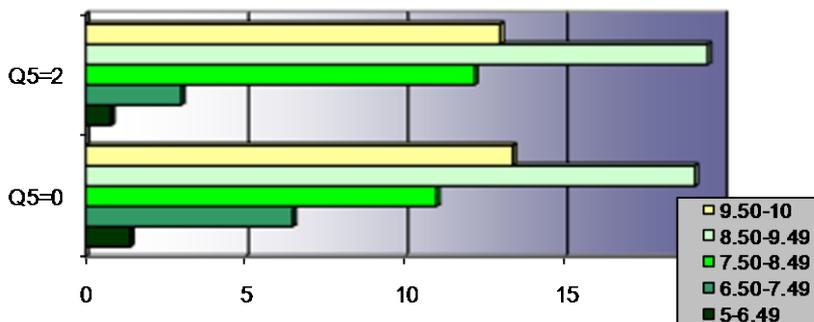
higher percentages. In general all categories of students, with poor and also high academic results, can overcome obstacles and have positive thinking.

Q5. This sequence aimed social skills, concerning the change of stereotypes and prejudices by adopting an appropriate way of networking. The concrete situation refers to a person's attitude about ethnic, racial, cultural diversity aiming its behaviour towards minorities.

The ability to establish positive relations with others, to prevent and resolve conflicts and disputes by negotiation scored nearly equal percentages in the case of high (48.5%) and low (51.5%) values. It can be argued that interpersonal skills (to be cooperative, assertive, polite, thoughtful, democratic, tactful) are manifested only by a part of students.

Overall, students from most faculties did not indicate an optimal way to create an open atmosphere of diversity. Only the faculties of Law and Political science and philosophy had half of the participants willing to adopt prosocial behaviours regarding change of prejudices through democratic networking.

Figure 6 – Scenario Q5 vs. academic results

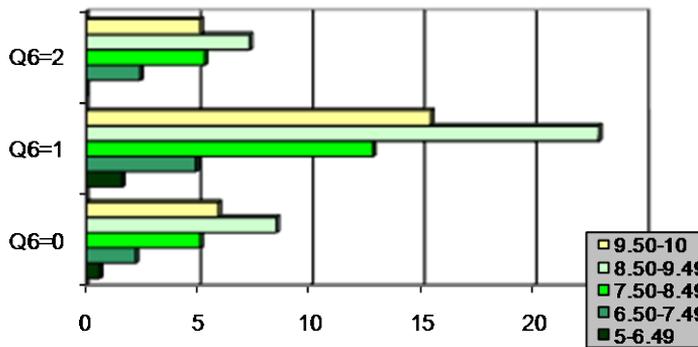


The area of origin does not influence prosocial attitudes and behaviours regarding diversity. Also, neither academic results have a significant influence on students' behaviours and attitudes; we noticed only a slight increase of appropriate responses in the case of students with average and very good academic performances.

Q6. This item refers to the empathic ability of a person, to showing sensitivity and understanding for the problems of others, to the way an angry person can calm down.

Students have shown a great capacity to be in the position of others, to know, look to and approach things from the other's perspective, the emotions of others. Most students have medium (57.6%) and high (20.1%) ability to empathize, which means that they can resonate the feelings of people around them.

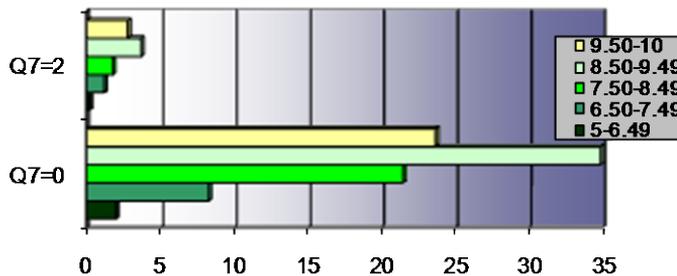
Figure 7 – Scenario Q6 vs. academic results



In the case of all other categories, students ‘empathic ability and willingness to observe and actively listen to others, scored high values, empathy being one of the important skills of emotional intelligence.

Q7. This item presents a scenario concerning the way of action of aggressive individuals. The adequate indicated response, is to take a relaxing break, in the case of a heated debate; the person can temper and, thus, give no deformed connotations to the situation. So, reopening the discussion would be constructive for both sides.

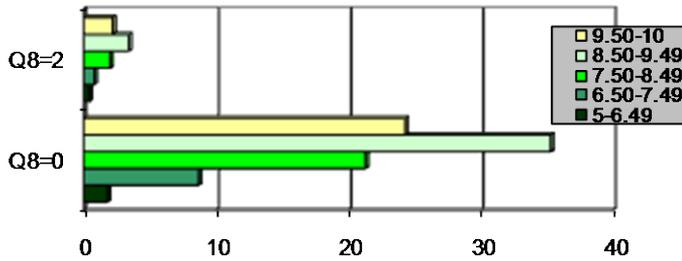
Figure 8 – Scenario Q7 vs. academic results



In the case of all studied categories, we notice an overwhelming difference between inadequate responses (90.3%) and adequate answers to the given situation (9.7%). The low values obtained to this type of scenario show that, both male and female population, cannot overcome by calm and relaxation temporary moments of anger and they launch violent attacks which they may later regret.

Q8. The situation shown in the test refers to finding a gentle and unusual solution in a work group. Adequate response shows that the management must provide harmonious relationships for team members, enabling them to express personal ideas in a natural and creative environment.

Figure 9 – Scenario Q8 vs. academic results

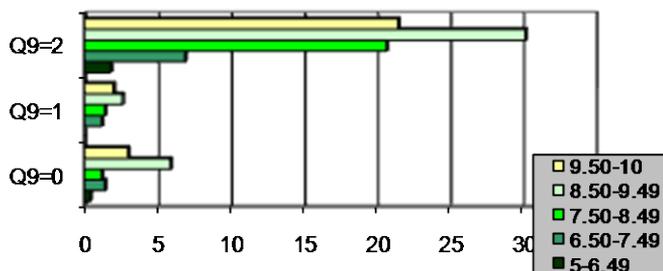


One should note that students (from all studied categories) give little importance and do not realize enough the need of a mentally comfortable working climate within a team (91.3% versus 8.7%). Since these future graduates will also occupy management positions at various levels in the work fields, moreover raises the question: Why these interpersonal skills (to be open, flexible, tactful) obtained very small percentages? We could argue the need of correlating managerial activities with emotional intelligence skills.

Q9. This item refers to individuals in stressful situations because of their shyness, but also because unusual circumstances emphasize their state of fear. The right attitude aims their involvement in such situations in a progressive manner.

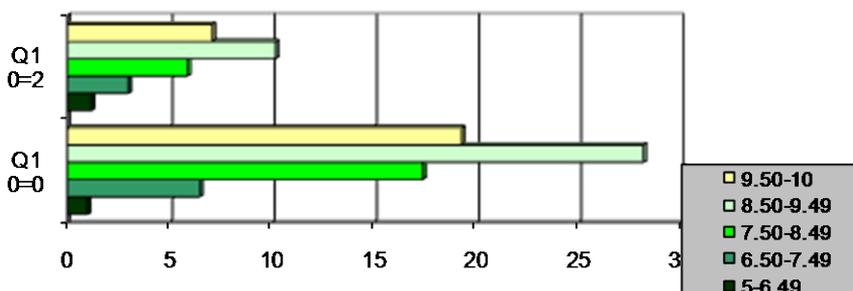
Medium scores (7.1%) and especially the high scores (81.1%) appropriate responses shows that students know and understand others' emotions and feelings and can show sensitivity and specific attitudes necessary in certain concrete situations. The same characteristics are valid in the case of all categories.

Figure 10 – Scenario Q9 vs. academic results



Q10. The last type of scenario refers to superior performances that could be achieved by a person who initiates changes in their activity. Trying to perform different activities then usually can develop hidden talents.

Figure 11 – Scenario Q10 vs. academic results



We can notice that (in the case of all categories) students pay little importance to changes meant to engage them in a new kind of activity. Previous research has highlighted that people who gladly engage in activities different then their usual ones, learn quickly how to achieve superior performance.

The analysis of research results can highlight some theoretical and practical aspects regarding emotional intelligence among students. Most students are aware of personal feelings and emotions and understand the causes of their emotional experiences.

The items which scored higher for appropriate answers were related to empathic ability of students (77.7%) and to knowing and understanding others 'emotions (87.2%). At medium level we can find other specific features of emotional intelligence: understanding the causes of negative emotional states, optimism and overcoming obstacles without decreasing self-confidence. A special place was occupied by students' attitudes towards ethnic, racial and cultural prejudices, the results of our study highlighting the fact that changing prejudices in this regard is still difficult.

The lowest recorded scores appeared in the case of: the difficulty to develop alternative solutions for solving a situation (8.7%); the initiative of changing of activities; the inability of temporary relaxation in moments of anger (9.7%). Personal motivation, as a dimension of emotional intelligence, has been assigned with a low role by students since they unproductively use their emotions and feelings, although they showed to be aware of them. All these results suggest that emotional intelligence skills should be developed and educated both in terms of educating children but, also, adults.

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Structuring Values in Education

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Abstract:

Aiming to polish and propel each human potential, but through a proper connection to social, economical and cultural contexts, specific educational activities connect powerfully with the relational and axiological aspects of our development. Thus, values give meaning to the educational demarche, adjusting and enriching it with prospects that support human development in line with the desirable aspects of our world. Through the polarization of reality, values, as main axiological structure, prove to be a facilitator of constructive exchanges between the individual and the environment. What the social awaits - social desirability - or what the social validates (as arguments or reasons for individual actions) is a reference point in structuring the educational approach. The knowledge and analysis of axiological dimension continues to be considered a significant element for the optimization of teaching.

Key words: *education, values, development*

1. Introduction

Values have always been a central concept and a major area of interest in social sciences, generating different conceptualizations in the opinion of those who studied and investigated them: Boudon, 2001; Inglehart, 1997; Kohn, 1969; Parsons, 1951; Rokeach, 1973; Weber, 1905; 1893 Durkheim. Defining the concept of value always caused difficulties sparked primarily by the multiple meanings of the term (attribute of certain things, facts, ideas, phenomena to meet social necessities and ideals), secondly by the multiple senses it holds in common language and, thirdly by the different meanings attributed to the concept of value in different disciplines. Social Sciences have not managed yet to find a consensus in defining values: psychology sees value as "a way of selective orientation tied to individual preferences, reasons, needs and attitudes", while sociology "links the value to rules, traditions, and ideologies" (van Deth and Scarbrough, 1995, in Voicu and Voicu, 2007, p. 4).

According to Professor Petru Iluț, the fundamental notes of the concept of value are: "generality and centrality in the symbolic spiritual universe of the society and of the

human personality structure, standards (evaluative criteria) of human actions, motivational vectors determining and orienting the action "(Iluț, 2004, pp. 11-12).

According to Rudolf Rezsöházy (2008, p. 15-16), in order to better understand the concept of value, it is necessary to distinguish four essential dimensions of the concept:

- object: what is valued, appreciated, cherished or recommended (fatherland, faith, family, hard work, loyalty, etc.);
- the adjective that describes the object of value in dichotomous terms (bad-good, useful - unuseful, true-false, desirably-undesirable, beautiful-ugly, etc) according to individual and/or group principles, beliefs and convictions (family is sacred, work is worthy);
- norms generated by values (patriotism, diligence, etc.);
- carriers of values: individual factors, collective or social groups (values of a people, of a culture, of a certain age, etc.).

In the field of sociology, among the definitions enjoying higher adhesion we find:

- For Kluckhohn (1951), the value is "a conception, explicit or implicit, distinctive for an individual or characteristic of a group, about what is desirable, influencing the selection of available modes, means and goals of an action" (Voicu and Voicu, 2007, p. 4);
- Van Deth and Scarbrough (1995) conceptualize the notion of value through three basic phrases: "values cannot be directly observed; values involve moral considerations; values are concepts about what is desirable" (Wrenn and Voicu, 2007, p. 4);
- Milton Rokeach (1973) defines value as a "lasting belief that a particular path or purpose of existence is socially or personally preferable, versus an opposing path or purpose" (Wrenn and Voicu, 2007, p. 4).

According to Lazăr Vlăsceanu a working definition of values might be the following: values are explicit or implicit conceptions about what is desirable. They are not directly observable, involve cognitive, affective, and evaluative elements and are relatively stable over time, determine behaviours and attitudes, determine and are driven by other values, are determined and determine the characteristics of the social environment (Vlăsceanu, coord, 2011, p. 261).

Shalom H. Schwartz in his paper, Basic human values: Theory, Measurement and Application (published in 2006) believes that the application of values as construct in social sciences suffered precisely because of the lack of a core/fundamental concept for value, widely accepted in terms of content, structure, relationships and reliable empirical methods for their measurement. In this context, the author has developed a theory that addresses core values recognized by people of all cultures through the identification of

ten motivational distinct value orientations, and the dynamics of conflict and congruence between these values.

The data collected by the researcher through two different research tools in over 70 countries worldwide have validated both the content and structure of his theory.

According to S. Schwartz, values are desirable in terms of concepts, used to mentally represent the objectives and social interaction. In the following we present the ten values defined by Schwartz in terms of expressed objectives, universality and significance (Schwartz, 2006, p. 3-5):

➤ *Self-Direction values* derives from organismic needs for control and mastery and refer to the independent exploration of thoughts and actions-derives from the needs of control, autonomy and independence (e.g. creativity, freedom, choosing own goals, curiosity, independence, self-respect, intelligence).

➤ *Stimulation values* - excitement, novelty, challenge - derive from the need for variety and stimulation in order to maintain an optimum, positive activation level, relate to the needs underlying self-direction values.

➤ *Hedonism values* – pleasure, enjoying life, self-indulgent - derive from the needs of pleasure and joy of life.

➤ *Achievement values* - self-esteem, social recognition, personal success by demonstrating competencies in compliance with social standards - derive from the need to survive (for individuals) and to accomplish objectives (for institutions and groups); the values associated with achievement emphasise the demonstration of skills in terms of cultural standards, as a way to obtain social approval.

➤ *Power values* - social status, prestige, authority, wealth, power, social recognition, control or dominance over people and resources - appear in most empirical analysis of interpersonal relationships, both within the same culture, but also between cultures.

➤ *Power* and *achievement* focus on social self-esteem, but, the values of achievement (e.g. ambition) underline active demonstration of performance and success in concrete interactions, while the values of power (e.g. authority) emphasizes the maintenance of a dominant position within the broader social system.

➤ *Security values* -safety, harmony and social, personal, relational stability - derive from the basic individual and group requirements. The two subtypes of security values, those serving primarily the interests of the individual (e.g. clean) and those serving group interests (national security) can be unified through more comprehensive values, such as: social order, family security, etc.

➤ *Conformity values* (abstaining from actions, impulses, inclinations that could disturb others or violate social norms or expectations, listening, self-discipline, civility, respect for parents and elders) derive from the needs of not disturbing and undermining the proper functioning of the group interaction and emphasize self-restraint in everyday interaction.

➤ *Tradition* materializes in the respect and acceptance of cultural and religious customs and ideas. Everywhere, groups develop symbols, practices, ideas and beliefs that represent their experience and common fate, symbolize the solidarity of the group, expresses its unique value and contributes to its survival (Durkheim, 1912/1954, Parsons, 1951). Tradition often takes the form of religious rituals, beliefs and norms of behavior. Both values, tradition and conformity, are very close in terms of motivation, have the same goal of subordinating/ neglecting oneself in favour of imposed social expectations: conformity implies subordination toward people with whom we interact frequently (parents, teachers, bosses); tradition implies subordination toward religious and cultural customs and ideas.

➤ *Benevolence values* derive from the basic requirements of group functioning and from the need of affiliation, aiming to preserve and enhance the well-being of those with whom we are often in personal contacts ("in-group"). Benevolence refers to being helpful, honest, forgiving, responsible, loyal and to manifest true friendship, mature love, sense of belonging, spiritual life.

➤ *Universalism values* derive from the survival needs of individuals and groups and include understanding, appreciation, tolerance and protective attitudes for the well-being of all people and nature.

Any research of the system of values of the current generation of pupils/students from Romania starts from the reality that social interactions present a continuum, in which previous issues (that have had a major impact on Romanian society and culture, as the influence of the Communist regime) find replication in the structure or in the dynamics of existing value systems. Professor Petru Iluț, in an overall perspective, covers this axiological reality of Romanian society, pointing out that the actual social dynamics, challenging for the new generations, may lead (particularly at preadolescents, adolescents and young people) to indifference or disarray in terms of values.

As observers and analysts, Bogdan Voicu and Mălina Voicu (2007, pp. 243-245) developed during 1993-2005 a research regarding the axiological identity profile of Romanian young people. According to their results, in 2005, the young generation was oriented toward predominantly conservative values (tradition, conformity and security). This trend of the young generation in the year 2005 could represent a form of expressing the search for consistent and authentic landmarks in the development of individual and social developments. When landmarks are lacking or are fragile, people have the tendency to return to axiological dimensions validated over several generations or accepted in many types of society.

In this context, we can also refer to the implications of the social transformations affecting the educational plan. Since 1968, in his book, *The World Educational Crisis: A Systems Analysis*, P. H. Coombs (1968, p. 9) identifies significant gaps between education and society, and makes an inventory of the dysfunction that education faces:

- The existence of a disproportion between supply and demand in education, the demand being higher than the offer. Currently this disparity continues to exist, but in the opposite direction, in the sense that the supply is higher than the demand at all levels of the education system, excepting preschool level (in Romania);

- The existence of a gap between the resources allocated to education (dependent on economic development) and the growing needs of educational systems;

- The existence of a gap between educational products and social requirements, both qualitatively and quantitatively;

- The existence of a gap between school education and non-school education, currently not in favour of formal education;

- Inertia and conservatism of educational systems reflected in old curricula, in outdated bureaucratic, ranked and reproductive organizational structures,

All gaps and dysfunctions noted above, as well as others which derive or accompanying them, have been the subject of national and European educational reforms (from the past seventy, eighty years in Western European countries and in the last twenty years also in Romania) endeavouring to redefine the mission of education and to center it on values.

Referring to the Romanian educational system, one can notice a breakthrough, at least in official statements, in terms of values, taking into account the fact that they are now an integral part of the educational ideal of Romanian school. If the Education Act no. 84/1995 defined the educational ideal of the Romanian educational as *the free, integral and harmonious development of human individuality in order to form autonomous and creative personalities*, in the new Law of national education, no. 1/2011, *the educational ideal of Romanian school consists in the development of free, full and harmonious human individuality, in the formation of autonomous personalities, assuming a system of values that are necessary for personal fulfilment and development, for the development of entrepreneurship, active citizen participation in society, social inclusion and employability in the labour market.*

We note that in the formulation of the ideal, a system of values explicitly appears, necessary both for the individual and the labour market, but also for the whole society. Moreover, according to the authors, the law promotes an education oriented towards values, creativity, cognitive and volitional capabilities, fundamental knowledge, skills and abilities of direct utility in the professional and social life.

At present, everybody feels more increasingly, in all environments, the need for a dynamic and formative education, connected to the social realities, but at the same time we must not forget that any educational approach is based, guided and, as such, should be centred on values. A value centred education can be achieved only by shifting from informative oriented education (still prevailing in Romanian schools) to a formative educational process and especially to the formation of socially desirable attitudes, values and behaviours.

The educator "has the function of a cultural model that, in order to be genuine must have moral competences, identify him/herself with the cultural-educational ideal of the community and live authentically in its values" (Antonesei, 2005, p. 157). We understand once more the additional value of teachers' manifested attitudes in "grinding" pupil's personal values, in mediating or transmitting certain values. The dynamic nature of value systems (assuming changing, restructuring, relocating, due to both specific aspects of individual transformation stages of development, as well as to the nature and quality of the social agents) is a reality worthy of valorisation in formal education.

2. Methodological aspects

The present paper is based on a sociological survey applied on a sample of 347 subjects, high school students, aged between 14 and 19 years of age from 5 high schools of Timisoara.

We used the value orientation grid elaborated by Schwartz and Sagiv in 1995. This tool has been used successfully in over 40 countries, including Romania, and represents a continuation of the research carried out by Rokeach (1973). The grid contains 56 individual values that subjects have to note down on a Likert-type scale ranging from 1-7. The grid seeks to determine a value orientation profile by ranking the individual values.

Since the grid was designed in English, for the Romanian version, it was used a double check translation for verifying the similarity of meaning of the used terms. Thus, to ensure the understanding of the meaning of the value "humility", we added along this word the explanation "to be humble" in order to avoid any confusion with the idea "of tolerating to be humiliated." In respect to the ways of notation and interpretation of the scale: each figure from 1 to 7 corresponds to a value.

The significance of the figures is as follows: 7 = supreme importance; 6 = very high importance; 5 = high importance; 4 = relative importance; 3 = important; 2 = little importance; 1 = very little importance; 0 = is not important; (-1) = the opposite of my values. The share of each type of value is obtained by adding up the notes assigned to individual values which belong to the specific type of values divided by the number of categorical values. The Alpha-Crombach coefficient was calculated for the 56 values and we obtained $\alpha = .9045$ for the sample of 60 subjects, value reflecting a high fidelity of the grid.

3. Results

After processing the results, we obtained the following types of values (with scores obtained from individual values):

Table 1. The distribution of scores for the types of values recorded on the sample of students

	TYPES OF VALUES	SUM TYPE OF VALUE
1. Benevolence- students $\Sigma = 14.485$ Score = 1.811	spirit of mutual aid	1562
	honesty	1920
	forgiveness	1666
	loyalty	1876
	responsibility	1965
	true friendship	2103
	spiritual life	1686
	mature love	1707
	2. Self-direction- students $\Sigma = 9.083$ Score = 1.817	creativity
freedom		1966
independence		2017
curiosity		1435
choosing their own ideals		1938
3. Universalism - students $\Sigma = 17.127$ Score = 1.727	openness	1650
	wisdom	2016
	social justice	1787
	equality	1894
	a world of peace	1621
	beauty	1547
	unity with nature	1152
	environment protection	1411
	inner harmony	1988
4. Security- students $\Sigma = 11.732$ Score = 1.676	meaning of life	2061
	family safety	2082
	national security	1330
	social order	1329
	cleanliness	1772
	favours reciprocity	1446
	health	2259
5. Conformism - students $\Sigma = 7.257$ Score = 1.814	sense of belonging	1514
	politeness	1905
	obedience	1517
	self-discipline	1863
6. Achievement - students $\Sigma = 11.142$ Score = 1.857	listening to parents and elders	1972
	success	1740
	abilities	1875
	ambition	2009
	influence	1202
	intelligence	2165
	self-respect	2151

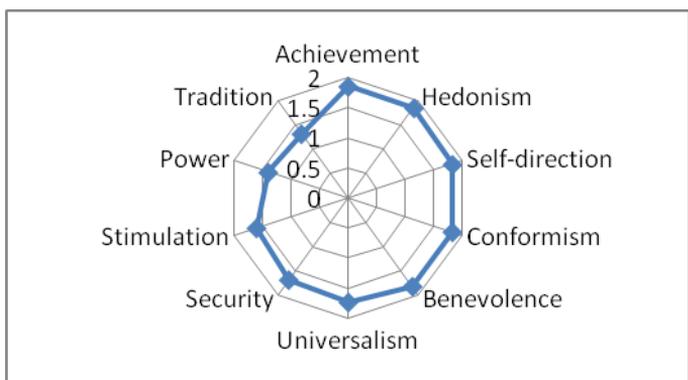
7. Hedonism - students $\Sigma = 3.710$ Score = 1.855	pleasure	1755
	joy of life	1955
8. Stimulation- students $\Sigma = 4.799$ Score = 1.600	boldness	1562
	the variety of life	1618
	an interesting life	1619
9. Tradition - students $\Sigma = 7.932$ Score = 1.322	humility	394
	acceptance of his/her own condition	1703
	commitment	1731
	respect for tradition	1158
	moderation	1543
	detachment	1403
10. Power - students $\Sigma = 6.965$ Score = 1.393	social power	1299
	authority	1536
	wealth	1221
	public image	1405
	social recognition	1504

The scores recorded for each analysed class of values outline a detailed axiological profile for high school students: Achievement 1857, Hedonism 1855, Self-direction 1817, Conformism 1814, Universalism 1727, Benevolence 1.811, Security 1676, Stimulation 1600, Power 1393, Tradition 1322.

Table 2. Value's score and rank in the structure of student's personality

Rank	Value	Score
1.	Achievement	1.857
2.	Hedonism	1.855
3.	Self-direction	1.817
4.	Conformism	1.814
5.	Benevolence	1.811
6.	Universalism	1.727
7.	Security	1.676
8.	Stimulation	1.600
9.	Power	1.393
10.	Tradition	1.322

Figure 1. Axiological profile of high school students



It can be seen how the statistical analysis of the data from the present study shows that, in the case of investigated pupils, the first three types of values belong to the following classes: achievement, hedonism and self-direction and that tradition is least valued.

4. Conclusions

Within this paper, we have sought to capture the valorial profile of high school students from Timisoara, as generational narrow sample, starting from the premise that the simplest way to support or change a reality is to discover and accept it, identifying afterwards the aspects that need to be modified and the way in which this could be achieved.

As noted above, high-school students (generation 2012) declare that their main guidelines are related to *achievement, hedonism and self-direction*, focusing their evolution on elements related to self-esteem and acquiring social appreciation (personal success achieved according to social validated standards). In other words, Timisoara's high school students have brought in the forefront of their interactions and/or actions social affirmation. In agreement with Schwartz's theory, we could say that high school students pursue personal success, but also to increase their power of influencing people and events by adequately valuing and using certain personal characteristics: ambition, intelligence, individual skills, self-esteem.

Investigated subjects strongly stand out from tradition, demonstrating an innovative trend of this generation, in which value landmarks established over many generations do not seem to be a consistent support of evolution and affirmation for these teenagers. Although our research is not of the magnitude of that carried out by Voicu and Voicu (2007, pp. 243-271), comparing the current results to those of the two authors may highlight new value trends for the young Romanian generation.

If in the above mentioned study, the authors highlighted a trend of Romanian young people to mainly relate themselves to values established over several generations, (tradition, conformity, security), the present study brings to the fore an overthrow of the hierarchy of values of Timișoara's adolescents. In their opinion, tradition seems to be a less useful benchmark for their evolution.

Summarizing the results of the present paper, we can notice a generation of Timisoara's 2012 teenagers which structure their effort of original affirmation especially on a clear distinction of previous generations. *Tradition* becomes the last of the landmarks (in terms of relations and values) of this young people (although, this being a universal and general feature of becoming in adolescence). Psychologically and socially, the reference to the axiological milestones highlighted by Voicu and Voicu in 2007 may indicate either a stronger desire of innovation, either a greater uncertainty of young people towards what can genuinely support them in their development. In this context, questions like the following naturally arise: *What significance has this distinguishable feature? How could or should be used this particularity of the young generation, educationally and socially? This axiological profile of Timisoara's teenagers is the result of an appropriate and consistent support (in terms of educational, psychological and social dimensions) leading to a strong sense of self, or it is based, rather, on the concerns and on the inconsistency of authentic social landmarks, that could ensure the "safety ropes" that fast growing youngsters need?*

In order to genuinely support a generation's development, growth and affirmation it is imperative to know its specific benchmarks or to identify the most relevant relational and valorical realities defining it.

The analysis of the scale of values shaped a relevant profile for the current generation of high school students. Thus, teenagers are characterized, in order of the scores obtained by: Achievement, Hedonism, Self-targeting, Conformism, Benevolence, Universalism, Security, Stimulation, Power and Tradition. The value orientation between the two extremes *achievement and tradition* reflects a desire to overcome certain life patterns and models of the previous generation. Including those of their parents.

Returning to the profile highlighted by the present study, where *hedonism* appears as secondary axiological parameter, the idea that we are witnessing the affirmation and strengthening of a more confident new generation (with a much stronger connection to pleasure and joy of living, defining hedonism according to the typology of Schwartz) seems more viable, pleasure and joy of life being aspects difficult to activate in an insecure context. In addition, on the third place we find self-direction, which implies (according to this theoretical approach) *freedom, curiosity, independence, creativity, strength/courage to choose their own ideals* further strengthens the idea that, at least at declarative level, we find very determined teenagers, with much confidence in their ability of affirmation, in their own value, but, also, in the existence of a favourable socio-cultural context or, at least, suitable to be appropriately modelled in order to help their development needs.

The relevance of our research results derives precisely from the previously mentioned aspects that could create useful and necessary prerequisites for the adjustment or restructuration of the educational proposal for this new generation. The relational and value components of high school student's personality can significantly contribute both to the involvement of teenagers in educational activities and, also, to maintain their interests for certain areas of professional development. In other words, such studies are a valuable and consistent resource in optimizing or restructuring educational strategies in higher education: for academics is much easier to channel the psychic energy of a generation inspired by personal goals in a constructive and effective way. Our assertion is supported by Kahlil Gibran in his book "The Prophet" (2000, pp.69) where they speaks about teaching (<http://www.energygrid.com/spirit/the-prophet/chap18.html>):

"Then said a teacher, "Speak to us of Teaching."

And he said:

"No man can reveal to you aught but that which already lies half asleep in the dawning of our knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

If he is indeed wise he does not bid you enter the house of wisdom, but rather leads you to the threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding.

The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear
which arrests the rhythm nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but
he cannot conduct you thither.

For the vision of one man lends not its wings to another man.

And even as each one of you stands alone in God's knowledge, so must each one of you be alone
in his knowledge of God and in his understanding of the earth".

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Opportunities of Informal Learning at Workplace

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Abstract

One of the most important platform of adult learning is workplace learning, where formal learning is limited thus in the information society non-formal and informal learning became emphasized. I have investigated workplace learning, especially the informal learning processes in connection with channels and tools of knowledge sharing and acquisition with the use of literary analysis and a micro research done in an SMB company operating in a knowledge-intensive sector. The results verified my hypothesis, that informal learning plays an important role in workplace learning, and its efficiency can be increased by (proper) knowledge management tools. Using these results I would like to highlight the importance of having both knowledge management and to support of workplace learning in place in order to maintenance an efficient knowledge economy.

Key words: *adult learning, informal learning, workplace, efficiency*

Workplace learning

Workplace learning is determined by multi-dimensional interaction, such as human resource policies and training systems, participation in innovation, opportunities of learning during the work, employee's motivation of learning and the work environment providing opportunities for the new knowledge and skills acquisition (CEDEFOP 2011, 38-39). The concept of workplace learning is interpreted many different ways by the professional literature. Workplace learning, work-based learning and on the job learning are used as terminology (Elkjaer 2006, 12). In Hungary corporate learning and corporate training expressions are spread (Barizsné and Polónyi 2004, 83). The concept of workplace learning can be further shadowed. We can distinguish: direct work-related learning (learning tied to work) and work-related learning (learning connected with work). Despite numerous possibilities of interpretation researchers agree that work tasks and the work environment can be influenced by what and how people can learn during their work (Kookken at all 2007, 161). The learning and the world of work have merged by now. Informal learning takes place in all spheres of life, the most important sphere of activities are associated with the work and leisure- time (Fényes and Kiss 2009, 182).

Generational differences of employees are dominant as regards their learning attitudes, habits and also tools used for learning. Nowadays in Hungary the Baby Boomers and members of the Generation X are the most influential ones on the labour market followed by Generation Y (except for IT companies) (Kissné 2013). In the following I will describe the learning characteristics of these generations in Hungary. Many researchers dealt with issue and classification of generations (Prensky 2001; Tapscott 2009; Kissné 2013, 2014; Magyar 2014). I used the classified of generations by Kissné (2013, 2014).

Baby boomers (1946 – 1964)

Members of this generation have experienced double socialization. On the one hand they have learned the community building pedagogical practice of Makarenko on the other hand they were taught by family pattern transfer (Magyar 2014, 119). As adults they desire new knowledge, information. They generally feel to be threatened by the next Generation X that possesses skills that Baby boomers are lack of. Mass education is typical in classrooms and later in adult education also. Books and the radio played important role in their learning process. (Magyar 2014, 119). Members of this generation were affected by unemployment for the first time after the regime change (Kissné, 2014). Baby boomers started their adult studies and career move at a matured age. By now they have become the oldest generation on the labour market.

Generation X (1965 – 1979)

Members of Generation X are higher educated people, sometimes with more diplomas. In their family mostly both parents might earn money. Most women have started to work so their children became independent and self-sufficient. They are characterized by this freedom and sense of responsibility as employees (Kissné, 2014). Their educational background is accompanied by methodology attempts, improvements through introduction of audio-visual media and information tools on basic, intermediate and advanced level, even in their adult training. Meanwhile educational function of radio and television got stronger as well (Magyar 2014, 119). This generation learned the use of new technologies slowly but continuously. Among its members it was typical to work for a multinational company and in parallel the phenomenon of "unlimited" working time has appeared (Kissné, 2014). Workers belong to this generation have faced with the continuously increasing expectation of performance, development and learning at the workplace.

Generation Y (1980 – 1994)

In Hungary, this generation was born predominantly in socialism, but grew up in democracy. Its members have been offered Internet and Web 2 applications already at primary school.

Most of them are economically independent and have about a decade long work experience (Bajner, 2012, idézi: Tóbi, 2013). They can be described as being open for new things, quickly acquiring technology innovations. They are ambitious, target focused, having high salary expectation. They have virtual identification as well a new communication style. They can manage their relationships in both personal and virtual sphere. They are no longer traditional office staff, prefer taking advantage of mobile access and the Internet services provided. Learning is a natural part of their life besides they are multilingual. They cannot be limited by borders that makes them ideal employees for multinational companies (Kissné, 2014). Their knowledge is not so lexical as the previous generation`s, but they know exactly what and where to look for things they need. They keep doing research for learning`s opportunities and strive to fast learning. They used Youtube videos, a variety of sharing portals and social network sites since it is important for them to belong to virtual communities. They appreciate freedom and exemptions from the formalities (Magyar 2014, 122) as a result their knowledge acquisition is mostly informal.

Generation Z (1995 – 2009)

The “netgeneration” has just started their career in the labour market, so far only a few of them are economically independent. They were born as digitally native, being in constant contact with each other, they have permanent, unlimited access to be Web. Their major source of information is the Internet, also are characterized by multitasking, collaborative learning (networks, collaborative) and self-regulating, autonomous learning. This generation gains all above skills in their free time out of school autonomously, in a self-regulatory way (Kissné, 2014). They have own ideas about what and how to be taught, about the knowledge and needs (Magyar 2014, 123). They often chose different forms of online learning for their goals. Since the Z Generation has just entered into the world of work, this process still cannot be evaluated well. Their behavior is rather predictable, based on previous experience. Generally members are typically courageous, initiative having confidence in their own abilities with a practical approach. Freedom of the individual is very important to them (Kissné, 2014).

Generational change can be seen on the labour market. Currently we witness the appearance of new generations. The workplace learning and training of Y generation (born between 1976-95) specifies to speed, individualism, interactivity and preference of alternative methods, which are mostly IT based ones. By this generation informal learning has gained a more important role. The Z generation (born after 1995) is differentiated their learning characteristics. Demands for workplace learning have been increased in a revolutionary way. In this case demands are based on their individual interests (Bencsik and Eisingerné Balassa 2013).

Informal learning and knowledge management at workplace

The forms of learning specified in the Memorandum are all linked some way to the workplace learning, but the importance of the informal and non-formal learning has been increasing. In the past decade informal learning has become more and more enlarged. Due to limitations of formal learning at workplace it has been given special emphasis to non-formal and informal learning (Erdei 2009, 174). At the age of information recently learning has been appeared as a byproduct of work. (Nieuwenhuis-Van Woerkom 2007, cited by: Szabó 2008, 222) Informal learning affects everyone, but not in the same way, social differences are determined this field, too (Tót, 2006, 324). These are dominating, like the differences within organizational culture of workplaces (Kim and Mc Lean 2014, 42).

Looking from the management disciplines aspect knowledge management is inseparable from the topic of workplace learning. Knowledge management is not a new phenomenon (Sándori 2001), usage and utilization of potentials are not obvious to all employers. Systematic application of knowledge management means enhancing organizational competitiveness. (Noszkay 2013, 5) But what does knowledge management mean? For Sándori (2001) all intentions to increase the institutional intellectual capital is equivalent to knowledge management (Sándori, 2001). According to the international definition of KPMG it represents all efforts by the organization done for the benefit of increasing their performance (KPMG 2003, 4). Within organization tasks of knowledge management are the following: mapping, collecting, organizing, servicing and utilizing of accumulated knowledge. Furthermore knowledge management is responsible for building the theoretical background, practicing and creating the toolkit for these activities. Moreover knowledge management provides a framework for intellectual property for the economical use of the given community (Szeghegyi 2011, 62).

Some relevant information about workplace learning in Hungary

Investigation of workplace learning is quite difficult since only few data are available. In Hungary, the Hungarian Central Statistical Office examines the training activities of organizations employing more than 10 every 5 years. In Hungary only 49% of companies sent their employees to professional trainings in 2010 (KSH 2012, 1). Workplace learning can be examined from the aspect of knowledge management research. That was the analysis of KPMG conducted between 2013-14 year about knowledge sharing of organisations. In this study 299 employees were asked in spring of 2014. It can be seen that 81% of organisations considered knowledge as a strategic asset, and on the other hand the number of organizations, that started to facilitate programs or projects for knowledge management have been increased from 46% to 96 %. (KPMG 2014, 8). Besides knowledge management is important for competitiveness of enterprises and relevant in supporting learning activities of HR.

Empirical research

I investigated a Budapest-based IT company, an SMB employing around 40 people. Knowledge management at a system level was installed more than a year ago. The characteristics of my sample were out of 40 employees 33 answered. The average age of respondents was 29, all the respondents were part of the Generation Y, all of them live in the capital or in the suburban area. 24 employees have some qualifications of higher education. The Questionnaire consisted of 15 questions. The answers could be filled up on the web. The topics of the questions were: attitudes toward learning, ways of learning and information gathering, tools used.

Among employees more than half of the workers (61%) had already finished their studies, and there is a high number of students at the company. According to 97% of respondents the continuous self-development and learning are very important in their work.

Tools of knowledge acquisition

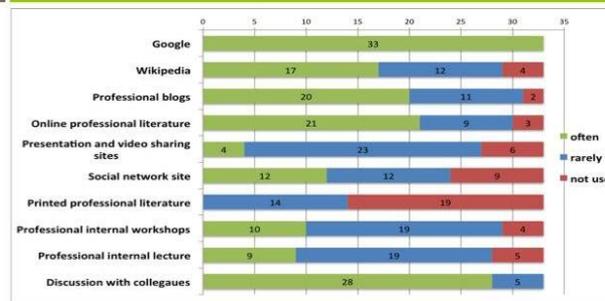


Chart (own edit)

The Chart 1 shows tools used in learning and the frequency of their usage. Google is the most relevant tool, it is used by everyone in the company, but Wikipedia is only used by half of them. Professional blogs and online literature are more often used than Wikipedia. Employees rarely use video and presentation sharing sites for learning. Using of social media for learning and gaining professional information were the most controversial questions. The options most often, rarely and not used at all were picked 12-12-9 times. Among media the printed publications are the least preferred. 19 people don't use them and only 12 employees use them rarely. On the contrary more and more employees attend to professional workshops and lectures. While 19 persons go to professional lectures, only 9 of them visit lectures often. Discussions are the most basic form of workplace learning. 28 employees often acquire new professional knowledge during conversations, so they can learn informally.

Chart 2 shows the effectiveness of different learning opportunities based on the opinion of employees. The most efficient tools of knowledge acquisition were: using online professional literature and documentations individually. It is followed by knowledge sharing events organized by the company, such as seminars and internal

professional workshops. Only the minority of the respondents consider using video and presentation sharing sites, social media and external professional workshops inefficient.

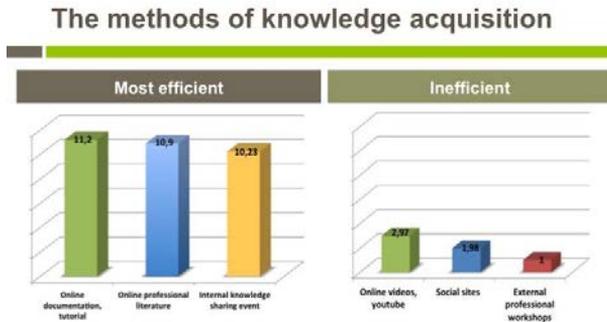


Chart 2. (own edit)

If tools and possibilities are given, it is important to examine the practice of knowledge sharing. Attitude of knowledge sharing plays big role in the realization of informal learning at workplace. Chart 3 shows the attitude of knowledge sharing at the case company.



Chart 3. (own edit)

Everyone shares their knowledge in some ways. 65% of employees tell colleagues their new knowledge who they know will be involved. Only 17% of respondents are quiet about their knowledge, but in case they are asked, they are glad to assist. 12% of employees create documentations, write blog posts or create video about their professional knowledge to share. 6% of them share their knowledge on internal social sites.

New theoretical framework

I have created a theoretical framework about the connection of informal learning and knowledge management in the context of workplace learning based on earlier scientific results and my research (Davenport and Prusak 2000, Hodkinson and Colley and Malcolm 2003, Bencsik 2013). Chart 4 illustrates the forms of appearance of workplace learning by dimensions of learning and knowledge acquisition. The green area shows knowledge acquisition opportunities identified by the knowledge management literature, while the blue area shows that clearly appear as workplace learning in Andragogy or HR. The vertical axis

divides formal acquisition of knowledge and informal learning. The horizontal axis shows whether knowledge comes from inside or outside of the organization according to the approach of knowledge management. The chart clearly shows knowledge acquisition ways in knowledge management, which can be identified as various forms of workplace learning. Most of these are realized as informal learning.

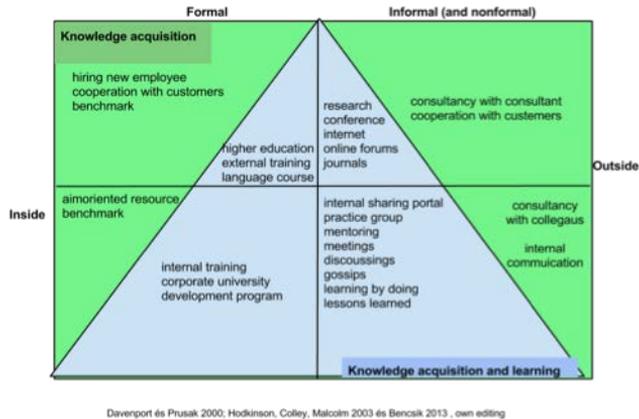


Chart 4. (own edit)

In the following, the lifecycle of knowledge consist of 3 stages identified in knowledge management: acquisition of knowledge, development of knowledge and sharing of knowledge. (Bognárné 2011) I felt the greatest relevance to explore the connection with forms of learning at workplace in these stages.

Knowledge acquisition	Knowledge development	Knowledge sharing	Informal learning
(internal) training, education, corporate university			✗
	coaching		✓
	mentoring		✓
	consultancy		✓
	participation at conference or meetings at work		✓
learning from experience			✓
	browsing internet, using Intranet / sharing site / documentation system		✓
	E-learning system		✓✗
	pair work with experienced colleagues		✓
discussing, gossips		discussing, gossips	✓
	development program, training plan		✗

Chart 5. (own edit)

I summarized the earlier statements in Chart 5 according to the 3 stages of knowledge management. The last column shows if they are informal. The stage of knowledge development shows a lot of similarities with the stage of knowledge acquisition. The acquisition and development of knowledge can happen in many ways, due to trainings, corporate university, coaching, mentoring, consultancy, participation at conferences or meetings at work, learning by experience, pair work with experienced colleagues, browsing

the internet, using Intranet or sharing sites, and furthermore listening to corporate gossips. Knowledge sharing can be realized via trainings, coaching, mentoring, informal conversations or the use of documentation systems, e-learning or intranet sites.

Knowledge acquisition	Knowledge development	Knowledge sharing	Informal learning
	Professional communities		✓
	Participate on meet ups		✓
	Online professional forums, professional blogs		✓
	Social site (Facebook, G+, Twitter), Professional Social Site (LinkedIn, ...)		✓
	Presentation and video sharing site (Prezi, Ustream, Youtube)		✓
	Documentum sharing on Cloud or Web (Google Drive, DropBox)		✓
	MOOC courses		✓
	Internal knowledge sharing events		✓/✗

Chart 6. (own edit)

I would like to extend the previous list with my findings and the results of my research on Chart 6. My findings are participation in professional or practical communities and meetups, usage of web 2.0 technologies such as online professional forums, social networks, blogs, presentation and video sharing sites. I also added the internal knowledge sharing events of organizations, such as lectures and seminars.

Summary

Knowledge acquisition and development, supporting of workplace learning can face with many difficulties. According to the analysis of KSH (2014, 24) and KPMG (2014, 16) the greatest problem is the lack of finances for this development or activities. On the other side, there is no adequate management way of thinking about support of learning. Besides, where trainings and practice of knowledge management is provided, it often does not perfect.

In my view, companies can support learning not only by training, but also by developing work environment, providing knowledge sharing events and creating learning-focused organizational culture. My study shows that informal learning plays a major role at workplace learning, still in most cases it occurs undetectably during work. Informal learning even takes place at organisations, where knowledge management system and learning support are not present. The case company is a good example, that a workplace learning environment can be created by using knowledge management system and its tools. It is based on the autonomous and informal learning of individuals. Furthermore, it increases the opportunities for learning and its efficiency. At this company informal learning of employees is emphasised and supported. Generational differences between employees, their learning characteristics and the development of information technology

have been gaining importance in the topic of workplace learning. All the respondents were part of the Generation Y, and the Generation Z hasn't started their career yet.

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The Importance of Physical and Psychometric Training in the First Years of Childhood

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Abstract

The physical and psychometric training, an important dimension of the education oriented towards the anatomical-physiological components of one's personality, ensures the harmonious development of the human body, the equilibrium between the biological and psychological components of one's personality, between his/her physical and mental health. Due to the interactions between the biological and psychological sides, as well as the unity of one's personality, its actions have special effects on several psychic mechanisms as well, by means of which one's personality becomes self-mobilized, self-determined and manages to regulate and improve its decisions, attitudes, activities, etc. The image of the self, the confidence in one's self, the feeling of success acting as a motivational stimulus, the evident laterality, the correct corporeal attitude, the dominant positive affectivity, the fineness, accuracy and coordination of movements involved in the structure of several intellectual and mental activity skills represent some of the mental components of one's personality, the formation and development of which, this field of education is partly responsible for.

Since the quality of the effects relies not only on the contents used (basic motion skills, gymnastics, sportive games, sports) but on the adequacy of the strategies employed for different age particularities as well, a permanent collaboration between the physical training teacher and the primary school educator proves essential together with the focusing of strategies on a positive and stimulative pedagogic relationship centered on reposing confidence in the pupil and setting up the prerequisites of success.

As the process of development begins even in the first year of life, the parent must have an accurate vision of the role and methodology of physical and psychomotor training. In this way, the school has an enhanced responsibility – it teaches parents how to organize a secure educational environment, how to manifest a stimulating attitude in relation to the child's playing, exhibit confidence in the child and in his/her abilities to develop, study him/her in order to identify his/her inborn potential and any possible deficiencies.

Key words and phraseology: *harmonious and complete growth, psychic devices involved to ensure development and adjustment, biological and psychic health, early education.*

INTRODUCTION

The dynamic and complex personality of each one of us contains anatomical-psychological, psychical and sociocultural components in which there are multiple relations

(foundational, of determination, of influence, of value and efficiency). The fashioning and the development of the personality is the result of many interactions of external, objective causes and internal, subjective causes, between activity and learning. Among these interactions that generate development, education has a fundamental role. The education organizes and values the sociocultural environment in which the person lives and activates, amplifying the formative valences in the person. Education influences, directs and continues the requirements that the environment imposes on the child, the selective criteria of values targeted as content of learning. It builds and provides the instruments through which the environment acts on the person's development: methods of motivation, valuable contents, methods, inter-human relationships. At the same time the education valorises the potential offered by heredity, providing its complete achievement or compensates, up to a point, the disadvantages of a heredity with problems. The ability of self-determination, agent of development revealed by P. Popescu Neveanu (1979)²¹ – which underlines the permanent encounter between the internal and external factors, each of them being needed but not sufficient – is a product of the education.

Education reunites actions intended and unfolded, managed intentionally, with the purpose of shaping, developing, completing the personality. The educative actions are oriented on all the components of the personality, structured under the form of dimensions (components) of education. Each of the education's dimensions aims as a priority certain specificities, valorises certain contents and uses specific strategies. Among these components is physical and psychometric training, its importance in the development and the shaping of a person is revealed even by the classics of pedagogy.²²

THEORETICAL BASIS

Physical and psychometric training has as object the anatomical-physiological components of the personality and aims in the end the harmonious growth of the organic body, bring about the equilibrium between biological components and psychological components of the personality, attain and maintain the biologic and psychic health. It starts from the first year of life, it develops intensely during the years of growth (being involved both in a formal as well as in an informal framework), continues the entire life under the form of education through others as well as through self-education.

²¹ Paul Popescu Neveanu, in his countless studies, approaches, in a general way, the issue of personality's growth and also during childhood. The Psychology Dictionary, issued in 1978, introduces, besides the views of great psychologists, his own view.

²² Among the first educationalists who approached the physical training in school and in the family we can mention J. Locke (in "Some thoughts on education"), J.H. Pestalozzi (in "How Gertrude teaches her children"), H. Spencer (in "Essays on Education"). J. A. Comenius himself, through "the golden rule of knowledge" spoke inferentially of the necessity of training the senses and the hand. In "The informer of maternal school" reveals the formative valences of the game (apud I. Stanciu, Course on the History of Universal Pedagogy, Vol. I and Vol. II).

Given the interactions at the level of the personality, the actions of physical education have an impact on other components and first of all on the psychic mechanisms through which the personality is self-mobilized, self-determined, calibrates, refines its decisions, behaviours, relationships, activities. Practical training as well as the studies in the psychology of education show that self-esteem, self-confidence, the feeling of success that becomes motivational stimuli, clear worldview, a right bodily attitude, the positive dominant affectivity, delicacy, accuracy and clear-cut movements involved in the structure of intellectual skills and intellectual work are some of the psychic components of the personality on which the psychic and psychometric training have an essential sharing (together, of course, with the intellectual training).

Our thoughts on the role of psychical training in the development of the person are focused on the following major questions:

- In what measure the psychic mechanisms of activities and of adjustment are pursued intentionally and consciously by the teachers who are involved in physical and psychometric training.
- How are built the educational strategies that mediate the achievement of the objectives of psychic nature.
- The concern and the school instruments in relation with the conscious and adequate implication of the family in the physical training of the child before the child becomes an object of school education.

Since the quality of the effects depends not only on the contents used (foundational metric skills, gymnastics, athletics, sports) but also on adjusting the strategies used to the age specificities, it is required that the physical training teacher continually works with the elementary teacher in order to align the strategies to the child's needs, on the physical needs and the characteristics of the child. The hairline distinction and customization relating to the methods of motivation, methods of learning (depending on content, metric), pattern of expression of appreciations represent mandatory requirements for the activities/lessons of physical training. The positive pedagogical relation, thought-provoking, based on confidence in the pupil, comprehensive attitudes put forth in a systematic way, creating the circumstances of success for all the children, regardless the native readiness (so much different) of the children represents expressions of motivating the child. Physical and psychometric training is not a goal in itself but a framework and a tool for advancement. The attitude of the pupil to physical exercise, his change from an object of the actions, in physical training designed and ordered by the adult, into a subject who is aware of their importance challenges the pupil to get involved in actions of self-training, use the specific contents and methods as means for spending the free time – these should be the objectives of the teacher.

Since the up-bringing process starts from the first year of life, the parent must have a right understanding of the role and the methodology of physical and psychometric training. School has a greater responsibility: beside designing and running the activities of physical training, the school shapes the attitudes and the parent's strategies in relation with this issue.

FAMILY AND PHYSICAL AND PSYCHOMETRIC TRAINING OF THE CHILD

A manageable program of forming the parents and future parents (program realized with the school and community support) should include the following courses:

- awareness of the fundamental roles that parents play: care, protection, affection, education, offering every chance for harmonious growth;
- consider the growth as a complex process that starts with the first year of life and needs the support of the family;
- consider one's child as a unique being (who does not repeat the same route as other children of the family, such as older children or even the parent's while they were living their childhood), a being who has all the chances for proper growth, physical and psychical health, professional and social success.
- objective and comprehensive observation of one's own child in order to discover his/hers abilities, the pace, level and direction of growth, eventually the difficulties;
- active and permanent participation of the parent in the child's life as a real partner through actions that take place in the house but mostly outside the house, in open air;
- align the educational strategies focused on the child and his playing time;
- awareness to the changes generated by the physical and psychometric training in the process of growth and biological health and the effects in the process of psychic and social growth and in the psychic and moral health;
- reconsidering the relationships between all the training components and improve the physical and psychometric training seen as a method for seamless growth of the personality;
- speaking, to the child, to trust in his good nature, in the success of his actions;
- assume the child's mistakes which represent, in fact, the direct or indirect consequences of his own weak educational strategies;

The program may develop on more levels.

One level refers to preparing the high-school graduate for life, for improving his life quality and his family life quality. We don't know if a new discipline of study is the solution, a discipline which should aim to teach about health, family life, continuous learning, strategies that prevent and solve the conflicts, etc. Counselling in schools already offers opportunities in this matter. It seems to us that more important are the educational strategies and the value system that is used in school.

Training the teacher-to-be, no matter the form in which it is realized and will be realized, will also contain strategies of working with the parents through seminar activities and pedagogical practice.

The third level aims the teacher who is already shaped, the main partner of the family in the educational activity. Starting from good practices that are present in different schools we distinguish strategies to sensitize the family for the physical and psychometric training, such as:

- Inform the parents concerning the role and the strategies of physical and psychometric training for the family through counselling, lectures, bibliographical suggestions, meetings with the experts;
- Consult with the parents concerning the sport activities in school;
- Unfold some common activities related to the sport field (camping, trips, sport competitions that bring the family along, etc.)
- Train parents to enhance/re-enhance the playground (in the school yard or in the neighbourhood).

PROSPECTS IN PHYSICAL AND PSYCHOMETRIC TRAINING THAT TAKE PLACE IN THE FAMILY

We recognize that physical and psychometric training takes place mainly in school. Its effects in what means the personality's growth, physical and psychic health, adjustment to the life circumstances of our time are defective if they are not continued at home, in the family. Only in this way it can be changed from training done by others in self-training.

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The Role of Teacher Trainees' Beliefs in Shaping a Sense of Self as a Teacher

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ABSTRACT

This paper discusses the role of the initial training in shaping teaching philosophies and practices. Teaching beliefs and attitudes are considered central to effective teaching and learning behaviour, as teacher trainees are influenced by their beliefs which are closely linked to their values, their views of the world and to their conceptions of their place within it. This research investigated 1st year trainees who revealed their expectations for training, the development of their understanding of 'teaching' and 'being a teacher' throughout the programme, and their plans for further professional development. The findings can inform future course and programme design.

Key words: *ITE, beliefs, attitudes, mental picture, professional development.*

1. Introduction

The present study is part of a larger-scale research which looks at the way different teacher training programmes manage to promote continuous professional development. It refers to relevant factors affecting the creation of a professional identity as a teacher. This paper offers insights into trainees' beliefs and perceptions about teaching before they started the training course. It also analyses the way courses are organised and delivered as it was hypothesised that the way courses responded to trainees' needs and expectations (in terms of content knowledge, pedagogical content knowledge and personal qualities) could influence the changes into trainees' perceptions and beliefs about teaching, could contribute to developing a sense of self as a teacher and could facilitate further learning. Through guided reflection they could bring their beliefs to a conscious level. Articulating and examining their perceptions might contribute to a better understanding of how they view teaching as well as the skills they needed to acquire to become competent teachers.

Teacher training programmes in general provide a practicum experience, but they operate under the assumption that their novice teachers will transfer what they learn in their courses into effective instructional practices once they enter the classroom (Johnson, 1996 in Tinker Sachs et al, 1996). Johnson (ibid.) argues that what novice teachers learn and how

it is learned must be situated within contexts in which that knowledge is used and it must resemble the knowledge that is held by those who already participate in those contexts.

The present study was placed in a Romanian university, which offers a pedagogical training to the students who wish to become teachers of foreign languages. These students hold firm and diverse beliefs about the teaching profession, based on their own schooling experiences, long before they enter the classroom and they persist throughout their teacher preparation and into their early years of teaching. These prevent them from embracing completely the pedagogical practices that they will need to learn in order to become effective educators. The challenge for the training programme is to respond to the needs of these students who have a diverse background of abilities, experiences and expectations, which influence their teaching behaviour.

2. Conceptual framework

This research attempted to identify teaching beliefs and attitudes because it is assumed these are central to teaching behaviour. Teachers' beliefs about themselves, about learning and its educational relevance and about learners if consistent with their action are vitally important for effective teaching. Literature brings evidence to support the hypothesis that teachers are influenced by their beliefs which are closely linked to their values, their views of the world and to their conceptions of their place within it. Beliefs determine how individuals organise and define tasks and problems and can be predictors of how teachers behave in the classroom. They influence the way teachers plan their lessons, the kind of decisions they make and their general classroom practice. Teachers hold beliefs about their learners, about learning, about teaching and about themselves as individuals and professionals.

One's affect towards a particular thing, action, situation or experience represents the way that thing, that action, that situation or that experience fits in with one's needs or purposes, and its resulting effect on one's emotions, or affective variables such as motivation or attitude (Stevick, 1999 in Arnold, 1999; Young, 1999; Le Doux, 1996 in Young, 1999).

One of the most frequently studied and useful thought processes involved in learning from teaching is motivation, the process of initiating, sustaining and directing activity. Motivation can precede the classroom situation, or it can be engaged by it. The trainee can have strong reasons for wanting to learn before he or she ever comes to the classroom. In the course of attending a class strong reasons for continuing to attend and learn can emerge. In other words, learning breeds its own motivation and at the same time previous motivation can lead to success (Nunan, 1991). A distinction used by literature is that between 'intrinsic motivation' (the urge to engage in the learning activity for its own sake) and 'extrinsic motivation' (motivation that is derived from external incentives). Learners with positive learning experiences are more willing to engage with future ones, more confident in their chances of succeeding, and more likely to persevere in their efforts.

The goals of teacher training also include changing trainees' attitudes towards teaching. At the same time the attitude of trainees toward the profession, the learning situation and the roles they are expected to play in the classroom have an important effect on the learning process. Attitudes are not innate, but culturally and socially acquired. Although they can be modified by experience and reflection, they tend to be deep-rooted and persistent (Coleman, 1996). Attitude is related to motivation. Learners' motivation may be determined by their attitude toward teaching and learning environment (Nunan and Lamb, 1996).

The study offers insights into trainees' beliefs and perceptions about teaching before they start the training course. It also analyses the way courses are organised and delivered because the way courses respond to trainees' needs and expectations (in terms of content knowledge, pedagogical content knowledge and personal qualities) can influence the changes into trainees' perceptions and beliefs about teaching and can facilitate learning.

3. Methodology

The research had a qualitative approach. It focused on the case study of 14 students who were introduced to general principles of teaching a foreign language (English or German) in their 5th semester of their undergraduate studies.

The larger-scale study used open ended questionnaires before, during and after the training, for both theoretical and practical components, individual interviews and observation reports. The part of the study presented in this paper was informed by a questionnaire delivered at the beginning of the teaching methodology course, by a follow-up questionnaire at the end of the same course, and by individual interviews. By means of open-ended questions, the first questionnaire intended to elicit information about trainees' expectations of the course and their opinions on the types of knowledge and skills important for their professional development. The second questionnaire focused on trainees opinions about the course attended in relation with their understanding of 'teaching' and their further professional development and their personal involvement with reflective processes. The interviews aimed at clarifying and complementing data from questionnaires.

Data from questionnaires and interviews were prepared and coded for analysis. There was an inter-reliability test done by a second researcher. Quantitative information was considered to have less relevance for the purpose of this study and is not present.

4. Findings

For the purpose of this paper, the study investigated the trainees' understanding of 'teaching' and professional identity and growth.

Trainees' reasons for enrolling on the course referred to the acquisition of skills necessary for a good teaching practice. They wanted to become efficient teachers, being driven by an intrinsic motivation. Others considered the training they would receive

during the course as part of their future development as individuals, not necessarily related to teaching EFL. An opposite attitude had the trainees who chose teaching as a career option in the future. They did not consider themselves committed professionals, but regarded teaching as a temporary solution if having no other options after graduation. Other answers referred to the improving of English language skills or the understanding the acquisition process of a foreign language. A very interesting set of answers focused on the low status of the teacher in the Romanian society.

The trainees' statements about their expectations came to complement their reasons for enrolling on the course. They revealed the aspects of their learning that they would like to improve or develop. They expected to be taught about strategies and methods of language teaching that they could apply when entering the classroom. The idea of getting 'recipes' or 'tips' for teaching in different contexts was recurrent. Other trainees were hoping that by attending this course they would understand their preference for teaching, their own teaching or other teaching styles that they had experienced. They also expected that the course would offer them the confidence they needed in order to perform well in front of their students.

The trainees' answers about the characteristics of a good teacher offered more insights into trainees' understanding of professional development. They resulted in a complex portrait of a professional who needed to combine knowledge of the language he/she teaches and pedagogical content knowledge. Personal qualities such as patience and the ability to adapt to and understand any situation were regarded as a necessity when working with individuals at different ages. The most important of all was generally considered to be the enthusiasm and the passion a teacher brings into the profession without which he/she cannot enter the classroom. This characteristic was labelled as indispensable for a good teacher. It was interesting to notice the recurrent reference to some of the teachers they had in school whose lack of interest in teaching was negatively characterized. A good teacher would also need to have management skills in order to organize the lessons, handle the students and keep them engaged, manage the time and the resources.

The trainees' answers about the types of knowledge they considered important for their future professional development were meant to reveal their awareness and their beliefs on the matter before any contact with English language teaching as trainees. Content knowledge was considered the most important for a teacher as they would teach content knowledge of English to their students. Pedagogical knowledge was seen as a compulsory requirement for all teachers who need to transfer the content knowledge to their students. Pedagogical-content knowledge was considered very important for the decisions made by teachers regarding the methods and strategies to be employed in the classroom when teaching a foreign language. Knowledge of psychology was mentioned as important for two main reasons. First a teacher should adapt his/her teaching to the level of understanding of his/her students. Second, a good teacher would always be responsive and understanding to his/her students' needs. Knowledge of English was

considered important as English is the language employed during the EFL classes, during which the teacher is seen as the source and the students as the receivers of information. Therefore the teacher should know the language very well in order to be able to transfer the information to his/her students and answer all their questions.

The trainees considered that lesson planning and preparation skills allowed the teacher to structure the information to be delivered to students in order to reach their objectives efficiently. Lesson presentation skills were important in the trainees' opinion as teachers should present the information clearly and coherently to their students, adapting it to their level of understanding. They believed that language acquisition also depended on the way the information is structured and presented. Materials design and selection skills became very important in the context of the great amount of information that needs to be filtered and adapted to the lesson aims by individual teachers. Additional materials brought to the classroom were regarded as beneficial for the learning. Opinions on testing and evaluation skills were also expressed. They were among the most important skills that a teacher should have. Teachers must evaluate properly their students' level of knowledge acquisition in a way that is not perceived by the latter as stressful. This information could assist teachers in structuring their teaching according to their students' needs.

The second questionnaire revealed the trainees' understanding of 'teaching' and their professional development after attending the theoretical module of the course. Trainees considered that the course responded to their expectations. They considered it useful for the teaching practice as they learned how to plan a lesson and how to make a lesson successful (by being offered examples / suggestions of what to apply in practice, what methods/strategies to use), they got classroom management information, they discussed about the factors that affect teaching. Only few trainees thought that the information provided was too general and that the practice of teaching was different from the theory of teaching. The course also responded to their needs in terms of the knowledge provided. Pedagogical knowledge, pedagogical-content knowledge and knowledge of psychology of different age groups were previously mentioned by trainees as important for their professional development and key elements in 'good.

During the interviews trainees revealed that they started reflecting on past school experiences, trying to put themselves in their teachers' shoes, observing them during the courses and making judgement about their teaching applying the knowledge they acquired. At the same time they tried to understand vocation and the skills and knowledge involved into teaching, the difficulties of being a professional and the administrative issues related to teaching.

Trainees considered that reflection helped them to understand the complexity of the teaching making them aware of the weak points and assisting them in finding ways of improvement by continuous exploration and enquiry, to understand other teacher's actions and their students' actions, to make the right decision regarding their teaching and

adapt to different contexts. Unfortunately, the opportunities of reflection during the courses were limited to peer group discussions on a specific topic and to discussions in larger groups on teaching/ teaching experience. They also mentioned critical and productive conversations with a friend, colleague, family member etc. concerning the information received and the way it can be applied into practice.

5. Conclusions

It emerges from the literature that teacher trainees hold firm and diverse beliefs about the teaching profession, based on their own schooling experiences, long before they enter the classroom and they persist throughout their teacher preparation and into their early years of teaching. These prevent them from embracing completely the pedagogical practices that they will need to learn in order to become effective educators (Kagan, 1992; Fajet et al, 2005). The challenge for a training programme would be to respond to the needs of these students who have a diverse background of abilities, experiences and expectations, which influence their teaching behaviour.

The present study showed that the course provided relevant knowledge that responded to trainees needs within familiar contexts. Trainees recognized them and could report to them critically. We strongly believe that trainees should be encouraged to examine through critical reflection how the instruction they are receiving embodies what they are learning about teaching (Freeman and Richards, 1996). Thus, teaching the pre-service teachers the capacity to be reflective at earlier points of their teacher development becomes an important issue for teacher training programmes (Pollard, 2002).

But engaging in reflection about teaching or learning required that each of the trainees rendered as problematic what they had been taking for granted about what was happening in the classrooms, the origins of the schooling activities, and their consequences upon children and the society both in the immediate and longer-range future. Guided reflection should be introduced. Unfortunately, for the respondents in this study, it was scarce. Though, the depth of the reflective processes they were engaged in depended on a practice of reflection they were not familiar with. The training programme failed in this respect to offer the trainee students guidance for effective introspection, therefore failed to affect in depth their initial beliefs about teaching and develop a defined self as a teacher. In the context of nowadays competitive learning teaching environments for teacher trainees who have a diverse background of abilities, experiences and expectations, we affirm the necessity of systematic reflective methods applied during all training courses that could influence students' further professional development.

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Study of Orphanage Children's Value Orientations

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Abstract

The aim of the research is to study and diagnose the formation of Russian orphanage children's value orientations with all its components aggregated. 52 children of Laishevo orphanage, Republic of Tatarstan took part in the empirical study. To study children's value orientations we have applied M. Rokeach's (Rokeach, 1973) procedure of investigating value orientations. During our research terminal and instrumental values of boys and girls living in orphanages were identified. On the basis of the results obtained, recommendations are given for the organization of specific psychological and pedagogical work to increase the level of the orphanage children's positive value orientations.

Keywords: *value, value orientation, orphans.*

Introduction

Value orientations are the basis of the individual's characteristics influencing the focus of his activities, relationship to the world, to himself and to the others. Value orientations are a sign of maturity of a man in society, his life goals and lifestyles.

The issue of the peculiarities of the orphans' value orientations and their formation is most urgent. This is due to the fact that every year the number of children - orphans and children left without parental care increases in Russia. In spite of the different forms of support, such as foster care and adoptive families, a significant proportion of orphan children live in public institutions. Their socialization takes place there.

Loss of a family, related to abandonment, contributes to the loss of "basic trust in the world". It manifests itself in doubtfulness and aggression towards others, interfering with the development of a child's higher mental functions, independence, initiative, social competence, gender identity, and more. The existing methods of bringing up the orphans, their lifestyle in public institutions, and the type of care given seems to impede the development of positive value orientations. The low degree of the orphans' value orientations causes their falling into a criminal environment.

It is very important to develop the orphans' ability to set goals independently and to determine their value orientations. This factor should be predominant in organizing activities in the orphanage, providing children opportunity for self-realization and self-

expression, helping them to choose their way of life. Due to the ongoing changes in Russian society, the study of the orphans' value orientations is becoming urgent.

Some aspects of the problem have been studied by many scientists. Important contributions to the study of value orientations have been made by I. S. Artyukhova (1999), A.G. Zdravomyslov (1986), I.S. Kon (2001), A.V. Mudrik (2006), R.S. Nemov (1998), I.V. Dubrovina (1991), M.G. Kazakina (1983), B.S. Kruglov (1987) et al. Great attention is paid to the study of value orientations of different groups of children. There are a lot of studies on the formation of value orientations of young people in different conditions: in the process of labour (Matushkin, 1987; Tchernetsov, 2001) & environmental (Kostetskaya, 1999) education; by means of fine arts (Kozlov, 2001). The social and cultural attitudes of young people in modern Russian society are reflected in the works of G.G. Sillaste (2000), B.C. Sobkin (1975). V.I Cleaver (2004) & T.N. Semenkova (2009) studied value orientations of boarding schools pupils in the context of their professional self-determination.

According to the mentioned research values are considered as generally accepted ideas of people on objectives and ways to achieve them, prescribing certain socially accepted behavior. They form the basis of moral principles.

Value orientation is what people particularly appreciate in life, giving them a specific, positive life meaning (Nemov, 1998).

Living conditions in all orphanages and boarding schools are very much alike: they have dormitories, common dining rooms, general games rooms; general toilets and bathrooms.

A child living in an orphanage or boarding school is located in a lockstep environment that neither takes into account individual characteristics and needs of a child, nor gives him freedom of choice.

One of the problems of the orphanage is that the relationship between children and adults in this type of educational institution becomes the norm for relationships for them. At the same time rules are dictated by the special situation of orphans in a society that to some extent distorts their perception of other social and ethical standards, and makes it difficult for adequate social development.

Analysis of children's life in an orphanage makes it possible to identify the factors influencing the formation of their value orientations. An isolated living space, and limited interaction with the environment create the pupils' distrust and fear of the outside world and prevent the development of their values, and examples of moral behavior;

- Children living in public institutions, where it is necessary to communicate and interact with a large number of peers and other groups of children, can lead to emotional stress and anxiety, and an increase in aggression;

- Regulation of children's life, restriction of personal choice leads to the suppression of independence and initiative, and hamper the formation of value orientations as a basis for self-regulation of personality;

- Frequent changes of educators and institutions to which the child has time to bind, along with changing requirements and standards; / lead to confusion and opportunistic behaviour which prevents the formation of moral value orientations;
- Depletion of contact with family and relatives (interruption of personal history, broken roots, when the child has no living examples of his ancestors) makes it difficult for him to form his family value orientations.

Regulations concerning the organization of pupils' life in the orphanages, and a lack of adequate educational tools often hinder the formation of their ability to choose. Consequently, it is typical for the institutions like orphanages to avoid responsibility for the selection of activities, for independent decision-making.

The aim of the research is to study and diagnose the formation of Russian orphanage children's value orientations.

Methods

In accordance with the purpose of the research to study children's value orientations we have applied M. Rokeach's (Rokeach, 1973) procedure of investigating value orientations. The technique is based on the direct ranking list of values. M. Rokeach distinguishes between two classes of values:

- Terminal values - the belief in an ultimate goal to be strived for in the existence of an individual. Stimulus material is represented by a set of 18 values.
- Instrumental values - the belief that a certain course of action or property of the person is preferable in any situation. Stimulus material is also represented by a set of 18 values.

This division corresponds to the traditional division into value-goals and value-based tools.

Respondent gets two lists of values (18 each), on sheets of paper in alphabetical order, or on cards. The respondent assigns each value a rank number, and lays out cards in order of importance. Initially a set of terminal and then a set of instrumental values are presented. For the convenience of the test and for the most accurate results, it is better to offer a set of individual cards with the name of a specific value.

In the process of sorting the cards, a child sees a picture of all the values. The survey is best done individually, but group testing is also possible.

The study was conducted in the orphanage for orphans and children left without parental care in Laishevo, Republic of Tatrstan. The study involved 52 teenagers aged from 12 to 16 years old.

Results

As a result of the pilot study using the technique of M. Rokeach "Features of value orientations", it was found that in the first position of the ranking scale of terminal values children chose health (1). This result is explained by the fact that Laishevo orphanage pays great attention to a healthy lifestyle, the orphanage is very actively involved in district, regional, and national competitions promoting a healthy lifestyle, and wins prizes. In the second place came love (2). This is also understandable, because for teens love is the driving force. The first love, the first dates, the first breaking up - every teenager experiences these. In the third position is a happy family life (3). As most of them had no family at all, or have a negative experience of living with their parents, for these children it is a natural desire to have a family. The following order of values was: the availability of good and loyal friends, development, an active life, freedom, self-confidence, an interesting job, a financially secure life, life wisdom, creativity, beauty of nature and art, the happiness of others, and entertainment.

In last place the pupils put such values as social recognition (16), productive life (17) and knowledge (18). The last position of these values can be explained by the specific peculiarities of children's life in the orphanage mentioned above. (Table 1).

Table 1

	Terminal values	Values Ranking
1	Active life (the fullness and richness of emotional life)	6
2	Practical wisdom (maturity of judgment and common sense, life experience achieved)	11
3	Health (physical and mental)	1
4	Interesting job	9
5	The beauty of nature and art (the experience of beauty in nature and in art)	13
6	Love (spiritual and physical intimacy with a loved one)	2
7	Material security of life (lack of financial difficulties)	10
8	Having good and faithful friends	4
9	Public recognition (respect from others, team, co-workers)	16
10	Knowledge of (the possibility of expanding his educational horizons, general culture, intellectual development)	18
11	Productive life (the full use of their capabilities, powers and abilities)	17
12	Development (work on yourself, the constant physical and spiritual perfection)	5
13	Entertainment (pleasant, no charge)	15
14	Freedom (autonomy, independence from acts of judgment)	7
15	Happy family life	3
16	The happiness of others	14
17	Creativity (possibility of creative activity)	12
18	Confidence (inner harmony, freedom from internal contradictions, no doubt)	8

In the study of instrumental values we have identified leading values such as accuracy (1), vitality (2), responsibility (3) (Tab. 2).

Table 2.

	Instrumental values	Values Ranking
1	Accuracy (cleanliness), the ability to keep things in order	1
2	Education (good manners)	7
3	High expectations (demands on life and high aspirations)	15
4	Cheerfulness (good humour)	2
5	Executive (discipline)	6
6	Independence (ability to act independently, strongly)	4
7	Intolerance of shortcomings in themselves and others	8
8	Education (breadth of knowledge, high general culture)	10
9	Responsibility (sense of duty and ability to keep your word)	3
10	Rationalism (the ability to think logically and sensibly, make informed, rational decisions)	14
11	Self-control (self-restraint, self-discipline)	16
12	Courage in defending their views, opinions	5
13	Strong will (the ability to insist on his own way, not to give in to difficulties)	17
14	Tolerance (tolerance)	18
15	Open-mindedness (the ability to understand another's point of view, respect the other tastes, customs, habits)	13
16	Honesty (honesty, sincerity)	12
17	Efficiency in their affairs (diligence, productivity in work)	9
18	Sensitivity (diligence)	11

The 4th - 15th grades belong to the following values: the ability to keep things in order, in the order of business, independence, courage in defending their views, intolerance of shortcomings in ourselves and in others, education, diligence, efficiency in business, high demands, honesty, rationality, sensitive, open-mindedness.

Insignificant values for the orphans are self-control (reserved-ness, self-discipline) (16), a strong will (the ability to insist on his own way, not to give in to difficulties) (17), tolerance (18).

Analysis of the instrumental values allows to mark the high demands, referring the society, not their claims, formed in connection with the dependent position of children in the conditions of the orphanage. Contact with the value of "self-restraint, self-discipline)" in the category of non-significant values can be attributed to the age characteristics of adolescence. The value system of the teenager, based on the dualism of good and evil, rigid and binary, he is trying to impose on the world. It is in the adolescence when a kind of "gap" between type "A" tolerance and type "B" tolerance appears: a teenager is not longer capable of the kind of decision that has been characteristic of the child and not yet able to be patient, which is typical for an adult.

Conclusions

The subject of the formation of value orientations of children in orphanages is very important

It is here that interaction of children of all ages who come from different communities takes place. Children have their own experience, there are many problems in communication activities. For effective results, it is necessary to reduce these differences in interaction to some common ground.

Based on the results (the last places in the ranking have been assigned to terminal values such as: social recognition (16), productive life (17), knowledge (18) and to the instrumental values: self-control (16), a strong will (17), tolerance (18), we recommend carrying out the following work with the children brought up in an orphanage:

- Use the parenting experience of outstanding educators of the 20th century, such as Makarenko and Korczak whose children could show independence, toughness, initiative, tolerance, the ability to interact with different people.
- It is necessary to develop and implement a program that will lay the foundations for effective interaction within the group, to introduce children to the concept of "tolerance", to give them an idea about the features of a tolerant person, to stimulate the participants to find their own concept of tolerance.
- The use of such forms of education as a BMR (collective creative work) would be of great help in shaping the values of children living in conditions found in an orphanage.

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The role of the parent-child relationship – in the Formation of a Position of Non- Violence in Primary School Children

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Abstract

The aim of the research was to identify and test experimentally the impact of parent-child relationships on the formation of a position of non-violence in primary school children. During the research the effectiveness of the correctional and development program "Together with my mom" was tested. The program aims to promote parent-child interaction, alongside gaming technology aimed at creating a position of non-violence in primary school children. 54 school children from Kazan, Russian Federation took part in the empirical research. A variety of diagnostic instruments were applied to research parent-child relationship characteristics, and the impact of these non-violent interaction by the children. To identify the correlation between the data collected (on types of interaction between children and ranking of the child-parent relationship), we used the method of correlation analysis, based on the calculation of Spearman's Rank Correlation.

Key words: *parent-child relationship, primary school children, non-violence position, formation, correctional and development program, "Together with my mom", parent-child interaction, gaming technology.*

1. Introduction

1.1. Reviewing the problem

In Russian society and in the minds of millions of Russians radical transformation is happening today. Many of the moral values that have had a significant influence on the formation of character and moral consciousness of several generations of people are exposed to be rethought and re-evaluated. Our compatriots' ideas about moral values, philosophical and psychological aspects of moral issues such as duty, conscience, justice, honesty are changing. The socio-psychological climate in society as a whole is characterized not only by value breakdown, extreme tension and aggression, increased anxiety, emotional overload, but also the depreciation of human life. Possibly this has caused the aggravation of the Russian pedagogy crisis, as any educational system and its goals reflects the needs of society and the individual in terms of their livelihood.

In recent years, a priority in considering ways to solve the problem was the comparison of methods of enforcement and of cooperation in teaching. It occurs in the context of humane

pedagogy and in the presence of a general trend towards the humanization of the whole educational process.

One of the areas of humanistic pedagogy is the so-called pedagogy of nonviolence, when the interaction of educators and students, teachers and pupils, parents and children is conducted in a humane, non-violent manner, with the rejection of coercion.

1.2. Status of the problem

The value of non-violence in education was widely discussed in the works of W.A. Diesterweg (1956), J.A. Comenius (1982), E. Fromm (2010), K. Horney (1950), E. Erikson (1950). Non-violent interaction of the basic subjects of the educational process is studied by the representatives of free education (Rousseau, 1981; Tolstoy, 1995; Ventzel, 1923; Montessori, 1913) and humanistic psychology (Maslow, 1982; Rogers, 1994; Frankl, 1990).

Certain aspects of the process are carefully studied by Sh. Amonashvili (1990), P.P. Blonsky (1979), V.A. Sukhomlinsky (1961), V. Myasishev (1995), Yu.Orlov (1997). However, considerable attention in the works of the above mentioned researchers is paid to the concept of "education in a non-violent manner." However, the aspect of "education in the spirit of non-violence" involving the formation of a position of non-violence in a younger generation and the ability to interact on the principles of non-violence have been well studied. . At the same time the question of children's readiness for such cooperation in the contemporary socio-economic and psychological conditions remains unaddressed.

In addition to the issues described above, one of the requirements for a pedagogy of non-violence is to develop peacefulness as a characteristic of the individual in the younger generation. The urgency for this task is due to the complexity of the problems facing the world community. Hotbeds of local wars, based on interethnic conflicts, continue to hit quite fragile stability and lead to thousands of victims in various regions of the world, including the territory of Russia.

In many other countries there are special programs of education for peace and international cooperation. In Russia, unfortunately, we don't have these kind of programs. There are only a few works concerning the methodology of organizing, so called, lessons of peace by M.V. Kabatchenko (1992), Ya.A. Krakova (1991), E.S. Sokolova (2002).

In modern Russia, this problem is carefully studied by V.A. Sitarov and V.G. Maralov in the book "Pedagogy and Psychology of non-violence" (1997). The authors understand the position of non-violence as a system of beliefs, values, attitudes, motives, which are expressed in a desire to build relationships with other people on a non-violent basis, which is achieved by means of free choice, the ability to perform non-violent action and non-violent resistance.

In the context of the studies mentioned above we have discovered a number of basic contradictions:

- On the one hand, there is a shift towards a system of humanistic values that put the child in the center of the school, on the other hand, the position of the child as the subject of non-violent interaction with peers is not well understood;
- On the one hand, there is an objective need for the school to build a theoretical justification of pedagogical activity on preparing children for non-violent interaction with their peers, on the other hand, there is no theoretical justification of such activities in teaching;

- On the one hand, there is a need for a purposeful formation of peacefulness in the children and negative attitudes towards violent solutions of problems in relationships on the other hand, there are no special educational programs to educate students in the spirit of peace;
- On the one hand, it is necessary to ensure primary schoolchildren develop a position of non-violence in the family, on the other hand, there is no sufficiently developed scientific and pedagogical guidance in this area.

1.3. Violence and victims of violence

Violence is related to the abuse of one person in relation to another, the implementation of "ideas of evil".

According to victimology, the most frequent victims of various kinds of violence, both by adults and peers, are:

- a) children who are brought up in tough family relationships perceiving the world in a hostile way and willing to be victims of violence themselves with the strong people and to be violent with the weak ones ;
- b) children who are brought up in conditions of neglect, abandonment, emotional rejection, who do not get enough care and emotional warmth. Often there is impairment of psychophysical development, mental and physical helplessness, a lack of development in the emotional sphere, and an inability to assess the degree of danger and resist violence;
- c) street children;
- d) g) children who are brought up in an atmosphere of unquestioning obedience, not able to say "no", fearful and anxious;
- e) children with mental abnormalities (psychopathy, mental retardation, the effects of organic CNS disorders and TBI) unable to assess adequately dangerous situations;
- f) small children because of their helplessness.

The only description of the children most commonly abused by others, shows that family education should be considered as one of the decisive factors influencing the formation of a position of non-violence in children.

According to the research by E. Erikson (1950) and K. Horney (1950) it is the mother who lays the basic sense of trust or confidence in the world and who has an impact on the formation of a child's attitude towards himself, his family, to others, and to the world. Consequently, the relationship of mother to child affects the level of his position of non-violence in primary school.

2. Materials and Methods

2.1. The aim of the research

The aim of the research was to identify and test experimentally the impact of parent-child relationships on the formation of a position of non-violence in primary school children.

2.2. Theoretical and empirical methods

During the research the effectiveness of the correctional and development program "Together with my mom" was tested. The program aims to promote parent-child interaction, alongside gaming technology aimed at creating a position of non-violence in primary school children. 54 school children from Kazan, Russian Federation took part in the empirical research.

Based on the views of V.A. Sitarov & V.G. Maralov (1997), we established the following criteria for the level of primary schoolchildren's position of non-violence: peacefulness, non-violent behavior, negative attitudes towards violence, friendliness and tolerance.

Using the "Three Wishes" technique and the projective test "Nonexistent animal" according to the criteria mentioned above we defined the levels of the children's non-violence position. The results showed that only 14.8% of children demonstrate peacefulness. Most children understand the word "peace" as the absence of war or as peaceful coexistence, and some students understand peace as the result of cooperation between people in the name of peace. Features of non-violent behavior were more evident (66.7%) and negative attitude towards violence (88.9%). However, observation of the children showed that in critical situations children do not renounce violence and sometimes exhibit moral indifference. This indicates that the knowledge of the correct behavior is not implemented.

Diagnosis of children's non-violent interaction was conducted by the method of "Diagnosis of typical features of interaction of children of preschool and early school age." In our group of subjects we identified three types of children's interaction: sociable, friendly - 48.14% of the students, uncommunicative-friendly - 22.23% and uncommunicative, hostile - 29.63% . The Sociable, hostile type of interaction was not detected in the sample.

Parent mother-to-child relationships were determined by A.Ya. Varga & V.V. Stolin's questionnaire (1988). High values for the test data were obtained on the scale of "cooperation", "acceptance-rejection."

To identify the correlation between the collected data (on types of interaction between children and ranking of the child-parent relationship), we applied the method of correlation analysis based on the calculation of Spearman's rank correlation coefficient. The mathematical processing of the results showed that accepting a child as he is and high levels of cooperation of parents with children, lead to non-violent behaviour in the children, and, accordingly, low acceptance and low co-operation with the children, lead to more severe hostile forms of behavior in the children.

In the formative stage of the experiment we tested the correctional and development program "Together with my mom" which promotes parent-child interaction, as well as the gaming system of exercises aiming to discouraging conflict between children. A specific feature of the correctional and development program "Together with my mom," is that its implementation is possible only with the joint participation of children and parents during all the sessions. The main forms of work with children and parents in the classroom were acting out of game situations, behavioral studies, analysis of and resolving situations, creative activities (painting, sculpture, etc.), fairytale-therapy and more. When choosing the material from the game, we proceeded from the fact that in the situation of a game schoolchildren learn about the surrounding world, learn about being happy and angry, to communicate with their peers and adults, and to respond appropriately to the mood of others.

In the control phase of the experiment, we verified the effectiveness of the psychopedagogical work conducted with parents and children.

3. Results

Re-examination of the children and parents involved in the control stage of the experiment showed: a) the parent-child relationship to a greater extent changed to the relations of friendship

and mutual assistance – this kind of relationships contributes to the formation of children’s non-violence position; b) 55% of children show the sociable, friendly type of interaction, 26% - the uncommunicative-friendly type, and 19% exhibit the antisocial, hostile type of interaction; c) the number of children with a pronounced position of non-violence has increased: 44.4% of children manifested peacefulness, 78% the rejection of violence, and 92.2% of the students - had a negative attitude towards violence. Watching the children showed that the number of quarrels and conflicts has also decreased. Children try to chat in a friendly way, to help each other, to resolve disputes independently.

In determining the reliability of the shifts from negative to positive behaviour, we used G-sign test, which allows determining of changes in transition from one dimension to another. In our case, change in values on the scale of "cooperation" and "acceptance-rejection" is true at the level of $p = 0.05$, $p = 0.01$, respectively.

4. Conclusion

Summarizing the results of the analysis, we came to the following conclusions:

1) The mother-to-child relationship affects the level of formation of a non-violent position in children in the early school years.

2) There is a direct correlation between the position of non-violence and child acceptance or rejection by his parents.

3) Formation of a position of non-violence in the schoolchildren will be carried out effectively if the parents (especially mothers) organize the life of their children on the basis of non-violent and personal model of interaction with them.

4) The parent who has themselves formed a position of non-violence - is a person able to not get irritated, not be offended, is emotionally stable, self-confident, is positive and open. He can successfully overcome his own self-centeredness, is aware of his psychological defences, tolerant of other people's opinions and able to contain his aggressiveness. He forms plans in the mind related to non-violent action, is a good organizer, focused on the harmonization of objectives and tasks of other people (children) with his own. He gives priority to active forms of response, to children, reducing their level of tension, anxiety and fears.

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Pedagogical Conditions for the Development of Students' Capacity for Self-Realization

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Abstract

The pedagogical conditions for developing students' capacity for self-realization is the subject of this scientific research. The objective of the research was to study and diagnose students' capacity for self-realization and to emphasise theoretically and empirically through an experiment the link between pedagogical conditions and the formation of a capacity for self-realization in future specialists.

The development of students' capacity for self-realization is the process of revealing and realization of the personal potential of students explored through a variety of activities. This process can be effective under the following conditions:

- Inclusion of terms and concepts into the learning content which make future specialists focus on reflection, self-projection, self-development of professionally significant qualities, the development of students' reflective and evaluative skills and abilities;

- Cultivation of the student's imperative for self-orientation embedded in their instincts and abilities, plus the formation of their value systems leading to self-realization.

The best place for students' self-realization is in the space of culture, its specific features being reflected in the humanities (for example, foreign languages). It helps to form their worldview, important for personal identification and readiness for professional fulfilment.

Keywords: *pedagogical conditions, students' self-realization, self-projection, self-development, self-orientation, evaluative skills, evaluative abilities, foreign language, personal identification, professional fulfilment, future specialist.*

1. Introduction

1.1 Description of the problem /Examination of the issues

The aggravated social contradictions of modern Russia give each graduate high school student the problem of self-definition and self-realization in a situation of uncertainty and volatile circumstances of life. Drastic changes in the economic, social, political and cultural life of Russia are bringing about the process of humanization and democratization of education, which in turn stimulates the young people to strive for autonomy and independence, the need for freedom of choice of the scope for self-realization. At the same time modern social reality, with ever greater clarity, requires

education and development of young people to be an initiative and independent entity capable of creatively and actively building their relationships in various spheres of reality. Today new values are claimed: self-development, self-education, self-realization, which become the basis for the design paradigms of a student-centered education. The development of the capacity of university students for self-realization is a complex process of disclosure and the realization of their intellectual capacities in a variety of activities. Thus, it is important to explain the process of self-realization in students, who are future professionals: to clarify their intentions and values in self-development relating to their professional activities.

For this process we need to create a special learning environment that can resolve the contradiction between the need for self-realization of students and the inadequacy of the traditional approach to teaching in high schools. A situation is needed which ensures the dynamics of value orientations in self-development.

1.2. Exploring the Importance of the Problem

In recent years there has been intensive search in the field of research to solve the problem of preparation of young people for professional and personal fulfilment. An analysis of the problem shows it is diverse and has many factors. It has become the subject of theoretical and practical research by philosophers, psychologists and educators.

On the basis of a special investigation, we have identified that a scientific position on self-realization is to consider it as a socially relevant form of human existence, which comes from an individual's sense of intellectual and moral worth, in turn, supported by a strong-willed individual aspiration to optimize his or her identity, in the host community.

Searching studies on personal development and self-realization led us to determine that scientists exploring the meaning and purpose of human life is the person primarily in its intended capacity of the world making the right choices in the process of self-realization.

Looking at the problem in a philosophical context, we found that despite the different approaches to the question of self-realization there are also common features, the essence of which is that individual people are always revealed through the development of their intellectual, sensual and volitional spheres.

Exploring the psychological aspects of the self-identity of a young person, we found that in modern psychology the phenomenon of self-realization is a problem in the core doctrine of the individual, his inner world, which is in direct communication with the external social world.

In modern culture the psychological concept of personality is a good basis for the development of a pedagogical approach to developing personal and professional growth in young people. In our opinion, this is the approach developed in humanistic psychology (Maslow, 1982; Rogers, 1994).

1.3 The components that determine the self-organizing, self-actualizing personality of university students

Considering the different approaches in conceptual terms, we have identified the following main components, which determine self-organizing, self-realized persons:

- a) the integrity of the individual is an organic unity, the core of which is the active principle, aimed at both the transformation of the world, and, above all, itself;
- b) openness of the individual: openness that seeks to interact with the environment, increase their own internal order, its complexity and the desire for a higher degree of self-realization;
- c) prediction of his own creative potential and a universal capacity for self-actualization;
- d) the formation of a psyche that is not only able to absorb social forms of behavior, but which is also capable of self-correcting activities.

1.4. Status of the problem

In recent years, the development of various competencies of the individual along with communicative competence has attracted the attention of researchers. For example, there are studies in the following fields:

In philosophical, psychological and pedagogical literature there are some ideas on a methodological and theoretical basis for the development of conceptual positions and for the development of the capacity for self-realization in university students. Features of a self-fulfilling personality linked to humanistic ideals are considered in the works of Russian psychologists and educators B.S. Gershunsky (1997), V.P. Zinchenko (1986), I.S. Kon (1967). Thorough research devoted to the problems of self-identity is found in the works of V.I. Andreev (1998), G.F. Biktairova and R.A. Valeeva (2014), L.N. Kulikova (2001).

In recent years there have been studies in which problems of student-centered learning in high school are examined: the theory and practice of pedagogical support for self-development of life-stability in technical college students (Lazareva, 1999); the formation of attitudes for creative self-realization of the teacher in pedagogical activity (Vedernikova, 2012); pedagogical conditions for the development of the ability for self-realization in university students (on the basis of studying a foreign language) (Baryshnikova, 2002); preparation for professional self-development of technical college students (Ilyina, 1994); preparation for future primary school teachers' for professional self-actualization (Usova, 2001).

This study is also based on fundamental psychological and pedagogical theories and concepts, such as: the theory of a student-centered and activity approach to education (Vasilyeva, 2006; Talanchuk, 1991); self-identity as a spiritual and self-development activity (Abulkhanova-Slavskaya, 1991; Andreeva, 1998; Bodalev, 1965; Leontiev, 1977; Rubinstein, 1998); development of an environment and tools that provide for professional

development and self-development of the person (Bondarevskaya, 1999; Mudrik, 2000; Slastenin and Podymova, 1997).

For this study the conclusions of V.N. Myasishchev (1995), A.G. Kovalev (1981), and K.K. Platonov (1986) were particularly important. They showed that ability is the synthesis of personality traits and that its characteristics determine the suitability of any activity. Considering the need to build pedagogical processes on humanistic foundations for teacher development, and in order to ensure the ability of self-realization in students, we used the ideas of B.S. Gershunsky (1997) and L.N. Kulikova (2001). They believed that the potential for self-actualization of university students should be disclosed in spiritual and practical activities aimed at the development of experience of creative activity and at creating a space for self-expression and self-actualization. In this regard, of great interest to us, is the work of L.R. Mullina (2002). This work is associated with the principles of formation of readiness for professional and creative self-realization of students of technical colleges.

Thus, considering the phenomenon of self-realization we, like most researchers, recognize the importance of the capacity for building this personal quality. Based on the philosophical concepts of creativity of N.A. Berdyaev (1991), M.K. Mamardashvili (1996), Erich Fromm (2010), and the psychological studies of A.N. Leontiev (1977), D.A. Leontiev (1996), V.A. Petrovsky (1999), Y.A. Ponomarev (1976), we also found that genuine self-realization is the objectification of the essential powers of a human being. It always has a creative nature, this being a universal way towards positive self-realization.

1.5 Hypothesis

Developing the ability of self-realization in university students as a process for uncovering and developing personal creative potential in the future expert in a variety of activities can be quite effective in the following conditions:

- The creation of a humanitarian environment in the university leading to the humanization of the educational process and the development of norms of social life and culture of the student;
- The cultivation of students' imperative for self-orientation embodied in their instincts and abilities, the formation of their value systems for professional self-realization;
- Inclusion in the learning content of notions and concepts, which focus students/future experts on reflection, self-projection, self-development in the field of professionally significant qualities of the person; development of students' reflective and evaluative abilities and skills;
- The use of active methods and forms of training that can saturate the educational process with personal meaning for each student and thus "provoke" his desire for self-realization;

- The provision of pedagogical support for young people in their understanding of the essence of self-realization and the ways it can be implemented in the development of personal qualities, which are part of preparedness for professional and creative self-realization.

2. Materials and Methods

2.1. The tasks of the research

The tasks of the research are:

1. To substantiate the pedagogical conditions necessary for self realization in high school students.
2. Identify criteria levels of development related to the capacity for self-realization in high school students.
3. Identify the dynamics of the value orientations of students for professional fulfilment
4. The experimental implementing of the conditions necessary for self-realization in high school students.

2.2. Theoretical and empirical methods

To test the hypothesis a complex variety of complementary methods were used.

- theoretical - analysis of the literature, regulations, legislation, instructional and teaching materials, working papers and materials on management and procedural studies on the issue; study and generalization of innovative teaching experience, analysis, synthesis;
- empirical – observation of participants, pedagogical experiments, survey, testing, interviews, discussions, study of students’ results for academic and extracurricular activities.

2.3 The trial infrastructure and stages of the research

The trial infrastructure for the study was provided by the Institute of Language of Kazan (Volga Region) Federal University. The study was conducted in three stages.

At the first stage (search-theoretical stage) (2009-2010) the state of the problem was examined in the pedagogical, psychological, sociological, and philosophical literature ; it defined an objective, the subject, scientific apparatus and research base; the resulting material was generalized, experimental technique studies were developed, promising ideas on the ability for self-realization were developed and systematized.

At the second stage (a pilot phase) (2011-2012) a study was conducted to test the hypothesis; conditions for the development of the capacity for self-realization through creativity in high school students were introduced.

At the third stage (generalizing stage) (2013-2014) systematization and processing of survey results were carried out, also theoretical and experimental findings were refined.

2.4 Evaluation criteria

During the experiment we determined criteria and indicators for the capacity of students for self-realization. The implementation of the pedagogical conditions was designed to for the development of an ability of self-realization. Based on the works of V.I. Andreev (1998), L.N. Kulikova (2001), L.P. Lazareva(1999), we have adopted the following criteria of integrative measure of the capacity for self-realization:

- Motivational and creative direction (the desire to improve the surrounding reality, the pursuit of finding more effective ways to change it, the desire for self-actualization);
- Reflexivity (the ability of creative reflection, critical self-assessment of one's own activities and the results of these);
- Value attitudes to self-actualization (realization of the meaning of one's own life, the personal importance of experience, focus on success at improving one's communicative competence);
- Social activity (to accomplish purposeful interaction between the individual and society, characterized by a pronounced positive perspective).

2.5 Experimental procedure and its description

The stage of the experiment for diagnosing of readiness for intercultural communication was carried out through a set of methods: questionnaires, observations, interviews with students and teachers, the study of products of students' learning activities (examinations), the analysis of student achievement. The level of development of students' self-realization capacity was identified.

Diagnosis and analysis of the formation of personal substructures and qualities that determine the capacity for self-development was carried out. Comparison with the above integrative criteria allowed the identification of students according to three levels of dynamics of self-realization development: low, medium and high.

A low level is characterized by volatile motives of choice in profession, the lack of long-term goals. Students in this group are guided by a strategy of avoiding greater failures rather than by a strategy for success. They are socially passive, have inadequate self-esteem, are not capable of reflection, are not active, rapidly lose confidence in their abilities. In their life orientations neither self-realization in any kind of activity, nor self-improvement occupy a leading position.

The medium level is characterized by a lack of self-development value-motivational component of the overall capacity for self-realization. Also there is a lack of professional motivation. The student has some reflexive skills and abilities. Social activity is not always evident, but is from time to time. Students are able to come up with new ideas, but cannot offer ways to achieve goals.

The high level of capacity for self-realization is characterized by social activity, a stable professional motivation, a high level of energy and efficiency, independence of

thought, and the ability to come up with new and innovative ideas and solutions. Students in this group tend to bring everything to a conclusion, they are optimistic, do not lose faith in luck, even after failures. They know how to navigate the changing environment. They are capable of creative reflection, critical self-assessment of their own activities and results. They have the necessary skill set for self-developing and self-regulatory activities. Self-improvement is a central orientation seen as necessary for life.

Diagnostic examination of students of the Institute of Ecology and Geography CFI on this set of indicators, conducted in early experimental work showed that among students surveyed 31.6% of students had low levels of potential for self-realization, 45.8% - were average and 22.6% were students with high potential to self-realization.

At the stage of forming the experiment (2009-2010) – the adequacy and reliability of dedicated pedagogical conditions were tested, the means of stimulating the activity of self-development of students contributing to the development of their capacity for self-realization.

Implementation of the pedagogical process involved using the material of the course "Practical course of the English language." This course is for training future specialists – geography teachers with knowledge of English. The importance of this course in enhancing the students' self-development comes from the fact that it includes systems of ideas that engage students in reflection, self-projecting, and forming attitudes to linguistic self-realization. The course also develops students' abilities for reflexive evaluation and skills that make up the second and third conditions of the hypothesis of the study.

To test the hypothesis about the study conditions an experiment was conducted before the start of the classes in English. In this ascertaining experiment the attitudes of students towards the process of developing their potential for self-realization were diagnosed.

The survey results showed that more than half of the students were at a low level of understanding of the essence of self-realization relating to their profession, most had little understanding of the issue. At the same time, all respondents acknowledged the need to prepare them for self-realization in the language environment within their professional activity.

The core idea which was developed together with teachers of the department of English for natural science disciplines was the principle of creative self-realization. The concept is that when the student is the subject of his own actions and initiative, he is not only revealed and manifested, but is also created and defined. By the direction of his activity he himself could be determined and developed (Rubinstein, 1998).

When the course was created, and in its updating and refinement, we also drew on the special course materials developed by S.N. Usova (2001) and L.P. Lazareva (1999). The central objectives of the course were:

- 1) Formation of the capacity for self-realization
- 2) Creation of favourable conditions for creative self-realization in students within lectures and practical sessions which include opportunities for choice

- 3) Development of professional abilities and skills, and gaining experience of fulfilment through activity;
- 4) Orientation of students towards full use of their creative potential from the beginning of the work.

To assimilate students the content of academic disciplines had two main components: 1) the curriculum and educational standard set by the university; 2) a system of humanistic and moral values seen as personally significant landmarks for the modern worldview specialist. In this regard, in addition to "program material" the training included experience that updated the process of formation of attitudes.

In the learning material promoted value actualization for example, one aspect presented to the students was related to the conflict between language barriers and humanistic trends in the development of society. The areas of technological progress and the environment, science and morality, a globalist versus a humanistic model of the world, etc, were also considered.

In the pedagogical process different methods were used to initiate the process of finding meaning through creativity and education: there were the problem-solving situations, developing reflexive activity; discussion and dialogues; simulation games; training situations conducive to the formation of emotionally positive experiences of self-correction and self-development.

3. Results

3.1. Model for the development of students' self-realisation capacity

The model for the development of students' self-realization capacity includes, in our opinion, four components: value-motivational component (personal meaning comes from transformations), informative component (it determines the orientation of the purpose and means of self-development activities), the operational component (it defines methods and a range of self-development activities) and controlling volitional component (affecting the intensity and effectiveness of future activities for self-realization).

In accordance with the understanding of the potential for self-realization of students, we included personality substructure and qualities such as: stable professional motivation, focus on self-realization in professional activities, the responsibility for its further development, learning set of optimal professional skills, self-discipline, etc. It should be noted that self-realization of the future expert (high school student) is closely related to his professional self-realization. Hence, the willingness to form a professional self-realization in young people is such an important aspect. The aim is not just to teach them to work creatively and professionally, but also to generate a desire to work more professionally.

We are preoccupied by the idea that the development of university students capacity for self-realization must be considered from the perspective of the humanization of higher education activities. To ensure the teaching of this process, we have proved and revealed the following main principles for the development of the capacity of university students:

- The principle of humanization of the educational process (defining the main task of the university as the personal development of young people, rather than the training of young professionals)
 - Axiological principle (giving support to the existential value of the individual)
 - The principle of the development of norms of social life and culture of the student (development of students' needs in the use of culture as a tool in the process of communication and activity)
 - The principle of creative thinking (intensification of creativity in the personality of each student in the educational process of high school)
 - The principle of pedagogical support (incentives to students for self-development and assistance in this process).

It should be noted that many of the above-mentioned principles are of general orientation, but each of them carries a number of specific features relevant to the educational setting a university. Thus, they may be regarded as a specific set of requirements for the methodological basis for the implementation of the task of development of students' self-realization capacity in their chosen profession.

Already in the first phase of the experiment differences in the value orientations of students with different capacities for self-realization were revealed.

During the experimental work on the issue of the formation of attitudes conducive to professional self-realization in future professionals we wanted to create the most effective conditions. To evaluate the effectiveness of innovations we used diagnostic procedures. In this regard, we resorted to the so-called rapid diagnostics - surveys, interviews and student questionnaires. However, self-determination of the individual in these or those values is quite a long process. A longitudinal study would be better for a thorough diagnosis of values and self-determination but this would be a long process. So as a diagnostic technique we used a questionnaire adapted from the personal orientation POI (Personal Orientation Inventory) by E. Shostrom (1964). That allowed us to determine the dynamics of self-determination and self-realization, which came from the teaching. Testing the formation of attitudes to professional self-realization of future specialists in a foreign language activity was carried out in the 1999-2000 academic year. The first test was in September 2009, the second, in May 2010. The tests were on two experimental groups and one control group. The first experimental group (E1) consisted of 24 2nd year students from the Institute of Ecology and Geography CFI in the specialty "Tourism"; the second experimental group (E2) consisted of 21 2nd year students from the Institute of Ecology and Geography CFI in the specialty "Ecology + English"; the control group consisted of 25 2nd year students from the Institute of Ecology and Geography CFI in the specialty "Geography + English language." The results of diagnosis are presented in Table 1.

Table 1

The development of the desire for self-realization in a foreign language environment among students

("Plus" - an increase, "negative" - decay rates in% for the period
September 2009 - May 2010)

Factors	Group	C GR	E GR1	E GR2
Living in the present		+3,5 %	+ 20 %	+ 20,9%
Values of self-realization		- 3,2 %	+ 24,3 %	+ 22%
Creativity in learning a foreign language		+ 9 %	+ 32%	+ 28,2%
Independent educational route		- 2,9 %	+ 24,6%	+ 27,6 %
Need for language skills		- 5,9 %	+ 21 %	+ 17 %
Self-understanding in the context of multiculturalism		+ 5,3 %	+ 20,2%	+ 21%
Flexibility in foreign language communication		+ 6,2 %	+ 25%	+ 26,9 %

Compared with the control group, in the experimental groups we can see a steady increase in all factors.

Thus, based on the results of the diagnosis, we observe that the dynamics of the desire for self-realization of students who participated in the experiment was much higher than the same dynamics in the control group. This, in our opinion, quite convincingly demonstrates the effectiveness of the strategies implemented during the experimental work.

3.2. The procedure and results of the experiment

Checking the effectiveness of these conditions was the goal of the experimental work. Experimental work was carried out by the authors over a period of 5 years (2009-2014.). The work was carried out with students of the Institute of Ecology and Geography CFI. The experimental groups were formed so that the distribution of interests and needs was in line with their distribution in the control groups, thus achieving compliance with the initial level of participants in the experiment.

In the ascertaining experiment 70 students took part, 46 students took part in the forming and control experiment, and 3 teachers (from the Department of English for natural-science specialties. In the course of the experiment there was a special, significant diagnostic phase aimed at identifying students' value systems for creative self-realization. We proceeded from the fact that, ideally, a student graduating from the university is a man with professional orientation, sustainable relationships for a future profession, an active lifestyle and a high moral level of cognitive motivation. At the same time it was assumed that the development of the capacity for self-realization would be evident in social activity (the pursuit of personal and professional self-improvement, the development and application of personal skills in daily life, and gaining experience by participation in activities beneficial to society and social maturity).

We believe that the "ideal" state of development for a young man's personality comes from a clear focus on self-diagnosis of vital needs, motives of life, and values. That is why the first stage of the experimental work was on value-installation, where students defined their humanistic attitudes and values, in particular the value of self-realization in professional activities with the knowledge of a foreign language. At this stage, as part of the formation of the future experts, there was the installation of reflection on, and self-development of professionally significant qualities of the person, as well as reflective-evaluative abilities and skills. The value-installation phase (2009-2010) coincided with the second training course.

Due to the basis of diagnosis we utilised techniques that reveal the value orientations of students, their creative focus and dynamics. The method "Q-sorting" was used for identifying the students' social activity, the definition of a hierarchy of values in life, and the dominant attitudes of students, (methods for analysis used by A. Lakeyn in studying attitudes and values, self-motivation and creative orientation of the person, and the technique of S.R. Panteleev and V.V. Stolin (1989) for the diagnosis of personality self-attitude).

The procedure for diagnosing a pedagogical capacity for creative self-realization included the following steps:

- Defining the criteria for the development of the capacity for creative self-realization;
- Determination of the characteristics of different levels of development of the capacity for creative self-realization;
- Preparation and training for the application of the appropriate methodologies and questionnaires to collect empirical information;
- Processing and compilation of the results of the empirical research.

Study of the changes in the professionally significant personal qualities that give rise to the capacity for self-realization showed that the majority of students (84.5%) increased their capacity for self-realization. This was mainly shown in their creative and interested attitudes to mastering a foreign language for future professional activities, in improving their language proficiency, with a high level of goal-setting and also through personal and cognitive reflection. There was also a change in the number of students in the groups for different levels of capacity. The number of students with low levels of capacity for self-realization decreased (from 31.6% to 18%) and the number of students from middle and high levels of capacity increased (from 45.8% to 51% and 22,6% to 31%, respectively). These data suggests that the study has confirmed the basic provisions of the hypothesis. However, the data does not exhaust all the issues related to the study of psycho-pedagogical conditions of the educational process in high school, of developing students' capacity for self-realization. Further special studies are required on the development of the capacity for self-realization in high school students who are not in language teaching majors. The question of pedagogical support of students and

opportunities for extracurricular activities and their potential for helping students to develop their capacity of self-improvement could be studied.

4. Discussions

The study generally confirmed the hypothesis and conceptual provisions for the implementation of the pedagogical conditions for self-realization for high school students. The study led to the following conclusions: self-realization in the setting of a university is a real process which occurs, through the cooperation of two figures in the self-development of a growing person - the teacher and the student. We came to the conclusion that self-realization in the educational setting of a high school can occur in the first place, if the pedagogical process is fully implemented. This involves goal-setting and personal development of a young man at a high level, so that not only in the future, but also in the present, he can be given the opportunity to lead productive life. Secondly, self-realization can occur if the individual's desire for it is consistent with the education and self-education that leads to active manifestation of his personality. Thirdly, the process of self-development of the student and his movements towards personal self-actualization is dependent on teachers. It is the teachers who encourage spiritual development of the young person, who fulfil the need for civic education and who bring an understanding of the true meaning of education. They can activate a process of self-development, gravitating to universal values of the individual. Thus, only in the humanization of education, when pedagogy of becoming human is put at the forefront, productive help for young people to confirm their spiritual and intellectual consistency can be possible.

5. Conclusion

This article discusses the general psychological conditions that characterize the process of self-realization, to which we refer as follows:

1. The individual is self-fulfilling as a person only in the outside world, and in fact self-realization begins from the moment when the person, objectively assesses his own abilities, and this begins to show in the course of his activities. In his activity the person is implementing needs that may well have arisen before the activity was started. Therefore, we can conclude that internal needs, rather than external ones, seemingly motivate are or push us to action, activity, and to self-actualization. (This also applies to permanently anticipated success in one's career)

2. Self-realization appears to the person the most important aspect of human happiness and in fact is the meaning of life. Where there is a positive development of the individual man he acquires a mature personality. He is able to actively deploy his potential; understand personal meaning in relation to other people (in particular and in society in general); and maintain the sovereignty of his personality. He finds ways to collaborate with other people on the territory of their livelihoods; is able to make

contingency plans; thinks optimistically and creatively; and has the ability to adapt to changes in the world.

3. Self-realization of a human being implies the establishment of socially significant goals and forms of behaviour in his life, plus the means of achieving his goals and objectives. Self-actualizing people build their own personal ways of being and developing. They have skills in self-presentation, are able to express themselves, and to distinguish themselves from others.

4. In the process of self-realization the individual should serve mankind and have a positive impact. The self-realization should not take place in spite of desire and ability, but because of them.

5. For successful self-realization it is necessary to create the appropriate conditions, such as: independence, freedom in the exercise of one's claims, enough space for creative self-assertion, as well as the presence of social comfort.

Thus, the potential for self-realization of a young man is predetermined by the maturity of his personality. Personality is directly dependent on the quality of the individual. By quality we mean first of all the full development of the mental, moral, sensual and volitional spheres of the individual. Self-identity is both an indicator of the result of personal development, and the criterion for social and cultural development. From a psychological and pedagogical point of view the self-realization of each person, is also a criterion of educational viability of the educational space, and leads to its development.

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Intellectualization as Ascetic Way within the Avoidant Structure. Between Neurosis, Inhibition and Psychological Sensitivity

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Summary:

Subject choice motivation: *At present, the concept of neurotic structure does not exist anymore, or it is integrated in the larger borders of normality. There are personological diagnoses that become more interesting, being focused on personality structures of the type: dependent, anxious or avoidant, as well as their combinations. At the same time, the concept of sensitivity, which belonged once to the neurotic area, raises the suspicion of a psychotic pathology at present.*

Objectives: *The present study highlights the personality of a young man of 28 years old, who can be psychiatrically characterized, according to the old terminology, a verra neurotic structure, and from the current DSM IV TR perspective, an avoidant personality, who wishes very much to have relationships with people, but who lives a quasi anxiety present in all social contacts.*

Hypothesis: *There is a clinical equivalence between the following concepts (belonging to some psychological, psychoanalytic or psychiatric theory variants): neurosis (in the Freudian sense of the term), in which case the emphasis is laid on the conflict between Ego and Superego, avoidant personality (with references to the sphere of anxiety and to the concept of dependence) and the term of inhibition (with a triple meaning): the inhibited thinking, phantasm and interpersonal relationships.*

Methods: *psychiatric examination, treatment with antidepressants (SSRI) and a small dose of Amisulprid with disinhibiting role, psychological examination, projective tests and multi-phase personality inventories, psychoanalytic psychotherapy, imaging examinations (EEG, cranial CT scan), hormonal examinations.*

Results: *The paper makes explicit the concept of sensitivity (related to the inner functioning of this patient), in the predominantly neurotic Freudian version, refers to the place of control, to the risk of disintegration and the loss of social and action insertion capability, in the absence of treatment, to the depressive threat syndrome which “watches” an avoidant personality, to the differential diagnosis with a schizoid structure.*

Conclusions: *In the case of this patient, the anticipative scenarios related to a possible failure, as well as rigid mechanisms such as asceticism and intellectualisation, are predominating, leading up to the annulment of sexual drives and to shame feelings, mediocrity and devaluation. The change is obsessively avoided, the rivalry situations too, that are lived with timidity and that lead to the outlining of a diffuse identity.*

Key words: *neurosis, inhibited thinking, phantasm inhibition, relational inhibition, avoidant structure, sensitivity, the place of control.*

Motto:

“What is strange about me is that I like to be with other people!”

I. GENERAL DESCRIPTION OF THE PROBLEMS:

A, aged 28 years old, came at the psychotherapy session accompanied by his father. Throughout the meeting, the father takes over the dialogue, supplementing him. The young man talked about what people could think about him, about the fact that he is bothered that he must make efforts to talk with others, about his belief about his belief that he cannot manage some situations and about his attempts to avoid contact with people. A considers that he is afraid of what others would think about him, the „big” world, who will then laugh. He is sure that he bubbles and he has the impression that people judge him.

We assist at the same time to the account of his physiological changes, trying to diminish the bad opinion of others about him, A lost 20 kilos. The onset endeavour of the experienced fears is structured in the period of last years of secondary school and the first years of high school, with his first visits to the doctor, for a bronchial asthma, which responded difficultly to the treatment.

One can notice a significant reticence to change (he bought a TV, but he waited two months to use it, being used to the old one), as well as the lack of interest as regards the faculty (he did not manage to promote the 3rd year of study, that he has frozen, then he transferred to a private faculty and he difficultly managed to pass the Bachelor’s degree exam). During the faculty, he worked in IT field, being able to establish a company with a friend, but he withdrew after a short period from this job, which was bringing him financial gain.

Within the session, he speaks not only about the fear to interact with people, but also about his restraint to interact especially with female persons, to whom he is attracted. From the symptoms he describes, we can notice the manifestations of a panic attack, manifested by fainting sensation, psychomotor unrest, and cold sweats).

We take into consideration the fact that the presence of his father and the manifestation of an indirect dialogue of him, gives him the right to be a balance pole of A. Their relationship seems to be of the type father-child (in which the first one insists and he is sure that he knows best the decisions the young man in question must make), in no event one of the type father-son. In addition to the beautiful linguistic and connotative comparison of the client between fear and fright (the last one representing something strong and significant to be psychiatrically interpreted), A considers that the presence of fear of change is an important symptom, which complicated and subjectively “made uneven” his social functioning.

II. IDENTIFICATION DATA:

Name: A
Sex: male
Age: 28 years old
Occupation: student
Civil status: single

III. RELEVANT ANAMNESTIC DATA:

(with possible psychological/psychopathological effects)

A. FAMILY OF ORIGIN:

Family structure

- One sister, two years younger, (extravagant, graduate of the Faculty of Arts, occasionally consuming substances, for their euphoric effects).
- His parents divorced when A was 21 years old (his mother, hyper protective toward A, emotionally involves into another relationship, the father remains alone, A also lives alone, elsewhere, his sister leaves abroad to study and to find another job, but it seems she does not manage to face this challenge, remaining in a group of artists, with unsecure income).
- The maternal grandmother (dead at present) suffered of a severe form of depression, added to a marked cortical atrophy (cerebral origin background) and to a schizoid personality structure, with sensitive elements and the lack of the wish to interact with people; within the family (around this grandmother, who raised the patient, it seems to exist the aura of some feeling of hate and envy, transmitted transgenerationally).

Socio-cultural and material level - modest

Family environment:

- Hyper protective - offered by both parents
- Tensioned

B. EDUCATION LEVEL

- High-school, major in mathematics-informatics
- Faculty of Electronics and Telecommunications (he could not pass the 3rd year of study, he deferred it, then he transferred to a private faculty, which he difficultly graduated, because he asserts: "I was not concerned about it.").

C. PROFESSIONAL PERFORMANCE

Field of activity - IT

Efficiency, performance - low

Psychic strain ⇒ during the last years, because of the marked anxiety, accentuated in situations with exposure to social interactions

Labour incidents, accidents – N/A

Group integration, interrelationships with colleagues, direct supervisors - defective

D. CURRENT FAMILY

Structure and dynamics–single, lives alone

Family environment- functional

E. HISTORY OF PSYCHIC DISORDERS

Onset: during secondary school years of study, when he suffered of an asthmatic bronchitis, and the parents were sending him alone to the doctor, the fact in itself representing a repeated trigger and a vein, at the same time, in the construction of an introvert personality structure, with social anxiety, inhibitions and somatic anguishes, over a loaded diathesis, both psychologically, as well as by the heredocollateral antecedents.

Dynamics of manifestations: From the tone of his voice, the mode of performing various activities and to confront or to adapt to new contexts, we can notice the installation of an inhibited depression, as a result of an existential exhaustion, characterized by social withdrawal, self-deprecation, sadness, feelings of incapacity, asthenia, fatigue, the absence of interest for the majority of actions and activities, hesitation, difficulty to mobilize to make plans for the future, feelings of devitalisation. In relation to others, he believes that the others have the right to judge him and he is socially detached, even if he wants to be around people.

Cognitively, the attention focus is deficient, ideative flow is reduced. Behaviourally, the interaction social contacts are reduced; one can notice a disinvestment, the reduction of self-care activities (he avoids to go to the hairdresser, so as not be obliged to interact, letting thus his hair grow very much). As regards the bio-instinctive and bodily side, it is noticed an anorexia, against the fact he maintains a relatively increased weight, the diminution of bronchial asthma manifestations, together with the end of adolescence period. (Lăzărescu, 2010)

In the case of A, we can notice how the inhibited depression is also associated to generalized anxiety: inner fear, tension states (“I am afraid of what the other person would think about me”, “I think I cannot manage”, “I am afraid I will always remain so”, “Sometimes I feel the my parents understand me, but sometimes I feel nobody understands me...”, “I would like to have someone who do not judge me...”). At the same time, one can also notice the tendencies of irritability (accentuated after the visit to the psychiatrist, who, confirmed him, somehow symbolically, the reality of a soul disturbance). Clinically, panic attacks are present, tending to appear when he confronts

with anxiogenic situations: new contexts, persons or situations (“For me, the biggest problem is related to girls. I have not talked very much with father about it. I have difficulties in interacting with the female sex persons, to whom I am attracted...”). The neurotic anxiety results from the unconscious fear that the primary instincts of Id would take over the control over his behaviour, thing that could lead to negative repercussions on himself, such as punishments for socially inappropriate behaviours. The anxiety results from the fear not to infringe moral and religious norms, interiorized under the form of Superego, thing that often manifests under the form of shame and guilt emotions. Thus, we can admit the presence of some specific elements (the fear of unknown, the fear to form interpersonal relationships with the people around, difficulties to initiate the dialogue on the mobile phone). In a plane closer to sensitivity, we can retrieve the following: the fear to be seen by people on the street (fact that varies in a special dynamics with the body weight).

F. SYMPTOMS EXISTING AT THE MOMENT OF EXAMINATION

- depressed mood of moderate intensity
- incapacity of concentration, stability and selectivity of attention
- physical and psychic asthenia, fatigability
- generalized, diffuse anxiety, pointed out by panic attacks, manifested upon the confrontation with a new, unfamiliar person or situation
- personality structure of avoidant register, but impressed by sensitivity
- the presence of psychological dependence, as feeling toward the close ones (tentative to cover the inner void, to fulfil the need of love)
- elements of neurotic behaviour.

G. THE CONSTRUCTION OF STRESS-DIATHESIS MODEL.

ELEMENTS INCLUDED IN THE VULNERABILITY CONSTRUCTION OF A:

- *** heredocollateral antecedents from maternal grandmother
- *** translation of the role models from an introvert grandmother, less communicative, sensitive, unwilling to have ample contacts with people
- *** hyper protective climate from childhood, as a tendency of over compensation
- *** the divorce of parents
- *** father’s misfortune, which is projected and lived into/through A
- *** emotional dependence upon the parents
- *** predominantly avoidant personality structure, incapable to cope with an activity/job within a collective
- *** the failures/moments of discontinuity in the academic activity (inability to sustain an ascending performance line).

H. NEUROTIC INHIBITION.

ADVANCING BETWEEN AN AVOIDANT STRUCTURE AND SCHIZOIDIA

For A, adolescence represents the emergence of anguish, which starts by the bronchial asthma from childhood and diffuse somatic excitation produced by it. It is about a hyper anxiety, subsequently converted into an anxious inhibition, doubled by a separation anxiety. The multiple consultations at the doctor are somatic complaints by which A emits an appeal, without recognizing his dependence. Even if difficultly confessed, there were hypochondriac preoccupations and invading frights in his adolescence. We find, at the same time, the depressive threat syndrome, described by Braconnier. That sabbatical year, A did not feel sadness, but rather an intense fright that he could feel invaded by black thoughts and depressive feelings. During the last years, associated painful and conflicting representations occur related to the separation from his parents. To another level, he feels incertitude related to a possible sexual relationship, in relation to which A fears of an insufficiently organized Ego, with a fragile capacity of elaboration, over which the erotic drives can threaten the coherence of the personality.

A feels a shame about his own body, hiding the fear of social rejection. A's father is perceived by the mother as being mediocre and devalued, reason for which the son has difficulties in identifying himself with him. Consequently, A perceives himself as being malformed and disgraceful, with a negative identity, having not only one disorder of the relationship with himself, but a form of perturbation of relationships with others. The acceptance or rejection (real or imaginary) rests at the base of anxiety, inferiority and dependence. When he gains weight excessively, as well as during the periods when he follows drastic diets for weight loss, A uses his body as object of love and hate, waiting an appropriate replacement (a transitional object, on which he focuses his libidinal drives).

A avoids change obsessively and stereotypically, to find out a relative calmness of the latency period. He tries to abate his anguish by suppression, displacement, negation, creating symptoms, by compulsive thoughts and acts. He confounds the force of Ego with inflexibility, risking increasing his symptoms, together with intransigence and rigidity (greater and greater) of his own functioning. We can talk about an ascetic path, as attempt to control his drives, of which we cannot see any trace. Intellectualization, the access to the construction of websites, the pleasure to manipulate this abstract virtual world, make that all that he feels be transformed into thinking. The extreme is inhibition, which affects precisely the cognitive activity, the conformism that annuls the phantasm and the timidity.

Intellectual inhibition prevents A in three moments of his life and determines him to have a relative failure in his academic carrier (the first year after baccalaureate, 3rd year of faculty and the present moment). At present, thing that repeats, by the incapacity to mould the sites according to the customers' wishes, A recreates his failures. He perceives any such situation as being a rivalry one. Rivalry from which he is defeated and he considers himself incapable, against the fierce work, the results of which he does not see. He tries to display in front of us disinvestment or contempt toward his own work, to

mask his meticulousness, the excessive time lost for the customers, the massiveness of repression and the impression of cognitive blank.

A is incapable to phantasm, to create a reverie space, because of a severe neurotic organization of the Superego. He is apparently conformist, non- conflicting, seeming to economize crisis. We do not notice erotic phantasms or attempts of integration of aggressive drives with the libidinal ones. The only conflicting conduct bursts out frankly upon the request to cut his hair. We are afraid of a marked collapse of this functioning, of repression failure, situation in which the prototype is the suicidal attempt. For the moment, A maintains his conformist attitude late in the adulthood, as well as infantile relationships with his parents.

Subjacent to timidity, A is afraid to be discovered. Not be brought to light his: culpability, shame, sexual or aggressive drives. In the limit moments of his life, he neither speaks nor gets out of the house. It is about an internalized conflict, where the Ego defends against its own inner processes, situation in which repression cannot be spontaneously reversible.

The decrease in professional productivity in the key moments can have as explanation the avoidance of a massive quantity of energy, necessary to maintain the repression. In genetic terms, it is about the success of the individual separation process and the definition of self-limits, that are blurred for the moment and create confusion. To the extreme, confusion leads to sensitivity, related to the feeling that the others can guess his thoughts or divine his feelings. This fact corresponds in Erikson's terminology to diffuse identity impressed by shame and narcissist withdrawal, when A considers himself the convergence point of sights and attention of others.

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Substance Abuse, Overlapped an Obsessive-Compulsive Disorder, Trigger of Psychiatric Disease

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Abstract:

Reasons for choosing the research topic: *Paranoid schizophrenia may have a clinical complicated evolution, especially if superposed to a personality structure with obsessive compulsive features and in the context of alcohol excess and hallucinogenic substances consumption. Hence, an assessment based on the information in the patient's life history and a thorough psychological examination are needed, which encompass both the cognitive side (a possible deficit occurred in recent years because of the evolution of the fund disorder), and on the affective relational side of personality.*

Objective: *This paper aims to analyze the presented matter, compared with the scholarly literature, but also a perspective of psychodynamic psychiatry approach.*

Hypothesis: *Highlighting the diagnosis of paranoid schizophrenia, by presenting the mechanisms that have competed at the debut of the illness is difficult, given the structure of the personality and the alcohol and psychoactive substances consumption, which contribute to maintaining delirious hallucinatory-type symptomatology.*

Results: *The study outlines the profile marked by the presence of multiple types of hallucinations, of the ideation of xenopathic control and the mental automatism syndrome, of sensitiveness, but also the need for control of the patient. A significant role has the family and the social environment in which the patient carries out his daily routine activities.*

Conclusions: *The line between paranoid schizophrenia and schizoaffective disorder, given the prolonged consumption of substances, is tortuous and confusing. Unfortunately, as the scholarly literature posits, substance consumption may be a trigger of schizophrenia, in some critical, vulnerable moment in the existence of an individual.*

Keywords: *paranoid schizophrenia, personality disorder with obsessive compulsive features, alcohol dependency, hallucinations, mental automatism syndrome.*

The term *schizophrenia* was first used in 1910, by the psychiatrist Eugen Bleuler, having linguistic roots in the *Ancient Greek*: *schizo-* means *to cut, divide*, and *phren* describes *the mind, the brain*, being the result of his research and at the same time, the plastic expression of human tragedy, represented by the diseases in this area.

The onset of schizophrenia can be steep, through a sudden occurrence of an acute psychotic episode or, as in this case, slowly, insidiously, masked by a number of disorders and deviant behaviours, with no other definite florid phase, but a deterioration in time of the mental functions, triggered by substances and alcohol consumption.

The current case shows the longitudinal evolution of the patient while he is in a productive period of illness, having in his backgrounds a short hospitalization (about 3 hours in the emergency room for food and verbal negativity and perplexity) and other hospitalization, of a week, 4 months ago, the diagnosis received being of *acute psychotic episode*.

Case report

The patient, G, aged 25, is graduate of secondary education level with a Baccalaureate exam; he was accepted to three universities (Military Technical Academy, Constructions and Management), none of them being completed. Affirmative: consumer of substances (hallucinogens, opiates, cannabis, etc.), alcohol and tobacco addiction, also confirmed by his parents, in a typical manner and consistent with scholarly literature referring to this situation (nonchalant, not in contact with the gravity of the phenomenon, trying to make the patient accountable, non-critical, being convinced that *the situation is under control and that is not much big deal, because everything can be solved by will*).

Heredocollateral antecedents: paternal grandfather ⇒ chronic ethanol consumer (currently in his old age, the dependency being "under control" in sub cultural limits); maternal grandmother ⇒ with moderate depressive episodes and converse-somatoform phenomena in her youth, secondary to the divorce psycho trauma (currently under light psychiatric antidepressant treatment, being the one supervising the patient at home, during critical, acute, florid periods).

Psychic examination:

Remarks: patient in street attire, neat, sad faces, hypo mimic, *subdued*, "empty" looking, concerned, *upset* by internal sensations suggesting confusion, perplexity elements dictated by the quasi-continuous presence of hallucinations, speech focused on the past, on dissatisfaction and failure, on the concern for competition and high performance results, on the reference and comparison with others, on high academic, military, performing, rigid and severe environment, on the desire for "*military uniform*" and the inability of parents to understand the psycho-traumas related to this failure in this career. Cooperative, with a discreet sense of futility. He states with a kind of "triumph" about the development of a pattern of a formation responsive to the shame felt in reference to *childhood stuttering* and the journey on to many specialists and about the *enuresis* suffered up to 17 years and related behaviours necessary to keep under control the symptomatology. He describes periods of his childhood characterized by obsessive perseverance related to minor household, administrative activities, perfectionism as personality trait.

Perception: commentative auditory hallucinations, voices with a denigrating nature and sad content, related to incapacity and inutility, mocking messages addressed to him about professional failures and the idea of inability: "That I've made a bad shot! That's what the voices tell me", "Make your bed, go to bed!", "Go to the window!". Latest hallucinations are of imperative type, accompanied by pseudo-hallucinations, delirious interpretability and phenomenology as of mental automatism syndrome: "On TV, messages are transmitted to me, I prefer not to watch it anymore..."; visual hallucinations, doubled by quantitative perceptual phenomena of dismegalopsia type (objects in the room change their shapes / sizes); smell, touch and taste hallucinations.

Attention: concentration difficulties, stability and selectivity of attention, voluntary hypoprosexie with spontaneous hyperprosexie for specific dates, facts and events which are not significant to the theme of the speech.

Memory: rough mnemonic function deficient in terms of the engramation of new information, with selective hypermnesia of certain traumatic events, depressively integrated, with the mnemonic retrievals and restatements in *apres coupe*.

Thinking: delirious interpretativity and ideation of relationship, with secondary modification of behavior (concealment, paranoid fears, refusing to open the TV set, random environmental phenomena that are relative to himself), mental automatism syndrome and fragmentary delirious persecutory ideation (feeling that those around him talk bad about him or plotting against him). It should be noted the ideation fund of obsessional premorbid type.

Affectivity: psychotic anxiety (he refuses to be hospitalized without a family member); affective ambivalence toward parents (says he wants to stay near his family, but in his speech can be seen signs of aggression towards them); apathy, atimia, athimormia.

Will: volitional and motivational processes are affected to the extent of aboulia condition, the patient presenting only initiative regarding smoking. It seems that volition was the psychic process primarily affected, initially there (also) existing a selective hyperbulia directed towards the behavior of procuring substances or alcohol.

Instinctual life: G. did not show interest for either of instinctual aspects of life, he spent the majority of time in his room, performing the orders received from the voices. Keeping his food instinct, decreased sexual instinct and everything related to the sexual erotic interests field (although he has a girlfriend emotionally involved in helping to overcome the current episode), relationship in terms of which the patient presents a painful psychic anesthesia.

Change of the state of consciousness: crepuscular conditions in the antecedents (father says the patient was walking for hours, without a specific direction or destination).

Illness awareness: G. does not realize that the present condition is caused by a mental illness, but is accepting hospitalization, treatment (with disbelief) and he allows building a therapeutic alliance-type relationship.

Following clinical interview, a few elements of **comorbidity** stood out, which may be associated with mental disorders within the scope of schizophrenia. The patient showed as child a special attention in terms of details, looking for perfection in everything she did, the appreciation and attention of parents. The elder brother was his standard: "*I was watching what he was doing and I did otherwise, not to be scolded as he was...*". Mother said he was a difficult child: "*I could not convince him to do something; we had to ask his brother before, so that G. imitated him*". The relationship with his brother was a competition, but only from his part, his brother consistently refused to get caught up in this game. G.'s activity and behavior were an answer to his brother's way of being, which may be an element of an **obsessive compulsive side**, highlighted since childhood, as **Wilhelm Reich** says, referring to compulsive characters, that they are some "*living machines*" (Reich, 1933).

Until the age of 17 years, the two slept in the same bed, *nocturnal enuresis* showing, besides a sense of *fragility* in the sense of *organic imaturisation of the cortex*, a form of challenge and of being in the limelight. His brother's leaving home (by marriage three years ago) and by ignoring events meant to replenish the patient's idea of competition, what prompted G. to find a new "*competitor*" in the person of a friend and schoolmate, it constitutes another argument in support of an **obsessive compulsive structural side**.

A number of other present factors confirm the **structure of obsessive compulsive personality type**: high intelligence and inclination to the technical side and the details; restriction of attention, with the pursuit of an intended purpose; the intensity with which to react to failure and the meaning he confers it (that his friend obtained a budgeted financing form place at faculty, while he was accepted against a "tuition fee". The reaction corresponds to the one surprised by **David Shapiro**, in his work *Neurotic Styles*: "*The limited interest of the obsessive compulsive person, for signs and technical indicators, prevents him from seeing things in their true proportions, to register rich shadows or to recognize the real substance of the world. As a result, that predisposes him to be satisfied too easily and self-doubt too fast*") (Shapiro, 1999)

G.'s fixation on male figures leads us to also think at the presence of a sexual identity disorder, in the sense of a **latent homosexuality** (as evidenced in Lusher and Szondi projective personality tests), which can be a cause both of stuttering, and of *nocturnal enuresis*.

All these elements led to the use of substances, around the age of 18, the patient coming in the end to consume daily a significant amount of alcohol and drugs, his *favourite* substance (and probably the easiest to obtain and cheaper) being marijuana. Over time, however, G. recognized he tried almost all drugs on the market, including ethnobotanicals.

Approximately a year ago, the patient's condition deteriorated to the level of incapacity of decision, breaking contact with reality, mental automatism and addictive behavior at the borderline of psychotic. This was when the family intervened and the first psychiatric evaluation was carried out, in the emergency room, during a three hour hospitalization, after which parents requested discharge (being themselves who denied the

gravity of what was happening to G.). After about a year, the patient returns for a one week hospitalization to the psychiatry hospital, presenting major psychiatric symptoms, corresponding to a hallucinatory delirious pathology.

After four months, the parents brought him to another psychiatry hospital, due to the refusal to take any recommended treatment (when hospitalized the third time, treatment with Risperidone 4 mg was interrupted for about two months), G. being in psycho-motor restlessness condition, with high anxiety, auditory hallucinations, rigid posture and hypoprosexia.

After several days of hospitalization and appropriate treatment (Risperidone 8 mg), he began to regain his *functions* and *mental functioning* and, after repeated clinical interview, it was found that although affirmative hallucinations and pseudohallucinations started a few months before, in reality they are present for at least four years, which coincides with the onset of substances and alcohol consumption. This is understood from the statement: "*I was living a parallel life...*".

Trying different substances comes to strengthen the idea that because of the mental disorder, the patient has not been able to find pleasure in anything he did, looking in the drugs effect the *lost energy and vitality*. The use of substances is part of the clinical picture of mental disorders, being found in their comorbidities, complicating their evolution and treatment, as described in DSM IV. Among these, *affective disorders* and *schizophrenia* are included.

Diagnosis:

Axis I – Paranoid schizophrenia: GG. presents almost all of the symptoms shown by the DSM IV (***, 2003):

- *** disorganized behavior;
- *** socioprofessional and emotional dysfunctions;
- *** lack of interest for alimentation and food refusal (alimentary and verbal outline of negativism, more obvious symptomatology over a year ago, currently expression being more in the delirious and perceptual productive area);
- *** hallucinations and auditory, visual, olfactory, tactile and gustatory, possibly motor pseudohallucinations (coupled with a subjective feeling in accordance with which his own acts and actions do not belong to him, but are dictated, by *projection*, by a superior entity located outside the self = the non-belonging to the Ego, typical of paranoid schizophrenia, with breaking of the Ego and dissociative identity disorder);
- *** persecutory delusions, accompanying hallucinations "*People talk bad about me.*";
- *** influential ideation, consistent with hallucinations that say to him: "*Make your bed, go to bed*", "*Do not watch TV*";
- *** ahedonia.

Axis II: Obsessive compulsive personality structure: protrudes from childhood, the patient being excessively results-oriented and presenting perfectionism that interferes with fulfilment of assignments (he is not using the drums that he received, because he should have bought them by himself), he works dedicated to the preparation for the admission to the faculty, dissatisfied, concerned about details, rigid, with an emphasis on competition, rivalry, fear of failure, inclination to analytics and focus on details.

Axis III: The subject has no known medical condition, although, as a further development, in the absence of any interruption of consumption, we can fear the emergence of future complications following alcohol and substances consumption on a long term.

Axis IV: Family ties are apparently close, although G. shows ambivalence toward his parents. The patient benefits from the financial and emotional support of both the family and his girlfriend. Parents are still in the phase of denial of the disease, which can lead to failure of medical prescriptions and, consequently, to a new relapse in the current acute psychotic episode.

Psychological tests:

The **Koch Test:** loss of situational adaptability, through excessive control over opinions and ideas, even if in this way goals and personal motivation are being affected (obsessional side originally used adaptively, so far exceeded over the critical threshold).

The Lüscher Test:

Objectives and behavior dictated accordingly: he seeks for success; he wants to overcome the obstacles and the current opposition to be able to draw their own decisions. Independent, he pursues his interests and has initiative.

Behavior according to the existent situation: Sensual, leaning toward abundant, luxuriant things, which reward his senses; he rejects anything is tasteless, vulgar or of bad quality (the test confirms latent homosexual traits, anamnistically intuited and in counter-transference).

Behavior inappropriate to the existent situation (attitudinal reservations): The circumstances of his mental disorder are of such a nature that he feels forced to make compromises at present time; he feels deprived of affection or of full participation.

Features denied or repressed (generators of anxiety): Breaking an intense emotional bond, which proved to be deeply disappointing, that relationship being now regarded as a depressing connection (to the manifest plan → the relationship with his brother, with direct reference to the dynamics and the game of competition). On the other hand, there is a deep ambivalence about this relationship, sending to the latent homosexuality and depression and loss area: on the one hand, he would like to free himself completely from this attachment, but on the other hand, *he does not want to lose anything* and he does not risk further uncertainty and possibility of subsequent disillusion. These conflicting emotions aggravate his mental condition to such an extent that he is

trying to repress them under the guise of a cold and serious attitude expressed manifestly in the reduction of the capacity of emotional resonance and apathy-abulia.

Current issue (behavioral changes occurring due to the prolongation of this inextricable internal tension): Disappointment and fear that there is no possibility to formulate new goals led to anxiety (of psychotic intensity). He wants recognition and position, but he is worried about its prospects. He reacts by protesting against criticism and attempts of influence, even if they are positive and coming from the loved ones. He is trying to assert through a meticulous control on details, making an effort to strengthen his position (obsessional-type mechanisms being the only ones he knows and have worked validly and effectively in the past, but which currently are significantly limiting his scope of interests and significantly lowering his capacity of volitional effort).

Conclusions:

After analyzing the history of life and co morbidities present in G.'s life, supported by existing scientific references, we can conclude that the physical illness is installed and in development. Substances and alcohol (which the patient has consumed in the last years) are, certainly, the trigger of his illness, but at the same time they also represented his way of defence against the illness. As the family also stated, initially, the supposition of manifestations caused by the excessive consumption of alcohol and marijuana was raised.

The patient's background indicates that the beginning of the illness was somewhere around the age of 18-19 years and that one of the triggers was the failure he experienced regarding the result obtained in the college entrance examination, his obsessive compulsive structure being the foundation on which the paranoid schizophrenia installed. The consumption of substances and alcohol contributed essentially to the onset of the initial symptoms. Given the ignorance of the deviant behaviours by the family, and other manifestations of the mental disorder, the patient reached a condition of inability to de-structure the personality and the incapacity of independent functioning of the patient.

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Organic Affective Disorder and Effects of Alcohol on Mental Life and Mendacious Behavior

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Abstract

In this paper we bring to your attention a topical issue, extensively addressed in the world of psychologists and psychiatrists. We examine a case of mendacious conduct. The patient had disorganized thoughts, emotional turmoil, organic affective disorder (caused by alcohol) and both dispositional and mixed episodes. He had Axis I, personality disorder of Cluster B (histrionic, antisocial, self-centered) with grandiose ideas of identity. The patient's diagnosis was complex being linked with the pathology of the human psyche, mendacious behaviour and disorganization of thoughts.

Hypothesis:

Mendacity is explaining his life story in such detail that you catch in fabric and appeals to vanity as a last resort.

Results:

In the present case, the subject has developed quasi-permanent mendacious behavior amid high consumption of alcohol over a period of about twenty years.

Conclusions:

Patient presents vanishing pathological behavior (from therapy of relationships), when the truth is likely about to be revealed.

Key Words: *mendacious behavior, bipolar disorder, grandiose ideation, alcohol dependence, borderline personality background, antisocial personality background, histrionic personality background.*

Living and working conditions

S. is 50 years old and comes from a normal family. She often talks about her mother and her daughter: *"I dedicated six years of my life to their care..."*. She is unmarried now, but has a relationship with an "influential person". She has a daughter from her first marriage. S. said that she is a qualified lawyer. S. previously worked for *"many important people"*, but she gave up cases, because she had problems with the law (a criminal case opened against her; she says: *"I can manage these things!"*). She claims

that until 2010, her business went well, so she could buy anything for her daughter: *"I received \$ 178,000 and wanted to get a Porsche Panamera ..."*.

S. claims things were better when she was bringing up her daughter. She said that her daughter *"grew up quickly – she had to"*. Moreover, the patient talks about her daughter's words on alcohol. S. admits: *"I was not alcoholic, but I drank"* and she said: *"I haven't drunk since December 2011 because I promised my daughter"*. S. does not work now and is maintained by her new boyfriend.

She was brought to the consultation by her daughter, who was worried about the health of her mother. The daughter of the patient describes a different reality: The patient is not licensed in Law: she was not even enrolled in legal studies; moreover, she is not a graduate of any faculty. She began SEA, but she did not finish it.

S. makes different confabulated scenarios about her alcohol consumption, to support a better reality. She was abandoned by her husband because of excessive consumption of alcohol and scams which she ran. We know from the patient's daughter that S. has numerous criminal cases against her caused by multiple frauds. S. did not attend the hearings, each time finding an excuse. In recent months she has isolated herself from people *"in a room without windows, where sometimes I heard sirens"*.

Disorder history

We cannot extract information from the discourse of the patient on childhood or adolescence, or on the emergence or progression of the disorder. We know from data provided by the daughter, her mother developed numerous businesses with her husband or with other partners. The patient has robbed many people. The nature of her personality is to be seductive and she has received large sums of money, which she did not give back. Her husband decided to divorce her because of the behavioral pattern of the patient. They divided the small fortune made together.

After the divorce, S. had many relationships with various men, especially with those occupying elected positions in the police or other institutions, and who would provide protection (or at least made her feel this), and who she could use in various ways. The patient continued to defraud people of money, came to be sued and involved in numerous criminal cases.

In her story-telling the patient included that she had finished two faculties: law and commerce.

Alcohol dependence has grown in a vulnerable personality and a tumultuous life. S. received psychiatric treatment during the time in which she was abandoned by her husband.

Currently, she is hiding from the people, who want to recover their money. She says she *"has rented a room without windows"* and she does not want to go outside. She did not attend the hearings on criminal cases, inventing various pretexts.

Psychiatric, psychological and psychodynamic interpretations

The entire discourse of S. is related to the metaphorical statement: *"I knew that they would come sooner or later"*, which brings together patient faith, located somewhere, to a certain level on the conscious - unconscious dimension, according to which she knows that she will be caught. Also in discourse, to impress, the patient uses a number of neologisms using a special emphatic, superior tone of voice: *"gentleman", "political ", "hunted ", "criminal cases"*.

Mendacity took the form of long alcohol consumption, which led to present momentum that is crash scene in cognitive deterioration phenomena: *"They gave me 17 billion at Zurich"*.

The manner in which the patient talks is typical of mendacious discourse having characteristics like:

- Extensive confabulation,
- Under estimation of the cognitive powers of the listener who is being lied to
- Fighting spirit: *"I'm going anywhere on Planet Earth"; "From top to bottom I scratched with claws!" "Prison is a place where you come back!"*.
- Use of the mechanism of denial: *"I tell my students ..." "I was invited to the Palace and I refused to go "*.

S, the pseudo lawyer, attributes her criminal behaviour to the organic dimension of her drinking problem. She symbolically excuses her actions in connection with robbery as mistakes in the past, *"Now you'll see they will give me amnesty...I will get away without punishment..."*

Therefore, only 20-25% of the patient's speech may be regarded as justified by hetero-anamnesis.

As a **personality structure**, S. is an emotional lability but, at the same time, she is detached, her speech does not reflect her real experiences. Withdrawal phenomena, present in previously observed behavior, suggests mendacity, which is exemplified in the conduct of pathological escape. Because of the genuine inability to anticipate the consequences of her actions, S. can be placed in the area of personality disorders with obvious antisocial elements, emphasized especially by hetero-anamneses (these situations were described by her daughter and in these S. defrauded partners and people who were around her).

It is difficult to define to what extent her fear is based on the fantasies she has created in her mind and how much is based on the potential consequences of her criminal activity. Depending on the answer to this question, we can shape prevailing features in the current profile of the patient: speech and antisocial acts made versus mendacity construction dimension of personality disorder with antisocial clearly indicated.

As described in the literature, antisocial signs are harder to identify at a woman, especially when she hides under the guise of histrionic theatricality. For all of us it is easier to judge a woman by her seductive and manipulative dimension, than to see in the area of her criminal potential. Mrs. S. seems dramatic, her reference to the sirens' hiss

presenting to the therapist a Fantasma marine mermaid as a symbol of deception is an example of mendacious directly dictated speech.

Another dimension of the criminal pathology of the patient is related to: **to being dependent / to being profitable**. S. strives to be the shadow of someone, may be the shadow of her daughter. She strives hard to make her entourage believe her "story with the knot", wanting to gain the confidence of whoever she speaks to. She has a dosar of financial and emotional problems. She is manipulative, alters reality, hijacking and exaggerating the truth for herself. She uses her disposition and her own emotions to make others empathize with her, and takes advantage of their knowledge.

Mrs. S. did not appear to be truly defeated, although the risk of suicide should always be considered for such a personality.

Although she has a cinematic style of storytelling, eroticism no longer appears anywhere. S. is seductive and uses powerful imaging, working on the "*things were done outside for me... they are controlled*".

She acts histrionically, exerting a seductive pressure similar to that of a child who wants to convince adults that he should be protected.

At a deep level she exhibits **ffective flattening**, and is emotionally **impoverished**. She has **fragmentary delusional ideation**, a **persecution** complex and **ideas of grandeur**. She runs from reality, hiding behind the mask of punishment and guilt, without having the slightest real intention of addressing the situation there.

Metaphorically, she behaves like a pseudo lawyer: is small, to hide in a space as small as a huge ogre. Metaphorically speaking, she has the options: jail, suicide, or remaining hidden in the room without windows and from where she can return back into reality.

Diagnosis:

Axis I (clinical disorders) organic affective disorder (on alcohol consumption).
Dispositional mixed episode.

Axis II (personality disorders) mixed type personality disorder (borderline predominantly in early life, after moving within the cluster B to histrionic - in recent years antisocial elements of narcissistic behavior have become (more) obvious).

Axis III (general medical conditions) do not have enough information.

Axis IV (psychosocial and environmental problems) Due to her psychotic behaviour she is being prosecuted (for theft and fraud).

Axis V (Global assessment of functioning): GAF = 50.

Results of psychological tests:

We draw attention to a number of scores obtained, with overt:

- Score favourable to F (impulsive) is 10, which is typical of persons inclined to spend life of a particular social presence and being impulsive, enthusiastic, with a constant need to "search and abandon";

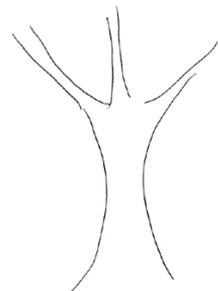
- For Factor H (eccentricity / Extravagance) a maximum score of 10 was also obtained,, which correlates with the patient's stories with her adventurous spirit (be it only in the imagination): expensive cars, privileged social position under the former regime, power, pleasure of feeling well in focus groups, knowing how to "to sell" and having the ability to make quick decisions, not necessarily correct;
- score in Factor I (Sensitivity) is high, 10, which is consistent with the need for affection, dependency and insecurity. This correlates with the high score, of 9 obtained for factor A (insecurity), showing concern, liability, feelings of guilt and anxiety;
- Another high score, of 10, was obtained in Q4 factor (voltage) indicating the manifestation of frustration, the inability to calm itself. The value also expresses the need to create a good impression, "a cry for help" and correlates with a score of 9 for Q1 factor (Radicalism), which shows a tendency to reject the usual ways of solving difficulties. It is interesting to note that the scales of depression scores were small, clinically insignificant, the only high score, 9, being the Pa Factor (paranoia); This indicates that the patient is highly suspicious, has feelings of injustice and persecution: feelings and beliefs quite often present in alcoholics.
- Comparing scores from Sc (Schizophrenia) with the scale of As (Psihastenie) it is noticeable that their symptoms appear through lack of control at the current point of time, the predominant profile suggesting dysphonic disorder diagnosis of organic disease. Dispositional mixed episode.

Projective tests

Tree Test and Draw a Person, expressed the following:

Drawing a tree as a psychological diagnosis instrument, as conceptualized by Koch provides information about the inner world of the patient. Outward projection by the projection of branches from the tree represents the inner world that escapes conscious control. In this case the patient gives the following clues:

- Absence of roots suggests that present fear or reluctance to be attached, which correlates with high scores obtained in Factor A (insecurity).
 - cone-shaped trunk line suggests S.'s appetite for a certain lifestyle S. "carpe diem", correlating with Factor F (impulsivity) which obtained a perfect score.
- Crown branches are hollow, made of parallel lines, suggesting willingness to play a role, downgrading moral, social ascension desire, correlating strongly with wealth and with mendacious descriptions of speech scores in Factor H (Eccentricity / extravagance).



The draw a person test- resulted in the figures below, observing the following diagnostic value:



- Firstly the superimposed lines, going over the contours, suggests anxiety, irritation, fear, inner tension, correlating with high scores achieved in Q4 factor (voltage).
- Two faces of the comic daughter and one of the two men are drawn inside the contour, circle, suggesting the need for protection / isolation of the two figures "special" to the patient.
- mouth, a symbol of acceptance or rejection of other beings in the world, appears relaxed for the first female figure and for the two men. In the image representing the daughter the mouth expresses concern.
- facial detailing in the four drawings suggest "aspirations to shine" (Minulescu, 2001) of the patient. This was also evidenced in her story telling her liking for privileged positions, academic validation, big money, etc.
- The details suggested by the hypersensitive ears, correlate with data from factor I (Sensitivity) with its suspiciousness and quotation obtained from Szondi factor p.

Szondi test

The profiles obtained in the 5 series of choices are presented below:

Profile of the largest selection in this case looks as follows:

	S		P		Sch		C	
	h	s	e	hy	k	p	d	m
1	+	+	-	-	-	-	+!	0
2	+!	-	0	-	-	0	-	+!
3	±	0	0	-	-	-	0	+!!
4	+	-	-	-!	-	0	+	+
5	+!	0	-	-	-!	0	+	+
	h1	s2	e2	hy0	k0	p3	d1	m1

Structura pulsionala

Manifest	p ₃
Sublatent	s ₂ e ₂ d ₁ m ₁
Structura	h ₀ hy ₀ k ₀

- P3 in the foreground or in the manifest plane there can be seen interpretability exacerbated the patient, correlating with large scale score of CAQ Pa drawing and analysis of samples above. Interpretability can be seen in S.'s speech, which is full of links between events, people and circumstances, which combines in a picturesque and captivating manner.
- Plan m1 d1 sub latent with s2 e2 show predisposition towards depression on a background of manifestation of irritability and hostility.
- profound personality structure confirms our assumption according to which the patient is a structurally immature personality and histrionic elements.

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Child Affective Neglect

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Abstract

"Bad" treatments applied to children generate serious effects on their development and, ultimately, on their anti-social behaviours. The warm and comprehensive climate in which both children and parents send each other clear signals of mutual approval, valuation, love and respect represent not only a framework, but also a means of harmonious and integral development, of mental and moral health. Parent's self-assessment and understanding of their children's needs build the foundation of this climate. Our aim was to identify the practices used by families with their own children and the effects of these practices, as well as the involvement of school in parents' training. We used the research methods of psychological observation and questionnaire-based survey.

Key words: *attachment, unsecure attachment, affective needs.*

Introduction

Family is the first healthy environment of the child, in this environment the child takes his first small, shy and clumpish steps in his growth and family has to vitally meet his needs; the parental support means both the material support as well as the cognitive and affective one. All the three supports, very important, are in a relation of interdependence and inter-relationship, none of them can be skipped or be on the second place. The lack of affective support may be considered a form of psychic abuse with negative consequences on the personality of the child.

Unceasingly the children have the need to integrate in their mind ideas and feelings about parents. For the child that comes from a disorganized family, in which parents often have disputes, separations and violent debates are the basis of his emotional experiences but also his future models. The mental representations of his parents are not seen together, they don't function together, they always disagree and, thus, it is difficult for the child to live out the mental representations. Some parents avoid having disputes in front of their children but they overlook an important aspect: the child has the inborn tendency to interpret, to weave scenarios.

Thus, it is preferred to openly speak the disagreements, but on a low tone, instead of fooling the child that the relationship between the parents is perfect.

The atmosphere in a disorganized family, the lack of parental authority, of control, as well as the lack of parent's affection, as a result of a divorce, lead to social disadjustment and, unavoidably, to a flawed style of attachment. Furthermore, the families characterized by a potentially high state of conflict, conflictogen families, and a high deficiency from the psycho-affective and psycho-moral point of view harm in a great measure the psychological and psychosocial ageing process. The valuable or damaged parental model, conveying by the parents of some identification values as well as the parent's lifestyle will help to build the child's personality.

Child's behavior is always realized through identification and internalizing the self and the others. Thus, the human self is shaped in a triangular galaxy of factors: love, authority and familiar security. Any affective deficit as well as any abuse of authority will bring disruptive behaviours, due to the parent's resignation to their duties or due to the identification of the parents with the trouble-makers parents.

Family becomes the true school of feelings, founded on the maternal affectivity and parental authority. Therefore, if childhood is lived in a climate of continuous lacks and hostilities, factors that bereave the child of affection and proper fulfilment of his desires and natural dreams, the child will get to live what's called the "adjustment conflict", which is expressed by an attitude of rebellion in front of any resistance, opposition or interdiction.

Therefore the parental pattern becomes the foundation of forming his personality and any resignation from this role can transform the children in "orphans".

Divorce has negative consequences on all the family, adults and children alike. Expertise studies showed that the effects of divorce on adults are similar to the effects felt by the children – affective security is threatened, mourning for the loss, frustration feelings, guilt, fury, low self-esteem, and in the case of children they start to have low results in school, behavior problems, even delinquencies, difficulties when it comes to adjustment.

Lately, the society has evolved, different breakdowns took place in families, in other words, the divorce stigma does not touch so visible the emotional growth of children. Factors as material situation, mother's status, social relationships and mainly the affective involvement of the mother and her great competence lead to the creation of a secure attachment in the child that comes from a broken family. We consider that these factors are a lot more important than the family structure and the breakdown, while the violent environment, with quarrels and reckoning among parents, with the child being part of, has a greater impact than the divorce itself.

The child learns by imitating, he/she observes what's around him and then applies thinking that's the way to do it. In other words, witnessing the disputes between his parents, the child imitates this kind of behavior towards those who are near him, thinking that this is the normal way to behave; and in time he internalizes this behavior and manifests it in the family relationships.

Following the parent's divorce, the child remains with a character that he clings to. If parents are focused on their emotional problems their concern on the child is lowering and in this case the child may develop an unsecure attachment towards his both parents, he feels unsecure and abandoned, neglected not only by one parent but by both of them.

Definitely, a divorce causes many negative effects, psychic, fury on one or both parents, insecurity, sadness, even depression, but many children learn, maybe with the parent's help, or maybe through psychotherapy, to accept the past and the parents and to look into the future, to carve out their one way in life.

Research on the attachment of a child that comes from a family with problems

We consider that it is far better for the child to feel secure with only one parent, to feel loved, to develop a secure attachment than to feel abandoned in the conflicts of his parents.

In order to prove the quality of this idea we analyzed the behaviours of some children that come from broken families and the behavior of some children that come from families with a high potential conflictual state, conflictogen families.

In this study were involved thirty pre-school children, aged 4-6, from Kindergarten nr. 209 in Bucharest and Kindergarten nr. 8 from Buzău. 15 children were from divorced families and 15 were from conflictogen families.

The child's world may be known with the help of expressive – creative techniques of which we used the following: projective techniques that are based on drawing (free drawing, thematic drawing), modelling, collage, imitating exercise – pantomime, musical improvisation, manifestation through dance and motion, ludo-therapy, drama therapy, artistic metaphor, therapeutic metaphor, work through fairy tales, creating fairy tales.

Both drawings as well as games are considered to be the most relevant means of expression for children, they offer essential information about the mental state, and mainly about affectivity, anxiety, needs, frustrations, attitudes, the resentments of the one who benefits by these expressive techniques, encouraging the projection.

The hidden problems, unaware of, suppressed, buried in the abysses of the subconscious are expressed in a symbolic form in the artistic works done by the subject and thus, they are projected in the contents of the work.

Unsolved subconscious conflicts, memory lockout, suppressed sufferings come out with the help of these techniques.

We applied the projective tests, family drawings and CAT (Children Aperception Test), as well as free drawings. The CAT helped us to identify children's relationships with important characters who are around them, their attitudes to the parental characters, the relationships with the parental characters, possible identifications with the parents, possible conflicts with them. We identified the situations that they experienced, conscious or masked conflicts.

The family drawing offered us information about the emotional issues of the child, about the relationships problems of the child with the others, with the family, with the school and with those of his age.

The free or thematic drawing, offers us important information about the child's personality, about his emotional problems, about the traumas he/she suffered, about his adjustment to the environment in which he lives. The drawing has relaxing qualities, the feelings and the affective experiences are easily expressed; the fluidity of the movements, the colours chosen offer us hints about the emotional life of the child.

Results of the research

After the psycho-diagnose, as well as the details offered by kindergarten's educators and psychologists, we identified in these children problems in different areas:

Very often the children get stuck when it comes to verbal communication, they show resistance in openly expressing their inner experiences or they are not aware of them. The resistibility is not always given by the child's negativism, but, it may be the life's experiences that taught him to defend himself or to resist when something is too heavy or too dangerous for him.

Those children carry different problems: emotional problems (anxiety, feelings of guilt, fear of being abandoned, isolation, anger – on one or both parents; fear of death, lack of trust in himself, even depression); behavioral problems (aggression – identifying with the violent character in the family, or passivity towards the aggressions of the others), problems related to sleeping (lack of sleep out of fear that the parent may come to take him from kindergarten, sometimes even enuresis); school problems (mistrust, self-displacement, sudden changes in school performance, inattention, sometimes even tiredness – the child falls asleep during activities).

Conclusion

These problems were identified both in children who come from divorced families as well as in children who come from conflictogen units, families with a conflictual environment. Yet, their allotment is different.

School problems (in 100% of the cases), feelings of guilt (80%), lack of self-confidence and lack of trust in others (80%), affects children from divorced families. Fear of being abandoned, isolation and self-displacement, aggression, lack of self-trust and lack of trusting others affects, in 100% of the cases, the children who come from conflictogen families, 90% have problems related to fear of death, sleep disturbances and feelings of guilt and 80% of the children manifest anxiety. All the children, from both groups, have multiple problems. These problems affect a bigger number of children who live in conflictogen families. Hence, our hypothesis proves to be correct.

In a violent environment and potentially conflictogen family children manifest more psychic problems than in a divorced family. They develop more features specific to

the insecure attachment (needs of security, order, love are greatly neglected) than those who come from divorced families.

Parents can no more exercise their parental role, they cannot play their role of parents, being focused towards the conflicts between them and hence, children are neglected, left aside in the loneliness that hears the parents' screams.

Practical implications

Adjustment, social, psychic, familial difficulties constitute traps in the development of the person. The solution, going over these adjustment difficulties can be done through counselling the child, psychotherapy for the child and his family.

In order to solve these problems, we intended to initiate a *program of psycho-behavioral optimization* that has as objective *developing and improving the psycho-behavior of the children who come from divorced families and potentially conflictogen families*, through experiential group methods of expressive – creative style.

The action's objectives are: growth of assertiveness and personal expressivity; improve the ability to self-consciousness, relationships and communication; activate the creative resources; reduce anxiety, get rid of inhibitions, discharging the tensions and re-energizing the bodily constitution; enhance the adjustment, in the family and with the people of same age; enhance the self-esteem.

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Development of Student Distributed Leadership and Tutoring Service Justification: A Case Study in Italy

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Abstract

The case study was conducted in the context of Didactic Tutoring Service at the Department of Educational Science, Roma Tre University. The research focuses on how a flexible and individualized instructional design (Baldacci, 2006; Domenici, 2009), that makes use of formative feedback (Shute, 2008) as a tool to support learning and that provides learning experience both in presence and online (Galliani, 2004), can promote the development of complex learning strategies and of self-regulation skills in the students. The study started with analysis of the issues highlighted by national and international research on the subject of leadership development in students (Dugan, 2006). The findings suggest the possibility of promoting the educational success of students in the university context by involving them in "leadership programs" (Komives et al, 2011) that increase their self-regulating competence and motivation to study.

Keywords: *Case study, Educational success, Flexibility, Formative feedback, Students' leadership development, Tutoring services.*

1. Introduction

The importance of justifying teaching and learning activities in the university context and of promoting the development of student distributed leadership (Spillane, 2005; Dugan, 2006; Bubb & Earley, 2010; Lizzio *et al*, 2011) require the definition of what is meant by student leadership. This paper analyzes leadership as a "fluid process based on relationship" (Gronn, 2000; McGregor, 2007) that could help students to become active and responsible protagonists in their own formative process. It differs, therefore, from a "role-based" leadership, which only seems to offer opportunities for active involvement (Jones, 2004) to a limited number of students.

To enhance the role of students distributed leadership in educational practices, there is a need to design educational experiences that encourage its development using tools and spaces (Spillane, 2005) that can give effective opportunities of the involvement of r students (Fenwick *et al*, 2011). One of the most interesting approaches is the tutorial

approach (Vygotskij, 1980; Topping, 1997; Cohen, 1999; Torre, 2006), which can be used as a strategic tool to ensure the educational success of the students by using integrated modalities of guidance, tutoring and support to students (Truffelli, 2010; Da Re, 2012). This paper focuses on didactic tutoring services that aim to consolidate and develop the skills required for freshmen to make full use of the educational experience, and helping to fight drop-out in its different forms.

Italian autonomous universities may establish different methods for access to degree courses, and one of these is to give the opportunity for students to enroll regardless of the score obtained in the test for checking initial skills. In case of negative outcomes, in fact, the student can enroll with Obligations for Additional Learning (OFA – Obblighi Formativi Aggiuntivi) to be fulfilled within the first year of their course (MIUR, D.M. 270/2004, art.6). The OFA should offer new growth opportunities to those students who have been shown not to have the knowledge and skills needed to access the degree programs, so it's important to design inclusive environments that promote the empowerment of students (Di Biase, 2012). By adopting an integrated approach (Domenici, 2009a) the tutorial services should encourage students to acquire complex skills – such as self-regulation and self-direction of their own learning (Zimmerman, 1989; Pellerey, 2006) and adaptive skills (De Corte, 2014) – and to grow cognitively and metacognitively (Cornoldi, 1995; Moè and De Beni, 2000).

In a networked society, it should also be possible to integrate the potentials of both face to face teaching and online learning environments when making educational interventions (Galliani, 2004). By making an integrated use of the tools currently known it's desirable to design flexible and individualized educational programs (Baldacci, 2006; Domenici, 2009b) that provide the opportunity for students to mature in their formative process cognitively and to enhance their critical and self-evaluative competencies (Castoldi, 2009).

One of the tools that national and international research shows as strategic in respect to the learning process and for the development of adaptive competence is formative (or personalized) feedback (Butler & Winne, 1995; Nicol & Macfarlane-Dick, 2006; De Corte, 2014). Feedback is effective when it orients the student in a meta-cognitive process rather than giving the answer (Kluger & DeNisi, 1996; Shute, 2008). E-learning platforms (Maragliano, 2004; Ferri, 2005) allow for differentiated, personalized messages, with hypermedia and hypertext links, depending on each answer given by the student. This kind of self-evaluation activity, supports students in their studying, helps them to raise awareness, and increases the depth of the learning process (Entwistle & Tait, 1990; Duff, 2004; Rushton, 2005).

The themes of students distributed leadership, of individualization, of online learning environments and of formative feedback have long been the focus of national and international research in education. However, there is still a need for further research especially that which provides evidence. The research presented here, in particular, aims to explore some aspects of these issues within the university setting, and more

specifically in the Didactic Tutoring Service (S.Tu.Di.) active at the Department of Educational Science of Roma Tre University.

2. Methodology

The empirical-explorative research was conducted by a case study (Stake, 1995; Bassey, 1999) in which data collection tools both qualitative and quantitative were used with a mixed-method (Lucisano & Salerni, 2002; Domenici, 2009c; Trincherò, 2012): formative feedback, questionnaire, objective tests (test for verification of initial preparation, self-evaluation tests online, final test of fulfilment OFA).

The main purpose of the study is to observe and test how a flexible and individualized educational design program for the covering of OFA can promote the development of student distributed leadership and at the same time help to justify the educational interventions designed by the S.Tu.Di. service.

The hypothesis of the research is that a flexible and individualized instructional design and the use of formative feedback can promote the development of deep learning strategies (Marton & Säljö, 1976; Entwistle & Ramsden, 1983) and the growth of adaptive competence, self-regulation and reflective skills in the students, with positive effects on learning outcomes (Entwistle, 2000; Lizzio *et al*, 2002).

The unit of analysis of the research is 97 students. They had the OFA in the academic year 2014/15 and followed the activities organized by the S.Tu.Di. service. In order to promote a flexible and individualized teaching approach designed to encourage the development of student distributed leadership, these activities were designed in the following way:

- lectures were held in the presence of teachers who are experts on issues related to each of the areas of expertise in which students had exhibited particular gaps (Reading comprehension, Reading and decoding of graphs and tables, Deductive analysis and problem-solving);
- an online environment was prepared (www.formonline.uniroma3.it), where didactic units, self-evaluation activities with formative feedback, and spaces for sharing and communication (for example forum and chat) were available for students.

The period in which the students had the opportunity to attend thematic lectures and take part in online activities was six months (November 2014 – April 2015). During this period students could contact the Service's tutors, so guaranteeing educational and technical support both in face to face teaching and online in order to facilitate as much as possible flexibility and individualization, key elements of the research design. At the end of the course the final test of fulfilment OFA was prepared. It was equivalent for complexity and number of items to the test used for the verification of initial skills (80 multiple-choice items: 40 on Reading comprehension, 20 on Reading and decoding of graphics and tables, 20 on Deductive analysis and problem-solving). The survey data related to the initial test,

the participation in flexible pathways, the final OFA test and the questionnaire were processed with statistical analysis software SPSS (*Statistical Package for Social Science*).

3. Data analysis

From the comparison of gaps exhibited by students in the entrance test and in the final OFA test, it is possible to say that the educational courses designed appear to have favoured a cognitive and metacognitive growth of the students. Most of those who had a low score initially, in fact, in the final OFA test reached the goals of competence expected. In particular, scores achieved initially were exceeded in Reading comprehension by 81% of students, in Reading and decoding of graphics and tables by 76% and in Deductive analysis and problem-solving by 72%.

The activities carried out by the students were systematically observed for six months.

One of the hypotheses of the research was that online self-evaluation tests with feedback would promote cognitive and metacognitive growth in the students, so it was a subject of interest to observe if and how these activities and the message of the formative feedback may have affected the outcomes in the final test of fulfilment of OFA. From the data obtained it is interesting to observe that marks in the high and medium-high range (56 to 70 points) were achieved mostly by students who participated very actively in the activities, doing between 17 and 23 self-evaluation tests.

Due to the strategic importance of the formative feedback in a flexible and individualized instructional design, which is the basis of the research design, in the survey questionnaire administered at the end of the course questions specific about that tool were asked.

The answers given by the students show that the instrument encouraged them to reflect on their answers and led them to be active and dynamic in the self-evaluation process, so the flexible project design reached its principal goal. In Tab. 1 it is possible to see the relationship between the behavior assumed with the formative feedback and the outcome obtained in the final OFA test.

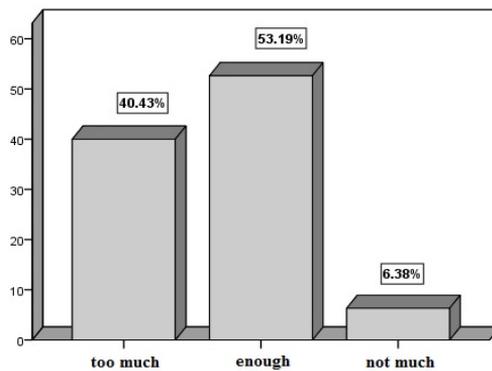
Table 1: Relationship between behavior with formative feedback and outcome in final OFA test

		OFA test outcome					Total
		0-30	31-40	41-50	51-60	61-70	
What have you done when you have looked at the formative feedback?	I have read it and I reflected again on the test.	2	16	32	31	4	85 (87,6%)
	I have read it but I didn't go back to the test.	0	3	2	4	0	9 (9,2%)
	I didn't read it.	2	0	1	0	0	3 (3,2%)
Total		4	19	35	35	4	97 (100%)

87.6% of the students made use of the formative feedback ie. those who "read it and reflected again on the test". These students are the ones who got high and medium-high scores in the final test (67 students out of 85 in fact, highlighted in Tab. 1, exceed a score of 41). There were 3 students who said that they "had not read the feedback" (3,2%), two of which obtained an insufficient score in the final test (0-30 points).

Through another question the perception of the students about the effectiveness of formative feedback in giving a better understanding of topics covered in the three areas of expertise was investigated.

Figure 1: students' perception about the effectiveness of formative feedback to improve understanding



The answers provided (Fig. 1) confirm the hypothesis that the formative feedback would facilitate the process of understanding and would support deep learning and the development of self-regulation skills in study. 40,4% of the students, say that formative feedback has improved their understanding too much / a lot, 53,2% that it did "enough" and 6,4% that it did "not do much". Student's considerations about the positive influence of the formative feedback on the quality of understanding is proved in the results achieved in the final test. In fact 44.75 of students who said that feedback helped "too much"/ a lot to improve their understanding of the topics e achieved high scores (51-70 points).

4. Discussion

On the basis of the issues raised in national and international literature and on the results above, there follows some early reflections.

Although the construct of student distributed leadership is known in the Anglo-American context, in Italy it seems to be still underdeveloped. However, one of the objectives of institutional learning environments, and therefore also of the University – especially after the general definition with Dublin Descriptors (2004) of the expectations of learning and acquisition of skills – is to ensure students' participation in learning activities to help them grow as self-regulated, aware and critical persons, and that requires

the development of flexible and individualized instructional design (Baldacci, 2002) and the use of specific tools (Calvani, 2007; Fenwick & Landri, 2012) and teaching strategies.

Designing flexible and blended educational programs seems to be an effective strategy to enable students with OFA to have positive outcomes in the final test and to develop complex skills such as self-regulated and responsible learning. The use of an online platform can facilitate autonomous students access to didactic resources and to self-evaluation activities. The implementation of formative feedback for each test also may offer them the opportunity to reflect on their answer according to their strategies and their timing, encouraging the development of deep learning (Entwistle & Peterson, 2004; Bolkan *et al.*, 2011). Moreover, the findings seem to show that formative feedback enhances both cognitive and metacognitive strategies.

Based on the findings of the case study it can be assumed that the infrastructure (for example the online platform) and the tools (for example lectures, self-evaluation activities with formative feedback) implemented may be used by didactic services in their programs for educational interventions aimed at promoting the development of self-regulated learning and positive outcomes for students. Students that reflected consciously on formative feedback given during the self-evaluation activities seem to have had positive outcomes in the final OFA test. In the specific context of the S.Tu.Di. service the tool of formative feedback seems to have been one of the elements that favoured the development of student distributed leadership.

This area of research is complex, so it is necessary to develop studies which focus on elements described here, which may be important to flexible instructional design and to development of student distributed leadership. The principal goal of the study was to provide support to students in the development of deep learning strategies and the acquisition of self-regulation skills. In a diachronic perspective it would be interesting to develop research by focusing on students' point of view about the course and the considerations of how it was useful for the pursuit of university studies and to study strategies developed.

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Introducing Illustrated and Interactive e-Books in Schools: the Importance of Familiarization

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Abstract

The aim of the exploratory research is to analyze the best ways to introduce the reading of illustrated and interactive e-book on tablets in primary school. The case study we conducted shows that, although students are considered digital natives, the familiarization phase (Lumbelli, 1983; Schugar et al. 2013) with the device is essential to assure children the basic elements for navigation and interaction with the e-book. Given the variable nature of the software, the young readers should be encouraged to develop mental flexibility and problem solving skills in reading digital texts (Javorsky and Trainin, 2014).

Key words: *e-book, tablet, reading, familiarisation, interaction.*

Today we are presented with many different formats for reading and on many different devices. The transition from paper to digital has involved opening new channels of communication, which make the process of reading and understanding texts increasingly complex (Afflerbach & Cho, 2008; Walsh 2009; Sun & Flores, 2012), for example, what have come to be known as “multimedia” and “multimodal” reading approaches (Maragliano, 2007; Walsh, 2009; Rivoltella, 2012).

In Italy, education authorities have invited schools to introduce more types of texts into the classroom, including "digital or mixed" formats. It has become important, therefore, to understand how these can be effectively introduced into classes and integrated with traditional reading modalities to maximize their didactic potential. Recent research has attempted to identify just this by focusing on the impact of digital texts on learning (Jewitt, 2008; Anderson, 2012; Serafini, 2012). It has turned up mixed results: in some cases digital texts were found to have no significant impact on learning (Jones & Brown, 2011; Margolin, 2013), in other cases digital texts seemed to present certain difficulties, possibly overloading the reader with information and distracting her from the text's actual meaning (deJong & Bus, 2002).

Before analyzing the impact of new digital texts on learning and on the strategies needed to develop successful mastery of basic reading skills, we wanted to investigate the stages necessary for introducing these new formats. Despite the fact that today's children are considered, by definition, "digital natives" (Prensky, 2001), there should be a period of familiarization (Schugar et al, 2013) that enables the child-reader to operate and understand the device, grasp its properties and the new reading format it makes possible.

Therefore, the goal of the research presented here is to analyze how best to introduce quality illustrated and interactive e-books (on tablets) in primary schools. We outlined the possible phases of familiarization with the tablet device and the e-book in a school context. These phases were identified thanks to reflections that emerged during initial exploratory research conducted during the 2012/2013 school year (Moretti & Morini, 2014) and implemented in a more recent analysis of 214 fourth graders, who were using illustrated and interactive e-books for the first time.

There are four phases, all overseen by an experienced teacher, educator or activity researcher and aimed at children ages 9 and 10.

In the first stage, children were put in groups and were presented the tablet device as well as its basic controls. Children were then shown the e-book, with its characteristics (text, illustrations, interactive elements) and principal functions (narrator, music, sounds). This was carried out in class, both demonstrating the steps necessary for using the reader and involving children with questions designed to anticipate potential difficulties. We asked questions like, "What do I do if I want to read an e-book?", "Where can I find the table of contents?", "How do I turn the volume down?" Understanding the use of icons was immediately an issue (Javorsky & Trainin, 2014). In the various e-books, icons are different and can have different meanings. We suggested that the children always open the icons to check their functions and read the pop-ups that often give explanations.

The second stage involved familiarization work in small groups (maximum 4 students) during which the children were encouraged to explore different types of e-books. Students were told, "Imagine you are in a library and you want to choose a book; in turns you can explore the e-book that most intrigues you by browsing through the pages and interacting with the story." This gave the children the chance to see more interactive e-books. The moderator was responsible for asking questions during the session, such as, "What are the icons on the first page?", "What do I do if I want to turn off the audio narration?", "How do I go back and forth in the story?" In this way, in addition to directing the children's initial experience of the e-book, the moderator was able to check that the basics had been learned and address any doubts or questions.

The third stage was dedicated to individual reading of a short story. In this stage the child was presented with strategies for comprehension. To prevent children from interacting with the story and the illustrations before reading, we explained the importance of finishing each page prior to interacting. The reader was encouraged to concentrate on the text and then seek out those ways of interacting that may have been

embedded within the page. For example, if the text referred to a protagonist who's looking for his little sister with binoculars, the reader was implicitly invited to touch the binoculars so as to reveal her whereabouts. Upon completing, the reader might have been asked if certain elements complicated or hindered comprehension. It was important to remind the reader that one can activate and deactivate various functions, customizing the reading experience.

The fourth and last stage was dedicated to the collective reading of an e-book through the projection of the story (for example, with an interactive whiteboard). This stage demonstrated to us how the sharing of a story can increase reading pleasure. We chose a long text that allowed each child to interact with a page, giving the child the opportunity to explore the story's interactive elements while the class watched on via the projection. At this stage, it was possible to assess the level of comprehension. The mediator raised questions about the text and invited the class to respond collectively. Questions may have referred to elements outside the text, such as music, sounds, the narrator, the images and the interactive elements. For example, if the story began with the sound of the sea, the group could have been asked to infer the setting of the story, or if the music was haunting, the group could have been asked to speculate about the conclusion of a plot twist, or about details shown in the illustrations.

Research shows that familiarization is an important step in the child-reader's experience of e-books, allowing her to develop appropriate strategies for reading on it. Ensuring that the reader understands the basics, and allowing her to practice, is especially useful in managing the amount of information that, in the case of illustrated and interactive e-books, makes reading a multimedia and multimodal experience. The familiarization stage proposed here served as an example of a hypothetical reading program that we hold to be essential for ensuring that the reader has the necessary skills to read and understand an illustrated and interactive e-book successfully.

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University, Institutional Policy and Entrepreneurship. Promoting Entrepreneurship in Universities

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Abstract:

In this work we propose an investigation which aims to understand the views, attitudes and current practices (in multiple senses) of the Catalan universities regarding the promotion of entrepreneurship, and to add a new component to achieve the excellence in higher education and thus, to optimise the chances of future employability of graduates. We analyse what actions, practices and resources the Catalan universities set up to promote entrepreneurship, which can show the best practices transferable to other realities and latitudes, and determine what strategies might be used to improve integration in the labour market based on the self-employment. We propose a qualitative applied research, and believe that this is the best methodology that will allow us to investigate the object of our study, holistic, and attending to the meanings of the different actors involved in the research. Our intention is to analyze and understand the practice of promoting entrepreneurship in the context of the Catalan university taking into account the meanings and perceptions of the actors involved in them. The method used will be the qualitative study of multiple cases (Stake, 1999). Specifically, we will work with a sample of seven Catalan universities.

Key Words: *entrepreneurship, Higher Education, innovation, competences, self-employment*

1. Background

One of the priority objectives of the European Higher Education Area is to promote the entrepreneurial spirit amongst young university students. There are numerous references to this in European Commission documents (Bologna 1999; Berlin 2003; Louvain 2009), where entrepreneurship is marked out as one of the main milestones in progressing towards excellence in universities. In fact, in recent years, and especially today, entrepreneurship has represented and still represents a wide-ranging challenge for universities and, in general terms, one of the up-and-coming cutting-edge areas in the last thirty years of higher education research in Europe (i.e., Shane & Venkataraman, 2000; Kuratko, 2005; Shattock, 2014).

To achieve this objective it is now indispensable for university systems to create the necessary structures, services and educational solutions. And, while it is true that university education is recognized as a value in and of itself, the need for it to provide a properly targeted entry to the labour market is becoming ever clearer. For this reason, universities need to address principles of professional relevance (fulfilling the requirements and expectations of each degree's corresponding professional area) and to acquire a high degree of flexibility and capacity for innovation in order to anticipate and rapidly respond to future workers' needs and fresh advances within their professional fields (Rodríguez Espinar and others, 2010). The most significant current changes in the world of work do not only call for workers with broad knowledge and specialized technical skills, but other competences are now much sought after (autonomy in learning, communication skills, creativity, divergent thinking, initiative and decision-making skills, teamwork, etc.). For this reason, higher education needs to develop certain forms of "behaviour and mental outlook" in students, not purely technical or instrumental, but including ways of "being and behaving" (Rué, 2009).

Entrepreneurship, then, should become a basic, permanently applied approach and set of tools, not only in times of crisis, since it is especially related to people's ability to tackle uncertainty and complexity, both features of contemporary society in general.

In our view, for this to be possible, entrepreneurship skills should impregnate the whole university context, from the policy area to teaching methodology, and all the relevant actors, from university governors to students, and plainly not forgetting teachers. Out of the whole spectrum of the university life, it is clear that institutional policy is a cornerstone for guaranteeing a certain vision of what entrepreneurship is and how it should be implemented in university classrooms. Here we start from the idea that any intervention boosting entrepreneurship in universities should make, among other things, a detailed analysis of how the necessary competences are understood at the heart of the institution, what programmes and actions are put in place to develop them, and what resources (human, organizational, economic, etc.) the various actors have at their disposal to bring them into the classroom.

2. Basic themes of the study

The research project "Entrepreneurship and the university. Analysis, good practices and lines of action in Catalan universities," carried out in six Catalan universities²³ from 2012-2014, aimed precisely to analyse what policies, actions and methods Catalan universities are following to foster self-employment and entrepreneurship, and at the same time to make specific recommendations concerning: a) University policy; 2)

²³ Research Project led by Dr. Francisco Imbernon, director of the FODIP group at the Department of Didactics and Educational Organization in the Faculty of Education, University of Barcelona. The project was undertaken in collaboration with the Recercaixa Research Programme and supported by the Catalan Association of State Universities (ACUP).

Transversal actions; c) Teacher profiles and competences; d) Conceptual design of subjects; e) Teaching methods; f) Student assessment.

This **overall objective** was broken down into further specific objectives:

- a) To analyse Catalan universities' strategic objectives and lines of action for promoting entrepreneurship.
- b) To identify and analyse actions, practices and initiatives (structural, functional, curricular and pedagogical) undertaken by Catalan universities to boost entrepreneurship and self-employment.
- c) To recommend specific courses of action which would enable the design and promotion of concrete action plans promoting entrepreneurship in universities.
- d) To conceive and design initiatives which would allow us to increase viable self-employment options for future professionals.

In this paper, we focus our attention on **specific objective a)**, i.e, how entrepreneurship skills are treated and developed in the institutional policies of the universities taking part in the study.

3. Methodological approach

The study adopted a **qualitative approach**, using the **multiple cases** method (Stake, 1999). By this means we wished to investigate in depth the current situation in the chosen universities in a holistic and all-embracing way, in order subsequently to identify the relationships and comparisons which would enable us to draw up a comprehensive map of how entrepreneurship is treated in universities. Thus the methodological objective was not to produce statistics, but to seek a global vision using both quantitative and qualitative instruments.

This method has enabled us to render visible, to analyse and to understand how entrepreneurship is approached in Catalan universities, attempting to offer multidimensional analyses, diagnoses and recommendations.

- from the methodological viewpoint, this approach gives the study both a *macro view* (from university policies to transversal actions) and a *micro view* (from study plans to classroom practices);
- from the viewpoint of the actors involved (from vice-rectors to directors of studies, including teachers and students); and,
- from the viewpoint of the degree areas (embracing a diverse range of faculties from Agronomic Engineering, to Law, Journalism, Humanities, Education, Aeronautics, Nursing and Fine Arts).

The sample was made up of six universities: the University of Barcelona, the Autonomous University of Barcelona, the University of Girona, the University of Lleida, Pompeu Fabra University and the Polytechnic University of Catalonia. In each of these (apart

from the UB²⁴), one or two faculties were chosen; from each faculty one degree course; and from each degree course the teaching staff and students from the fourth year were selected.

The table below details the universities and faculties taking part:

UNIVERSITY	FACULTY/SCHOOL (DEGREE)
Autonomous University of Barcelona	Communication Sciences Faculty (Journalism Degree) Translation and Interpretation Faculty (Translation and Interpretation Degree)
University of Barcelona	Geography and History Faculty (Social and Cultural Anthropology, Archaeology, Geography, History and History of Art Degrees) University School of Nursing (Nursing and Chiropody Degrees) Fine Arts Faculty (Fine Arts, Conservation and Restoration of Cultural Heritage and Design Degrees) Physics Faculty (Physics and Telecommunications and Electronic Engineering Degrees). Education Faculty (Pedagogy and Teacher Training Degrees) Dentistry Faculty (Dentistry Degree) Psychology Faculty (Psychology Degree) Law Faculty (Labour Relations Degree)
University of Girona	Education and Psychology Faculty (Primary School Teaching Degree)
University of Lleida	Law and Economics Faculty (Company Administration and Management Degree) Higher Technical School of Agronomics (Biotechnology, Animal Science and Health, Food Science and Technology, Agronomics and Food Engineering and Engineering Degrees)
Polytechnic University of Catalonia	Higher Polytechnic School of Construction (Construction Science and Technology and Geomatic Engineering and Topography Degree) School of Telecommunications and Aerospace Engineering (Aeronautical Navigation Engineering, Airport Engineering, Telematics Engineering– Networks and Internet Engineering- and Telecommunication Systems Engineering Degrees) Information Technology Faculty (IT Engineering Degree) Chemistry Faculty (Chemical Engineering Degree)
Pompeu Fabra University	Higher Polytechnic School (Biomedical Engineering, IT Engineering, Telematic Engineering and Audiovisual Systems Engineering Degrees) Law Faculty (Law Degree)

Table 1. Summary of universities, faculties and degrees in the sample

In order to obtain meaningful data from the various key informants, we chose a range of different instruments, suited to the study objectives, to the characteristics and means of access to informants, and to the information we wished to gather. To this end we designed the following tools and processes:

²⁴ La Universidad de Barcelona presentó un gran interés respecto a la investigación y propuso distintas facultades en las que aplicar tanto los cuestionarios como los instrumentos de carácter cualitativo.

- a) **Document analysis.** In order to systematically collect data on and analyse whether the concept of “entrepreneurship” (and other key associated concepts) appears in the official documents of the six universities, and if so, how, and in what terms. We looked at documents ranging from strategic plans to syllabuses, including the course plans of the faculties and degrees in the sample.
- b) **Semi-structured in-depth interviews.** Involving vice-rectors, heads of studies and/or units and lecturers (29 interviews in total).
- c) **Online questionnaire** investigating the views of teachers and students on the treatment of entrepreneurship on their degree courses. We collected a total of 735 questionnaires from students and 161 from teaching staff.
- d) **Discussion groups (10).** Also involving teachers and students, aimed at obtaining more detailed information on how entrepreneurship is approached in the classroom.

4. Creating analytical metacategories and categories

A review of the literature yielded a set of 14 categories under which we attempt comprehensively to address entrepreneurship in universities. This set of categories was grouped in turn into three macrocategories, and from each of these, indicators were developed to enable both the creation of information-gathering instruments and subsequent data analysis.

Macrocategories	Categories
Institutional Policies	<ul style="list-style-type: none"> A. Strategic objectives and courses of action in Catalan universities for promoting entrepreneurship on degree courses. B. Specific and transversal actions enabling the design and boosting of action plans for promoting entrepreneurship in Catalan universities. C. Identification of economic and human resources directed to creating initiatives relating to entrepreneurship. D. Analysis of entrepreneurship in Catalan universities on the part of the different groups involved. E. Practical actions and initiatives (structural, functional, curricular and pedagogic) developed by Catalan universities in order to boost entrepreneurship and self-employment. F. Good training practices in entrepreneurship promoted by Catalan universities.
Education Policy	<ul style="list-style-type: none"> G. Entrepreneurial competences worked on in syllabuses and course plans. H. Teaching profile and competences necessary for training in entrepreneurship. I. Actions enabling the broadening of viable career prospects for future professionals on leaving university.
Teaching Methodology	<ul style="list-style-type: none"> J. Objectives, course contents and methodology in entrepreneurship in different subjects. K. Teaching competences for working on entrepreneurship in class. L. Specific classroom materials for working on entrepreneurship in class. M. Methodology for developing entrepreneurship skills in class. N. Specific assessment criteria for evaluating entrepreneurship.

4. Results and conclusions²⁵

The results obtained in this macrocategory were organized around six categories relating to institutional policies (see the previous section). A comparative analysis of these categories, observing the percentage of units of meaning of each in relation to the total, is summarized in the following table:

MACROCATEGORY: INSTITUCIONAL POLICIES		
CATEGORIES	UNITS OF MEANING	
Strategic objectives and courses of action	102	27.79%
Lines of specific and transversal actions	55	14.98%
Identification of economic and human resources	46	12.53%
Analysis of entrepreneurship	7	1.9%
Actions, practices and initiatives	115	31.33%
Good training practices in entrepreneurship	42	11.44%
TOTAL	367	100%

Table 2. Macrocategorías: Institucional Policies. Categories and Units of Meaning.

Following this, a comparison was also undertaken between the six categories making up the macrocategory, observing the distribution of units of meaning according to the type of informant:

MACROCATEGORY: INSTITUCIONAL POLICIES					
CATEGORIES	UNITS OF MEANING				
Type of informant	R/V	CE	T	S	Total
Strategic objectives and courses of action	55	14	32	1	102
Lines of specific and transversal actions	27	8	17	3	55
Identification of economic and human resources	16	12	18	0	46
Analysis of entrepreneurship	2	1	4	0	7
Actions, practices and initiatives	57	27	28	3	115
Good training practices in entrepreneurship	17	5	20	0	42
TOTAL	174	67	119	7	367

Table 3. Macrocategorías: Institucional Policies. Categories, Informants and Units of Meaning.

²⁵ The results analyzed here derive from the qualitative data obtained in the 29 interviews and 10 discussion groups involving vice-rectors, heads of studies and units, teaching staff and students.

Examining these outcomes²⁶, we can observe that:

a) Entrepreneurship in institutional policies

According to the various informants, Catalan universities take entrepreneurship skills into account in some of their objectives and lines of action. This can be seen in sections dealing with transference of research results to society, in the training of teaching staff in entrepreneurship, and in universities' efforts to boost collaboration between internal units and external organizations to develop these competences. We can state then that entrepreneurship skills are present in the official documents at various levels, and in many of them they exist as a strategic objective taken on in recent years.

In turn, the universities are making significant endeavours to set up transversal initiatives promoting entrepreneurship, such as: 1) the creation, development and consolidation of special units and services to support students and the rest of the university community; 2) the creation of professorial chairs and/or faculty units on entrepreneurship; and, 3) in some faculties and more recently, the inclusion of specific subjects on degrees courses.

b) Poor allocation of economic and human resources devoted to developing entrepreneurship

Turning to the economic resources devoted to fostering entrepreneurship in institutional policy, none of the universities studied issues public figures on amounts dedicated to the topic, that is, university budgets do not feature a specific quantity dedicated to entrepreneurship. Thus we would stress this low level of budgetary support, (found also in human resources), in the sense that it highlights the contradiction between the importance of promoting entrepreneurship in universities and the lack of money available to achieve this.

c) Actions identified as necessary

All of the universities in the study identified certain weaknesses they need to address, and most of them stated that an even greater drive to create activities and programmes was needed to boost entrepreneurship. Amongst the most outstanding of these were: a comprehensive analysis of the outlook for students' career prospects, entrepreneurship amongst them; determining the current state of development of these competences among students on different degrees; ongoing training for teaching staff in entrepreneurial skills and methodologies for working on these in class, etc.

d) The need to know, communicate and spread good practices.

Lastly, the participating universities identified, within their institutions, good practices in terms of the development of entrepreneurial skills, although they stressed the poor communication and spread of these between universities. That is, although different initiatives are being carried out, it seems that many of them do not reach their intended

²⁶In each of the categories the analysis is based on transcriptions of the interviews and discussion groups, and from the qualitative interpretation of the data. For reasons of space we have included here neither complete transcripts nor a broader description of the results.

public in the appropriate form. We should also add that all of the universities in the study lacked a platform for diffusion and co-working which would enable them to investigate and spread knowledge on how entrepreneurship can be developed in universities.

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What Teaching Strategies Can We Adopt to Educate European Citizens?

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Abstract

Following the Second World War the need to educate citizens for civil responsibility and to create a strong relationship between the individual and the democratic state was emphasised. Education became a political and social project, aimed at the right integration of everybody in the exercise of democracy.

The cultural, political and economic features are the building blocks of every educational project. Educational courses, introduced in a primary school, are proposed as a "track" in order to develop the operational skills of students in line with being prepared for active European citizenship. Each activity includes a phase of design and implementation individually and in a group.

Keywords: *active citizenship, democratic school, educational courses, teaching strategies, cooperative learning, constructivism.*

Introduction

Education as a political and social project dates back to Aristotle, who considered it as a necessity for everybody involved in the exercise of democracy. At the time, the word *everybody* included only a specific social class, and excluded women and slaves. Over the centuries the word changed its meaning. In Europe, between 1500 and 1700 there were fundamental changes in political, religious, economic and social life.

Throughout the Nineteenth Century, following the French Revolution in 1789, and with the "Declaration of Man and Citizen", the universality of *everybody* was given to all citizens in Europe. Education became the lever of the new bourgeois and liberal society. The big step forward was made by the advanced societies of the Twentieth Century with Article 26 of the "Universal Declaration of Human Rights" (U.N. 1948), which considered education a right for everybody and was no longer limited to teaching basic literacy to citizens. Education started to represent the process by which «man becomes man» (Callari et al. 2006).

In Europe it was necessary to wait for the need for peace in the nations after two world wars, to assist at the formation of a community of European states ready to cooperate on education issue.

Therefore it has come to identify the cultural, political and economic elements of incorporation of each educational project, without giving one or the other a greater importance.

Economic globalization encouraged European States to review their education systems. The number of sudden changes in the labour market increased, and specializations tended to become obsolete faster than before. New technologies have shifted the emphasis on the organization of work, from Taylorism in the work system towards elements such as teamwork, initiative, creativity, entrepreneurship, problem-solving and openness to change (Delors 2005).

At this point it was worth asking if the stated aims and systems that schools offered to students in Europe were compatible with the new developments in society. Were the education systems still developing according to an outdated model of industrial society?

In June 1999, with the signing of the "Bologna Declaration", the intention of creating a European education was born. The signing of the Document encouraged a series of structural reforms in all participating countries. Furthermore, it increased the dialogue between governments, universities and other institutions and organizations, giving higher education a permanent sense of cooperation. In any case the lack of a government did not prevent education systems from adopting educational policies which were more and more homogeneous.

Context of the research

The design of educational projects on citizenship, based on the recommendations of the Council of Europe for Education, could not ignore the promotion of learning and the necessary skills needed to participate in school life, and in the local community; moreover the need to take responsibilities constructively.

To behave according to the rules, to appreciate the diversity, to respect the environment, and to build coexistence, means owning a small part of the main features of European citizenship. Educational planning implemented in the research, included measures relating to behaviours of individuals and social life. Both characterized the role of active citizenship.

The educational project *The School of European citizenship* was proposed as a "track" in order to develop the students' skills operating in line with active European citizenship. Each activity included a phase of design and implementation both individually and in a group. The project was designed for all types of schools, but found direct application in primary school. The decision to start the project in this type of school was due to the idea that teaching citizenship should develop skills related to social commitment from the earliest years of school.

Description of the research and methodology

The school itself, according to the theoretical assumptions underlined by the research, could become a "democratic city" by respecting what is taught to its students. The modalities of participation in school activities might have direct and indirect effects outside it, because the school is part of the community.

Specific teaching strategies could facilitate the acquisition of knowledge and the attainment of objectives and capabilities. The use of specific teaching strategies allows for the establishment of active and constructive learning content, development of critical thinking and collaborative learning.

The teaching methods used by teachers are multiple because it is not possible to think of teaching as an isolated process, but it is crucial to closely relate it to the objectives and content of teaching. The lecture, despite being a teaching strategy, is often criticized because it is considered pure transmission and very authoritarian. In a lecture, teachers have control over the knowledge, and they often act as a screen between it and students. Other strategies should not be understood as opposed to lectures but rather, complementary. Complementing each lesson with guided conversation, brainstorming, role-play and group work helps in achieving better results, both from an educational and a social point of view. "Active citizenship" is a reality which not only includes rights and duties, it is the aim to pursue it in order to make human coexistence more sympathetic.

Brainstorming is a technique that stimulates, causes and generates ideas. The technique allows participants to express themselves freely without any criticism or censure, evaluation of ideas generated is only applied at a later time. This type of group activity encourages more tolerant behaviour, active participation and develops the breadth of mental processes in pupils (Bezzi and Baldini 2006).

Guided conversation, characterized by appropriate and short questions, allows all students to participate in the debate. The teacher invites students to express what they know about the subject in detail and to discuss their points of view. Emphasis was put on giving the floor to all, without neglecting anyone. Discussing every idea or concept encouraged critical thinking and research. The guided conversation is a teaching strategy that brings out the knowledge already possessed by pupils. Furthermore, it disseminates it among the group.

Both the above strategies put emphasis on communication that cannot disregard the power and different cultural aspects present in every child. Educating and training European citizens means taking into account the intercultural approach in each discipline every day.

Role-playing games allow students to interpret one or more real or imaginary person. This strategy allows pupils to have a different point of view about a historical context or topic in general (Caillois 1981).

The educational project *The School of European citizenship* was implemented in a class of primary school where most of the students were non-Italian pupils (Romanian,

Polish and Senegalese). The project includes many learning activities which are the result of personal experiences, both of students and teachers in the school. The focus of this work is represented by the teaching strategies used during multiple activities.

The first step was to propose a topic that could involve everyone: the “climate in Europe” was chosen because it had been discussed during the school year. Given the topic, the students were asked to participate in brainstorming, by offering all the observations that came to their mind. For example what they thought the climate in Europe is like. All ideas were written on the blackboard.

Subsequently, through guided conversation, concepts that emerged during brainstorming were taken and analyzed with the pupils. In order to encourage critical thinking and research, all the pupils were encouraged to be involved in debate on every idea/concept that emerged. In this way, each pupil contributed to the debate.

From these activities some recurring themes emerged that had to be developed and analysed in more depth. It was assumed that the most appropriate strategy for this purpose was the use of role-playing. Pupils were asked to imagine being journalists and interview classmates and parents about climate and historical aspects. The topics in the spotlight were: clothing used in different seasons in the country of origin; the food in the various periods of the year; the similarities and differences between the place of origin and Italy. The activity consisted of individual research using various resources including writing and films. On the other hand, the activity included a comparison group for discussion on issues raised during the interviews.

The individual and group material that was produced during various activities was collected in order to form a small historical archive. The materials were organized, making them accessible from other teachers and parents. Cataloguing the materials also involved pupils. In a second phase of the project some of the content will be translated into the various languages spoken by the children, and this will also involve the parents.

To monitor the performance of the activities and the results obtained, intentional and systematic observation was used, which allowed categorization and classification of the observed phenomena. It is a procedure that allows the teacher to participate, share and understand the behaviour of the students, to test and evaluate the learning path and any corrective procedures (Olmetti Peja, 1998).

The educational project *The School of European citizenship* is currently ongoing, thus the results are partial. During the activities carried out the knowledge, skills and attitudes of pupils at school were observed. The facts were observed in the context in which they occurred, to enable analysis at a later stage. The first survey was carried out using narrative techniques, while a second survey will be run using a checklist.

The narrative technique chosen is the logbook, in which the objectives, procedures, behaviours and activities proposed were written down.

Some findings

Active participation during activities was noted including observations on some behavioural aspects. The table below summarizes various attitudes analysed and extrapolated from the logbook.

	Often	Sometime	Never
Students start interacting, expressing their own ideas	✓		
Students argue every idea expressed		✓	
Students take turns during guided conversation	✓		
Students identify the pros and cons of each proposal by the teacher		✓	
<i>Students identify the pros and cons of each proposal by classmates</i>	✓		
Students start own research to deepen knowledge of the topics covered in class	✓		

Table1. Data Sheet behavior observation

The majority of students start the interaction and express their ideas about the topics proposed, in particular when a question arises. To support their convictions students argue the ideas expressed on the basis of knowledge acquired. Reflection on their own ideas allows the development of critical thinking, and knowing how to discuss and debate limits the formation of preconceptions and prejudices.

During the activities, it was noticed that pupils rarely expose the pros and cons of the proposals made by the teacher, as if there were an acquiescence towards the teacher. The more active students that were present tended to be involved in accepting or rejecting the ideas of the teacher, while the more timid children easily consented to the proposals by the adult. The opposite occurred when the ideas were classmates', all the children expressed the pros and cons of their proposals.

Being directly involved in the design of the lessons, students were shown to be more interested in the topics covered at school. Students often did small group or individual research on the topics covered in class. Pupils enjoyed the possibility of sharing their studies with classmates. It has been demonstrated that work with others increases social interaction: they learn better when bring together different knowledge (Vygotskij, 1987).

At the end of the educational project I asked for feedback from the students and the teacher of the class through a questionnaire. The answers made it possible to verify the results obtained as a result of choices made of teaching strategies. Overall, students and teachers have stated that integrating lectures with other activities has encouraged active participation.

The graph below summarizes the feedback given by the students. As you can see only 10% disagree with the idea of active participation in class, probably because it requires more effort and perseverance in the study. A lecture gives more space to the teacher and the pupils that listen to explanations are not very actively involved. It is probable that the students that were used to being passive during lessons found themselves confused and disoriented.

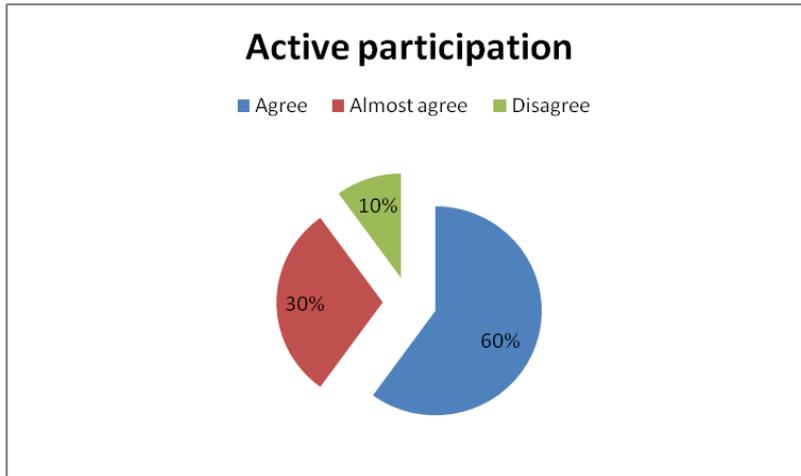


Figure 1. Students' feedback

Concluding remarks

Following the Second World War, the school stood out as a representative institution of democratic society. The change of direction in education started in the Twentieth Century with Article 26 of the Universal Declaration of Man which claimed the universal right to education and cultural development of all human beings. Education for all, was no longer limited to developing literacy in citizens, it was instead seen as enhancing the concept of person.

The new culture of education was based on four pillars, that have become the core of pedagogical debates in the last two decades:

- learning to know- that includes the development of the faculties of memory, imagination, reasoning, problem-solving, and the ability to think in a coherent and critical way.
- learning to do - means the ability to communicate effectively with others; aptitude toward team work; social skills in building meaningful interpersonal relationship; competency in transforming knowledge into innovation and job-creation.
- learning to live together - it implies such qualities as: knowledge and understanding of self and others, appreciation of the diversity of the human race; empathy and cooperative social behavior in caring and sharing.
- learning to be - means acquiring universally shared human values; developing critical thinking and exercising independent judgment and developing personal commitment and responsibility (Delors 2005)

This means that school needs to adapt to modernity. Today students are not only required to manage knowledge, but also strategies, self-training, cooperation and responsibility for their behaviour. Specific teaching strategies can help to develop active and constructive learning content, development of critical thinking and collaborative

learning. Active participation in school should be encouraged because it can also occur outside the classroom, contributing to the modernization of contemporary society.

The current research project orbits around the relationship between school and society, as one influences the other and vice versa. Educating citizens of the European Union means to train people capable of dealing with problems of their time; limit the weakening of valuing participation in democratic processes, which is increasing in younger generations; behave according to rules; appreciate diversity; respect the environment and build a civil coexistence.

The future of education systems is uncertain and unknown, but the importance of adapting the model of the twentieth-century school is clear, in order to increase the quality and level of students' learning. It is not possible to keep a learning paradigm based on the transmission of preordained, systematic and sequential knowledge; a rigid division of knowledge into disciplines; strictly regimented children; or a school schedule that allocates inflexible periods of time to each subject, teacher/ lecturer and/or laboratory (Bottani 2010).

That is why we need to defend education as even more. The state has the obligation to maintain secular public schools and to encourage active participation in school and social life. The school is "a constitutional institution", a "vital organ of democracy as we understand it" (Calamandrei 2011).

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The Relationship Among Anxiety, Self-Esteem and Academic Achievement at Adolescents

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Abstract:

The present study is a correlational one and is aimed at identifying anxiety and self-esteem levels in adolescents and associations between these characteristics and the academic achievement of adolescents. The sample consists of 300 adolescents in grades VIII, X and XII, aged between 14 and 19, studying in schools in Romania, Timiș, Caras-Severin, Hunedoara, Gorj.

The working tools used in the study are The Spielberger State-Trait Anxiety Inventory, Rosenberg scale meant to identify the level of self-esteem and the analyses of student achievement and grade point averages of the previous semester. The analysis and interpretation of statistical data illustrated the existence of positive correlation, statistically significant between state anxiety and trait anxiety, as well as between the amount of self-esteem and the academic achievement of students, but also negative correlations between state anxiety and trait anxiety respectively teens' performance.

Key words: *anxiety, emotional intelligence, academic performance, adolescents.*

1. Theoretic frame

In consideration of the descendent trend of student's academic achievements in the last period of time we observe a high interest of researching the interception of factors which may contribute to the dimensioning in a positive or negative direction of these achievements.

The researches in the field illustrate the fact that beside the cognitive endowment of students, beside the social-economic influences which act upon them (Okafor, 2007; Akinleke, 2010), beside the pedagogic conditions (Win & Miller, 2004) and the manifested social support (Calvete & Connor Smith, 2006), the academic achievements of students may be influenced by a series of other factors too. Among them we would like to stop upon the anxiety and self-esteem.

The literature in the field of anxiety differentiates between the anxiety felt by a person in a certain situation (*anxiety as state*) and the predisposition of the person to experiment anxiety and to engage in behaviours which may provoke anxiety in stressful situations (*anxiety as feature*). The latter represents a relative stable feature of the person which indicates the probability to react with a high level of anxiety in stressful conditions being associated with certain types of situations perceived as stressful.

A significant number of studies highlights a negative correlation between student's anxiety and academic achievements (Hulse, J.A., Chenowith, T., Lebedovych, L., Dickinson, P., Cavanaugh, B. & Garrett, N., 2007; Fathi-Ashtiani, A., Ejei, J., Khodapanahi, M.K. & Tarkhorani, H., 2007; Akinleke, W.O., 2012; Alam, Md Mahmood 2013; Ndirangu, G.W., Muola, J.M., Kithuka, M.R. & Nassiuma, D.K., 2009; Onwayed, El-Anzi, F., 2005; Walter, W.W., 2003)

Self-esteem, another theoretic construct we approach, represents one of the fundamental dimensions of personality and refers to the relation each one has to himself, a judgement about ourselves, vital for our own psychic balance.

Being considered as the unit of our experience to which we, finally, refer everything, self-esteem represents the support of our psychic survival. Self-esteem, as defined by G. Albu, represents the trust of the person in his own thinking capacity, to face fundamental challenges of life and to succeed. (Albu G. 2008).

The relation between the student's self-esteem and academic achievements is highlighted by multiple studies which underline the positive correlation between the two dimensions (Akinleke, W. O. 2012, Amini, S. 2004, Alam, Md Mahmood 2013, Walter, W.W. 2003, Măgăŕ Cîndea, A. 2014)

2. Research design

The study focuses on adolescents with ages between 14 and 19 years, studying at schools within the Counties of Timiș, Caraș, Gorj and Hunedoara.

2.1 Objectives of research

The proposed objectives target:

1. The identification of a relation between self-esteem and academic achievements of students;
2. Identification of a relation between anxiety (state, feature) and academic achievements of students;
3. Identification of a relation between self-esteem and anxiety (state, feature) at students;

2.2 Hypothesis of research

1. If adolescents dispose of a high self-esteem level then their academic achievements are better;
2. We suppose that adolescents with a higher anxiety level have lower academic achievements;
3. We suppose the existence of a negative correlation, statistically significant, between adolescent's self-esteem and the level of their anxiety.

2.3 Methodology of research

The work intends to be a study which traces the perception of certain relations between the level of self-esteem, anxiety and academic achievements of adolescents as well as the identification of a relation between self-esteem and the level of anxiety at adolescents involved in the study.

In order to verify the formulated hypothesis the following instruments were used:

1. The State-Trait Anxiety Inventory Spielberg- STAI. STAI is formed of 2 self-evaluation scales to measure two distinct concepts regarding anxiety. The anxiety state (A-state) and the anxiety as feature (A-feature). The scale (A-feature) is formed of 20 description on basis which people express the way they fell in general. The scale (A-state) is also formed of 20 description but the subject's instruction require indicating the way the feel at a certain point. The items 1, 2, 5, 8, 10, 11, 15, 16, 19, 20 of the A-state subscale are rated reversely and items: 1, 6, 7, 10, 13, 16, 19 of the A-feature subscale.
2. The Rosenberg self-esteem evaluation scale. The scale contains 10 items with 4 answering possibilities between totally disagree (1 point) and totally agree (4 points). Items 2, 5, 6, 8, 9 are rated reversely. The scores can be included between 10 and 40; high scores indicate a low self-esteem.
3. The academic achievements of students were extracted from school documents and concretized in the obtained semester average.

The sample involved in this research is formed of 300 adolescents, students in schools within the County of Timiș, Caraș, Gorj, and Hunedoara. Within the sample we find 121 male adolescents, 40.3%, respectively 179 female adolescents, 59.7%. (Table 1)

	Frequency	Valid Percent	Cumulative Percent
Valid male	121	40.3	40.3
female	179	59.7	100.0
Total	300	100.0	

Table 1. Frequency within the sample regarding gender

As regards to the allocation on ages at the level of the sample, the data is: 14.7% are 14 years old, 10% are 15 years old, 19.7% are 16 years old, 21.7% are 17 years old, 15% are 18 years old, 19% are 19 years old. (Table 2)

		Frequency	Valid Percent	Cumulative Percent
Valid	14 years	44	14.7	14.7
	15 years	30	10.0	24.7
	16 years	59	19.7	44.3
	17 years	65	21.7	66.0
	18 years	45	15.0	81.0
	19 years	57	19.0	100.0
Total		300	100.0	

Table 2. Frequency within the sample regarding age

Distribution of the subjects involved in research per classes is: 27.7% students in the 8th grade, 39% are students in the 10th grade and 33.3% are students in 12th grade. (Table 3)

		Frequency	Valid Percent	Cumulative Percent
Valid	8 th grade	83	27.7	27.7
	10 th grade	117	39.0	66.7
	12 th grade	100	33.3	100.0
Total		300	100.0	

Table 3. Frequency within the sample regarding grades

Interpretation of the research results

In order to test the proposed hypothesis a program named SPSS was used performing correlations by means of the Person test.

The following will analyze the obtained results.

Regarding the first hypothesis, the data presented in table 4 illustrate the fact that between the two involved variables, self-esteem of students and academic results is a positive correlation with statistical significance ($r = .223$, $p = .000$). Thus, we can state that at level of the sample of adolescents involved, a high level of self-esteem is associated to a high level of academic achievements.

The second hypothesis is also confirmed. The statistical data reveal negative correlations with statistical significance between the anxiety values state ($r = - .175$, $p = .002$) and academic performance of students, but also between the anxiety performances feature ($r = - .181$, $p = .002$) and the same performances. These correlation coefficients confirm the fact that while the anxiety values state, respectively feature, increase, the academic achievements of subjects decrease.

Regarding hypothesis 3, the data presented in table 4 illustrates the fact that between the two involved variables, self-esteem of students and anxiety, is a negative correlation with statistical significance. Therefore we observe a correlation coefficient ($r = - .193$, $p = .001$)

between self-esteem and anxiety state and a correlation coefficient ($r = -.344, p = .000$) between self-esteem and anxiety feature. As result, we can state that at the level of the sample of adolescents involved in the study, a high level of self-esteem is associated with a low level of anxiety state, respectively feature.

All 3 hypotheses are confirmed and support the data presented in the other mentioned studies within this work.

		anxiety state	anxiety feature	self-esteem	media
anxiety state	Pearson Correlation	1	.630(**)	-.193(**)	-.175(**)
	Sig. (2-tailed)		.000	.001	.002
	N	300	300	300	300
anxiety feature	Pearson Correlation	.630(**)	1	-.344(**)	-.181(**)
	Sig. (2-tailed)	.000		.000	.002
	N	300	300	300	300
self-esteem	Pearson Correlation	-.193(**)	-.344(**)	1	.223(**)
	Sig. (2-tailed)	.001	.000		.000
	N	300	300	300	300
media	Pearson Correlation	-.175(**)	-.181(**)	.223(**)	1
	Sig. (2-tailed)	.002	.002	.000	
	N	300	300	300	300

** Correlation is significant at the 0.01 level (2-tailed).

Table 4. Value of the correlation coefficient

Conclusions and proposals

At the level of this study which involves female and male adolescents with ages between 14 and 19 we observe, according to the highlighted statistical data, a strong positive correlation between the self-esteem level and academic achievements of adolescents expressed by the semester average. As result of the statistical interpretation of data we can observe a series of negative correlations, statistically significant, between the anxiety values state, respectively feature, and the academic achievements obtained by the subjects, but also between the anxiety state, respectively feature and self-esteem at the level of adolescents involved in the sample.

In consideration of the obtained data we intend to propose and implement a counselling program at the level of education institutions which contributes to the development of student's self-esteem as well as to decrease anxiety.

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What are the National Values of Romanians? The Answers of Teachers

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Abstract:

In our opinion, is very important – within the educational activity - to give more importance to national values. In this paper, we intend to identify the national values of Romanians in the opinion of teachers working in undergraduate education (preschool, primary, secondary and high school). Thus, we conducted a survey and asked 100 teachers from three counties (Timiș, Caraș-Severin and Mehedinți) from the South and West of Romania to list the most common five values that they think define us as a nation. After data processing and interpretation, we will analyse them in terms of the 10 classes of values (benevolence, conformity, universalism, stimulation, hedonism, self-direction, security, performance, tradition, power) proposed by S. Schwartz.

Key words: *education, national values, teachers*

Introduction

Why the interest for this research and for these results? In the context of the dynamic global society we now live in, we believe it is essential to identify valid modalities in order to preserve national identity. One of the ways is to appropriately approach national values in the formal educational system.

In the Law of National Education, no. 1/2011, the Romanian educational ideal refers explicitly to a system of values, necessary for the individual, but also for the labour market and society; the law also promotes a value centered education, unfortunately without creating or facilitating a proper context in this regard. In our opinion, it is necessary to outline (even if at micro level) a picture of preschool, primary, secondary and high school teacher's vision regarding national values in contemporary Romania if we want to give, within the educational activity, greater importance to national values.

S. H. Schwartz (1992, 2006) defined ten categories of values in terms of their goal, grounding in universal requirements, and related value concepts (Schwartz, S, H, 2006, pp. 3-6):

1. *Self-Direction values* derive from organismic needs for control and mastery and interactional requirements of autonomy and independence (e.g. creativity, freedom, curious, independent).
2. *Stimulation values* derive from the organismic need for variety and stimulation in order to maintain an optimal, positive, rather than threatening, level of activation (e.g. a varied, daring, exciting life)
3. *Hedonism values* derive from organismic needs and the pleasure associated with satisfying them (e.g. pleasure, enjoying life, self-indulgent).
4. *Achievement values* emphasize competence in terms of prevailing cultural standards, thereby obtaining social approval (e.g. ambitious, successful, capable, influential, intelligent, self-respect).
5. *Power values* refer to social status and prestige, control or dominance over people and resources or to the transformations of individual needs for dominance and control (e.g. authority, wealth, social power, public image, social recognition).
6. *Security values* derive from basic individual and group requirements; (e.g. clean, social order, family security, national security, healthy, moderate, sense of belonging).
7. *Conformity values* derive from the requirement that individuals inhibit inclinations that might disrupt and undermine smooth interaction and group functioning (e.g. obedient, self-discipline, politeness, honouring parents and elders, loyal, responsible).
8. *Tradition values* refer to respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides: solidarity, religious rites, beliefs, and norms of behaviour.
9. *Benevolence values* derive from the basic requirement for smooth group functioning and from the organismic need for affiliation, emphasize voluntary concern for others' welfare. (helpful, honest, forgiving, responsible, loyal, sense of belonging, meaning in life).
10. *Universalism values* derive from survival needs of individuals and groups. But people do not recognize these needs until they encounter others beyond the extended primary group and until they become aware of the scarcity of natural resources. Universalism includes values such as: broadminded, social justice, equality, peace, beauty, wisdom, protecting the environment, inner harmony, spiritual life.

Research Methodology

The present paper aimed to identify the national values of Romanians in the opinion of teachers working in undergraduate education, being a part of a wider research addressing values in the Romanian educational system. The research instrument used was the socio-pedagogical survey based on a questionnaire. 100 teachers from three Romanian counties -

Timiș (23%), Caraș-Severin (43%) and Mehedinți (34%) – answered to our questionnaire: 69% females and 31% males.

Most of those who responded to our questions are teachers who have more than 50 years (39%), so people who were born, educated and trained in the former communist regime, in a society strongly dominated by collective values. 30% of the respondents age between 40 and 50 years, 17% between 30 and 40 years and 14% between 20 and 30 years (Figure 1).

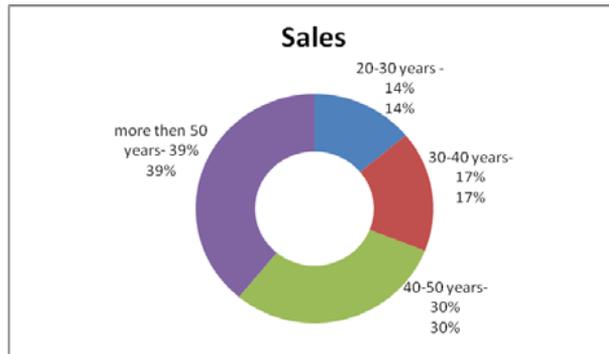


Figure 1: Subjects age

Most of our respondents work in primary school (22%), followed by those who teach Psychology or work as school counsellor (21%). 19% of respondents teach Economics, 7% Mathematics, 6% Technical subjects, 5% English and Sports – Figure 2. With a smaller percentage, we find teachers with other specializations: Romanian, Philosophy and Biology (3%), Chemistry (2%), Music (1%) or work in kindergarten (3%).

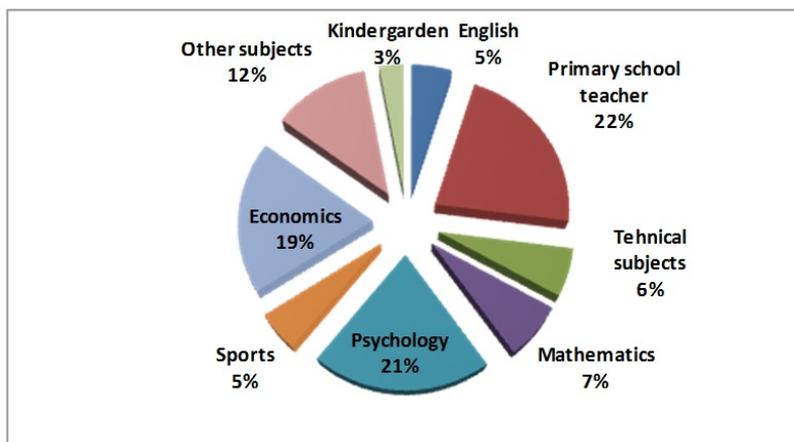


Figure 2: Subject specialization

Most of our respondents teach at high school (48%), 22% in primary education and 18% in secondary education. 9% of teachers teach at several levels of the educational system (e.g. English teachers) and 3% in Kindergarten (Figure 3).

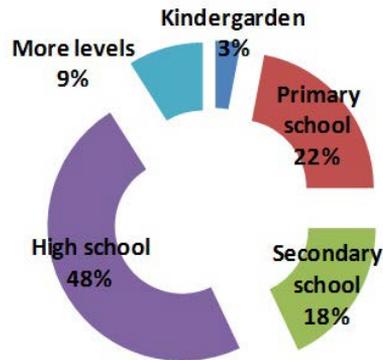


Figure 3: Level of education

In the present paper, we will refer only to one item of our questionnaire, the item regarding the values which, in the opinion of teachers participating in our survey, have the greatest importance for Romanians. In order to identify the representation of teachers on national values, we asked them to list the five values that they consider as specific Romanian national values (What are, in your opinion, the national values of Romanians? List the five values that you believe define us as a nation). Given the sample investigated in our research, we do not postulate the representativeness of the results: we performed a theoretical sampling, using snow-ball as selection technique.

Results and discussions

After processing the collected data, we obtained the following results, shown in the table below in terms of value, category (according to Schwartz) and frequency:

Table 1: National values

National values	Category	F
Traditions	Tradition	36
Hospitality	Conformity	35
Obedience / acceptance of our condition /humbleness	Conformity	29
Faith / spiritual life / religion	Universalism	27
Love of country / patriotism	Universalism	27
Freedom	Self-Direction	23
National security	Security	22
Beauty / image	Power	19

Solidarity / Altruism / mutual aid / favours reciprocity / tolerance	Benevolence	18
Respect (for parents, tradition, rights and freedoms of others)	Conformity	16
Inventivity /creativity	Self-Direction	16
Perseverance	Achievement	15
Intelligence / smartness /	Self-Direction	14
Folklore / popular (folk) costumes	Universalism	13
Culinary art	Universalism	13
Independence	Self-Direction	12
History of Romanians	Universalism	11
Honesty / integrity / justice	Benevolence	10
Social values	Universalism	9
Culture/ cultural values	Universalism	9
National symbols of Romanians / national values	Universalism	9
Conscientiousness / Diligence	Conformity	8
Wealth / money	Power	8
Optimism	Stimulation	7
Protection of the environment	Universalism	7
Family safety	Security	7
Openness to new	Stimulation	7
Courage/boldness	Stimulation	6
The feeling of belonging	Security	6
Abnegation / loyalty / commitment / sacrifice	Benevolence	6
Social recognition/public image	Power	6
Pleasure / convenience / laziness / Detachment	Hedonism	5
Literature	Universalism	5
Politeness	Conformity	5
Forgiveness	Benevolence	4
Health	Security	4
Equality	Universalism	4
Wisdom	Universalism	4
Humour	Hedonism	3
Authority	Conformity	3
Modesty	Conformity	3
Responsibility	Benevolence	3
Patience	Conformity	2
Curiosity	Self-Direction	2
Love	Universalism	2

After data processing, a table with 45 values resulted (Table 1). On the first and second places (with very close frequencies) we can find **Tradition** and **Hospitality**.

Tradition as individual value scored on the first place with a frequency of 36, score which shows that Romanians still highly value specific customs and tradition. Tradition would probably be the first place in the case of all nations, when talking about national values. In terms of Hospitality, Romanians are well known throughout the world as very hospitable people, who gladly receive and treat guests.

On the third place we can find **Obedience/acceptance of our condition /humbleness** (Conformity), one of the Romanian proverbs being “Head bent, sword does not cut”. On the fourth and fifth place, we can find two universal values: **Faith/spiritual life/religion** and **Love of country/patriotism**.

We notice that the first five values are part of three categories (Universalism, Conformity and Tradition). This results are consistent with those from recent literature and research: according to the results of social psychology studies, Romania is a collectivist culture and in collectivist cultures social communion, understanding and common goals are valued, dimensions that can be found in Tradition, Conformity and Universalism categories.

The values identified by us as defining Romanians, resulted in the following distribution according to the classification proposed by Israeli researcher (Figure 4).

Almost half of values belong to **Universalism** (29%) and **Conformity** (20%). The category with the highest percentage is Universalism, result explained by the fact that Romanians give great importance to religion / faith, patriotism, history, folklore and culinary art, but also to social and cultural values. **Conformity** scored on the 2nd place, due to the fact that Romanians are valuing hospitality, obedience and respect; another explanation is that collectivist cultures are by definition conformist.

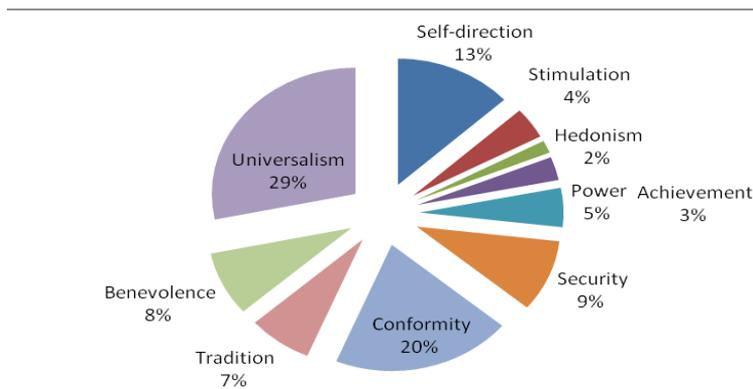


Figure 4: Categories of values

According to Schwartz’s theory **Tradition and Conformity** values are especially close motivationally and share the goal of subordinating the self in favour of socially imposed expectations: to persons with whom one is in frequent interaction, such as parents,

teachers, bosses (conformity) or to religious and cultural customs and ideas (traditions). After a short online research we find that the most important values of Romanians are family, religion and national identity. Romania is a family based society: a study published in 2008 revealed that 86% of Romanians consider family as “very important”. 56% of Romanians consider that religion is “very important”; most of Romanian people are members of the Orthodox Church and religion plays an important role in their life. The importance of religion has been growing seriously and constantly until 2005, but after 2008, the data show a relative stabilization at one of the highest values in Europe.

On the 3rd place, we can find **Self – direction** (13%), due to the fact that Romanians highly value freedom, after living decades in totalitarian communist regime, but also creativity and intelligence.

With close values, we find **Security, Benevolence and Tradition** (9.2% - 8.2% - 7.2%), followed by **Power**, who recorded a score of 5%. The main value of **Security** is national security (F22) beside family safety, the feeling of belonging and health. **Benevolence** includes mutual aid/tolerance, but also honesty, loyalty, forgiveness and responsibility. In terms of **Power**, we can see only two values: beauty/image and social recognition or public image.

On the last places, in our hierarchy are **Stimulation, Achievement and Hedonism**. Between **Stimulation** values, respondents included optimism, openness to new and courage. Throughout history, in literary and musical representative works Romanians are seen as very brave and optimistic. Perhaps these results are due to the difficulties from the post-revolutionary period and to the loss of meaning of national struggle. In the category of **Achievement** we can find a single value: perseverance. Both power and achievement values focus on the social esteem, but achievement values emphasize the active demonstration of successful performance in concrete interaction, whereas power values emphasize the attainment or preservation of a dominant position within the more general social system. Regarding hedonism (which score the lowest value, 2%); respondents mentioned only two values with very low frequencies pleasure / detachment and humour.

According to a study conducted by the Sociological Research and Branding Company in 2012 on a sample of 900 people, nowadays, the values of Romanians are: health, family, education, money and children. Romanians value less travelling, physical appearance, sports and politics.

The European Social Survey is the most comprehensive research project on human values in Europe that examines how Europeans think about family, work, religion, politics and society. Repeated every nine years in a growing number of countries, the study provides insights into the ideas, beliefs, preferences, attitudes, values and opinions of citizens across Europe. Within the European Social Survey (which tested and validated the model of Schwartz) in 2005 for the Romanian sample following hierarchy was obtained (Gavreliuc, A, 2011, p. 133): **Traditionalism, Security, Conformity, Universalism, Benevolence, Self-Direction, Achievement, Power, Hedonism,**

Stimulation, Romanians being the most conservative and conformist Europeans close aboard to Russians, Poles, Bulgarians, Moldavians.

The fact that our results are slightly different from those obtained within the European Social Survey, can be explained by taking into account the following factors:

- we did not plan to do a representative research at European level, but we wanted to identify the opinion of teachers with reference to the national values of Romanians;
- we have not applied Schwartz's grid with 45 or 57 (extended version) items, in the case of teachers, but we have asked teachers, to list the values that they think define the Romanians;
- under the European Social Survey the personal system of values was rated while, in our research, we evaluated the perception of people (teachers) on others' values (the Romanian people);
- one of limits of our research is the fact that most of our respondents (69%) were teachers who have more than 50 years (39%), respectively 40 years (30%), people who were born, educated and who lived in a society strongly dominated by collective values.
- our research tool was a simple one, a questionnaire-based survey, having no claim for representativeness of the results.

The Romanian Institute of Educational Sciences conducted and published in 2007 the study "Relations between generations", which addressed three generations: young people, adults and the elderly persons. The results showed that young people give value to money in the first place (50.2%), but also adults (39.3%) and elderly (37.5%) were close to the same option. Adults firstly value mutual respect and the elderly work and honesty. Overall, all three generations believe that success in life means to have family, professional achievement and wealth. But young people value firstly profession, while adults and elderly consider family more important.

In conclusion, Romanians are proud of their customs, very hospitable, but also humble and religious people, who value family and work, history, national heritage and love their country.

It is obvious that we need to consider national values in the light of local and global realities and we need to integrate them in the social, economic, educational and technological environments in which we live. We agree with Susan Pascoe and believe that "our own values must also be linked to the global context and contribute to promoting inter-cultural and inter-faith understanding" (Australian Curriculum Studies Association, p.3). On the other hand, we believe it is necessary to explore and to study the good practices in the field, in other states, in order to adapt them to Romanian social and economic realities. In this sense, we refer here to only two examples:

- the *Values and character education implementation guide adopted by the state board of education* in Georgia in 1997, containing a list of values and character education, which defines Values Education as "the process of providing opportunities for the continuous development in all students of the knowledge, skills and attitudes related to certain values which lead to behaviour exhibiting those values" (Scerenko, 1997, L, C, p.1).
- the *National Framework for Values Education in Australian Schools*, which includes nine values for Australian schooling: 1. Care and Compassion; 2. Doing Your Best; 3. Fair go; 4. Freedom; 5. Honesty and Trustworthiness; 6. Integrity; 7. Respect; 8. Responsibility ; 9. Understanding, Tolerance and Inclusion.

We have to recognize with sadness and concern that character education or values education has never been more difficult and challenging mainly because of the changes in the system of values in contemporary society, but also because of the evolutions of family life and parental roles dynamics. Nevertheless, in our opinion, the educational system should give more importance to national values and, in this respect, the best option could be to have a national strategy for values education or character education.

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Education for Democratic Citizenship and Development of Civic Values for Defying Mafia: a Survey of the Latest Production in the Children's Literature in Italy

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The issue of legality in the Education for Active Citizenship: the Italian background.

The development of democratic citizenship represents one of the main issues in the international framework for academic research in education, involving multifarious perspectives of inquiry and research, like those focused on the fulfilment of coherent Curricula, or those concerning the most relevant and effective approaches in learning practices (Print and Lange). Reflecting on citizenship in an educational perspective represents a key question for democratic societies and their future, and a large area of political sciences has recently highlighted the risks implied in the increasing condition of crisis that democratic customs and beliefs are suffering in the global world (Audigier). The turn on these themes, pointed out within the enlarging debate on 'rethinking democracy', as well as the recurring use of concepts as 'New Democracy' has shown the urgency of such issues at present time (Snaza and Weaver). The maintenance of democratic beliefs as condition for the growth of human relations in society appears a renewing challenge to be taken and kept high through education (Hickman and Spadafora).

In the perspective already adopted in the late turn of the century by Jacques Delors in one of the basic documents drawing the outlines of education towards a 'world society', one of the fundamental pillars is represented by the '*learning to live together*', which is shown to be possible only within a frame of practised democracy. Moreover, in this original report on education for the Twenty-first century, Delors recalled how education has to renew the care for democracy in public life any time, in front of the alarming signals of languishing democratic feelings in the Postmodern era, in so far as the responsibility for the common good fades into social horizons. Starting from the educational practices and settings, democracy demands for protection and asks to reject all those behaviours that represent a threat for its improvement. Taking into account these

perspectives, it becomes more clear the central role of education for “conquering” all that social territories in which democratic values are ignored or deceived. Particularly, the challenge for democracy calls for a cultural promotion of social beliefs reflecting the appreciation of reciprocity, the cooperation in achieving community development, the respect for individual rights.

In Italy, the commitment of education for the construction of a cultural background enabling to develop active citizenship and to strengthen democratic values has assumed peculiar traits since the last decade of the Twentieth century. Among the actions undertaken in the Italian context to improve the education for democratic citizenship one of the most relevant has been shaped as a task for improving a broaden culture of legality, underlining the democratic value implied in promoting collective awareness of the respect of laws (Santerini, pp. 138-160). The highlighting of this character originates from the specific paths in which the Education for citizenship was carried on in Italy since that troubled historical phase.

During the Nineties of the Twentieth Century, while Europe was coming to a turning point in the contemporary era, due to the collapse of the socialist regimes in the Eastern countries, Italy as well came to the end of a period of continuity in the political life, going through a time of general unrest, usually named as “the fall of the First Republic” (Bedeschi, Mammarella).

In fact, by the beginnings of the Nineties, Italian public life was overwhelmed by a political and judiciary “storm”: numerous inquiries demonstrated the implication of many political leaders, state managers and officers in acts of bribery, corrupt relations and shady affairs for the maintenance of power. Italian public life went through a deep depression, giving place to a dangerous weakness in the social representation of democratic institutions and in the collective trust in its modes of operating. Looking back to the chronicle of those days, in which numerous members of the public administration were indicted for crimes, the perception of a large situation of 'lawlessness' soon resulted in the discouraging representation of an 'injured democracy'. The discovery of too many ambiguous collusions between the administration authorities and the world of corruption, revealing acts of misappropriation, dominance and abuse of power, highlighted the risk of a hard strike to the hold of the democratic system: the diffusion of a collective perception of discomfort and a general upset were the consequences of the lack in loyalty expressed by the deplorable conduct of ruling class and exposed by the many inquiries of the time.

The following period of the Italian recent history, generally known as ‘Tangentopoli’, was characterised by the elevation of the judges to the role of defenders of democratic institutions with the enlargement of the ‘Manipulite’ operation. This led to state a close connection in the social imagination between the expression of democratic behaviours, a sense of loyalty and the respect of the social rules and law. The uncomfortable situation determined in public life triggered the raising of a social demand for the restoration of democratic values through a stronger consideration of the

responsibility of public charges and duties, which would state ethics as the core of a democratic life-system. In so far, the need to recreate a favourable climate for the development of democratic feelings enabled the care for legality to become the main way for the setting up of an Education for Citizenship.

However, the reference to the extreme situation in which Italy found itself in the Nineties, in relation to the decrease of democratic life standards, means not only to remember the upcoming of a 'collapse' in the life of the nation, marked by the decline of a whole political system due to the diffusion of improper public conducts, but also to remind the frightful hit suffered by the Italian democracy under the attack of powerful enemies.

Actually, the Nineties represents in the Italian collective memory a very troubled period related to the fall of First Republic even for the terrible season of attacks unleashed by the criminal enterprise Cosa Nostra that introduced the conventional violence used by Mafia into a systematic terrorist plan meant to attack and strike the Italian democratic life. In that period the nation was subjected to an incredibly increasing sequence of terrorist acts by which the Mafia organizations led by Cosa Nostra would show their strength in opposition to the system of laws, making the level aggression higher than ever (Dickie, pp.311-338).

After a long sequence of brutal crimes in which many eminent agents of public institutions were killed generating a wide feeling of helplessness, some extraordinary events came to mark the achievement of a non-return point. Particularly, the massacres ordered in 1992 to kill the illustrious anti-mafia magistrates Giovanni Falcone and Paolo Borsellino represented – with its violent and murderly use of fire – a peak of violence which was similar to an act of declaration of war (Lodato, Lupo). The perception of coming close to a final breakdown became a shared mood in the public opinion and the wide wave of public indignation created the premises for a more broaden reaction. After those horrible acts it was clear that the Mafia attacks did hit the core of civil life, representing an intolerable provocation against the maintenance of democratic patterns (Grasso, 2014). The barbaric events that injured Italy in the summer of 1992, which also implied the production of material devastations never seen before, represented the opening of a symbolic wound in the collective conscience (La Licata). The feeling of disarm that flooded after those terrible explosions signed the imminence of an unacceptable capitulation: democracy had been harshly offended not only by the vehemence of that armed branch but even by the widen sense of failure of the Nation, unable to contrast its violent attack through an efficient judicial system.

In front of the breaking down of the traditional system of representation, in which many long-established political parties started to disappear, bringing about the overwhelming decline of the First Republic, the restarting of the nation within the general conditions of weakness of the public organism represented a challenge for reaffirming the culture of legality as the main and only framework in which the growth of democratic beliefs and customs could take place. In such a situation, working to improve democratic

life would mean retaking an initiative in order to reward legality and to strengthen the basic values implied in the common agreement of legal order (Caimi).

Developing a culture of legality in education and at school: a task for the strengthening of democracy.

The problematic situation in which Italy found itself since the beginnings of the Nineties, compelled institutions to take care of legality and to identify it as a key question in public ethics, highlighting such urgency to be a typical task for education. To restore the principles of the civil coexistence in a shared culture of legality implied to put into play the activation of education in a wider sense, particularly relying on the introduction of special project-works and on the creation of appropriated settings at school. Defying the enemies of democracy would mean not only to impose the supremacy of the constitutional State but also, in a larger perspective, to affirm the values of reciprocity in social relations and the pre-eminence of a moral standing for legality. Above all, the urgency for participating in a civil battle against all those contexts in which Mafia could express its violence meant to recreate a special care in favour of civic behaviours in the field of education.

As affirmed in a sentence often quoted in public speeches by the judge Giovanni Falcone and previously stated by the eminent writer Gesualdo Bufalino, defeating Mafia needed an army of operating school-teachers more than magistrates or policemen (Falcone, Padovani). This statement involved the basic idea that the construction of an efficient opposition against the Mafia requires to engage cultural initiatives by which democracy could affirm its inherent beliefs and values. In this way, education has to play a central role, operating for the development of those social conducts in which each person could identify itself as a member of life-system based on an ethical choice for legality.

In this respect, one can outline some features that characterised the development of a specific background in the recent Italian asset for the involvement of the school-system and more widely of the culture of education in the construction of a larger social vision aiming at improving the learning of democratic skills, starting from the idea that living in a democracy entails the acceptance of common rules and an indispensable acknowledgement of the system of laws as an insurance for a civil coexistence (Falcone, Marchese).

Moreover, the idea that school was to consider as the central democratic organization – a laboratory where students could learn to be with others through ordinary day life and a special institution for the development of the appreciation of civil values against the culture of violence and death represented by the Mafia organizations – had already been a deep conviction shared by the two eminent judges Falcone and Borsellino.

Actually, it is very suggestive to reconsider the fact that Paolo Borsellino spent last morning of his life writing a letter to a teacher of a high school in Palermo, apologizing for a sudden commitment which made him impossible to take part in a meeting with students, where he had been asked to tell young students about his ordinary work in fighting criminal organizations. Indeed, Borsellino had lately been often engaged in visiting schools, firmly

believing in the relevance of speaking to the youngest generations, to raise awareness about the hidden dangers represented by the Mafia system of “cooptation” of young people in its shady networks, recognizing living under legality as the unique condition for an enduring personal freedom. In this sense, speaking face to face with the young people was soon considered by an eminent personality of the judiciary struggle against the Mafia like Borsellino as a strong opportunity of productive action to foster education for legality, touching their emotions and addressing to their individual sense of responsibility by making them aware of the relevance of personal choices in steering towards positive relationships with the others and rejecting any practice of violence (Borsellino).

So, before the extreme act of offering their life in the name of justice, the construction of a social system of communication aimed to underline and stress the values linked to the pursuing of loyalty and the observation of the law, seemed to represent for the two magistrates an educational commitment, which is evident in their firm will to create as many occasions as possible to meet the young people and talk to them, giving conferences and public speeches in schools of different levels. In so far as school was indicated as the primary place for learning to live together, it was also considered the main place where learning a deeper sense of individual responsibility was made possible. Recalling a sentence often recurring in Falcone's speeches, the accomplishment of one's duty has to be recognized as the essence of human dignity, despite its costs (Fondazione Falcone).

After the massacres in 1992, the realization of a close connection among education and legality to reject the presence of the Mafia in public life led to the announcement of official actions for involving the school system in a well-planned strategy. The main document was the note nr. 302 issued by the Italian Ministry of Education on 25 October 1993, in which for the first time the formula “Education for Legality” was used to refer to a series of initiatives that school had to take on (Edscuola, 1993).

With the formal actualization of this prescription, a new perspective was finally introduced for the development of Education for Citizenship at school, taking into account a well-formed aim. In the text diffused by the Ministry the issue of legality was indicated as a national emergency to be treated by turning on education. The basic assumption of the new task referred to the idea that school had to be considered as the appropriate place not only to reach knowledge but also to foster virtuous civic behaviours and to develop a confidence in public institutions too. So, the commitment for legality involved a large area of operations in projecting educational strategies, enforcing all those initiatives by which school could prove to be a powerful agent for democratic living. Among the main aims that education for legality had to realize, one could distinguish the improvement of models of citizenship based on active participation, the identification of social behaviours by which partaking rules were not perceived as boundaries but as opportunities, the development of a strongest trust in some representatives of the State, such as the security or the judiciary force.

However, the contingency of the national phase claimed for a more clear statement of the ways of operating that school intended to adopt for the development of those special aims in education directed to state legality in social life, as an antidote against the venom of Mafia infiltration into the social tissue. Since its beginnings, the implementation of such a plan in the school firmly pointed out the will to organize a cultural strategy to oppose a democratic culture against the Mafia attitudes, making it indispensable to encourage the rejection of any outlaw action, a task that had to be undertaken and fulfilled from schools.

The initiative for including the issues of legality in school activities produced a significant impulse for the establishment of useful networks, by which schools took advantage from the partnership with other cultural associations committed with the spreading of the same values.

Working to realize a strategic alliance with other public agencies and social organizations and to participate in cultural enterprises meant to promote a symbolic bond between education, democracy and legality has therefore represented a leading aim in Italian school-system since the latest years of the last century.

One of the most significant expressions of this commitment is the annual celebration of the Legality-day on the 23 May, instituted as a remembrance day for the Capaci Massacre in 1992, when Giovanni Falcone, his wife and the members of security were victims of a fatal terrorist attack (Archivio Istruzione). Besides, since 2006 the first school-day in September has been devoted to promote a collective reflection on the symbol idea of legality, in order to remark the special contribution that the Italian school system has given to the elaboration of a model for the Education for Citizenship within the European framework (Edscuola, 2006).

The rising of an actively committed children's literature contrasting the mafia: the latest Italian path

The development of a culture of legality strictly committed from an educational perspective has gradually led to the increase of cultural tools useful to include the values it implies in a significant social speech (Di Dedda). The presence within the recent Italian pedagogical debate of a focus on educational approaches, such as the work gradually developed in the schools through peculiar projects, have encouraged the arousal of an amount of new products in the publishing area of children's books, many of them being the result of the subject-related school projects (Caimi, 2012).

Observing the latest production of children's literature in Italy, it seems particularly interesting to notice that a new way of communication has been developed and consolidated, which is really close to the achievement of a wider purpose, which is to transfer the goals stated by the education for legality through social messages contrasting the Mafia customs into a narrative talk. Besides, it could be significant to point out the presence of an increasing number of proposals for the youngest readers, which operate

towards the elaboration of narrative subjects that are very close to the themes usually represented within the educational discourse on legality.

Such process has been enforced by the need diffused in schools to display an available choice of readings useful to treat themes dealing with the idea of constructing citizenship and promoting favourable social behaviours, but it has also represented a step forward in the latest evolution of children's literature in Italy, related to the affirmation of some internal standards in writing and telling stories able to face reality and to describe uneasy social context (Bongiorno).

In this sense the widespread diffusion of stories variously dealing with the representation of the Mafia phenomenon in the children's book area has encouraged the birth of a recognizable stream characterised by a sense of commitment with reality and its problems and animated by the purpose to affirm values directly linked to the growing of social feelings particularly appreciated within the community of young readers, such as freedom, friendship, solidarity and cooperation (Blezza Picherle, pp.193-198). This narrative genre has been often successful for its convergence towards similar forms of writing, such as detective stories, thrillers, urban fiction, dark novels and so on. It's also interesting to notice that these narratives are often set in metropolitan contexts or perilous suburbs. The plots often describe children or young people exposed to the risk of being entrapped in gangs or illegal traffics drawing their effort to avoid the temptation of falling in their nets.

In this sense, especially in the stories written for a public of young adults, the narrative patterns have been influenced by the storytelling used in some novel for adults, such as the famous recent best sellers *Gomorra*, by Roberto Saviano, in which the social dangerousness of criminal organizations is mainly portrayed with all the power of suggestion that violence often exerts over the adolescents. The ethical perspective of these novels is therefore focused on the description of an ideal horizon for which it is necessary to show the fatal destiny of damage expecting those who fall in the illegal organizations system, the ordinary bleakness and desolation actually characterizing those lives devoted to criminal affairs (Garlando, 2014).

A variation on the theme is represented by the purpose to demonstrate how it is possible to push back the distortion of vice, to decline the fascination of evil, to answer to the arrogance of threats keeping one's honesty as an undeniable sign of the individual's conduct (Varriale, Mattia). To oppose the firmness of a moral integrity to the temptations of any protection offered by the criminal power is therefore a main pattern for the development of many plots, in which the basic narrative theme of the primordial and never-ending fight between good and evil is renewed.

So, what are the main features that have qualified this recent stream dealing with civic values and themes in the Italian children's literature?

Firstly, it has represented a well diversified proposal for a public composed by young readers that are different in age, preferences and reading interests, displaying a

large diversification in the use of publishing formats, from the more classical novel to the comics, from the graphic novel to the picture books (Guido and Riccardi).

Taking these aspects into consideration, it is now possible to isolate the works developed by some specialised publishing houses. For instance, it could be interesting to draw attention to the editorial line of Becco Giallo, an emerging publisher that has characterized its production in the sector of comics (Rizzo and Bonaccorso, Di Gregorio and Stassi), or to the work of Lapis, a qualified publisher that is proposing valiant attempts to talk about the mafia in figurative ways, using the picture books as its favourite formats. Moreover, it is possible to notice how in the large area of Italian publishers working on children's books, the demand for editorial products about the mafia and its world and issues has been taken over by a wide range of different actors, some belonging to the most famous names of the Italian book industry like Mondadori, Piemme or Rizzoli, some produced by smallest, often independent publishing houses, such as Città Aperta or Navarra (Lo Nero), some others supported by creative houses usually well known for their editorial policy typically characterised for their active commitment in socially relevant themes, such as Sinnos or Terre di Mezzo.

The narrative modes of these works have also been differently influenced by many kinds of models. For instance, some tales are written in the form of an ideal letter sent to a son or to a child (Grasso, 2012), but more usual plots are based on the representation of one of the main characters portrayed in their battle against the mafia, whose value is highlighted in the traits of a civil hero (Bendotti, Blunda).

Alternatively, a persuasive narrative perspective implied in many tales is one which takes into account the recalling of a collective memory. In fact, the efficacy in rejecting the terrible enemy represented by the mafia could count on a deeply-rooted awareness of its monstrosity, renewed in the shared memory of the horrible bloodbath it has caused in the recent history of nation. In front of similar tragedies in the contemporary history, a main task for educating the new generations seems to consist in the power of remembering. Not to forget how dreadful and brutal the violence exerted by the mafia was, especially in some events that caused the sacrifice of many righteous people, is a condition to renew the opposition to the Mafia further and further. On the whole, the due to remember is at the same time a moral and an educational need for everyone. Particularly, in the recent pedagogical debate on this topic the concept of 'working memory' has been underlined to point out how "to remember" would not mean to take advantage from an enlightening review of the past, but to better understand the situation in the present, in order to develop a deeper insight into a larger and more participated view of a common destiny (Tomarchio).

The obligation of remembering is a relevant issue for the pedagogical horizon in which the largest part of such narrative genre is involved. Looking at the rising of a wider civic consciousness among the youngest people, it is very important to appreciate the shiny examples of some heroes fallen for defending the constitutional State and its

democracy, to find in their conduct a clear model to follow in social behaviours and to really understand what the right side to stand for is (Melis).

In a similar frame was also conceived the writing of one of the most enjoyable novels for young adults in the field, published at first in 2003 and then again in 2012 and in 2015 in a collection Mondadori junior, *A testa alta*, by Bianca Stancanelli. It tells about the life of father Pino Puglisi, portrayed as a solitary hero fixed in his ordinary struggle to regain the street children in the troubled suburbs of Palermo to the good at the beginning of the Nineties. Actually, Don Pino Puglisi was brutally shot by a group of killers belonging to the Brancaccio's gang in the evening of the 15 September 1993, while he was coming back home. The writing is powerful in communicating to young readers not only the resoluteness of a solitary man, determined to go forward in his task to save the children from the underworld commanded by the mafia, but also the clarity of the human values at play in his admirable choice for freedom. The tale successfully fulfils the metaphor included in the title: the capacity to keep one's head held high doesn't belong to the arrogant subjects belonging to the mafia but to one who is ready to accomplish his proper duty, executing the call rooted in his inner conscience to do well and serve the good despite of the costs and of the consequences, as Falcone used to say. On the whole, the novel highlights a pedagogical perspective as far as it sketches a mission working in the name of keeping the children safe from the capture of the mafia, endorsing the dignity and the innocence of childhood. Indeed, the Graviano family, leader of the clans in Brancaccio, ordered the murder of a very easily vulnerable man, just for stopping an endeavour which was creating problems for their malicious prestige and their suffocating control over the suburb.

Therefore, Stancanelli's work offers to the youngest reader a moral perspective for understanding how, in certain problematic situations, to stand for the right and to resist to prevarications could really represent the beginning of a cultural revolution, emphasising some values as the faith in a better world, the hope for social changes, the pursuit of honesty even in a corrupted environment.

Still working on the collective memory, the book by Luigi Garlando, *Per questo mi chiamo Giovanni*, published first in 2004 in the Fabbri series and then in 2012 in the Rizzoli series, has been successful among young readers for presenting some dramatic happenings in the life of the judge Giovanni Falcone into a flowing mixture of fiction and realism. The narrative approach prevailing in the book has inspired some followers, especially for the manner of representing the actions of the mafia organization in terms of the motions of a monster that hits everything it bumps into. Such a narrative perspective appears appreciable for youngest public for the peculiar details by which mafia is represented, which underline its aspects of monstrous deformity.

Recently, other books proposals have appeared, diversifying the panorama in the field, remembering for instance some figures of women actively engaged in opposing to tentacles of the mafia. Following this line, it is interesting to highlight such works as *Volevo nascere vento* by Andrea Gentile, published in 2014 in the Mondadori junior

series. It tells about the tragic story of Rita Atria, a courageous witness of mafia crimes, who was compelled for a long period to hidden in secrete places for having decided to collaborate in Borsellino's inquires, but who finally committed suicide, feeling desperate after the massacre in which the magistrate was killed. The novel is quite original for the author's ability to represent the perspective generated from the woman's sensibility in perceiving a troubling reality, proposing some poetic pauses and often recurring to metaphorical devices to describe the raise of an interior turmoil.

A long list of books could be further mentioned to illustrate the enhancement of a new wave in the Italian children's literature, related to the proposal of a narrative work at the service of the civic values turning around the promotion of legality.

But, going to draw some conclusions, it could be suitable to show the relevance of some original productions belonging to the area of picture books and usually conceived for readers in their early childhood. This genre has represented an interesting phenomenon into the children's book area for the ability to approach a hard subject in a style of communication particularly suitable for kids. Nevertheless, some products achieved excellent results for the intensity of their message, well developed trough the powerful effects of the pictures. Within this editorial line, it is possible to find some outstanding books, like for instance *TU6*, by Giovanni Floris and Lorenzo Terranera, published in 2007 in the Lapis collection. It can be considered a valuable work, even for the leading image from which the tale develops: a child who transforms a piece of paper, through which the mafia organizations usually transmit their secret notes, into a small airplane, thus symbolizing the capacity of childhood to affirm freedom against external domination and control.

One of the most appreciable picture books dealing with the rejection of the mafia can be considered *Mio padre è un uomo d'onore* by Martina Zaninelli and Marta Tonin, published in 2006 by a little house, Città Aperta. It was an interesting evidence for the fact that it is possible to take on a complicated topic and tell children about it just keeping an effective and adequate code of communication, and that it is possible to approach such an uneasy subject like mafia, if one finds the right way to do it (Sarfatti, Colombo and Morpurgo).

Similar books provide an important contribute to keep in mind how, in different angles of the global world, it is possible to find stories of a denied childhood, in front of which the urgency of such needs calls everyone to actively do something. In so far as the development of a global perspective requires a whole vision of the changing world and its problems, education has to stand for the emancipation of human beings, especially working for the construction of cultural frames by which one's growth can get free from conditioning forces or boundaries and can enact freedom.

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A Portrait of Elementary and Primary Teachers-to-be: Their Reading Beliefs, Behaviours and Habits

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Introduction

Nowadays there is a debate about reading and its cognitive, emotional and social implications. As a matter of fact, the use and enjoyment of new technology has led to changes in reading habits as much as in the material aspect given to books. In the last decade, the new reading media have begun to extend their dominance over paper and this transformation in such a short time has had an impact on reading processes. Authors like Simone (2001) fear that *homo legens* will turn into *homo videns*, since screens tend to produce non-linear disruptive reading, which makes it hard to continuously focus attention on a text. Nicholas Carr (2008) has begun to investigate the influence of new technology on the mechanisms of reading comprehension. In that vein, David Nicholas (2010) has carried out a series of tests with people of different ages and his conclusion, not without controversy, is that teens are losing the ability to read long texts and concentrate on the task of reading a book.

Today, new ideas and postulated alternatives that have emerged about the concept of reading put the focus on personal and active participation of the reader in the construction of meanings and interpretations. Among the aspects where the greatest consensus is found, various authors (Solé, 1992; Mendoza Fillola, 2003; Galve Manzano, 2007; Reppetto, Talavera et al, 2009; Cassany, 2012) support the idea that reading is a psychological activity which has a social function, that is to say, transmits information and is also culturally established. Thus, reading and writing cannot be reduced to a set of cognitive skills of comprehension or linguistic encoding and decoding. These practices are not only linguistic tasks or psychological processes but also socio-cultural practices (Durban, 2010) and as such, are influenced by ideas or beliefs that build reality. As Cassany (2010) states, we have to place reading and writing in the wider contexts of the motivation for its use because the texts we read and write are inserted into the workings of our life and not vice versa.

What are beliefs?

Belief is a complex mental state made up of the notions a person has about the knowledge and value of a subject, and so therefore forms the basis of their attitude or opinion towards that subject. Likewise, beliefs have the ability to determine the subject's behaviour and expectations, and through these, affect motivation. So beliefs represent reality, as seen from the point of view of each subject, and direct their action because they are opinions that make up the person's thinking (interpretive and evaluative values). They are formed from the cultural sphere and from repeated experiences.

Beliefs constitute a way of knowing, whether they are based on reality or prejudices, they provide information. On the other hand, they are also related to the integrating affective factor of attitudes, because as they are established in values, they relate to feelings and to the emotions that originate in the subject. Throughout the life of the individual beliefs are constantly forged, which they nourish with all the information that they accumulate and the way it is internalized.

There are studies (Athey, 1982, 1985; Cramer y Castle, 1994) that show that attention should be paid to the affective domain in connection with education for reading. There are many researchers that have addressed this need at the school level (Cramer and Castle, 1994; Gambrell, Marinak, Brooker, and McCreaAndrews, 2011; Guthrie and McRae, 2011) but there are still insufficient studies applied to teacher education. Generally, these authors explain to the teacher educators what to say to the teacher-trainees about the emotional sphere of children as students, but not what to do with the teacher-trainees or why it is necessary to deal with the emotional sphere of the students.

As students, future teachers have had a variety of experiences related to reading education, whether through their own particular reading experience or in the training received as student teachers. According to research carried out on this subject, it can be ascertained that the beliefs of future teachers can affect not only their disposition towards reading education as teachers, but also their attitude towards learning in this field during the process of training (Granado Alonso, 2007).

Reading behaviour of future teachers

During the training period at university, it is essential that future teachers feel interested in reading, so that afterwards, in their professional work they are able to transmit to their students the desire and love of reading. However, other researchers (Applegate & Applegate, 2004; Arici 2008) have pointed out that student teachers lack enthusiasm and commitment to reading, factors that are essential for motivating, engaging and inspiring young readers. This shows a lack in the preparation of these future teachers. It is also evident that some teacher trainers assume, incorrectly, that student teachers have positive attitudes about reading and / or are prolific readers, but in fact are not. This is corroborated by several studies (Applegate & Applegate, 2004; Arici 2008; Nathanson, Pruslow, and Levitt, 2008; Schutte & Malouff, 2007) that reveal that although in their future careers

reading is of primary importance, future teachers are not better readers than other university students, nor do they read more frequently or intensely than other students.

As far as reading habits are concerned, Yubero and Larrañaga (2005) argue that values play a key role in the building of identity, and therefore the value that is given to reading in today's society has to do with beliefs and attitudes held by the university students who will become future teachers, and will be responsible for educating and helping pupils develop their identity. So depending on the value that reading has for a person (positive attribution), it will form part of their reality and in this way their reading habits will be consolidated.

However, many students give up reading; knowing how to read and being a reader are not synonymous. Being a reader is to have incorporated reading into one's lifestyle; that is to say, have patterns of behaviour and daily habits based on preferences and needs of the individual according to the values set down in their socio-cultural context. Although reading is an individual behaviour, it has social and cultural meaning. Behaviour patterns including reading are inserted into a social dimension and are linked to norms and values. It is our socio-cultural context which gives meaning to our behaviour and which influences core interest and time allocation for various activities. So reading as a life practice is not only about individual variables but analysis must also be based on the culture and values in which we are immersed.

In the makeup of core interests and in the distribution of time dedicated to the various activities we do; it is our socio-cultural context which will give meaning to different behaviour, and so reading as a life practice cannot be analysed from individual variables, their analysis must be based on the culture and values in which we are immersed. We cannot separate the reading behaviour from the social context, that will generate the need or otherwise for such conduct (Larrañaga, Yubero, 2005).

For a person to be involved in the development of their reading habits, it is necessary that they interpret reading as a relevant cultural act, and not only as a fundamental tool of individual character. We must understand that depending on the value the subject gives to reading, and on their context, reading will become part of their lifestyle to a greater or lesser extent. Thus, if reading is seen as a relevant cultural act it will influence their reading habits and when their reading activity takes place in their daily lives.

In these circumstances, it is important to see if our culture considers the habit of reading as a necessary social competence. We live in a society where success is based on the economy, on consumption and hedonism, without having anything to do with reading. In our society there are no role models in the media that are shown as readers and who youth could follow. Role models and characters that have become socially famous openly show their contempt for reading and take part in other leisure activities, which surely require less personal effort. However, being a reader or shown as such, can be a mark of social distinction in some situations. In this sense, socially, a certain contradiction is produced between the prestige of reading and the little relevance that is given to reading

behaviour. Reading is certainly not part of the leisure lifestyle promoted by our culture. It is understood that when a person is free from mandatory tasks, what they should do for fun is go out, travel, be with friends, watch TV... among which reading is absent or marginal. One cannot be a reader if they do not read, and one cannot read if one does not devote part of one's leisure time to reading; this dichotomous approach to appreciating the reader but not the reading time is the explanation for us finding people who, although they value reading and readers, do not read. Even if people see themselves as readers they may not read more than what is strictly necessary to complete their training curriculum.

This research

While at university, training to become teachers, it is necessary for students to examine their own feelings and practices in connection with reading. Not only will they be teaching the decoding of texts (routine tasks) and help children employ reading strategies, but they will also show them the true meaning of the act of reading: to have fun, deepen their understanding of the world and to develop their imagination. Thus, targets are set as follows:

1. Identifying the beliefs about reading of future Primary Education teachers.
2. Knowing about their habits in their spare time and which of those are linked to or have to do with reading.
3. Knowing what genres they prefer and how they choose their reading material.

Method

Data was collected through a questionnaire which is a simple version of the Reading Habits Questionnaire (Cerrillo, Larrañaga and Yubero, 2008) validated by the Research group at the University of Cuenca to which were added other tailored items.

Altogether, there are a total of 13 questions, distributed as follows: the first 4 (segmentation) on personal data: sex, grade, speciality and native language. Question No. 5 is composed of 28 items that aim to differentiate between beliefs and feelings with a Likert scale from 1 to 5. Questions No. 6 and No. 7, (formulation), are for identifying the variables that correspond to the main reason they read and what place reading occupies in their leisure time respectively. In No.6 they are given six possibilities from which they can only choose one, and in No. 7 they are given 10 options, having to choose 3. Question No. 8 quantifies the number of books read and No. 9 how many of those are University reading material. In both questions 8 and 9, the minimum quantity is 1 and the maximum more than 4. Question No. 10 seeks to measure reading behaviour, both on a Likert scale and openly, so that they can indicate the titles of works read. Finally, the last two questions refer to the level of reader self-perception (on a scale from 1 to 5, with 1 being "bad" and 5 "very good") and what three characteristics the respondents attribute to good and bad readers (No. 12, categorical, and No. 13 in open format).

The questionnaire was handed out to students studying for Primary Education Degrees, during the 2012/2013 Academic year, in their 1st, 2nd, and 3rd years of their

degree in Bilbao, San Sebastian or Vitoria-Gasteiz. Out of a total of 740 surveys, 495 women and 245 men filled out the questionnaire. In general, respondents did not have problems filling it out, although there were a few questions because some did not remember the exact name of a book or author. The estimated time to do the survey was 15 minutes.

The statistical program SPSS.20. was used. The first 4 questions in the questionnaire were used (sex, degree year, specialization and native language) to see how they interrelated with the other 9. The latter are grouped in three parts that correspond to the objectives of this research. The first part corresponds to the beliefs and affections variable, (questions No. 5, No. 12 and No. 13). The second objective is to measure the interest and dedication to reading in their spare time (questions No. 6 and No. 7). The last part refers to the reader's behaviours and habits (questions No. 8, No. 9, No. 10 and No. 11).

Various statistical tests were used which are detailed below:

- Validation of scales: In order to validate the proposed Likert scales factor analysis (validity) and Cronbach's Alpha (reliability) were used.
- Analysis of the questionnaire based on the segmentation variables, for which various tests were used depending on the nature of the variables being studied:
- Study of categorical variables in relation to the segmentation variables was performed using contingency tables and chi-square tests.
- Study of the dimensions of the scales in relation to the segmentation variables was performed using non-parametric tests (Mann-Whitney U if the categorical variable is dichotomous and Kruskal-Wallis if the categorical variable has more than two categories) because the non-fulfilment of the normality hypothesis prevents the application of the Anova and T. tests.

Results

Regarding the first objective, question No. 5 distinguishes between two types of beliefs and one of devotion, giving a result of 5 and 4 items respectively and shows that students identify their beliefs about reading by a dual aspect: academic and social. As for academic belief, males and females think that reading serves to improve their oral discourse and writing competence, as well as mechanisms of understanding and moreover, helps to develop imagination. On social beliefs, the respondents seem to favour reading value linked to its material aspect, the "container": books. And they believe in the importance of the amount and the knowledge they bestow: the more the better. These responses seem to suggest the social value and the cultural prestige they believe the book has, as a social representation of reading practices. Likewise, they value sharing with friends material they read as something important.

The other scale is related to feelings. Respondents relate how they feel and what feelings they harbour toward reading: pleasure, enjoyment and feeling happy while reading. They also recognize satisfaction and appear to take on the challenge of reading difficult texts as part of their reading practice. These feelings predispose a good attitude

toward reading and although they feel that an effort must be made to read, they are able to spend time engaging with a text, resulting in a sense of self-efficacy.

We found significant differences in sex in the dimensions of beliefs and feelings, as the female have higher values (*feelings*: $z = -3.116$, $p = .002$; *academic beliefs*: $z = -3.451$, $p = .001$; *social beliefs*: $z = -4.210$, $p = .000$). This data confirms previous studies where female are shown to have greater esteem and love for reading than males (Larrañaga, 2004). As for the degree year variable, the students in their 1st year show lower levels of feeling ($X_2 = 9.147$, $p = .010$). Also, those who speak Basque as their native language score more in social beliefs ($z = -2.583$, $p = .010$), which may indicate a greater sensitivity towards reading practices.

When asked about their self-perception on reading, that is to say, how they see themselves, 52.5% claim to be a good reader; 22% consider themselves quite good; 17% say they are mediocre and the lowest percentages are those described as bad at reading; 2.7% and, at the opposite end, very good readers at 4.2%. By comparing the responses to the 4 variables, we observed that the differences are not significant. However, regarding question No. 5, those that have stronger feelings say they are quite good readers ($X_2 = 60.121$, $p = .000$), the same as those that score better in social beliefs ($X_2 = 10.829$, $p = .029$).

Another aspect that provides interesting information on the beliefs of future teachers were their ideas about good and bad readers: what characteristics a good reader and a poor one have. The responses have been categorized according to the most repeated answers. What they think matches with the features that are often attributed to the cognitive and psycholinguistic processes that are involved in reading practices: concentration, reflection and patience. To be good at good reading requires frequency, thematic variety and a disciplined attitude, which is related to the effort, dedication and mastery of language. They also highlight the most mechanical and automated aspects of reading: good intonation and pausing, as well as pointing out personality traits such as curiosity and creativity (see Figure 1).

GOOD READER	POOR READER
1- curiosity / interest / entertainment / enjoyment	1. A- no interest / without motivation / without curiosity
2- open thinking / reflection / reasoning, critical thinking ability: thoughtful reader	2- closed thinking / no reflection / mixes ideas / is not critical: not thoughtful reader
3- Often	3- Infrequently
4. variety of subjects	4- no variety of subjects
5- good mechanisms for the reading process	5- poor mechanisms for the reading process
6. varied vocabulary: linguistic knowledge	6- little linguistic knowledge
7- patience / focus	7- impatient / no constancy / distracted / lazy / tired easily
8- ability to imagine	8- unimaginative

Figure 1: Attributes of a good and poor reader.

Regarding the second objective, this study aims to determine what degree of feeling for an interest in reading the students have; what their main reason for reading is, and how much priority is given to reading in their free time. 38.2% choose entertainment as the

main reason for reading. The second reason is to satiate curiosity, a result of 19.7%. Class work completion follows closely with 14.3% of the answers. Extrinsic motivation, because the reading is set, 9.3% of respondents. 8.5% respond that it is because they have to study and 6.9% give other reasons. There are significant differences by gender, course year and specialization. Females consider the entertainment factor more than males, while value reading more for its ability to satisfy their curiosity (see Table 1). Likewise, first-year students point out the compulsory nature of the reading more than the other course years, indicating a less positive attitude. In addition, we can show that entertainment is the main factor for those who score highest on social beliefs and feelings; while those who score highest on academic beliefs read to satiate their curiosity.

Table 1: Why do you read?

	Gender			Year			Specialization		Native Language		
	Total	Female	Male	1.	2.	3.		Primary Education	Basque	Spanish	Dn/Na
Because I am entertained	38.2%	44.5%	25.6%	32.8%	39.1%	40.6%		33.3%	39.2%	39.0%	0.0%
Because I have to study	8.5%	9.8%	5.8%	6.6%	7.6%	10.4%		8.2%	7.8%	9.0%	16.7%
Because I am obliged	9.3%	8.7%	10.5%	19.7%	6.5%	5.7%		8.8%	7.2%	13.0%	0.0%
To satisfy my curiosity	19.7%	15.0%	29.1%	8.2%	21.7%	24.5%		25.2%	23.5%	13.0%	33.3%
To complete the assignments	14.3%	11.6%	19.8%	19.7%	15.2%	10.4%		13.8%	11.8%	16.0%	50.0%
Other reasons	6.9%	6.9%	7.0%	11.5%	5.4%	5.7%		8.8%	8.5%	5.0%	0.0%
Dn/Na	3.1%	3.5%	2.3%	1.6%	4.3%	2.8%		1.9%	2.0%	5.0%	0.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%		100.0%	100.0%	100.0%	100.0%

Concerning how they spend their leisure time, the answers that scored the highest were the following: being with friends, 90.3%; doing sport, 64.1%; listening to music, 40.2%; surfing the internet, 26.3%. Reading appears in seventh place, at 12.4%. Gender is found to give rise to differences in choice. It can be highlighted that males do more sport and spend less time with family, they also read less and watch more television. This data confirms previous research: males mainly opt for doing sport; however, females prefer being with friends, listening to music and/or being with family.

The ultimate goal of this research was to figure out the type of material read, literary genres they prefer and how they choose that material. The data establishes the following: 17.8% say they have read 5 or more books this year. The same percentage has read more than three books; 20.5% say they have read two books and 24.7% only one book during the course year, while 11.6% report not having read any books. This is consistent with other studies, except that females read more, and also as their university education progresses, a change can be seen in their

behaviour and they tend to read more books (see table 2). Of that material, 28.2% corresponded to university lectures, compared to 47.5% which was not related to the academic field. Here, it is appropriate to comment on the minimum reader threshold that Cerrillo, Larrañaga and Yubero (2008) point out: one book a year. According to this, a considerable of our male degree students do not meet the requirement. On the other hand, it is observed that those with higher values in feelings, social beliefs and academics read four or more books (*feelings*: $X_2 = 84.315$, $p = .000$; *academic beliefs* $X_2 = 18.101$, $p = .003$; *social beliefs* $X_2 = 29.741$, $p = .000$) and vice-versa: those who do not have a good opinion about reading, read less.

Table 2: How many books have you read this academic year?

	Gender			Year			Specialization	Native Language		
	Total	Female	Male	1.	2.	3.	Educ. Primary	Basque	Spanish	Dn/Da
None.	11.6%	8.7%	17.4%	13.1%	9.8%	12.3%	13.8%	12.4%	10.0%	16.7%
One	24.7%	19.7%	34.9%	44.3%	15.2%	21.7%	30.8%	26.1%	23.0%	16.7%
Two	20.5%	16.8%	27.9%	16.4%	29.3%	15.1%	22.6%	17.0%	27.0%	0.0%
Three	17.8%	21.4%	10.5%	14.8%	16.3%	20.8%	14.5%	19.6%	14.0%	33.3%
Four	7.7%	11.0%	1.2%	4.9%	13.0%	4.7%	8.2%	8.5%	7.0%	0.0%
More	17.8%	22.5%	8.1%	6.6%	16.3%	25.5%	10.1%	16.3%	19.0%	33.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

With regards to the kind of texts read, leaving aside the daily or weekly newspaper reading, few responses were obtained in total. In fact, they give more book titles related to courses at the university (*Students from other cultures; A backpack for the universe; Introduction to children's literature*) than literary works. Even so, when analysing each item separately, the most repeated novel titles are works that are in vogue in the popular publishing market, such as *50 Shades of Grey, Game of Thrones, or The Hunger Games*. Poetry garners little interest from the students since they only mentioned three poets: J. Sarrionandia (repeated twice), J. Benito y P. Neruda. In sports news *Marca* and *Mundo deportivo* are preferred, and in Spanish *El Correo* and *Gara* are included, and in Basque *Berria* and *Gara*. The most widely read magazine is *Cuore*. Along with poetry, the lowest percentage corresponds to reading comics; when asked to specify titles of this genre, they answered *Mafalda, Mortadelo y Filemón, Asterix*. Regarding the analysis of the behaviour of degree students, females read more novels ($z = -3.277$, $p = .001$), while males opt for material that is connected to their interests and that also requires less effort, such as the sports press and Spanish newspapers ($z = -8.337$, $p = .000$; $z = -4.297$, $p = .000$). Differences also arise because of the course year factor, since first-year students generally show lower values in reading newspapers in Spanish ($X_2 = 7.379$, $p = .025$). Addressing the question of language, students whose first language is Basque usually are very concerned

with the language issue and have higher levels than the students who speak Spanish as their native language, when it comes to reading newspapers in Basque.

Discussion of results

Data from this survey was used to make a graph of attitudes of university degree students towards reading. Significant differences were found according to gender, course year, specialization and native language. As in previous research (Larrañaga, 2004; Granado Alonso, 2007), the results for females are better than for males. The data also shows that first year students scoreless, indicating a worse attitude. Native language is also a factor to consider in some aspects such as social beliefs or reading behaviour, and, consequently, those students who habitually speak Basque seem to show greater sensitivity or predisposition to read more texts in Basque than those who speak Spanish in their daily environment.

Regarding the first objective, they were able to identify their beliefs and feelings about reading. Most believe that reading helps to have better academic competence, but they do not seem to be interested in dedicating more time to it. And while new technology has many followers among youth, major changes are not seen in their beliefs because they continue to value the possession of books. Today it remains desirable and prestigious to have a good opinion of books and to attribute all sorts of benefits to reading, and it is seen as being wrong to criticize interest in reading. However, the question now is whether this is their own belief or is it what they have been instilled with and think they should reproduce?

Another finding was that, the prototype of the good reader, according to degree students, is one who speaks and writes well and is trained in reading, also they hold that frequency of reading is an important factor. The question that arises is how do they believe they get to be a good reader? They see reading as a mechanical and repetitive act, but also acknowledge the necessity for training of mental processes in understanding and reflection, i.e, recreation and reconstruction of meaning by a careful reader, in order to consolidate that reading ability. However, there is an apparent contradiction because most hardly remember the titles of books read and refer to themselves as a normal reader. Therefore, it can be said they know the theory but don't put it into practice.

Regarding the second objective, it is clear that, although they say they like to read and it seems important to share material with friends, reading is not found among their three favourite leisure activities. Those who score higher on feelings and beliefs have more motivation to read read more and conversely: those who do not consider it to be an interesting experience read the least. However, as their university education progresses, the act of studying at the university seems to influence them to read more. The prospects for a love of reading, when compared with more traditional leisure activities are not very promising, since they tend to make social use of free time, in a way that includes friends and family.

The third objective sought to highlight the reading behaviour of the future teachers. There are not any big surprises regarding their reading: they follow general trends in our society, and both the titles of the works as well as the names of the authors are the same as those lining the lists of best-sellers. Our students are not able to give other names beyond the top sellers. The few titles in the comics section are not modern, they are recalled from memory, from prior knowledge, not because they are currently reading them. They lean towards novels and/or the press in their reading preferences. Poetry has few fans among future teachers. Clearly, for them reading newspapers and magazines is more entertaining than other genres, since it requires less cognitive effort; however, as future teachers, it would be interesting to elucidate why they do not feel more attracted to poetry or comics.

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Transferable and Negotiation Communicative Skills in English for Human Resources – CLIL Activities in a Life-Long Learning Perspective

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Abstract:

In some contexts, as HR, content learning passes through the acquisition of the specific lexicon and linguistic behaviour proper to that field/environment. In a life-long learning perspective, implying continual updating and training, students should learn to develop transferable and negotiation communicative skills at their best (e.g. to understand implicit meanings and to negotiate them).

In theory...

When dealing with English for Specific Purposes (ESP), as is the case of English for Human Resources, a teacher should always consider some focus-factors when planning his/her course:

- the kind of language one is going to teach
- what for – and what aspects of the language are going to be most useful to the learners
- the relationship which links language, content, and situational use of the language
- the level of the students who are going to attend to the course
- their expectations and their concerns
- the motivation(s) why these students have decided to specialize their language competencies in that area.

On the first days of their university experience, students beginning to follow my course (which is currently held during the first semester of the first year of a Human Resources Training and Development study course) realize their language knowledge is insufficient, not only to face the exam, but most importantly, to take the path they have chosen as their study and work field. This is not because they have not studied at school (well, sometimes it is); this is because they have no real idea what an English for Human

Resources course is about. Most times, they think they will have to study some grammar, read a couple of texts and fill some cloze tests. Instead, what do they really need in order to improve their English in the perspective of using it effectively in the Human Resources area? In which respects is this type of English different from the general English they have been learning for almost a decade? What are the skills they need to acquire and learn to use?

According to Swales (1992: 300), ESP is "...the area of inquiry and practice in the development of language programs for people who need a language to meet a predictable range of communicative needs". van Naerssen (2005) adds that ESP has a specificity and is needs-driven, as it is relevant for the field it focuses on. Knight (2010) furthers the definition, according to the idea that ESP is:

- a Learner-centered, second/foreign language training
- Needs-based, involving all stakeholders
- Characterized by collaboration with workplace/content experts
- Characterized by the use of appropriate, authentic tasks & materials (specificity and relevance)

A crucial point is that teaching ESP (HR-ESP in this case) at a university level to future professionals in the Human Resources field creates an overlapping of roles and needs, as, usually, ESP is taught differently according to the purpose it is intended for and to the kind of learners who are going to use it. At university, we tend to teach English for Academic Purposes (EAP), "intended for learners who are studying to enter professions, focusing on the language of academic performance in specific discourse communities (and sometimes preparing for near-future identified workplace needs)". The fields covered, according to the degree students choose, can be Business, Engineering, Medicine, Information Technology, Law, etc. What professionals need, on the other hand, is English for Occupational Purposes (EOP), "intended for learners who are employed in industry sectors, focusing on the language of job performance (or preparing for identified employment opportunities)" in different fields: Industry sectors, government, United Nations, NGOs (adapted from Knight, 2010, on © Lomperis: Multiple publications, 9-28-94 to 3-6-09 with input from van Naerssen and Westerfield)

Then, ESP learners can be divided according to their need for English communication skills:

1. Language learners who are in the process of developing expertise in their fields need English communication skills as tools in their *training*.
2. Language learners who are already experts in their fields need English communication skills as tools in their *work*. (Lomperis and van Naerssen, 1992)

University students dealing with HR-ESP are still developing their expertise, so they would belong to group 1; on the other hand, they are starting to work in the field as a part of their compulsory practical training, and are already facing some situations where an appropriate use of the language is vital for the effectiveness of their performance,

which would make them ascribe to group 2 – we must also add that some people who are already working in the field decide to enroll into an Academic course to improve their CV, and possibly their job position. Moreover, they feel they need to acquire some EAP skills to cope with the other subjects included in their curriculum of studies, which will generally be based on the studying of some field-literature written in English (most of the books, essays and papers in technical fields – Psychology, Education, Sociology, and so on - are in English); therefore, they'd have to use EAP and EOP at the same time.

The tasks and language skills addressed in EAP and EOP contexts have been effectively summarized by Knight (2010):

Academic

- In class: Understand class lectures, take notes, answer professor's questions, give oral presentations
- Homework: Read & write discipline-specific genres, reports, lab exercises; work in teams
- Research: Conduct research; write papers, projects, lab reports
- Exams: Answer various types of examination questions (written and oral)

Occupational

- Administration: Prepare ISO certification, departmental budgets, expense reports
- Performance: Make a marketing presentation; negotiate a contract; close a sale; write correspondence/reports; keep records; order supplies/equipment; read manuals to maintain/repair equipment; interact with co-workers/superiors about a work process or issue; follow telephone and email etiquette; participate in/lead meetings; at international conferences, give presentation, handle Q&A, network, socialize
- Social responsibility: Warn others about a safety hazard; document compliance with regulatory standards
- Human resources: Interact in interviews and performance appraisals; participate in training [set and develop a corporate strategy; set and comply with tasks and job-missions; manage resources and talents; recruit and select new resources; deal with coaching, mentoring and counselling; review performances; deal with HR branding and consulting]

(Modified on Knight, 2010, on © Lomperis: Multiple publications from 6-4-97 to 2-23-08)

Our students, then, need to move between these two areas, learning and practicing in both contexts at the same time, as the occupational ESP they're learning to use is the content they need to prepare on to give their exam, which should be partly dealt with using an academic language strategy.

In practice...

Usually, knowing your skills and setting your mind about what you are going to do helps doing it better and properly; therefore, it has proven useful, at the very beginning of the course, to administer an entry-test, to make sure that the “phantom” B1 level of English is generally shared by the classroom – and, in case it is not, to provide some tips and materials for those who do not possess it. Then, it is vital to clearly state the topics, contents, and goals of the course itself:

- Introducing HR: meaning, structure, aims and needs, dynamics, concerns, etc. (content)
- Teaching the HR jargon and its meaning in context (e.g. “official” meaning of some terms vs. their use in Italian Companies) (language)
- Developing transferable and negotiation skills (language/behaviour integration)

The method must be made clear, too. In this case, the course will be based on a Content and Language Integrated Learning approach, to foster communication in the classroom and the use of the specific language of the fields concerned. This perspective differs a while from the usual content-based lesson, as it concerns not only the language learning, but also the other topics students are going to face during their study course. The language experience needs to be integrated into a system, which implies working with colleague teachers and field experts to plan when and how to introduce some aspects, as well as considering which kinds of disciplines students are going to work on at present and later on.

Then, students will eventually plunge into the core of the course, beginning to cope with the real problem: what “Human Resources” means, the features and the language proper to them; they also have to understand that ESP language needs to be up-dated and that their training is part of a life-long learning project.

Here are some examples of the main difficulties which arose about vocabulary – more specifically about defining terms and concepts - at the very beginning of last course edition (October-December 2014). For practical reasons, all the internal links present in all definitions have been removed, but it is important to underline how many terms in each definition need to be re-defined according to the specific area of use of the word.

What does HR mean?

According to the Oxford Advanced Learner’s Dictionary, Human Resources is a *plural noun*, referring to:

- 1 The personnel of a business or organization, regarded as a significant asset in terms of skills and abilities: *our core skills are in building pan-European businesses and managing human resources*
- 1.1 The department of a business or organization that deals with the hiring, administration, and training of staff: *director of human resources at the company*

(<http://www.oxforddictionaries.com/definition/english/human-resources>) (last accessed 30/09/2015)

The Merriam Webster provides a simpler definition:

- *noun plural*
- a department within an organization that deals with the people who work for that organization
- a group of people who are able to do work
- First known use of *HUMAN RESOURCES*: 1961
(<http://www.merriam-webster.com/dictionary/human%20resources>) (last accessed 30/09/2015)

The Business Dictionary online also lists some of the technical aspects related to the term:

- The division of a company that is focused on activities relating to employees. These activities normally include recruiting and hiring of new employees, orientation and training of current employees, employee benefits, and retention. Formerly called personnel.
(<http://www.businessdictionary.com/definition/human-resources.html#ixzz3Iy15MTHT>) (last accessed 30/09/2015)

So far, most definitions agree on the term being a plural noun, referring to the part of the company dealing with employees in various ways. The Oxford Dictionary uses a more technical language to define it, also providing coherent examples of the term in context. What no dictionary tells students, who are then supposed to look for the term by themselves (which requires a certain degree of expertise about vocabulary and contents, already), is that HR can also be a *singular noun*, referring to the person who works for a company. According to the Business Dictionary, again, a Human Resource is:

- The resource that resides in the knowledge, skills, and motivation of people. Human resource is the least mobile of the four factors of production, and (under right conditions) it improves with age and experience, which no other resource can do. It is therefore regarded as the scarcest and most crucial productive resource that creates the largest and longest lasting advantage for an organization. (<http://www.businessdictionary.com/definition/human-resource.html#ixzz3Iy5wy2ZZ>) (last accessed 30/09/2015)

The plural noun term, then, is not only the grammatical plural of its singular form, but implies a different idea; it must be analysed both on its whole and in its components, as the perspective by which we interpret the concept may vary significantly. In this case, we should consider “Human”, “Resource”, “Human Resource” and “Human Resources” as separate terms, to focus on the different meanings they carry. Moreover, the two different uses of the plural term, once properly acquired, overlap and create a different degree of consciousness about what the company area deals with.

In *Keywords* (1976 [1985]), Raymond Williams explores a variety of familiar and yet confusing words; dealing with the relationship which links culture and society, he states

that “[...] One central feature of this area of interest was its vocabulary, which is significantly not the specialized vocabulary of a specialized discipline, though it often overlaps with several of these, but a general vocabulary ranging from strong, difficult and persuasive words in everyday usage to words which, beginning in particular specialized contexts, have become quite common in descriptions of wider areas of thought and experience”. This is particularly true about HR-ESP, as all people are human, resources and, when of age and condition, hopefully employees subject to the management of that area of the company or corporation they work for. Moreover, we are getting more and more used to words coming from the HR context (“management” is a good example) used in other areas - often misused, especially in media communication, or when borrowed by other languages. The wide range of words involved in the process certainly represents a relevant aspect of the question: on the one side we have to consider specialized words, concerning the specific area/field of interest we are dealing with, used properly and improperly in various contexts, but at the same time we must also cope with a different usage of everyday language, modified and given a new meaning. Context plays a decisive role in this process, as *vocabulary* shifts form “a shared body of words and meanings in our most general discussions, in English, of the practices and institutions which we group as *culture* and *society*” to a “[...] problem of *vocabulary*, in two senses: the available and developing meanings of known words, which [need] to be set down; and the explicit but as often implicit connections which people [are] making, in [...] particular formations of meaning [...]” (Ibidem). The point, then, is that our students need to learn how to use the same English they know in a different way, improving it with specialized terms while, at the same time, adding a plus-meaning to many terms, which slightly change their function.

A great issue, in this respect, is the afore-mentioned “implied meaning” of words and expressions – here lies the key to transferrable and negotiation skills learners should acquire. Not only a speaker must be able to convey the idea he/she wants to express using a new paradigm in giving meaning to known terms, but he/she also needs to be able to clearly understand what other people are explicitly and not explicitly saying. This seems a normal procedure in all communication exchange; nevertheless, when dealing with HR (intended in its various facets), it acquires a greater importance, as it concerns dynamics and mechanisms regulating the welfare of many people at the same time, a sort of specialized “culture” and “society” within a specific context, where unluckily words do not obey to the same rules everywhere and when uttered by different people (a boss and an employee often use the same words with different shades of meaning or levels of power).

HR-ESP, therefore, calls for a great attention on vocabulary at different levels; a Glossary is certainly a good starting point to understand the basic functions and dynamics proper to the field, improved by a series of definitions, which must be updated and integrated according to the needs and specificities of the company and of the Country where it is based. To make an example, the term “accretion” can create a few troubles to a standard-English user when looked for in some of the most common dictionaries for advanced learners:

- according to the *Oxford Advanced Learner's Dictionary* (2000), “accretion” is a *noun (technical or formal)* and means **1.** [C] a layer of a substance that is slowly added to something; **2** [U] the process of new layers being slowly added to something: *the accretion of sand by the wind action.*
- according to the *Longman Dictionary of Contemporary English for Advanced Learners* (2009) the term is a *noun [C,U] formal* which indicates **1.** a layer of a substance which slowly forms on something; **2.** a gradual process by which new things are added and something gradually changes or gets bigger.

It is easy to see that the two definitions are almost alike, and none of them mentions any possible meaning of the term applied to a non-scientific field if not by figure. The point is that the term has a specific meaning in HR management in different countries, especially in the USA, as reported in the Glossary for human resources terms used by the Office of State Employment Relations of Wisconsin:

- **Accretion:** Whenever the state becomes responsible for the employees and functions previously administered by another governmental agency or a quasi-public or private enterprise, or when positions in the unclassified service, excluding employees of the legislature, are determined to be more appropriately included in the classified service, the affected positions shall be included in the classified service. *See s.230.15(1m) (a), Wis. Stats.*

Where is a learner supposed to look for the meaning of a word in context if Dictionaries do not provide any clue about the term being used in that context? That is where CLIL can help, suggesting students which resources to use when in need for something they are not able to trace back: activities in the classroom should focus on training them in using some real language skills to retrieve such resources from unexpected sources, and to search the web and other instruments for clues. The learners we refer to, the “human” part of our course, include both categories described by Lomperis and van Naerssen (see anted), that is to say we deal with both workers and students; we need to keep in mind we are teaching to (young) adults, and that the topic is new to most of them, but most importantly we must remember they have not yet developed specific competencies in English and have mostly dealt with standard language. The skills we can make them acquire and enhance, their new “resources”, range from technical to linguistic, and must be taught at the same time, linking them to the practical use of authentic materials and experience. A CLIL approach, moreover, fosters a massive use of the target language in the classroom, pushing students to acquire mediation skills as well as to develop pro-social abilities, e.g. experimenting HR techniques such as cooperative work, team-building, self and team evaluation, etc.

Case study

The course I held in the first semester of last academic year can provide a good example of some of the ideas I put forward so far. It was attended by around 150 first-year students preparing for a degree in Human Resources Training and Development.

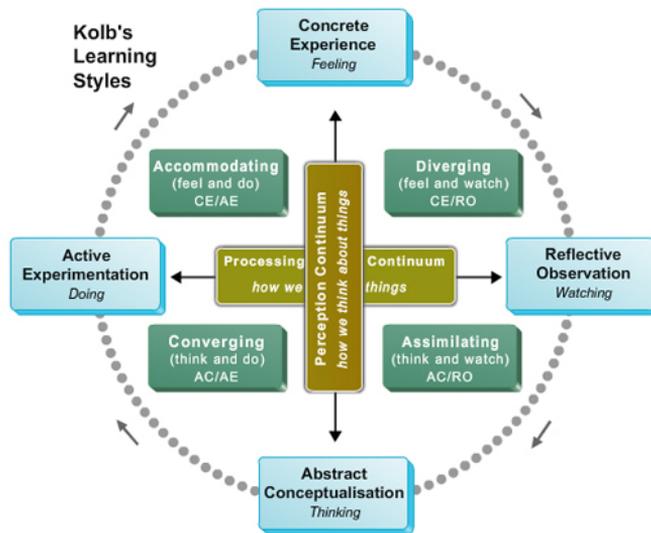
We started with an informal placement test, where the average of the students had B1 – though many of them reached the lower B1 level. The rest was A2, so I advised them to integrate their preparation with a course offered by the Language Centre of our University. Therefore, we started “soft”, with the reading and commenting of some texts generally explaining what HR is, and giving examples of how it works in a company. The base-texts for the course were Downs (2008 [2013]) and Sandford (2011), which offered a basis for the analysis of different authentic materials retrieved on the internet and elsewhere.

While we were beginning to cope with this new language, I invited the students to write their CV, according to the knowledge they already possessed. Then we started working on authentic materials: we retrieved a job vacation in a HR Department on <http://www.sodexojobs.co.uk/jobs/job/HR-Business-Partner-FTC-HRBP/12665v> (last accessed on 30/09/2015) and began analysing what the request was and how it was expressed. During this exercise of reading comprehension, we tried to focus on concepts as well as on vocabulary.

Once they had acquired the main ideas about how a job vacation is structured and some of the criteria which guide the head-hunters in writing a job vacation responding to the company requests, we started to work on the students' CVs, comparing them to the request made in the application form and adapting their ideas to them, as if they were to answer to the vacancy. The CV review was conducted trying to focus on and highlight the transferrable skills students (did not really know they) possess, e.g. analytical skills, creativity, self-confidence, communication skills, interpersonal skills, negotiation skills and self-awareness - all those had previously been analysed during the reading comprehension activity. Once the “ideal CV” for the post was completed, and the personal CVs restructured according to each student's peculiarities, we sketched out an application letter, where their mission was to sound honest, believable and interesting at the same time (hard work!). The activity was then completed with a Role-play based on the hypothesis of an interview, where one student played the candidate and proposed himself, while two or three colleagues played the head-hunters or the company HR representatives in charge of the new resource selection. These activities, developed in different modules and carried out in groups, gave students the opportunity to confront the two facets of HR: on the one side, they focused on the strategies for job-hunting and learned how to be effective when proposing themselves for a post; on the other hand, they had to understand the criteria which guide the personnel selection in a company and test their own ability in recognizing real characteristics in a potential candidate.

Another aspect which proved important for the students is that they had to re-think their learning style and the way they organize things once acquired, on the basis of their

own experience and intelligence. The theme was proposed in a further module, concerning life-long learning and the ways a company trains employees or offers them opportunities for improving their position. As a shared example, we worked on the Learning process as described by Kolb in his Learning Styles cycle, mainly based on the different ways people learn through experience and organize their competencies on this basis.



Studying Kolb’s Learning Styles also helped the students understand what we were doing in the classroom: we were trying to recreate a work experience, so that they could learn new skills and gain experience at the same time.

The methodology used proved effective (around 60% of the average attending students who gave the exam passed it at the first attempt), though we must consider some limits imposed by the language level of the students, which was not homogenous, and the fact that attendance to the course is not mandatory, so it could happen that we did not always have the same students attending lessons, or some new people could pop up in the middle of the course. As stated before, following the CLIL approach (and some principles of content-based learning), we mostly used authentic materials, which we integrated with the contents provided by the books to acquire and organize theoretical ideas into practice. As the students were many, their activities in class were organized in groups, using cooperative learning and peer-tutoring strategies, so that they could try themselves as well as exchange views with each other. The motivation which students detected as the strongest was acquiring professional skills, which would make them feel more self-confident when looking for a job or dealing with their colleagues.

The method has its pros and cons, of course. Among the pros we can list the intensive use of language, the acquisition of professional jargon while learning technical contents, and the learners’ perception of their work. Among the cons, the intensive use of

language - which on the teacher's perspective makes planning and teaching harder -, and the analysis and selection of materials, as finding appropriate authentic materials in the HR field proves pretty difficult because companies usually do not allow third parties to interfere with their internal strategies.

In a life-long learning perspective, this kind of approach provides interesting results, considering that notions are acquired by reorganizing and enhancing experience, which is the basis for a durable knowledge: "Learning is the process whereby knowledge is created through the transformation of experience" (Kolb, 1984: 38).

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Culture and Identity in EFL Contexts

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Abstract

The identity of learners has been a subject of interest for some time, especially with reference to ESL and EFL settings, due to the multicultural and multilingual situations. Connections between language, the cultural dimension and the social one have been analysed by many researchers (Block, Kramersch, Norton), who inquired about the creation of new identities that the teaching of English promotes. The perception of learners' identities and the factors that influence them have changed overtime, also according to the perspective of the researchers and the field of study they belong to. The "multiple, shifting identities" of the 20th century are still an issue to be researched, even in the 21st century, especially connected to the changes the learning of a new language, either second or foreign one, produces. Therefore, the focus of this study will be on the development of elements such as cultural identity, intercultural communication and intercultural awareness in specific EFL situations, based on a small scale qualitative study on students in English at the West University of Timișoara, Romania, regarding their own perception of their cultural identities and the manner in which they were shaped.

Theoretical introduction

Identity is a concept highly debated in the modern world, which has initially been discussed in the social science sphere, being theorised by Bourdieu (1991), Hall (1996), Weedon (1997) and afterwards taken over by other researchers, becoming of interest in education, linguistics and also in the teaching and learning of languages, in language education. Identity as concept was adopted by many different fields due to the fact that it included a psychological angle, clarifying the relationship between "individual agency and social structure" (Block 2013:15), trying to bring together the field of psychology and that of sociology, meeting half-way on the territory of applied linguistics.

The initial applied linguistics perspective on the issue was one that considered identity as being fixed, unique, stable: "As for the notion of identity, a linguistics applied perspective views it as a set of essential characteristics unique to individuals, independent of language and unchanging across contexts" (Hall 2012: 30). The socio-cultural perspective brings a change, renouncing this traditional and limiting view and proclaiming identity as the product of the social, being dynamic, constantly changing, multifaceted. Bourdieu (1991) identifies the relationship language-social status/power-

identity, showing the inter-connections between all these elements. A person's identity is linked to the manner he/she uses language and this is closely related to that person's social status which is a position of power. Unlike the traditional linguistics perspective, which viewed language as an ideal form, that of the ideal speaker, Bourdieu introduces the social perspective, which contributes to the concept of the identity of the speaker in relation to the social spaces, social status and social power: "But on a deeper level, the quest for the 'objective' criteria of 'regional' or 'ethnic' identity should not make one forget that, in social practice, these criteria (for example, language, dialect and accent) are the object of mental representations, that is of acts of perception and appreciation, of cognition and recognition, in which agents invest their interests and their presuppositions, and of objectified representations." (Bourdieu 1991: 220)

Modern 20th century identity is a plural concept, turning into identities, as Hall stated, as a result of the transformation of the society, the fragmentation of the cultural landscapes of class, gender, sexuality, ethnicity, race and nationality (Hall 1996: 596). Identity is also related to "subjectivity", the thoughts and emotions of the self, being "precarious, contradictory and in process, constantly reconstituted in process each time we think and speak" (Weedon 1997:32). As Block states, individuals are defined by categories based on social class, religion, education, family, peer groups, but, most of all, "they are shaped and formed by their "culture" (Block, 2007: 12). Another researcher, Norton, focuses on the characteristics of identity: identity is dynamic, multifaceted; "identity is constructed and constructs by language"; "identity construction must be understood with respect to larger social processes", there is a link between identity theory and classroom practice, the educational process bringing its value to the process (Norton 2006: 3), in the sociological style of Bourdieu.

Giampapa and Lamoureux (2011) have investigated the relationship language-identity-power in multilingual societies, in Canada, Spain, China and the United States; Menard-Warwick, Heredia-Herrera, Soares Palmer (2013), focussed on intercultural learning on students from Chile and the United States, observing the local and global perspectives; Mingyue Gu (2010) observed how students' identities in EFL classes were constructed through their English learning experiences. Tabaku (2009), Lobaton (2012), and Zacharias (2012) also researched different aspects of learners' identities in EFL settings, a general conclusion being that students and learners construct their own and new identities and the English language has an important contribution.

An enriched cultural identity is to be developed in "the third space", using Kramsch's metaphor (1993), concept which is very close to that of Norton's imagined communities (2006), defining a conceptual learning environment in which students develop culture-related competences. An innovative perspective, which has contributed to the focussing on developing such skills in the educational process. It is a "triple-focused approach" (Suddhof 2010:36), merging language, content and intercultural learning, aiming at creating a new approach to learning, which focuses on all these elements.

The importance of the cultural component has increased in the last two decades, with the aims of “teaching culture for intercultural competence”, preparing people for working “in a multicultural setting or in another culture” (Byram, Feng 2004:149).The interest in this research subject is mentioned by the two authors, as well, who observe that: “there is also a growing research interest in the impact of language and culture learning on the cultural identities of learners in majority groups”, but also studies which refer to problems of identity loss or identity maintenance in the case of minority groups (Byram, Feng 2004: 152).

Byram insists on the formation of ICC, intercultural communicative competence (Byram, 1997), as one of the main competences in education, as our globalised society requires cooperation, communication, intercultural awareness, learner independence and the active acquisition of knowledge. Intercultural learning which has become one of the main focuses of education, is analysed in the German space as well. The model that is very influential in Germany is the Hallet’s “bilingual triangle” that comprises own culture, the target culture and the “intercommunity”, “global and universal phenomena independent of a particular context” (Breibach, Viebrock 2012: 10), all contributing to the formation of intercultural competences in the language learner.

More focused language identity studies have recently related to various spaces outside the English speaking ones, such as Great Britain, USA, Canada, Australia, researching aspects related to learners’ language identity and the manners it changes under the influence of learning English as a foreign language and its culture. There were diverse studies done in China (Gu, 2010), Japan (Duff & Uchida, 1997), Hong Kong (Tsui, 2007), researching the topic. Rezaei, Khatib and Baleghizadehc (2014) have focused on language identities in Iran, Lobaton (2012) researching identity construction of learners being influenced by the learning of the language and the teacher and teaching strategies, within the learning community in Columbia.

To conclude, Block revises the most important issues related to identity research in applied linguistics: “Most work on language and identity inspired in poststructuralism adopts a social constructivist perspective according to which identity is about the multiple ways in which people position themselves and are positioned, that is, the different subjectivities and subject positions they inhabit or have ascribed to them, within particular social, historical and cultural contexts.” (Block 2013:18) A perspective that sums up all the important elements influencing identity and that should be considered in identity research, as well.

Therefore, the significance of elements such as cultural identity, intercultural communication, intercultural awareness is great in this field of research, but also just at the beginning, the perspectives varying according to the area covered and the interest of the researcher. Whether the perception is sociological, psychological, or comes from the angle of applied linguistics or education, the issues are still debated, as the modern world is going through changes which are affecting identities and will continue to do so.

Case study

Hypothesis: we started with the assumption that English as lingua franca, learnt from an early age influences our cultural identity, our way of being. C. Kramersch (1993) stated that there is a natural connection between the language spoken by members of a social group and the group's identity. Also Byram's (1997) introduction of the intercultural communicative competence is essential, as one of the most important elements in English language learning and teaching. It is one of the observations that would guide us through the process.

The main questions to be answered are:

1. How does learning English influence students' cultural identity?
2. Which are the most important elements that influence students' identity in the process of learning English?
3. Which are the skills/competences developed through the learning of English? / Are these just classroom skills or life skills, as well?

Participants in the case study were 36 students in English, 2nd and 3rd year, 2015, at the West University of Timișoara, Romania. All of them were proficient in English, having learnt the language since primary school or even earlier and they were all studying English in order to become teachers of English. The background is that of Banat, a region in the western part of Romania, which has always been a multicultural and multilingual region, with a long tradition of tolerance, respect and a good model of different ethnicities co-existing together. Even if nowadays the majority of the population is Romanian, there are still different other minorities in Banat region which still maintain their culture and identities. And the added element is the one referring to the intensive learning of language, especially English as lingua franca, which are also a defining factor in changing our perspective and the manner we regard ourselves and our identities.

The methodology was a qualitative one, data collection consisting of students' essays on their cultural identity and how this was influenced by the learning of English. After data was collected we used content analysis in order to distinguish the elements that constructed their cultural identity and the influence of the English language. It is an inductive approach, starting from the students' responses and trying not to influence them. After the essays were collected we focused on content analyses, establishing some general abstract categories that integrated their answers. The answers of the students were correlated and analysed, the hermeneutic process leading to identifying the most important aspects that they have mentioned that make up their identities and also to the process of its creation.

Recent studies on the topic of identity have also been quantitative Mercer (2011) Murray, Gao and Lamb (2011), due to the shifting, ambiguous nature of the concept, that cannot be studied with the instruments of exact science (Gao and Lamb, 2011). Researching

identity has always been done based on qualitative data collection methods, even though there have been some quantitative experiments as well, which proved to bring about different limitations, concerning the use of a quantitative questionnaire, which do not give a detailed account of identity, but remain at the surface (Rezaei, Khatib, Baleghizadeh 2014). Therefore, we have chosen a qualitative approach, the identity research experience so far proving this is the best option for getting the best results.

Findings and discussions

After analysing the essays of the students we have identified three distinct categories which are central to our topic: the students' origins and their cultural identity, the factors that shaped their cultural identity and the competences that were developed. We will analyse all these categories and exemplify them.

1. Origins and cultural identity

Most of the respondents stated that their cultural identity is Romanian, connected to their family, traditions and customs, the country they live in and its language. Some identified education as being the formative element that defined their cultural identity. Here are some of their opinions: "I am Romanian and I am proud of it"; "Everything about me makes up my identity. Everybody, my parents, grandparents, people in the community, even people different from me have taught me something about my identity, either similar or dissimilar." The general attitude that transcribes their writings is one of pride when identifying with their parents/grandparents' heritage.

Besides Romanians, the group had students of different origins, as well, due to the fact that the region of Banat is known as a multicultural and multilingual one, as we have mentioned before. Therefore, Hungarian, Slovak, Italian and German roots have been mentioned. The focus again is on the family, on customs and traditions and implicitly on school in their mother tongue, which helped form the students' cultural identities, different from the ones of their colleagues. They mention their multicultural/multilingual identity: "I was born in a Hungarian family that keeps the Hungarian customs and traditions."; "I am very proud of having the opportunity of growing up in Nadlak and being able to taste the richness and diversity of Slovak culture"; "I can say I grew up in a multicultural spirit. My grandfather was Italian and my grandmother Romanian." The general feeling is again one of pride, the respondents acknowledging the diverse influences that have contributed to their identity.

Students grew up in a multicultural world, which gave them a plurality of identities, those multiple identities Hall (1996) was discussing. Their identities are being constructed and reconstructed and their origins, the parents/grandparents' cultural identities are part of that. Their development has not stopped, it is continuously changing, being shaped by different factors.

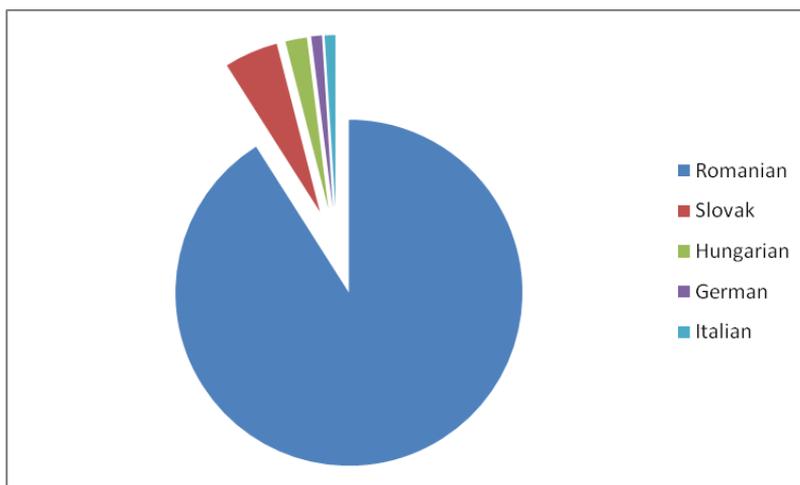


Figure1: Distribution of students according to origin

2. Factors that shaped students' cultural identity

The most important factor influencing the students' cultural identities, mentioned in our students' essays, is education, which proves to be of great importance. It is the element mentioned immediately after the family, school being of utmost significance in teaching about the culture of the country and teaching its language, as well. Students are aware of the status of learning the English language and observe how it has influenced them in different areas. They also remark the direct contact to the English culture, through travelling, meeting native speakers of the language and learning about the target culture from different sources.

However, the most significant element would be knowledge, because due to English they have also learnt about the culture of the countries where English is spoken: "Because I knew English I managed to get to know about the cultures of the English language territories."; "Being in a bilingual class in high-school I have had many opportunities to learn and experience the culture of English-speaking countries" are some of their opinions regarding the subject.

The contribution of English to the creation of their identities is outspoken, although there is no identifiable feature, as researchers have also observed: Tabaku (2009), Mingyue Gu (2010), Giampapa, Lamoureux (2011), Lobaton (2012), Zacharias (2012). English empowers learners, creating a new set of competences that students become aware of and which give them diverse opportunities, which are important in the global world, therefore creating real-life 21st century skills.

3. Competences developed

One of the central competences developed proves to have been the intercultural competence, as Byram (1997) has stated, discussing its importance, the manner it can be developed and also its assessment. In accordance to these ideas, the students also mentioned

the fact that they have learnt about cultural differences through the English lessons, but not only that, learning the culture of different people has brought them cultural awareness of their own culture: “The study of English and that of English culture and civilisation has made me more aware of the differences between our country and the UK.”; “it has also helped me gain a better understanding of my own culture and the culture of several different countries.” This demonstrates that one of the essential elements in the teaching of English is the intercultural one. All these statements prove the contribution brought about by the learning of English and the opportunities it has offered to its learners.

The importance of the cultural competence in the Romanian space has also been researched by Cozma (2011), not only at the level of students learning the language, but also of trainee teachers, who acknowledge its importance, also viewed as one of the most important competences that can be developed through learning English. The study focuses on the development of the intercultural competence in English classes through different written activities. In the specialized literature this competence is also seen as one of the most important elements that we can develop through the teaching of English, as the relation to the social and cultural context has become most important (see Byram 1997, Suddhof 2010).

The significance of English for interaction is also another element that has been observed by students in their essays. It has also provided them with opportunities for study (some of them mention the Erasmus programmes), but also an opportunity to use the language when travelling to a different country. Here are some of their insights: “English is essential for communication...in my Erasmus experience it helped me collaborate with other students, make new friends and develop my speaking skills.” “English is a key to the world” is a statement that transmits an important message about the learning of a new language, English in this case, which offers many opportunities, empowers people to explore the world and enrich their cultural experiences. It is also a statement that speaks about the important role English has nowadays, being regarded as the new *lingua franca*.

Another attitude that can be traced in the respondents’ essays is tolerance, a universal value which comes also from their multicultural background, but also from education: “Looking at these differences between cultures I came to realise that nobody should be judged by his or her culture.”; It is important to understand that there is no right identity and acceptance is crucial to recognising your own culture.” Respect is an attitude the students have learnt in families and in school, as well, at this point being able to give it the significance it deserves.

A central competence that has been developed in our students is the awareness of our multicultural world. This is seen as a result of the global world, as one of the students states: “multiculturalism is one of the values that leads the world at this moment”. The following statement is relevant for the global, multicultural world, in which cultures influence one another: “I can say I live in a multicultural way because I adopted a lot of

habits from the English people which I adapted to my Romanian identity and this is how learning a foreign language contributes to develop a multicultural way of life.” The connection language-culture-identity contributes to that connection described by Kramersch (2001) which brings about all these three elements and shows the contribution of language and the cultural elements it is loaded with, to the process of identity development which is a continuous and changing process.

Conclusions

ICC, the intercultural communicative competence (Byram, 1997) is considered nowadays one of the main competences in education and in language classes, as our globalised society requires cooperation, communication, intercultural awareness, learner independence and the active acquisition of knowledge. The study we have done proves exactly this statement, students’ answers demonstrating that the intercultural competence was the most important element they have achieved through the learning of English, one which was evidenced to be a life skill.

The learners’ cultural identities were formed by their families and also through education, by learning the national language and also English. As lingua franca English demonstrates its important role in shaping students’ lives, through the competences developed and the opportunities offered. The connections between language and the cultural dimension were discussed by C. Kramersch, who inquired about the creation of new identities that the teaching of English promotes, stating that one of the new directions for English teachers will be the “social and historical conditions of teaching intercultural communication through English” (Kramersch 2001).

In terms of identity, there are significant influences of the social space, the social groups that students are integrated in, related to their initial, original identity (the original one, related to their family) and also the one constructed through the influence of education, in school, also influenced by the study of English and leading to the so-called 21st century skills, teachers are struggling to empower their students with. Therefore, the post-structuralist view, regarding the construction of identity through external influences, of the social realm and social interactions. Starting from Bourdieu’s assumption that language and the relationships between learners are relations of “symbolic power”, we assume that all these relations contribute to the identity of learners with the contribution of the educational system, leading to multiple, diverse and “intercultural” identities, which are continually constructed and reconstructed.

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The Role of Cultural Behaviour Elements in the Acquisition of Cultural Representation and within the Development of (Inter)Cultural Competences, through Studying French as a Foreign Language

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In the assimilation of a foreign language the development of a communication skill meant to ensure its proper use also implies the acquirement of certain elements of cultural behaviour. The functional approach within the didactics of French as a Foreign Language gives a lot of importance to this cultural dimension of the native speakers, which rules the majority of their attitudes, behaviours, representations as well as customs that they obey. In our article we intend to do an analysis of the elements of cultural behaviour existing in the French textbooks, which have Romanian authors and are for high school use, in order to emphasize their role and importance in the process of learning French.

Keywords: *cultural behaviour, contrastive approach, FFL didactics.*

INTRODUCTION

In defining the communication competence, Hymes (1972) underlined the importance of expressing a statement adequate to the communication situation in which it is used, noticing the fact that the cultural significance in a given situation is not enough valorised from its cultural respect. According to Canale and Swain (1980), the constituents of the communication competence are: the linguistic competence, the discursive competence, the referential competence and the social-linguistic competence. Van Ek (1986) added two more components to the above-mentioned: the sociocultural competence, understood as the ability to interact within several cultures, and the social competence, which refers to getting the students familiar with the differences between the use and the customs at the communicational level, which can influence self-confidence, empathy and motivation when it comes to communicating with the other.

Further research in the field of foreign language didactics has emphasized on the necessity to build up in the learners an ability to use the target language in given social

and cultural situations, this being, in fact the innovative idea of the communicative approach.

Apart from what has been modified at the level of teaching/learning and assessment/evaluation methods as well as didactic auxiliaries in use, the communicative approach provides a new dimension to the elements of content ,by introducing the acts of speech and a new type of culture, namely the behavioural, existential culture.

The syntagm “*behavioural culture*” (in French « Charge Culturelle Partagée » (CCP) -*shared cultural exchange*) belongs to Robert Galisson, who has defined it considering those words whose base, main significance has an “added value”, used in certain, cultural communication situations, which thus form the “*lexiculture*” of the target language. (Galisson 1991, 120). The author associates these elements of culture to the field of pragmatics and cultural anthropology, these being the product of the relationship between the linguistic sign and the user. Thus, the teaching/learning of a foreign language vocabulary is recommended to be oriented towards two senses: semantic explanation, in view of developing linguistic competence on the one hand, and the explanation from a pragmatic perspective of the elements of lexiculture. We could add the importance of valorising semiology within this interpretative effort, culture being an assembly of symbolic systems which are organized around implicit codes, within which language occupies a highly-esteem level. The values of semiology within the social-cultural domain of foreign language acquisition have not been fully explored, even though the part of semiology in the learners’ developing intercultural skills is important.

A number of papers have been elaborated within the European Council which valorise these impressions and research outcomes, also integrating the intercultural dimension among the objectives of foreign language skills acquisition, in view of intercultural and existential competence development, that should turn the learner into a cultural locator, able to relate to and communicate proficiently, as a peer, with the native speakers of a certain target language. (Cf. *Cadre Européen Commun de Référence pour les Langues, 2001; Développer et évaluer la compétence en communication interculturelle. Un guide à l’usage des enseignants de langues et des formateurs d’enseignants, 2007; Développer la dimension interculturelle de l’enseignement des langues. Une introduction pratique à l’usage des enseignants, 2002; L’interculturalisme: de l’idée à la pratique didactique et de la pratique à la théorie, 1986, etc.*)

Other recent studies in the field of foreign language didactics have also pointed out the fact that the issue of cultural-related behaviour when acquiring French as a foreign language is often neglected or barely approached and, in spite of the existence of numerous and various publications, the study of the cultural aspects of language acquisition is deprived of a firm axis. This fact has been confirmed in the case of studying French as a foreign language in Romania as well, by the analysis of textbooks of French as a foreign language which have Romanian authors and are for high school use, currently within the Romanian educational institutions.

When acquiring a foreign language, one is supposed to also acquire some ability in terms of understanding and enacting cultural behaviour, which would allow learners a more accurate understanding of that foreign culture at the level of interaction and attitude. The above-mentioned ability aims at providing the learners with interpreting skills, based on criteria and terms of signification/signifying and interpreting, so that they be able to identify implicit cultural hints in given texts, audio or visual documents, to characterize the socio-cultural background of their interlocutors, to spot elements of would-be disfunctionality within a communication situation, generated by implicit cultural references, to build and explanatory context by being aware of cultural connotations of the interactions or of the materials analysed. (Cf. Morlat, <http://www.edufle.net/L-approche-ininterculturelle-en.html>).

In a linguistic context the implicit/implied significance can be inferred or assumed (pre-supposed) for a given situation of communication. In a cultural context, the implied significances vehicle through language and/or behaviour can be the source of misunderstanding(s) between people coming from different cultures.

At the level of foreign language acquisition, in the view of attaining intercultural communication competences, the aspects of behaviour culture must be given significant emphasis, by means of making teacher trainees aware of these elements, by further training them so as to enable teachers to perceive, select, explain and integrate both cultural and communicative aspects that bare implicit meaning within the didactic process.

With an increasingly acclaimed process of didactics of culture-languages (language as the vehicle of culture), this endeavour entangles on the professors/teachers' side the inclusion of this new type of culture in the context of teaching vocabulary elements, so as to develop, in their students, the (inter)cultural competence: behavioural skills, verbal as well as non-verbal communication skills, so on and so further; skills that would enable them to valorise the targeted language in its social dimension. Making the trainees familiar with the aspects of behavioural culture, existentially, would help them to understand the messages transmitted by the native speakers and, in their turn, to make themselves understood both in terms of self-expression, and in terms of manifest, non-verbal communication level.

Acquiring communication competences also implies the non-linguistic component, as well as the cultural one, in terms of gesture knowledge, which will enable students to identify, recognize and correctly interpret the attitudes and behavioural patterns of native speakers, be those verbalized or not, within certain communication situations. Behavioural culture, represented by gestures, at times specifically verbalized, is illustrative of the inter-cultural differences (Cf. Morlat, <http://www.edufle.net/L-approche-ininterculturelle-dans.html>). The European Frame of Languages includes in its socio-cultural dimension the body language, in terms of knowledge of convention setting certain behaviour patterns, which are inherent to the acquisition of sociocultural competences on the part of people to be educated.

Each culture has its own representations for which words, expressions and non-verbal language become vehicles. Therefore, it is rather difficult to find the exact same ones within different cultures (Cavalla *et al.* 2009: 29).

I.E.: The use, within certain situational context of such a construction as: <<Mon grand-oncle avait pour cuisinière **un cordon bleu**>>, (Georges Sand –*Histoire de ma vie*-1855)(“my great-uncle had a very good chef”), might generate fake decoding, misunderstanding, should the speakers not be able to identify the implicit cultural meaning of <<être un cordon bleu>> as <<being an exquisite chef>>. (<http://www.projet-voltaire.fr>) The expression might be easily associated with a well-known culinary dish, rather than with its real significance in the quoted text.

Keeping to the same culinary register, an aspect that has to do with French behavioural culture, is that we only help ourselves once out of a cheese plate, a custom rendered through the formula: “*le fromage ne passé qu'une fois*”(which would literally translate as “cheese is only passed once” or “cheese only goes once”). Cheese sampling also follows strict rules: except for fresh or creamy cheese such as Vacherin, which one uses a little spoon to taste, other cheese are always eaten with the help of a knife, never with forks. Somebody who is not familiar with these behavioural culture particularities, might legitimately question these customs: Why is the use of such a practical thing like a fork forbidden? Why can we not have a second helping out of these so highly appreciated cheeses, once we had a taste? (<http://www.cuisinealafrancaise.com/fr/11-manieres-de-table>). Undoubtedly, not knowing these aspects triggers an inappropriate approach to a given communication situation, and behaving in accordance with one’s own cultural codes, rather than with those expected.

Implicit behavioural culture significance elements are vehicle through the word “*dragée*” as well (which in the Romanian language would mean “candy” - ”bomboană, drajeu”), being connected to the ceremony of the Christening. It is customary for it to be offered by the God father to the newly-born, the choice of colour being strict: blue candy for the male new-born, pink to the female new-born, while the white candy can be offered both to baby boys and to baby girls. (Cf. Galisson 1988, 334) These truly particular significances, which are overlooked by the didactic activity, are worth being payed attention to, and put into value, because they are part of ceremonies connected to major life events.

The word “fish” (“poisson”), associated with the 1st April day, in the expression “*poisson d’avril*” (in French, the equivalent of April’s Fool Day, which in Romanian reads like “*Păcăleală de 1 aprilie!*”-“1st April Trick) has in its turn values typical to the francophone area. The expression is used to designate the moment in which one discovers the trick, the prank occasioned by 1st. There are two possible justifications for the presence of the word “fish” in this expression: it marks the end of Easter lent, a time during which fish has been an important aliment, for the Catholics fish being adequate for fasting time, and the “prank” in itself is the sticking of a paper-made fish on the back of the tricked person.

These are just a couple of examples out of the vast cultural behaviour for which words are vehicles, by means of implicit expressions, but such pattern might also be enacted through non-verbal language. These examples are to emphasize that the cultural-behavioural dimension aims at the actual values and facts enacted through communication. They would allow the learner to become familiar with the specific culture of the Other, of the interlocutor and to adjust to the customs of the targeted language/culture.

We shall further our preoccupation for this type of cultural aspects, which is particularly connected with the communicative approach of teaching /learning foreign languages, with a view on raising teachers' awareness on the importance of cultural aspects when trying to achieve authentic communication. One must point out the fact that acquiring communication skills entangles non-linguistic and cultural components, such as gesture-knowledge, which would allow learners to identify, recognize and interpret correctly the attitudes, verbal or non-verbal behaviours of the native speakers, within given communication situations. (Cf. Morlat, <http://www.edufle.net/L-approche-ininterculturelle-dans.html>). Behaviour culture, represented by gestures, sometimes transposed into specific spoken formulae, is illustrative for the differences of the intercultural type. *The European Frame of References for Languages* also considers the body language as part of the socio-cultural dimension, more exactly, the know-how of those conventions that set certain behavioural patterns inherent to the acquisition of the socio-cultural competence/skill. (*Un Cadre européen commun de référence pour les langues: apprendre, enseigner, évaluer - CECRL 2000*, 83)

Thus it is important to keep in mind all forms of expression (language, mimicry, dance, theatre etc.) when shaping communication skills by means of cultural behavioural component, since these allow not only cognitive involvement on the learners' part, but also an affective one, which is a necessary condition when assimilating a foreign language and a foreign culture. The Didactics of cultural behaviour should provide French language teachers with analytic tools to allow them to understand the gestures of the target culture. Starting from concept that a word only bares certain significance in a specific communication situation, the communicative pedagogy should capacitate the learners to differentiate between, to identify what is explicit and what is implied through a context and in a situation, to pierce through the system of implicit significances of the targeted culture-language. It can be achieved by putting into practise a system of observing and interpreting significance and cultural practice, so that trainees become aware of the cultural diversity of the messages transmitted through the foreign language they are learning, which should not be understood, interpreted and judged through the filter of values and behaviours and norms that are typical of the learners' original background cultures. The development and acquisition of a genuine communication competence entangles constant attention for the social-cultural dimension, through which those objectives that can be practical and useful in every-day life can be attained.

OBJECTIVES/HYPOTHESIS

In the present research we are considering the following objectives:

1. The presentation of content dealing with cultural representations, identified in the high school textbooks written by Romanian authors of French Language textbooks currently in use in Romanian schools (the prevalence of elements of encyclopaedic culture, of educated culture over other elements is observed);

2. The emphasis on the importance of the cultural-related behaviour when acquiring a foreign language in view of achieving both communicative and intercultural skills, essential in a world of communication and mutual understanding.

We have undertaken a contrastive analysis at the level of French language textbooks by Romanian authors, currently in use in Romanian high schools (L1 and L2), to identify the activities and elements of content that valorise aspects of behavioural culture. We have based our analyses on these textbooks, because they are the most widely used by the Romanian teaching system, they fit the Romanian context of learning French as a foreign language, also offering a contrastive perspective in the approach of cultural content. Our choice of high school textbooks analyses is justified by the assumption that access to implicit cultural significance at vocabulary level needs a certain level of language to allow the students a deeper analysis of certain situational communication contexts, in order to understand existing connotation. These observations do not rule out the possibility of exploring behavioral culture through foreign language study, even at a starter's level, if common vocabulary elements are targeted (such as the French for "Fish"- poisson, in the expression. *Poisson d'avril!* „April's fool!", or other frequently used words from the registry of food, animals, dietary etc).

Having analysed the textbooks data, we have noticed obvious similarities in terms of themes related to French and Francophone culture and civilization, in accordance with the school syllabus ruling. In every textbook we have analysed, there are cultural contents framed in each unit under the sub-theme of „Social-cultural values". Having put together a synthesis of those, we can qualify them as follows: **personal domain** (interpersonal relations, the French and free time, adolescent psychology, friendship, love); **public domain** (behavior in society, the digital generation: music, art and technology, the French and the new communication technology, health assurance and social protection in France, advantages and disadvantages of living in the city, respectively in the country, volunteering); **occupational domain** (the youth and the labour market, career orientation); **educational domain/culture and civilization** (European capitals of culture, the Europeans and the foreign languages, school as seen by the young French, Francophone, places and traditions, the French and their houses: decoration/ design, culinary French styles, cultural stereotypes, French cuisine, Paris-fashion capital, French counties: culture and patrimony, French presence in Northern Africa: Morocco, European symbols, intercultural educational projects, European educational programmes and school projects.).

As one can notice, there is a huge variety of themes, with the need to point out that what dominates are elements of encyclopaedic culture type, aiming at transmitting information. Very few are the elements of behavioral culture, even if illustrating real life styles of the French has to do precisely with valorising those elements.

Following our research, we would recommend, for improvement, a wider variety of the support-documents in use and of the activities proposed, through effectively valorising within the teaching projects (lesson plans) of resources other than the textbooks. Teaching culture and civilization should not be limited to what the textbooks offer. Similarly, a stronger emphasis on those elements of behaviour culture would be welcomed, in accordance with the provisions of the European Frame of Reference for Languages and of other works elaborated by the European Council and with the means of the communicative (teaching) approach.

After having analysed the French Romanian textbooks in use in our high schools we have observed that most of the contents are approached in terms of the contrastive perspective (French culture versus Romanian culture or other cultures).

The contrastive approach is an efficient means of teaching/learning when it comes to a foreign language? In the given context, in the lexical field, for instance, the comparison with the mother tongue reference system is highly important, allowing the anticipation of interference, of errors and possible misunderstandings. In the process of the acquisition of a foreign language, it is not enough to be familiar with all the forms and constructions, but it is also very important to know the rules of using these forms, in accordance with the context and with the given communication situation.

The whole of these rules makes the use, which belongs to the level of speaking. If the norm/rule is a must, as a principle, the use often presupposes some preferential choice between different synonymic structures, allowed by the system, and the norm of the language represents an assembly of linguistic tendencies (Gak 1989, 49).

Some of the differences which reflect the use affect the words and expressions which are vehicles for implicit cultural significations. Thus, it is both useful and necessary to familiarize students with such situational formulae, which, analysed, point out the specific general organization of a sentence in a foreign language, as compared to the one in their mother tongue.

When formulating statements, languages can use grammatical categories and discourse parts in different ways. Seen from a contrastive approach, the transposition entangles using words that belong to different classes. Thus, comparing at the level of the norms triggers the correct learning of a correct form of language, while at the level of use it contributes to acquiring the language as close as possible to the native, authentic level.

By means of the contrasting approach, the teacher/professor can introduce formulae which express either an individual or a collective opinion, generalized at the level of a community, about their own culture:

- *À mon avis ... je pense que (In my point of view.....I think that...)*;

- *Pour moi ... selon moi (to me ... in my point of view);*
- *En ce qui concerne ... d'après moi, etc. (as far as this goes/as far as I am concerned ... if you ask me...);*
- *Pour les Français ... les Français pensent que ...(for the French...the French think that...);*
- *Pour les jeunes... (For the youth ...);*
- *Chez moi ... dans la region (At my place ... in my area);*
- *Dans ma famille ... en France etc. (In my family ... in France). (Fargeot-Mauche 1987)*

These formulae can be used in activities for developing speaking and writing skills, the analysed textbooks proposing otherwise: debates started from quotations, suggestive statements, proverbs; the elaboration of argumentative or descriptive texts; the elaboration of dialogues or role play; writing letters, compositions.

The analyses of the European Reference Frame for Languages has likewise revealed a series of aspects related to the cultural dimension when teaching/learning/evaluating French as a Foreign Language. Having in mind those that aim at the behavioural culture, we shall present them in the following section. Thus, acquiring a socio-cultural competence/skill is influenced by a series of knowledge/know-how (*savoir*) on the society and on the culture of the community/communities that speak the target language, and that are characterized by distinctive features. These features can be identified at the level(s) of: every-day life, life conditions, interpersonal relations, values, beliefs and behaviours, body language, social conventions, ritual behaviours. (*CECRL* 2000, 83) Knowing, being aware of and understanding the similarities and the differences at relational level, between the world that we come from and the world of the targeted community, is at the basis of achieving intercultural awareness. Out of the intercultural skills and abilities needed in the teaching/learning process, the *Frame* mentions:

- The ability to set a relation between the culture of origin and the foreign culture;
- Making learners aware of culture notions and enabling them to recognize and use various strategies to make contacts with people coming from another culture;
- The Ability to play the part of cultural mediator between your own culture and the foreign culture and to correspondingly address cultural conflicts and misunderstanding generated by cultural differences;
- The ability to overcome stereotypes. (*CECRL* 2000, 84)

The sociolinguistic skill/competence is based on knowing and obtaining the abilities needed for the language to function in its social dimension, the language in itself being a social phenomenon social. In this context, we aim at aspects related to landmarks/items of social relations, politeness rules (they differ from one culture to

another and are, at times, the cause of interethnic conflict), expressions of folk wisdom (which refer to current attitudes, which they emphasise on: proverbs, idioms, collocations, familiar or religious-belief-related expressions, superstitions, attitudes, clichés, values etc.), language register or dialect differences etc.

To communicate also means to socialize, to place oneself correctly in a situational context, through adequate formulae, to reply to the interlocutor using suitable sentences. Communications, therefore, a social practise subject to socio-cultural conventions, which state who has the right to say what, where, how and when. (Fernandez Benito and Rodriguez Maestu 1998, 27) The authors consider that the relation between the acquisition of a foreign language and the use of a foreign language is double fold. Thus, it presupposes the communicative character of the methods that have to aim mainly at communication within the teaching/learning process. (Fernandez Benito and Rodriguez Maestu 1998, 27)

The learners' inability to decode the implicit cultural significations vehicle through a communication situation may be caused by their lack of knowledge of those sociocultural conventions. Which makes it important to integrate in the didactic act methods that valorise learning strategies, linguistic means necessary to develop the ability to interact, rules of behaviour within inter-personal relations as well as in social ones, for our students to acquire a certain autonomy from the perspective of social rules and interaction norms. Being aware of the social-cultural aspects of the existential culture becomes thus an instrument of comprehension, but also of inter-comprehension, to the extent in which the student is able to talk about his/her own culture, but is also trained to be open towards the Other, to accept the differences and to put to value the cultural similarities in order to attain a more effective communication process.

Owing to the communicative approach, the ethno-cultural and socio-cultural dimensions have become priority final results in the teaching/learning of a foreign language and integrated parts of what is considered communication skill. The development of this cultural skill is based on achieving operational competence in communication situations as close to authentic communication, as well as on the learners' ability to use these skills when the situation demands it. The communicative approach brings forth a dynamic vision on the cultural competence, which means that the teaching/learning of culture and civilization should no longer be focused on transferring encyclopaedic-like information, but on the improvement of the quality of functional-communicative behaviour. (Cf. Stoean 2013, 97). Behavioural culture is otherwise also found in the functional skill of acquiring foreign languages.

The importance placed onto valorising this new type of culture in the field of learning foreign languages is underlined by the contemporary direction in didactics, the actional (or pro-active) approach integrating the cultural dimension in the wider context of pluri-linguism, in agreement with the European Council's view on linguistic and educational policies. In shaping the profile of a foreign language speaker's that the actional approach aims to train, one can notice the association with a genuine intercultural

competence. The profile is that of a social actor whom is being helped by the acquisition of a culture-language (as culture –transmitted - through language) to fit in a different social and cultural space, in which he/she is to act differently from the culture-language of his/her origin. In this context, the aim expressed by the CECRL is to favour the balanced development of the learner’s personality and identity alike, as a response to the fruitful experience that the contact with the other provides by the means of the targeted culture-language. (CECRL, 9)

Among the objectives of acquiring a foreign language we also recommend *to communicate in order to learn* and *to communicate in order to understand* (the surrounding world). In this context, J.- C. Beacco advocated for the transversal implications the cultural dimension has when acquiring a foreign language (the experience of acquiring a foreign language is a deep discovery of the other, not only from a linguistic point of view, but also from a social and cultural one). (Beacco, https://www.coe.int/t/dg4/linguistic/Source/SemCurric11_JCB_FR.doc)

The fields in which intercultural education can be achieved within teaching/learning foreign languages are various:

- Within Linguistic anthropology (the significance of silence, the virtue of language and poetic forms etc.);
- Within Ethnolinguistics and of contrastive analyse of discourse forms, verbal politeness formulae. The acquisition of a foreign language entangles the contact with a discursive universe.
- Kindness, when expressed linguistically, versus verbal violence etc. (Beacco, https://www.coe.int/t/dg4/linguistic/Source/SemCurric11_JCB_FR.doc)

CONCLUSIONS

Thus, when learning a foreign language it is vital that people acquire the ability to act social- wisely in terms of cultural behaviour, which would further allow the learners a better understanding of the foreign culture at the level of interaction and attitude. In these terms, the aim is to acquire a certain competence of interpreting, based on criteria and terms of significance and interpreting, for the learners to be able to identify implicit cultural elements from given texts, audio or video documents, to characterize the socio-cultural background of their interlocutors, to spot the would-be dysfunctional elements within a communication situation, generated by implicit cultural references, to build an explanatory context by being aware of cultural connotation of the interactions or of the analysed messages.

Our research opens the perspective of a deeper approach of these aspects, revealing the need for a clear conceptualization of the theories to be applied to teaching, learning and evaluation, when it comes to the cultural elements of a target foreign language, especially to those hinting at behavioural culture. We would also aspire to delimitate specific methods and techniques to help teachers of French achieve their goals when teaching the language.

Among the objectives targeted by the activities of teaching and learning behavioural culture components, through teaching French language, we can mention the learners' ability to:

- (to) understand, by means of personal effort, the culture of France and francophone countries;
- (to) get in touch with alterity, proving the ability to build their own cultural portrait and place themselves correctly in relation to this;
- (to) express themselves, through various means, in order to objectively present other cultures.

These objectives aim at developing certain abilities that should allow learners to understand, accept and react suitably, promoting a climate of mutual respect.

- (to) recognize idioms and dialect expressions;
- (to) evaluate the sociolinguistic and sociocultural implications of the language of the native speakers and react accordingly;
- (to) express themselves in agreement with the communication situation and avoid severe errors in statements or replies;
- (to) be aware of the main rules of politeness and behave adequately in real and simulated communication situations. (Ghiyati 2006, available at <http://www.edufle.net/La-dimension-interculturelle-dans.html>).

The transfer and acquisition of behavioural culture elements contribute to an adequate understanding of the foreign culture and allow the emergence into a world of hidden meanings, social conventions, communicative “complicities” which distinguish between cultures, which are distinct from one community to another, bearing elements which define the identity of those communities. Research has pointed out the contribution of behavioural-culture-related elements to the shaping of the communicative profiles typical of a certain society. (Cf. Charadeau, Maingueneau 2002, 323) This aspect is also noticeable in the communicative behaviour of persons belonging to various cultures, engaged in a certain verbal exchange, and which can identify similarities and differences level to a given situation or an act of speech. As such, it is essential that we guide our learners towards knowing, being aware of and understanding the similarities and the differences at a relational and behavioural level, between the world we come from and the world of the community of our targeted language given the fact that, sometimes, the contact with a foreign language (culture-through-language) may be the source of misunderstandings generated by either some difficulty in interpreting, or an error in interpreting certain verbal, para-verbal, non-verbal signs, or implicit significances, cultural-type, which are specific for the targeted language and culture. (Cf. Louis 2007, 96)

The development of intercultural competence/skill by means of studying foreign languages in general, and by valorising behavioural culture in particular, means the

acquisition, on the trainees (learners') part of certain intercultural competence, doubled by the linguistic awareness, it means training them to understand and accept relationships with people belonging to the culture of the targeted language, with the otherness, with individuals who have different views, values and behaviour; it means gaining awareness over all these aspect, and adding thus value to those experiences and realities.

Our pedagogical experience has proven the fact that, when teaching/learning French as a Foreign language, as well as any foreign language, to gain genuine communication ability, the focus should not go mainly onto developing linguistic skills. The development of a cultural as well as social competence is huge in terms of enabling the students to correctly understand the French society, in terms of mentality, to adopt the best suitable attitude and behaviour for any given real-life communication situation.

Thus, we once more advocate for the necessity of developing (inter)cultural competence, which is as important as the linguistic one and essential to assure correct verbal or written communication, in the terms of the existing linguistic code. The intercultural communication competence is the very skill that equips the learners with the ability to genuinely communicate and behave appropriately in situational contexts, which rely on using the target language, while still being aware of their own identity, of the identity of the interlocutor, and of his/her cultural produce at a communicational level, to establish a harmonious dialogue.

To conclude with, a "good professor/teacher" would be neither the native speaker of the target language, nor the teacher of French as a Foreign Language, but rather a teacher able to make the students aware about their own culture and of the culture of the country of the target language; students should be interested in and made curious about the otherness, to discover what defines the other, and properly relate to the way in which they perceive a foreign culture, and to how they are perceived by other peoples or individuals in certain communication situations.

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Bilingualism, Biliteracy, Identity: An Interdisciplinary Approach to Slovak-Serbian Bilingualism in Vojvodina, Serbia

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In this paper we examine the relationship between bilingualism, identity and biliteracy using examples of Slovakian minority literature in Vojvodina. These connections will be explored with the help of the methodological apparatus of psychological sciences as well as modern theories of comparative literary analysis. Psychology offers a typology of bilingualism and identity based on several criteria. Minority literature is treated as a type of an interliterary community where the influences of minority literature, national literature and world literature interweave. Biliteracy is treated as an expression of dynamic dual identity. Psychological and theoretical literary research on bilingualism and identity complement each other: the theoretical platform of psychology expands through examples of individual literary phenomena.

Keywords: *bilingualism, identity, minority literature, interliterary community, comparative analysis, biliteracy*

This paper explores different categories of bilingualism, biliteracy and identity using an interdisciplinary approach. We analyze the emergence of bilingualism in minority groups in Vojvodina and its influence on the groups' identity by using the methodological apparatus of psychological sciences. Special focus is put on the role of bilingualism in the literary works of Vojvodina's minority members, as well as on the analysis of literary identity and thus the emergence of biliteracy within the context of bilingualism. Psychological research is aimed at comparing the many existing definitions of bilingualism but also at finding the most adequate way to define this phenomenon within the framework of the Slovakian minority in Vojvodina. It also examines identity and the various forms it takes in a bilingual minority surroundings. Comparative literature, on the other hand, strives to provide an in-depth analysis of the literary work of bilingual authors, especially of works which have been published in two different languages. These relations are examined using the methodological apparatus of modern comparative theories which rely on Dionýz Ďurišin's notion of apparatus. Namely, Ďurišin considers minority literature to be a form of

an interliterary community which combines the influences of minority literature, national literature and world literature. Biliteracy is viewed in this paper as an expression of a dual identity which synthesizes multiple cultures and traditions through a unique sensibility and a poetics realized in two languages.

The Slovakian community living in the Serbian region of Vojvodina can be described as an autochthonous language community. One of the basic characteristics of this minority is that its nationality is determined on the basis of language and culture rather than on its country of residence (Šimonji - Černak 2010). One of the greatest challenges in researching bilingualism is finding an adequate definition for it. Table 1. provides an overview of the most important definitions applicable to bilingualism in autochthonous language communities.

Table 1. Definition of bilingualism (taken from Göncz, in print)

Criterion	A bilingual person is someone who...
1. Age when bilingual competence is achieved	- acquired two languages since birth from their parents, who each spoke their mother tongues
2. Competence, the level of language proficiency	- is fully proficient in both languages - has native-speaker language competence - uses both languages equally well - is capable of producing clear statements in both languages - knows and uses a certain level of linguistic structures in both languages - comes in contact with another language
3. Function (frequency of language use)	- switches between the two languages - is capable of using two or more languages in different situations, can write and speak both languages in accordance with his/her personal choice and the demands of the society
4. Attitudes (how we identify ourselves, how others see us)	- considers themselves bilingual and identifies with both languages/cultures (or parts of them) - is considered by others to be bilingual and a user of both languages with native speaker competence

Like most cognitive and linguistic processes, bilingualism is a very complex phenomenon. It varies from one individual to another and depends on the languages being used by the bilingual user. As observed by Baker (2001), bilingualism is more than the sum of two languages. Table 2. lists the predominant types of bilingualism according to different criteria.

Table 2. Predominant types of bilingualism (Göncz 2005)

Criterion	Social level	Individual level
	Bilingualism	
1. Societal attitudes	additive subtractive bilingual situation	
2. Group	elite common	
3. Result		additive subtractive bilingual situation
4. Age of second language acquisition		early late
5. Aspects of language acquisition		lingu(al)ism glottism
6. Level of language competence		dominant, balanced receptive, productive
7. Semantics		coordinated complex
8. Language acquisition setting		natural supervised (classroom)

In this paper, we focus on the distinctions between complex versus coordinated bilingualism and balanced versus dominant bilingualism.

The question which numerous researchers have addressed is whether a bilingual person has two separate language systems, one for each language, or a single unique system that is different from a monolingual system. This issue can be approached from a semantic, syntactic or phonological viewpoint. From the semantic perspective, bilingualism can be coordinated or complex (Hamers, Blanc 1990). To this day researchers have not come to an agreement on how integrated or separate language systems of bilingual children are. This relationship between language systems of bilingual children, primarily those who acquire two languages simultaneously, has been studied by Volterra and Taeschner (1978), De Houwer (2002) (as cited in Štefanjik 2005).

According to the Unitary language system hypothesis (Volterra, Taechner 1978, in Štefanjik 2005), bilingual children move from a stage where the two languages are lexically mixed into a single system into eventual structural differentiation between the languages. Thus, until age two, a child does not differentiate between languages, until age 3 the two languages comprise one language system, with a mixed lexicon and syntactic system. Then L1 vocabulary separates from L2 but the grammar remains as one language, until finally, by year five, the lexicons of the two languages are separated and after that the grammatical rules as well. Others hold that the two language systems develop separately from the beginning. Depending on individual language levels the facts at times seem to favour either hypothesis. De Houwer (2002, according to Šimoniová-Černáková 2013c) believes that children who simultaneously acquire two languages adequately develop their speech and that there are no fundamental differences between monolingual and bilingual development.

The distinction between coordinate, compound and subordinate bilingualism was firstly established by Weinreich (Skutnabb-Kangas 1991). She divided bilingualism based on the relationship holding between an individual's two language systems. Coordinate bilinguals use two functionally independent linguistic systems. Compound bilinguals have one semantic system but two linguistic codes, i.e. two forms for one common root, which is a conglomerate of two source meanings. Lastly, in the case of subordinate bilinguals one language is dominant and the words in the non-dominant language are interpreted through the words in the dominant language. Thus, subordinate bilingualism is similar to compound bilingualism in the sense that there is one instance of linguistic content for two linguistic forms but in this case the linguistic content belongs to the stronger, dominant language (Šimonji-Černak 2006).

Later on, compound and subordinated bilingualism were combined into one category and there were changes in the division criteria as well. The learning context and the method of learning have also become defining criteria. In accordance with this, coordinated bilingualism occurs in various contexts while subordinated evolves in a mixed language environment, most often with one individual learning two languages within a single language system (Skutnabb-Kangas 1990).

With coordinated bilingualism, the language systems are more independent on the semantic level because the languages are acquired from different sources and because different meanings are tied to each language. In the case of compound bilingualism, both languages are learnt from the same source, which is why word meanings differ less (Filipović 1986).

Literary work requires a high level of language competence. Depending on the relationship between levels of proficiency in the two languages, bilinguals can be balanced or dominant; depending on their functional ability, they can be receptive and productive. Balanced bilinguals have an equal level of proficiency in both languages, while with dominant bilinguals proficiency in one language is higher than in the other language. Balanced bilingualism can be seen as the ideal to strive for (Šimonji-Černak 2012), keeping in mind that bilingualism is not merely a combination of two languages but that a bilingual has their own bilingual profile. Most people can use their languages in different situations and in interaction with various people.

Receptive bilingualism can be considered to be one of the forms of functional bilingualism. This form of bilingualism is referred to when a person understands two languages in their spoken and/or written form but can express oneself in only one (Šimonji-Černak 2013b). An alternative term is passive bilingualism. On the other hand, productive bilingualism implies that a person not only understands two languages but can also speak and write in both (or more) languages. This type of bilingualism does not imply that the person is equally proficient in both languages (Šimonji-Černak 2013a). If an individual is classified as a productively bilingual person that reveals nothing about their level of competence in either language.

The science which addresses the question of identity is certainly psychology. The complexity of this psychological phenomenon is reflected in its nature, function, development and influence on an individual's perception, thought, emotions and behavior. Identity can be observed from the point of view of the individual, in which case it entails personal characteristics or as collective identity, from the point of view of social affiliations. Identity is not a state but rather a process affected by social factors and subject to change: once it is established, it may be changed, expanded, transformed and even lost (Franceško, Kodžopeljić, Majstorović, Mihić 2002).

National identity falls under collective identity. This type of identity is based on three components: 1. a sense of common heritage carried on from generation to generation, 2. a sense of common memory and history and 3. belief in a shared destiny for the given community and culture (Mihić 2009: 206). The most encompassing psychological definition of national identity states that it is an expression of a nation's connection to their state (symbolic, cognitive and emotional bond) and that it can be described as conscious belonging to a certain ethnic group, along with the existence of common beliefs, values and goals. Apart from this, national identity can also be described as belonging to a certain group. The sense of belonging develops through the process of socialization through which language, tradition and culture are acquired and the individual begins to identify himself/herself with the values held by the group, their interests and the group as a whole (Mihić 2009: 207).

According to Phinney (1990: 503), national identity has the following components which will be analyzed in the context of the literary work of autochthonous minorities' authors:

1. Self-identification, i.e. self-definition of a person as a member of an ethnic group, which may but need not be one's own ethnic group. If we observe members of autochthonous language minorities we see that they can identify with the majority people or even have dual ethnic identity. Authors who write in both languages probably have dual identity, otherwise they could not write in the majority language.

2. Sense of belonging to an ethnic group, which can vary from formal belonging with no emotional attachment to a strong bond. The emotional component is necessary in any creative act and we can assume that writers possess not merely a formal sense of belonging to their own ethnic group or both groups but also strong emotional ties to the group they identify with. If writers create in both languages there is equally strong emotional attachment to both ethnic groups since language cannot be detached from the context of its use.

3. Attitudes towards one's own group, which are not necessarily positive but are most often reflected in the sense of pride and pleasure derived from belonging to a group. All attitudes have three components: cognitive, emotional and conative. The cognitive component is the knowledge and belief related to the object of the attitude, emotional refers to feelings about the object of attitude and conative is related to behaviours towards

the object. If the object of attitude is related to belonging to a certain ethnic group and the attitude bearers are writers who create in both languages, we can assume that they possess roughly the same knowledge and set of beliefs, the same sense of pride and pleasure from belonging to both ethnic groups and that literary work is actually an expression of the conative component of attitude.

4. Inclusion into the life and work of one's ethnic group, which represents an exclusively conative component of ethnic identity and is reflected in the usage of a particular language, engaging in friendship and intimate relationships, belonging to a religious group, involvement in political activity aimed at improving the status of one's group, familiarity with national culture and history, etc. Based on this, we can say that minority writers who create in both languages are involved in the lives of both ethnic communities: they know and use both languages, engage in social interaction with members of both groups and both cultures alike.

Identity is dealt with by other social sciences as well, like philosophy. It defines the notion of *identity* as *sameness*. In philosophy, *the same* entails everything that determines identity and makes it distinct while at the same time differentiating it from *the other*. When observing identity in culture and literature we can speak of different levels or aspects of identity and each deserves special attention. One aspect of identity in culture and literature is the language of expression, including writing. An especially interesting facet of researching this aspect is literary bilingualism which derives from the writer's specific geo-cultural roots. It is widely accepted that the 20th century has brought new forms of identity, such as duality but also fragmentation and hybridization, and the history of literature can no longer ignore the problem of linguistic relativity (Toldi 2014). Therefore, the aspect of dual linguistic identity in literature might be indicative of deeper cultural and historical processes taking place in the region in which the literature is created.

Bilingualism in literature is an expression of the cognitive experience of the writer as a member of a specific group which builds its culture and history in midplace. Minority enclave literature like the literature written in Slovak or other minority languages in Vojvodina, where Serbian is the majority language, represents this specific form of midspace rootedness. The specific position of this literature is most determined by language because the mother tongue of minority literature belongs to the country of origin, which is both near and far and so, to paraphrase Jacques Derrida, the mother tongue becomes the language of *the other* (Vegeľ 2013). That is how the literary reality of minority authors becomes dual in nature – while the mother tongue becomes the language of the other, the foreign language becomes the language of the reality one lives in. The world of meanings of such literary works is characterised by a multi-layered (hybrid) cultural identity.

Theoretical aspects of intercultural intertwining in literature have been researched by the Slovak theorist Dionýz Ďurišin, who called such phenomena interliterary communities. In interliterary community literature the experiences of national, cultural and linguistic identity do not need to overlap (Toldi 2014). Creative work in one language

can absorb the culture and tradition of another nation it coexists with, which may lead to the stratification of identity. This is exemplified by minority literature of Vojvodina, some works of which contain specific local and national motifs and poetic flavour. On the other hand, there are works which transcend the boundaries of national literary tradition. This cognitive experience of bilingual authors can be seen in a few examples from the poetry of the Slovak poets Juraj Mučaji (1919 – 1945) and Paľo Bohuš (1921 – 1997): “Those roads of ours – crossing after crossing. / Over flatland flies crispy morning, / Every day is sweet, it is also grudging / And a soul unploughed by love adorning.”²⁷ (Hronec 2012, 63); “Sometimes at the midnight, sometimes at the noon time / secretly I descend on the ladder / into myself / as a well driller / into a well.” (Hronec 2012, 73); “And lead me not into temptation, / so I would live longer / as it is proper for a tired man. / Under me put soft soil, / may my fall be quiet, / when I once from Your hand / fall down.” (Hronec 2012, 74). In these extracts we can see local motifs of land, soil, flatland, which show that the space has important, ontological and mythological meaning in this poetry. The Rusyn literary author, theorist and scholar Julijan Tamaš, from Vojvodina, wrote about “the deep connection between people and space, man and land, regardless of nationality, culture and language” and argued that “the connection between man and land connects individuals and peoples more than language and church can divide them” (Tamaš 2008, 24). There are also other motifs, such as thirst, well, man as a well driller, showing the main feeling of the speaker, which is lack, deficiency, but also showing his dynamic nature, his will to change this state of being. In the last extract we can also see the deep religious conviction of the speaker but also the author (in Bohuš’s poetry we can identify the speaker with author) which characterizes the Slovak population in Vojvodina. We can find the other local motifs, typical for national poetics and semantics we can find in Michal Babinka’s (1927 – 1974) poems *Birthplace of Fogs* and *Visit I*: “Here a man grows up like a scream / of jingling frosts on border of a morning brindle / of absurdities”(Hronec 2012, 93) and “Alone in the field a man and so many voices / alone in the field waiter and the field is not a pond with abrupt / explosions of birds (...) / The field has secret words and naive acts in a pulse” (Hronec 2012, 95). The examples also illustrate the feelings of the speaker, who lives in this geo-cultural space, such as the feeling of absurdity, loneliness. The local motifs represents the reality of foreign language, the reality one lives in, but the poetics is an expression of Slovak national tradition, based on the tradition of Romanticism, symbolism and sensualism.

On the other hand, there are works which transcend the boundaries of local towards universal meanings, such as the poem *Sons (I)* of Vít’azoslav Hronec (1944): “ A column of smoke grows up as a young oak, mists / Father’s face in the front of pure forehead of son, chases down gods and / Once more commemorates a duke of hurricanes all the way

²⁷The poems were translated by Andrew Ušjak and published in *The Anthology of Slovak Vojvodina’s Poetry*, edited by V. A. Hronec).

to / The face of glassy wings knotted in our dream.” (Hronec 2012, 114). In the original, the first letters of Hronec’s poem *Sons (I)* spell out the acrostic “Stephen Dedalus”, the name of the character of Joyce’s novels.²⁸ Another example is Hronec’s poem *Prayer (I)*, which also shows motifs and verses connected with myths and archetypes: “Seminal hail, / As when lightning reaches / God’s iron hut, / And old women start to weep / After procession of cithers / In the lobby of almshouse“ (Hronec 2012, 155). In the extract from *Prayer (I)* there is an intertextual relation with the *Epic of Gilgamesh*, 11th tablet, connected with the flood myth: “Did in the night let a plentiful rainfall(?) pour down... (?) / View’d I the aspect of day: to look on the day bore a horror, / (Wherefore) I enter’d the vessel“ (Epic Of Gilgamesh. Last modified September 11, <http://www.sacred-texts.com/ane/eog/eog13.htm>). Later it says that the goddess Ishtar cried: “Cow 'ring like curs were the gods (while) like to a woman in travail / Ishtar did cry“ (Epic of Gilgamesh. Last modified September 11, <http://www.sacred-texts.com/ane/eog/eog13.htm>). In Hronec’s poem the flood has the symbolic meaning of the end of one period. It is the period of early poetic works and also the beginning of full-grown life when the speaker tries to achieve immortality through lasting works of literature and culture.

The basis for the creation of interliterary works is knowing the language of the foreign as well as engaging in a dialogue with the tradition and culture of the other/foreign. A part of this context is Slovak-Serbian bilingualism, realized, as we could see, through literary creation, translation and reception of literary works.

Biliteracy represents an attempt to enter into a dialogue with centres (countries of origin but also centres of the majority language and literary tradition). One of the first authors to write about biliteracy was Dionýz Ďurišin in his *Teória literárnej komparatistiky (Theory of Literary Comparatistics 1975)*. Ďurišin explains that biliteracy does not represent an idyllic coexistence of two literatures in a given era but a mutual functional exchange of values. The notion of biliteracy, according to Ďurišin, stands for the intermingling and mutual engagement of two literary systems, two traditions and conventions: “The changeability of the historical validity of biliteracy contributes to its

²⁸Stúp dymu košatie ako mladý dub, zahmlieva
Tvár otca pred čistým čelom syna, šťve bohov a
Ešte raz nám pripomína knieža víchrov až
Po tvar sklených krídel zauzlené v našom sne.
Horčičným plameňom vzbĺka hranica jarného
Ekvinokcia, havranie sa nebo nad nami; na dne
Nezmernej tíšiny hrebieme sa v popole a
Dvojhmatom ladíme žeravé struny jeho rúk.
„Efialta zasiahla kopija z bieleho kovu
Dnes ráno, keď pred chrámom veštil z preletu vtákov
Astrálne vrstvenie bronzových bleskov na prilbách
Lebo len skrze živý ker búrka sa mení v jas.
Uvzatí vzdúvanie zrkadiel, tlmiace skutky
Synov a dcér, napĺňa veštbu – a znie to, znie to v nás.“ (Hronec 1981, 11)

methodological flexibility and functionality” (Đurišin 1975, 314). Michal Harpáň, who applied Đurišin’s theory to Slovak minority literature and developed the notion of multicontextuality, writes about translations of bilingual authors. Harpáň states that bilingualism is indeed a prerequisite for biliteracy but does not guarantee its emergence: “Bilingual balance is a rare occurrence (...) the mother tongue is usually the dominant one. Slovak authors’ poems written in Serbian in the Yugoslav era most often function as self-translations which, in fact, provides evidence that bilingual intent does not result in biliteracy.” (Harpáň 1999, 21).

Biliterary works absorb the poetics and cultural sensibility of *the other* and express it through a specific multicultural identity and entangled poetics. An example of biliteracy can be found in Vítázoslav Hronec’s book of poetry *Mlin za kafu (Coffee grinder)* (1984), which was originally written and published in Serbian. The poetics of sensualism is replaced by concretism, even verism, already present in Serbian literary tradition. It represents a radical shift from anything written before not only in terms of the language it was written and published in, but also in terms of the poems’ poetics and reality. For example, Hronec’s poem *Eclipse*, was written in Serbian (later translated into Slovak by the author himself) and in the tradition of Serbian poetry of concretism: “I am his image on a plane, / That’s why I see even what doesn’t exist. / I feel everything, what can be associated / With our common being. / It stands on a rock above lake, / Looks to water. / If it jumps, / Emptiness after my being / Will fill up something else. (...)” (Hronec 2012, 125). Comparing this poem with *Sons (I)* or *Prayer (I)* we can see the abandonment of the poetics of sensualism, which was result of absorbing the Slovak literary tradition. Therefore, in the case of Hronec, in addition to bilingualism one also finds dual identity of the author/poet, i.e. we see a typical case of biliteracy.

In the next short extract from Hronec’s poem *The Oak* we can see another example of the mutual functional exchange of three literary systems: the poem was written in Serbian, then translated into Slovak and through the intertextual relations we found an encounter of Slovak, Serbian and world literary tradition. Vítázoslav Hronec (Hronjec 1984, 23) wrote: “I stride around the room branched / humming against the draught / between doors and windows”²⁹ (Translated from Serbian by M. Š. S.). The Serbian tradition is present in the poetics of concretism. The Slovak tradition can be recognized in the quotation of Mučaji’s motifs of the poet’s/human identification with a tree and in the motif of wind/draught: “Poet is a big tree on a threshold of all occasions / Windplays with its most beautiful vision” (Hronec 2012, 105). World tradition occurs in the quotation from Pound’s poem *The Tree*, which is situated at the beginning of *Personae*, meaning someone’s/a persona’s identification with the tree: “I stood still and was a tree amid the wood, / Knowing the truth of things unseen before” (Pound 1961, 17). Hronec also uses persona in his poems. We can list numerous quotations that abound in Hronec’s work of

²⁹ „Koračam po sobi razgranat / Šumeći na promaji između vrata i prozora...” (Hronjec 1984, 23).

the second half of the 60's, 70's and 80's of the 20th century. These connections were given special focus in the doctoral dissertation *Intertextualita v diele Vít'azoslava Hronca* (Šimáková Speváková 2014). Intertextuality is also a specific semiological feature of this poet and leads to stratifications of identity.

In Vojvodinian Slovak literature there are writers who, during one creative period, attempted to engage in the literary context of the foreign/the other. In an attempt to reach biliteracy via bilingualism these writers attempted to produce their works in Serbian: Paľo Bohuš (1922-1997) in the book *Život unapred doživotan* (1977), Viera Benková (1939) in the anthology *Dan među ružama* (1979), Zlatko Benka (1951) in the book *Demon ali gde* (1973) and *Oklopnik* (1986), Vít'azoslav Hronec (1944) in the anthologies *Mlin za kafu* (1984) and *Strma ravan* (1996); in prose, Zlatko Benka with the novel *Boginja na prestolu* (1996) and Martin Prebudila (1960) with the novel *Ma, daj nasmeši se* (2007).³⁰ On the other hand, there are examples of Vojvodinian Slovak writers who have decided to completely abandon the Slovak literary context and have entirely blended into the context of their surroundings. Such writers are the poet Ana Dudaš (1936) and prose writer Daniel Pixiades (1931), who have lately begun returning to their primary literary context by translating poems from Croatian into Slovak. However, these two authors cannot be taken as examples of either bilingualism or biliteracy. The conclusions arrived at by reading the works of those writers who have switched languages is that changing languages does not imply a change of identity. The old, "disused" language continues to function in the background of the new one, determining the view of the world and poetics. In this case then, even though we speak of bilingualism, we cannot speak of biliteracy.

In contrast, in the poetry of Vít'azoslav Hronec one can speak of a specific shaping of identity which is multilayered and continuous, what we might term *identity in motion*. This means that in addition to semantics, poetics is also a reflection of interliterary associations and the work as a whole is the result of the interweaving of the poetics, mythology and mythical reality of the region.

Bilingualism therefore does not determine biliteracy but rather identification with the tradition and culture of the other. Biliteracy depends first and foremost on the author's integrity and his/her capability to include and weave into his work two or more literary traditions. For this to happen, however, specific historical, geographical and cultural circumstances are required and these do exist in Vojvodina. Biliteracy has brought dual literal identity or, in the case of the encounter of several traditions (minority, majority, world literary tradition) – hybridization of identity. Bilingualism, in this context, is not a prerequisite but a logical consequence and practical point of realization of the author's (or rather, speaker's) complex, dynamic and rich inner identity.

³⁰All this works were originally written in Serbian, but the poetics were not different from earlier works of these authors, written in Slovak.

The fields of psychology and comparatistics in this sense complement each other: psychology provides the theoretical platform while literary comparatistics assists by expanding it and making it more complex.

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The Importance of Culture in Translation and Education

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*Translation is the mediation between the plurality of
cultures and the unity of humanity.
Paul Ricoeur, French philosopher*

Abstract

Translation is not only a linguistic category, but also the issue of culture, ethics and hermeneutics. Therefore, translation discovers single or general cultural achievements. Translatological theorists have contributed to this topic affiliating it with Polysystem theory, culturology, postcolonial studies, deconstruction, gender studies and feminist theories of translation. Theoretically it is impossible to split up modern translation from its culturological context, and practically, culturological translation is presenting another culture through translation.

*A colourful example of this is the writing of Coelho, as the most translated living writer and the adviser for *Spiritual Convergences and Intercultural Dialogues*. Numerous examples of culturological translation and their reflection in education will be illustrated.*

Key words: *culture, translation, Polysystem theory, culturology, intercultural dialogue, education*

Sociolinguistic and linguo-cultural research over the last twenty years has confirmed that translation is not just a linguistic category but also a cultural, ethical and hermeneutical issue. Translation is considered within translatology, the arts and the skill of transferring a phrase from one language into another, and within culturology. Therefore translation reveals individual and general cultural achievements. Many translatalogists like James Holmes, the founder of translatology, Jeremy Munday, Umberto Eco, Lawrence Venuti, Mary Snell-Hornby contributed to research on this theme by linking it to Polysystem Theory, culturology, post-colonial studies, deconstruction, and feminist and gender translation studies.

It is theoretically impossible to separate contemporary translation from a cultural context, but from a practical point of view, it presents other cultures through translation. A good example is Paolo Coelho's work, as one of the most translated and best-selling authors in over 200 countries.

This author, who makes use of the theme of the paper throughout his books is one of the advisors of the UNESCO project *Spiritual Convergences and Intercultural Dialogue*. He is a multicultural society activist in UNESCO. Coelho is the author of some of the most read books in the world today. His books have made him globally famous and in 2009 he set the Guinness World Record for the most translated book by a living author ('*Alchemist*'). "Mr. Coelho's talent as a writer and his exceptional ability to touch the lives of men and women across boundaries and cultures would make him a powerful messenger", said the United Nations Secretary-General, Ban Ki-moon, when designating him a United Nations Messenger of Peace.

Culture is largely based on translation activity, because only through translation of new materials and books can culture can be renewed and revitalized. Polysystem theory and culture exist as paradigms of translation.

Ortega agrees with Walter Benjamin's definition reported in 'The Task of the Translator', where he claims that translation is an experience of a different language and different world vision. According to Benjamin, translation is only a temporary transitional solution in order to interpret what is unique in each language. Benjamin does not just determine differences between the experiences and viewpoints that compose language. He considers translation a process of bringing closer together two languages and two experiences which begin to be mutually interpreted and mixed, gradually abandoning their uniqueness and evolving into something new. A translator or an interpreter should be breaking the boundaries of his/her own language by assimilating the foreign language. Both Benjamin and Ortega reflect on translation in two different directions – philosophical and linguistic – in order to manage to defend the two poles which guide the translation process. The first pole examines possible interpretation and mutual language transformation, while the other one seeks the essence of a language which has been revealed in the translated text (Benjamin, 2004).

Among the most significant translation theories and the greatest contribution to translatology is Zohar's Polysystem theory. It appeared in the seventies of last century and was influenced by Russian Formalism. It puts translation in the literary context of the target culture. Zohar's work was initially published in French and in 1978 emerged in English, named 'Historical Poetics'.

Russian Formalism – Precursors of Polysystem Theory

Russian Formalism is a literary theoretical school devoted to the research of literary forms. It was active from 1915 to 1928. The most prominent representatives of Russian Formalism were Viktor Shklovsky, Boris Eikhenbraum, Roman Jakobson and Yuri Tynyanov. They took poetics back to the scientific examination of facts. The main slogan which united the first group of formalists was liberating poetic words from philosophical and religious tendencies. The major principle of the organization of the formal method is the principle of specification and concretization. The subject of literary

science is the examination of the specific characteristics of literary material which make it unique. In “The Newest Russian Poetry” Roman Jakobson points out that “the subject of literary science is not literature but literariness, i.e. what makes a given product a literary work.” (Wikipedia, retrieved 27th Nov 2014)

Tynyanov suggested that work should be considered through context. Formalists believed in the work literariness and its innovative qualities which made it unique. Tynyanov wondered how an innovation could be recognized in someone’s work, without knowing that person’s tradition. In order to define it, he introduced the notion of ‘system’. Accordingly, literary tradition, styles and theory constitute different systems, which are in a dialectical relationship.

Polysystem Theory

Zohar goes one step further and defines it as an entire network of systems which are related in one polysystem. The polysystem includes literary and non-literary systems as well as canonized and non-canonized forms. Actually it was literary theory that extended into the field of translatology.

Polysystem theory considers literature to be part of a vast, mutually connected network of systems, which are in a dialectical relationship. Translation is also a part of it. Polysystem theory analyses the position of translated literature in a specific literary system.

Zohar’s work on Hebrew literature was influenced by his theory. Hebrew literature did not have original (source) texts. It has been linked with translated works from Russian and Yiddish (Yiddish is a Germanic language spoken by 4 million Jews). Translation holds a central position in Hebrew literature. For this exact reason, Zohar began to deal with the issue of literary translation. He also analysed hierarchy and the importance of different languages.

According to Zohar, translation is an integral part of the polysystems of literature, whose function varies depending on the nature of the literary system it belongs to. Zohar disagreed with the common belief that translation has a secondary position in a given literary system. In his opinion it has primary or secondary importance depending on the wider system to which they belong. This was exactly the main point of his essay ‘The Position of Translated Literature within Literary Polysystems’ in 1978.³¹ Today, Polysystem Theory has been significantly developed and focuses also on non-literary factors.

The Impact of Culture in Translation

Translation is treated as a process (of translating) and a product (final product). There are different types of translation: literary, technical, subtitling and machine translation.

³¹ Whether translated literature becomes central or peripheral, and whether this position is connected with innovatory (primary) or (conservatory) repertoires, depends on the specific constellation of polysystem under study. (Zohar)

Furthermore it refers to transfer or written texts, while the same term also covers oral interpretation. (Dictionary of Translation Studies, Shuttleworth and Cowie 1997: 181)

According to Nord's interpretation (2005) several factors contribute to mistakes being made in translation: 1) textual difficulties: the complexity and specificity of the source language; 2) technical differences: the quality and quantity of the available documents; 3) professional difficulties: the purpose and function of the target language; the purchaser's expectations, the cultural and translational level and general professional knowledge.

Geertz's famous definition of culture is: Culture is a historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about their attitudes toward life (Geertz, 1993:89)

The notion of culture is multi-discursive. It is used in various contexts, so it remains impossible to find one common meaning for all purposes (for example: youth culture). (Hartley J, 1994:68-71)

Peter Newmark, a translation studies specialist, defines culture as: the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression (Newmark 1988:94). Consequently each community has its own cultural connotations. The translator/ interpreter should be a cross-cultural mediator between communities.

Translation has been traditionally examined along the aspect of language. Language is an essential feature of a culture, thought form and social experience. In the language of culture, two linguistic traditions meet: structural (language as a system of relations and rules) and socio-historical (language as the soul and culture of one community).

Careful analysis of a language reveals the nature of activity between the text and reading, while analysis of speech explains the activities of saying and listening. In the first case, it is about the issue is writing, but in the other it is melody, rhythm, gesture and body.

Each communication depends on the nature of the subject, age, profession, education, linguistic culture, gender, general culture and political order.

Faith is the oldest and the most profound form of culture. Cultural identity is a form of collective and individual conscience, feelings, behaviour which are indicators of community belonging. It manifests itself in three forms: the every-day (food, living, clothing, entertainment, games); the creative (art, science); and the historical and political (religion, government). Even Stefan Nemanja wrote in the 12th century: "Even songs and music form a community. Each bird sings with its own voice and each community has its own voice and own song that it knows". (Avramović Z. 2006:22)

Global international communication uses different technology in the translation process with widespread use of translating tools and the internet. Besides the human factor, which dominates the process of translation, there are different technologies, e.g. computer translation, machine translation, on-line translation tools and resources,

terminology databases and translation memories, which represent an innovation for this activity, contributing to a high-quality, prompt and coherent translation process.

Globalization, McDonalidization and Westernization are great challenges for translation and culture. In order to respond to the cultural, linguistic and semantic demands of translation itself, the translator relies on an analytical approach in translatology. The analytical approach deals with analysis of lexical units and their primary, secondary and contextual meanings, as well as the grammatical structures by which they are connected, and the cultural requests of the target culture. Here are a few examples of cultural impact on language, because it is a constituent part of any culture.

It is widely known that Eskimos have a large number of words for snow: wet snow, packed snow, powder snow, fine snow, dry snow, soft snow.

Translatologists like Snell-Hornby (1996) rely on the relationship between reality and thought. Snell-Hornby and theorists who share her opinion claim that the language world is well defined. However natural language evolution is not detected, so it appears normal that the word *snow* stands for Eskimos and not for inhabitants along the equator.

- There are approximately 60 words that denote a coconut in the Marshall Islands.
- Over 10 names for unleavened bread can be found in Northern India.
- Translations of colours and family relations are also an issue of different cultures.
- There are over 6000 names for camels in Arabic.

Differences in translation in extra-linguistic reality depend on different extra-linguistic realities in different languages. Depending on creations of the human mind and soul, like social institutions, culture and civilization, the differences can be greater. During the translation of a text concerning parts of extra-linguistic reality, an interpreter must use various techniques and procedures in order to perform a task – to enable a reader to ‘see’ and experience the extra-linguistic reality of the source text. (Jovanović M, 2001:96-99) In case of translation of key words from socio-political terminology, the translator/interpreter should be careful about the differences between the everyday (rather imprecise) and the official use of the term. In daily use, for example, every supreme collective body can be called a ‘parliament’, which denotes such a body in the United Kingdom. However there is a difference in official usage. In the USA such a body is called the Congress; in Germany the Bundestag; in Israel Knesset; in Poland Sejm. In other words, precisely because of differences between these bodies, their source names must be used. (Ibid)

Thematic, conceptual, connotative, stylistic, affective and collocative differences reflect the meaning between languages; these differences are also determined by different cultures.

Extra-linguistic elements (non-verbal communication, laughter, gestures) determine the situative definition of a language, which is once again culturally conditioned.

Standard, normative language differs from literary language and its non-literary form. Literary language is the language of all the members of one community, who follow its grammatical rules in order to communicate at a high linguo-cultural level. Vernacular language is everyday language and its function is to transmit information.

Moreover, translatology is cross-cultural, since it represents the movement from the culture of the translation to the culture into which it is being translated and vice versa.

Semantic relations among words and phrases with their specific metaphors and motonymies, as well as polysemous relations, make languages different as well as cultures embodied in them.

Syntactical differences in cases exist between various languages. The interpreter's skill is in finding functionally reciprocal shades between different languages by interactive economies and global processes.

A language changes across time and space, while culture is de-territorialized by global migration. In fact there is a continuous interaction between people and events. Multiculturalism characterizes modern societies and *multifunctionally* reflects the issue of translatology, which means that it helps in the translation of a culture into the target language of another culture and vice versa.

A steady argument of translation is the existence of universals in language, thought and culture. Languages are special cases of linguistic universals, so that human thought can be expressed in all languages. This theory is founded on Descartes' and Leibnitz's theories regarding the notion of comparison. Nida noted that all languages have the same references: subjects, activities, procedures, characteristics, relationships, power relations, solidarity, religion, which characterize each cultural community, always bearing in mind Saussure's characterization of speech, not language.

Cultural differences reflect on the function of the entire social system within several subgroups and various cultures. This is exactly why the Pepsi slogan 'Come alive with Pepsi' failed in Germany. The company eventually realized that the literal translation of the word 'alive' from German is 'revive, come out of a grave'. A.U.S. airline had very poor take-up for 'rendez-vous lounges', waiting rooms for meetings. Later on, they came to the conclusion that rendez-vous in Portugal is a room for prostitution. Americans and Canadians expect a warm handshake and even a tap on the shoulder, but not a handshake with both hands, as the Spanish do. The Japanese avoid touching while talking and usually do not shake hands. Consequently a meeting between Japanese and Spanish would be unpleasant unless they are familiar with each other's habits. Generally speaking, people from individualistic countries are generally more distant while those from collectivistic cultures prefer to work and communicate in close proximity. (Đurić Dejan, Đurić Dragana, 2009:153-160).

The original language and culture in translation have been demonstrated to be elements that connect contacted and non-contacted languages. Mexican names for food have passed the borders of the original language and entered the international scene by semantic borrowings, e.g. lexemes like *tequila* and *tortillas*. (Venuti, 2000)

The phrasal repertoire of idioms, clichés, proverbs, noun and adjective phrases are great examples of equivalents between different languages, which may be analysed and studied further. An example will be illustrated: *It's raining cats and dogs*. (Venuti, 2000)

Among other characteristics, language has a capacity of dislocation–relocation in time and space. It does not refer to the immediate context of the act of communication – to what is happening ‘now’ and ‘here’. Therefore a language is used to talk about things present at a given moment, but also about things which are spatially and temporally absent or even non-existent. We can talk about events that happened earlier or that will happen in the future or would never happen.

Changes in culture mostly reflect at the lexical level, much less, if at all, at the grammatical level.

However, while all languages are born equally, they grow up differently. This means that one part of languages exists only to satisfy the narrow needs of some communities and the other part of them have to constantly look for new forms of expression, as a result of a wide range of fast developing social needs. Thanks to the wide range of usage through history, including notable literary and cultural heritage, languages like Greek, Latin, Arabic, English or Russian have developed their potential more than the languages of small nations at a lower level of social development. (Bugarski, 2003)

A language also possesses civilizational and cultural functions because it is used for recording events, verbal lectures, historical notes and chronicles and for the establishment of legal codes, constitution, contracts etc. In this way a language unifies members of contemporary organizations and operates as a link between many generations. The best experiments are global artworks: *The Bible*, the works of Dostoyevsky, Tolstoy, Goethe, Hoffmann, Thomas Mann, and Shakespeare.

In a strict sense, culture contains also artworks. There are churches, monasteries, cathedrals, paintings, theatre, ballet and films. (Avramović Z. 2006:11)

There are different strategies in the process of translation of cultural terms and aspects like calquing, transposition, modulation or adaptation. According to Newmark (1988:92) information is added in translation mainly for cultural, technical and linguistic reasons. Information can be added to the text itself (in brackets) or outside it (in footnotes).

Munday (2010) notes that major problems in process of translating arise from: 1) differences in word meanings; 2) different syntactical contexts; and 3) different cultural contexts between the reader and the listener.

It is known that words can have the same meaning in both countries, which is immediately transferred from original to target language. However, different situations and techniques exist in the process of translating. In order to reach an equivalent in

various cultural contexts, diverse techniques are applied, e.g. adjustment in grammar, syntax, semantics, phonetics, morphology and stylistics.

Newmark suggested several translation techniques (1988:82-91): a) transference – the process of transference of words from the original language into the target language; b) adaptation – naturalization is an adaptation technique of a word in the original language first in simple pronunciation and later on in the morphology of the target language; c) cultural equivalent – substituting an original word with a word from the target culture; d) functional equivalent – the meaning of one word is explained with several words; e) descriptive equivalent – the meaning of a cultural term is explained with few words; f) componential analysis – this compares the word in the original language and the word in the target language, but does not have an exact equivalent, showing the collective and then different meaning of components (1988:114); g) synonymy – provides a close equivalent in the target language; h) through translation, it expresses the literal translation of usual collocations, organization names and complex components. It is called calque or borrowing; i) shift or transposition – a technique which contains changes in grammar, e.g. a change from a singular to plural form, or a noun change from the original language to a noun of the target language; j) modulation – occurs when the interpreter transmits a message from the original language into the target language according to the current norms of the target language; k) compensation – assumes that the meaning in one part of the sentence is compensated in the other; l) paraphrase – a cultural term is described and explained; m) couplet – this occurs when the interpreter combines two different procedures; n) notes – additional information in the text, it can appear also in footnotes. Some theorists believe that too many footnotes is not suitable for appearance, but they are designed for the target audience.

Skopos theorists and functionalists like Vermeer, Reiss and Nord (cited in Baker 1997:305) believe that culture and translation are equivalents. Apart from cultural analysis, Holz-Mänttari and Nord adopt additional textual factors and provide a detailed analysis of the act of translation and cultural exchange included in the process. In order to show a tight relationship between these two terms Nord uses the term *linguo-culture*.

Snell-Hornby calls cultural translation a movement in translatology studies, while Munday in 'Introducing Translation Studies' presents three fields in which cultural studies affected translatology in the 90s: *translation as rewriting (development of systems theory)*; *translation as gender*; and *translation as postcolonialism*. New cultural approaches have expanded translatology, as Venuti said: the translator/interpreter is invisible (cited in Snell-Hornby).

Affirmation of history, culture and education

The presence, maintenance and development of a multicultural society through the commitment of young people and cooperation with education systems at all education levels, from schools to academies, represents a fortune for a society which is constantly growing.

The education of young people about their common cultural history cannot be avoided because education is an evolutionary process which changes in new socio-political, historical and cultural terms, not only formally but also in its quality. Multicultural fields are characterized by diversity, precisely because the differences make education multicultural. Education is a lifelong, intercultural and reconstructural process of the acquisition of new knowledge and skills. It is an integral part of cultural development. The influence of education on cultural development can be noted from: 1) The purpose of education is defined by social values; 2) the curriculum is conditioned by social values; 3) the methods of acquisition of knowledge; 4) discipline (subject) which is influenced by cultural values; 5) textbooks which are written according to a formal curriculum and which promote cultural ideas and values; 6) a teacher that accepts cultural ideas and social values in order to successfully finish his mission; 7) the school as a microcosm of society (Sharma S.P 2004:79).

“Education has a social role in the preparation of present and future generations for creative and productive operation in the future, useful for everyone. Through education are acquired qualifications, knowledge and skills which are the basics for future employment. Education does not end then, but continues. In this way educated people become independent and capable to exist in more complex conditions and necessary requests from social development, technology progress and globalization of the World Economy. The main principles of education have to be: objectivity, flexibility, diversity, productivity, responsibility and intelligibility.” (Radovanović V, Savić Lj, 2011.)

The Internet and on-line communication implies the usage of the educational possibilities of the Internet and enables the use of a wide range of resources and services as well as the creation of a global reality. The Internet with its vast and unique possibility of connection, fast transformation and vast global space creates an immense spectrum and excellent possibilities for the usage and development of user databases and education centre information.

‘Basically, education is focused on the outcome, defined knowledge, skills, opinions and values that students have to possess after a cycle of education. Namely, the education structure in the Republic of Serbia is controlled liberal education, focused on the child. The structure supports an active education, reflected in the example of different cycles of educational levels and a redefined curriculum. Therefore the introduction of a unique-focus curriculum was proposed, which implies that students have to be provided with a clear, basic knowledge of facts, with precisely defined content. The structure of our education system is based on differentiation of education levels into cycles from preschool to the end of high school, which are defined by specified focus and task for each cycle and age.’ (Kuka M, Talevski J, 2014)

From a translational viewpoint, the notion of gender is treated carefully in culture and education, which is a question again conditioned culturally and linguistically.

From a grammatical point of view, linguists classify and categorize nouns into masculine, feminine and neuter. The noun gender varies in many languages. Therefore it is sometimes used only to define some notion and sometimes it is a cultural issue.

The example of the nouns *day* and *night* in Slavic languages is interesting. For them day is feminine and night is masculine. These nouns are used in pairs, in a context where day is represented as a lover of the night. Clearly there is a tendency for nouns to be categorized as nouns with human characteristics. Consequently it is unavoidable to look at the interpreter's role in such a context. In order to maintain the original meaning, structure, tone and emotion, it is apparent that personified meaning has been transferred. These situations are clear examples of the importance of semantic and linguistic elements in the process of translation. Interpreters cannot be faithful to the original without the help of these sciences, because they would not have information of the quality and meaning of the original. This is the reason why the analysis of each lexeme is important, since reaching the correct equivalent remains impossible without an analytical approach.

The other example of the importance and characterization of gender is found in Russian culture and involves the reputable painter Repin. While he was reading a book in German, he realized that the word *sin* is feminine. He was confused, because the same noun is masculine in Russian. The characterization of the term *sin* as something strong is the main reason why this noun is masculine in Russian language. On the other hand the term *sin* obviously does not enjoy the same status in German, which provides the key cause of disagreement between these terms in two cultures. Therefore, gender markers hold a dominant function not only in grammar, but they also influence the semantic value of specific lexemes in different cultures.

Clearly, these sorts of differences make the interpreter's work more complicated. Interpreters should always have in mind notorious grammatical and structural differences between languages, as well as being able to resolve hidden (deeper, profound) meanings of the word in the text, in order to transfer the complete meaning and provide an appropriate equivalent.

Jacobson used an Italian example. He cited the proverb: *Traduttore, traditore*, and analyzed possible translations. He suggested a translation using an equivalent: *the translator is a traitor*; but the proverb would be denied the rhythm and its semantic and sound value. It is a great example of how equivalence acts on different levels of linguistic and semantic units, while the interpreter has to recognize problems in the transfer of meaning, solve them and provide readers with the expected equivalent.

Equivalence is not only limited on two levels of knowledge. Actually behind that notion is a real science. Nida defined it as dynamic and/or formal, while Newmark said it was communicative and semantic.

Jacobson examines three types of translation: intralingual, interlingual and intersemiotic. Intralingual translation plays the most important role in the definition of the notion of equivalence, because it refers to translation between two different languages.

Interlingual translation takes place within the same language, and is explained by the same language, and intersemiotic is translation from one linguistic system or from one medium, into another.

Idiomatic language is another complex issue in translation, since idioms are an integral part of culture and are hardly adaptable into a context of an entirely different field. He mentions the idiom: the apple of my eye, in Hindu. Naturally, the idiom could be literally translated from English in Hindu, but it would confuse the Hindu reader, who is not familiar with the English original. Clearly, translation represents much more than replacement of lexical and grammatical terms. (Jakobson, 2000)

Jacobson points out the absence of complete equivalence between codes. In order to explain the question of equivalency, he offers illustrative examples of lexical units. He cites the term cheese in English. The same word in Russian does not have the same semantic value. He deals with language differences from various language families and noted that "Languages differ essentially in what they *must* convey and not in what they *may* convey."

As far as the issue of gender is concerned, he highlighted the examples: house, which is feminine in all Romance languages, while neuter in German and English; honey, which is masculine in French, German and Italian, feminine in Spanish, but neuter in English. He emphasised these differences, but still pointed out that equivalent translation is possible, while the interpreter attempts to transfer the full meaning into target language.

He considers poetry to be the only type of text untranslatable. He noted that such a translation requires creative transposition, which is the key element that affects level of translatability of poetry.

Conclusion

For the last 20 years socio-linguistic and linguo-cultural research have proven that translation is not just a linguistic category, but also a matter of culture, ethics and hermeneutics.

Dealing with the question of culture and education in translation is complex, considering that cultures are autonomous and hybrid as well. There are two linguistic traditions in language: in the first one, a language represents a system of relations and rules, while the second tradition is socio-historic, which connects language with the soul and culture of one society. Culture is the historically transferred set of meanings, embodied in symbols, systems of inherited conceptions, represented in symbolic forms, which allow people to communicate, maintain and develop their knowledge about their lives and opinions accordingly. However, while languages are born equally, they grow up differently. Some languages mostly remain within the narrow needs of certain communities, while others constantly have to look for means of expression, as a result of a wider range of social needs of faster growing communities. Thanks to the overwhelmingly broad range of its application through history, including the role of important literary and cultural creativity, languages such as Greek, Latin, Arab, English and Russian have developed their potential

more than the languages of small nations at a lower level of social development. Jakobson theorizes three types of translation: intralingual, interlingual and intersemiotic, of which interlingual plays the most dominant role in defining the notion of equivalence, as it refers to translation between two different languages.

Language changes through space and time, and cultures have been de-territorialized through global migration – they represent a continuous interaction of events and people. Multiculturalism refers to contemporary societies and it reflects translational issues multifunctionally, and assists in the translation of one culture into the target language of another culture, and vice versa.

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Linguistic Exploitation and Grammatical Construction of Taboo Language

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Abstract

Taboo embarrasses humans and brings shame to them; it means we avoid it and try not to talk about it. Yet, taboo has long fascinated us especially as it is seen as something forbidden. Many use it to express emotion or to gain attention. How we handle it differs according to many factors, including our culture. Despite the avoidance of uttering taboo, it has managed to affect our use of language in creating new terms or euphemisms and special rules when uttering it. This paper aims to address those rules of language and the linguistic exploitation of taboo.

1. Introduction

Taboo is about words and expressions that no one is supposed to say, but that most people use nearly every day. The use of taboo reflects many aspects, such as a person's emotional state at the time of uttering such terms (anger or frustration), or it can simply be an indicator of the speakers' values, beliefs or personality (vulgar or cool and hip, for example). The relationship between interlocutors and their audience, the context and the moral or cultural code and attitude of the society, all affect what is seen as taboo (Allan & Burrige, 2006; Wardhaugh, 2006). According to the neuro-psycho-social (NPS) theory of speech, we use swear words driven by autonomic reactions caused by feelings such as pain or anger or similar; while on the other hand we use taboo terms such as dirty jokes deliberately using the right half of our brains for strategic purposes. This is shown in people with neurological disorders, who have lost their ability to construct creative sentences but who still have the ability to swear articulately to express their emotions (Jay, 2000, cited in Ardó: 2004).

This expression of emotions has certain rules that this paper aims to describe in some detail with the aim of easing the task of interpreting taboo by interpreters who can use those rules not just to identify the reasons why a person is uttering taboo words but also to make it easier for those whose English is a second language to find the right grammatical construct of taboo when interpreting into English in public services.

2. Terms of reference and classifications

Taboo is defined in the Oxford Advanced Learner's Dictionary (2000: 1322) as "A cultural or religious custom that does not allow people to do, use or talk about a particular thing as people find it offensive or embarrassing" or it is "a general agreement not to do something or talk about something". As for taboo words they are "words that many people consider offensive or shocking, for example because they refer to sex, the body or people's race" (ibid).

Trudgill (2000: 29) states that in language, taboo is associated with things that are *not* said, particularly with words and expressions that are *not* used. This is of importance since interpreters must always be aware that their task is to mimic and interpret gestures as well as words and that communication is made up of non-linguistic components that far exceed the linguistic component.

All languages have taboo terms, the British anthropologist Edmund Leach (cited in Andersson & Trudgill, 1990: 14) has suggested that taboo words, in English, fall into three major groups, they are

- 'Dirty' words, relating to sex and excretion, such as *fuck*,
- Words that have to do with the Christian religion, such as *Jesus*,
- Words that are used in 'animal abuse', such as *bitch*, *cow*.

However, these groups can be blurry, and may merge into each other; an example is the non-blasphemous word *gee!* Which was originally *Jesus*, therefore would have been classed under the second category (blasphemous) but nowadays many people are ignorant of its origin and its effect on the listener has been dramatically reduced to become virtually non-existent (from the shock point of view).

Another classification by Abrantes (2005) of taboo topics divides them into Fear based topics (Death, diseases); Shame based topics (Sex and bodily functions) and Politeness based topics, such as insults.

3. General Factors affecting use of Taboo language

How we use taboo depends on our social status, education, age, situation and gender; men are considered to swear more than women (Trudgill, 2000) (Although some scholars argue this point) because women worry more about how they are seen in society and hence they try to not swear as much as men who do not pay as much attention to such status. Trudgill sees 'conservative language as a sign of femininity' (Ibid: 88) while other scholars (Jespersen 1922, cf. Baker 2006) sees that women try to maintain the 'purity' of language when they speak, while men are more innovative in their language use. Jespersen (1922: 246) sees that women are unable to use intensifying verbs, which is one of the functionality of swear words, thus further explaining why women swear less than men. Women apparently shrink from coarse and vulgar language and prefer to use more refined language. Jay (2009) sees that men tend to swear more than women, though the

gap has narrowed between 1986 and 2006 from 67% of public swearing episodes to 55% - but the distribution of swear words is different (women are five times more likely to say *oh my God* than men). What is also of interest is how men and women swear more frequently in same-gender than mixed-gender contexts.

As for age, it has been shown that there is a positive correlation between swearing and teenagers (Cheshire, 1982, cited in Williamson 2009).

Social class was studied closely too by Williamson (ibid:49) where usage of taboo terms does indeed change inversely according to the social class the speaker belongs to, although this is not as straight forward as some may think. Lower- middle class people try to imitate the language used by higher class people and hence they use different taboo terms (from the potency point of view) to what is expected normally to be used by them. They do so apparently to such a degree that it has been measured to be used much less frequently than upper class taboo language frequency. Either way, all classes seemingly, use all bad language categories in the same frequency.

The formality of the language we use affects how often we use swear words in our language (Ibid: 101). Written English is more formal than spoken English, as is the case in most other languages, and hence swearing in spoken language occurs more than it does in written language. Greene (2000) argues that although he found that both men and women swear equally, both genders find it easier to do so in informal situations than in formal ones.

4. Rules of Taboo language

Taboo is to do mainly not with the taboo word itself, but with the concept. For example, although we cannot publicly say *piss* and *shit*, it is quite acceptable if we said *urine* and *faeces* instead! This demonstrates the existence of certain rules that we must adhere to when uttering taboo words; it is only the failure to stick to these rules that will lead to some sort of punishment or public shame (Trudgill, 2000: 30). Napoli & Hoeksema, see that ‘terms of abuse are effective as insults to the degree they refer to violations of important general and normative values’ (Napoli & Hoeksema, 2009: 619). Therefore, they see that terms linked to insulting religion, health, sexuality and bodily excretions come top of the list in the categories of taboo types.

So, what are the rules mentioned above that we must adhere to when taboo is mentioned?

The first rule is that the use of taboo in non-permitted contexts, such as on television, provokes violent reactions of shock and disgust. However, as mentioned earlier, this reaction is generally to the word itself and not the concept, since it is acceptable enough to say ‘sexual intercourse’ on television (Napoli & Hoeksema, 2009). This is also confirmed when we see how some words which were seen as taboo in the past and were never heard on TV are now used regularly; equally, sometimes they are ‘bleeped’ although other times they may not be. This is because like language in general, taboo words and taboo language evolve with time (Silverton, 2009).

Secondly, rude words are not only cultural, but they are also situational. Those differences exist not only across cultures, but they can exist within regions of the same culture (Silverton, 2009). Third, many people will never employ terms of this kind, except in certain strict situations. A child would never call his dad a 'prick', for example, nor would a doctor tell the relatives of a person who had just died that he had 'kicked the bucket' (Ibid).

It is also accepted that men swear more than women do, as discussed earlier. Although Williamson (2009) argues that this changes according not just to the context and situation but to the gender of the receiver or hearer too. His research shows that males use certain swear words more than females do and yet there are certain swear words overused by females more than males; Williamson (ibid) lists the words 'Fuck in its variants, Jesus and cunt' as more male centred, while the words 'God, bloody, pig, hell, bugger, pissed arsed and shit' as more female centred. The male centred words, he sees, cause more offence than the female ones and are, as such, called 'potent'. The degree of offence was based on the British Board of Film Classification Scale. Rayson et al (1997) also see that men tend to swear and use slang more than women; men use taboo words such as 'fucking, fuck, shit, hell, cunt, cock and crap' much more than women who use more taboo words such as 'shit, piss and hell'. However, Rayson et al (ibid) see that sometimes women's swearing exceeds that of males.

Rule number five is that there are some words that will only be directed by females towards other females (Cow), while there are other taboo words that may be used by one gender towards the other exclusively, for example, females will only use the term 'cunt' towards males. Although that same word 'cunt' may be used by males towards either gender. Naturally, there are some words that are used by both genders and directed at both genders, for example, 'gay'.

As for rule number six, it is that females affix terms such as 'would you mind' to make their utterances more polite, they also add tags to their questions 'it is hot here, isn't it?' or use 'hollow' adjectives such as 'divine' for describing something as lovely, all to be more polite (Lakoff, 1975). This difference in how men and women use language has led to the new term 'Genderlect' (Tannen, 1990). Scholars have found that an extension of this gender stereotyping on language use extends to homosexual language use, which also differs depending on it being 'gay talk' or 'lesbian talk'. Harvey (2000) sees that gay men, when uttering taboo words such as those linked to sex and sexual acts, use language that indicate a more masculine gender performance, such as direct, unhedged imperatives 'Breed me', non-standard language 'reamin, real good' and reference to high impact verbs such as 'ream, shoot'. (Harvey, cf. Baker, 2006: 80).

Rule number seven states that it is not only the use of such words that is the problem; it is more in the force we use when we utter them (Lakoff, 1975).

And finally, politeness, and therefore rudeness, may be non-linguistic in nature; some words are polite in one setting, yet rude in another; they may be polite at one time,

but impolite at a different time, and so on. Knowledge of these factors can avoid many problems, as different cultures accord different priorities to such terms, depending on the conditions in which they were used (ibid: 53).

5. Taboo and Language

“Language uses us as much as we use language.” (Lakoff, 1975: 3). Two words can be synonymous in their denotative sense, but depending on how we feel we may choose one of those synonyms when we feel positive towards the subject and yet we can choose another synonym to show we feel negatively towards the same subject. A good example used by Lakoff (Ibid) is the following one:

- a. He is strong-minded
- b. He is obstinate
- c. He is pig-headed (ibid).

Another example is when we call someone overweight as cuddly, rounded, big boned or fat.

In addition, because of the strong reluctance of speakers to utter taboo words, or words similar to them, certain words which are phonetically similar to taboo-words can be lost from a language (Lakoff, 1975). For instance, the American use of the word *Rooster* instead of *cock* (Trudgill, 2000: 30). This concept can be further extended to the way we use some terms, for example the word *gay* is now mainly used to indicate a person who is homosexual, while in the past, it was mainly used to indicate a person who is happy or merry.

Wierzbicka (1999:34) argues that ‘active verbs’ that express positive emotions in modern English have, more or less, disappeared from our vocabulary and have been replaced with ‘passive’ adjectives, for example, we use ‘happy’ or ‘pleased’ rather than ‘rejoice’. She argues that the only ‘verbs’ that remain are those that describe passive feelings, that are pejorative or humorous in their connotations such as ‘fume, fret, sulk, pine, rage and enthuse’. This is quite important for non-native speakers of English, who work as interpreters or translators, to know since they need to know how to construct their sentences correctly when working as interpreters.

Trudgill (2000:80) sees that taboo influences greatly the growth of separate sex vocabulary, which in essence will change our use of language according to what gender we are, as seen with the emergence of feminist literature.

5.1 Euphemisms

Euphemisms, in these cases, give us options in what we say; they skirt the issue, and thus are ways of talking about an embarrassing topic while pretending to be doing something else (Trudgill, 2006: 66). This reluctance to utter words that are associated with taboo, or with things that make us uncomfortable, has led to the use of euphemisms.

Euphemisms are defined in Dictionary.com as ‘the substitution of a mild, indirect or vague expression for one thought to be offensive, harsh or blunt’. In the Freedictionary.com, the definition is similar ‘an inoffensive word or phrase substituted for one considered offensive or hurtful, especially one concerned with religion, sex, death, or excreta’. Examples of euphemisms are *sleep with* for *have sexual intercourse with*; *departed* for *dead*; *relieve oneself* for *urinate*. In Merriam Webster (2014), euphemisms are defined as ‘a mild or pleasant word or phrase that is used instead of one that is unpleasant or offensive’.

Although the use of the new euphemisms does not necessarily mean we are more comfortable uttering them, but possibly we are less uncomfortable and they can allow us to communicate something in our conversation, for example, in medical settings, the word ‘menstruation or period’ may be difficult for a young lady in her early teens to mention in front of a male relative or a male doctor, but using the old fashioned term, ‘curse/ time of the month’ may make it easier for her to discuss this issue in public. A study conducted in 2011 by Bowers and Pleydell-Pearce shows that exposure to swear words increases our autonomic reaction, but exposure to euphemisms of those swear words lowers that reaction; in other words, the euphemisms replace the trigger, which is the swear word, with another less offensive word, the euphemism. This allows people to think about items that were previously unthinkable. It also allows people to show their intentions (Of uttering a taboo word) but without this leading to offending the listeners, for example, saying, ‘the f-word’ instead of ‘fuck’. (Bowers & Pleydell-Pearce, 2011). This is effective as both the speaker shows his intent and the listener understands it through the used euphemism. Recognising euphemisms constitutes a big part in training to interpret taboo since not recognising them in the first instance means the interpreter would just bypass them, or worse still interpret them incorrectly.

People tend to search for new connotations to words that have acquired a bad meaning. They use euphemisms to overcome this problem. However, when these euphemisms eventually acquire those bad connotations themselves, people then tend to search for new euphemisms. This demonstrates the effect of taboo on the creation of euphemisms in our language (Lakoff, 1975: 20). Pinker (2002) calls this the ‘euphemism treadmill’.

Euphemisms are divided by Allen and Burridge (2006) into three types, which are Dysphemism, where you speak offensively, as is seen when someone talks about someone they hate where they will mostly use cursing. Animal name calling is seen widely in this category. We also see speakers who may also use what is termed as a ‘minced oath’ where they intend to offend but their expressive act is not as offending, for example, ‘sugar’ instead of ‘shit’.

Then we have Orthophemism, which is straight talking used mostly in formal speech, and finally, we have Euphemism, which is sweet talking found mostly in every

day speech where it is used to avoid using bad words in that people skirt around the issue hence avoid embarrassment.

Dysphemism is used when talking about our opponents, such as feminists' talk about men. Expressions here include curses, name calling and derogatory remarks. Euphemism and Orthophemism are used as alternatives to a dis-preferred term. They avoid possible loss of face for the speaker; orthophemism is more formal, while euphemism is dialect in nature, ie: colloquial. For example, calling someone fat or rounded/ full. Or Dog, mutt, mongrel, dish-licker: Dish-licker is racing jargon, hound is for noble animal, while dog can be for the animal in general, or accusing a person of being worthless if a man or for women of being dressed badly or ugliness.

Ayto (2007) sees euphemisms as containing two types: Litotes and Understatement. Litotes is a way of defusing a strong statement by expressing it as a negative of its opposite, for example, 'not quite the truth' equals 'lying'. Or when telling someone 'they are not as active as they used to be', meaning, they have started to become lazy, or inefficient, depending on the context. This can be achieved equally by using negative prefixes, for example, 'unwell' rather than 'ill'; other prefixes seen include '-in, anti-, dis- and sub-'.

Understatement takes 'the heat' off a very strong comment that would normally cause much upset, for example, 'We have a problem' means, there is a major difficulty that we must address now. Another good example cited by Ayto (2007: 7) is the word 'difficult' when used to describe a person, which on the face of it means hard to understand, but if we understand the pragmatics of the word, we would interpret it as 'cantankerous, obstructive'.

Then we have the use of vagueness as a euphemistic way of talking about awkward situations, for example, when children ask to 'go', meaning to go to the toilet, using a superordinate term in this instance. In fact, the actions of urinating and defecating are much euphemised by describing the journey of going to do so (I've been; I need to go).

Ayto also describes the 'blind them with science' school of euphemism, for example, calling cancerous tumour 'neoplasms' and bin collectors as 'refuse operators' (Ayto, 2007).

Euphemisms can be used as a way for apologising for swearing (Excuse my French).

Or they could be used as a way of friendly banter among close friends, for example, 'Hey, moron, how are you doing?'

It must also be noted that euphemisms vary across cultures, for example, the word, fanny is considered to be harmless in America (Meaning one's buttocks), while in the UK it indicates a woman's vagina and it is seen as offensive.

Euphemisms generally are also associated with cross-varietal synonyms (I'll call you; I'll phone you; I'll ring you).

Euphemisms are also seen by Ayto (2007) as more than just words; many times we use gestures to indicate something we want to say but that we prefer not to say; for

example, when we ask for the toilet, we would say, ‘Can I go to thebefore dinner?’ while gesturing with our heads in the direction of the toilet.

5.2 Linguistic exploitation of taboo terms

We come across taboo terms in language in many ways, and we see them built in various constructs, such as those listed by Napoli and Hoeksema (2009) and they are,

Speech Acts: where they are seen in pragmatic clusters including exclamations/ cursing & swearing: This includes the terms themselves and their phonological variations (shit, shoot, sugar/ damn, darn). We also have *Name Calling*: this category can be used either in a negative way just like the category above, or it can be meant in a positive manner, such as calling someone who struck it lucky ‘you lucky bastard’ when congratulating him. In this category, we mostly start the name calling by using the word ‘you’ first, for example, ‘you shitface’ although some argue that this is not always necessarily the case and you can still call someone names without it ‘pimple face’. Finally, we see *Maledictions*, where you tell someone to do something, such as ‘go fuck yourself, shove it where the sun don’t shine, drop dead’.

5.3 Grammatical Constructs of Taboo

At this stage, it may be useful to look at the grammatical constructs of emotions and taboo terms in speech, as this shows more clearly the function of the taboo term and explains why it has been used in speech.

Wierzbicka (1999) describes how emotions in modern English appear mostly as adjectives and quasi-participles where they show the state of the person who experiences those emotions, for example, ‘he was anxious, sad, angry’ or ‘he was disgusted, ashamed, annoyed’. Sometime, she continues, we may come across those feelings grammatically in verbal modes, which implies an active attitude on the part of the experiencer ‘she worried, she grieved’ (Ibid: 302). Wierzbicka argues that this grammatical construct occurs when the person is thinking some feeling for some time and which in principle could be stopped. Further, by adding the preposition ‘in’ we can describe our feelings that overwhelm us, for example, ‘we are in agony, in a panic’.

Napoli and Hoeksema (2009) divide taboo grammatically into the following categories:

1. **Taboo terms as predicates**: this can be either as primary or as secondary predicates.

- a. Primary predicates: with non-literal meanings where sometimes they have particular meanings (Are you fucked up?) or they have vague meanings (You piss me off)
- b. Primary predicates with Pronoun or Possessive Pronoun: where there is use of a banishing command (Piss off)

c. Secondary predicates: where the strength of the taboo is not in the right position, for example, ‘we were scared shitless’.

2. **Taboo terms as objects**: in English, taboo terms take the direct position of ‘object’ to express abuse, whether that abuse is physical ‘Beat the hell out of someone’ or mental ‘frighten the shit out of someone’. In such instances, this position intensifies the taboo term.

3. **Taboo terms as pejorative modifiers**: and where their syntactic category can vary, examples include ‘He was the husband from hell’, ‘it’s been a shitty day’ and so on.

4. **Taboo terms as the non-head element of a compound**: ‘shit-head, bloody mess, crap school’.

5.4 Functions of Taboo

Taboo terms have developed as intensifiers where the words are used in a sentence to strengthen the force of what we are trying to say or describe but in this instance, unlike the grammatical categories seen above, the taboo terms have been stripped of their pejorative meaning. If we look at the following example, we could understand this concept more: ‘The film was damn good’, ‘I am dead serious about this relationship’, ‘he is devilishly handsome’ and ‘that’s fucking awesome’.

5.4.1 Taboo use to deny or affirm with emphasis: for example, ‘Like hell I will’, ‘the devil she is’, ‘the fuck I will’, ‘you bet your ass he will’ and ‘damn right’. We can see this construct also when the taboo term is added to ‘yes’ or ‘no’, for example, ‘Hell no’ which occur only as a response to another statement.

5.4.2 Taboo terms used for negative polarity: ‘I can’t understand a fucking word he is saying’ or ‘He didn’t say fuck all / sod all to me all night long’ where in the second example, the taboo term is a mass noun. We may see some taboo terms used without the negation expressed explicitly but yet they convey negation, for example, ‘they did fuck all about this’, indicating that nothing at all was done about something. But despite some taboo terms being linked occasionally to negative implicatures, as seen just now, research by Napoli and Heoksema (2009) show that the link to negation is much higher than it is with positives or affirmatives. The authors conclude that most taboo terms are used for their pejorative purposes intended, but that the way to distinguish between that purpose and other purposes described above, where the intention is purely for intensification, the tone of our voice and the context and facial expression can lead us to conclude that the taboo words are not meant to be seen as swear words (Ibid: 638). This fact is agreed by other scholars, such as Andersson & Trudgill (1990) who see that swear words or expressions can be used in some situations and not in others and that they can express many feelings such as anger, surprise or agreement (1990: 59). More recent studies undertaken by Croom (2014) support some scholars’ ideas that some taboo, such as racial slurs (Nigger, for example), need not necessarily be seen as taboo dependant on the context it is used in. (See Kennedy, 2002 and Croom 2014); but this is argued by Fitten (1993) and

Hedger (2013) who say that such words are taboo regardless of the context of use. Stereotyping ‘Whites’ is nearly always positive, while stereotyping ‘Blacks’ is nearly always negative, according to the latter two scholars. Although this is not the point of this thesis, but it is used here to highlight the difficulty faced by interpreters when faced with what is termed as ‘taboo’ as they then have to decide whether the use of such term was meant to be in its negative or positive image before deciding on how to handle it into the target language. The term ‘Nigger’ is seen as a slur if used by a white person against a black person, but it can be seen as a term of endearment if used among blacks. This is seen in the use of the term ‘Yid Army’ in football (Tottenham Hotspur), where the term ‘Yid’ on its own is considered to be taboo and an insult, but within the fan base of the football club, it is seen as a term of support and endearment (Poulton, 2014). This is explained by Croom (2014) as a negotiation or semantic evolution of the meaning of some of our linguistic expressions within our communications. In his study he cites Rahman (2012) who writes how it is acceptable for people to use the ‘N’ word ‘Nigger’ within the American African community and their own circle of friends. This was given the term ‘self-labelling’ by the researchers, while others have called it ‘reclamation of dysphemism’.

Williamson (2009: 32) categorises bad language in a table that sums up beautifully the different functions taboo words have. The table is as follows:

Description of term	Example	Function
Predicative negative adjective	The film is <i>shit</i>	Adjective
Adverbial booster	<i>Fucking</i> marvellous/ awful	Booster/ intensifier
Cursing expletive	<i>Fuck</i> you	Pejorative
Destinational usage	<i>Fuck</i> off	Imperative/ pejorative
Emphatic adverb/ adjective	In the <i>fucking</i> car	Imperative/ pejorative
Figurative extension of literal meaning	To <i>fuck</i> about	Emphasis
General expletive	Oh <i>fuck</i> !	Figurative
Idiomatic	<i>Fuck</i> all	Pejorative
Literal use denoting taboo referent	We <i>fucked</i>	Idiomatic use
Imagery based on literal meaning	To kick the <i>shit</i> out of	Literal meaning of the act
Pre-modifying intensifying negative adjective	The <i>fucking</i> idiot	Intensifier
Pronominal form with undefined referent	Got <i>shit</i> to do	Intensifier
Personal insult referring to defined entity	You <i>fuck</i> !	
Reclaimed usage, no negative intent	<i>Niggaz</i> (Niggers)	Negative descriptive
Religious oath used for emphasis	By <i>God</i>	
Unclassifiable due to insufficient context	-----	

6. Conclusion

Taboo utterances and how we deal with them varies across cultures, context, gender and age. This was further revealed in a study conducted by Rababa’ah and al-Qorni in 2012 where they showed that the user’s cultural background influenced which euphemisms they chose and how often they used them, for example, Saudi and British people resort to taboos when handling death but hardly when handling bodily functions.

Taboo words have a function in our speech, though, and this must be recognised especially in formal contexts such as public service interpreting cases or when

interpreting at business meetings, since those functions reflect not only our emotions at the time of the utterances but they also reflect and bring to the fore specific functions of taboo utterances, such as the terms working as intensifiers, adjectives, negative or positive figurative speech. This recognition enables us to deal with taboo utterances in the correct manner, thus avoiding misunderstandings that may lead to dire consequences. It is not just the words themselves we need to pay attention to, we need to recognise, through the tone of speech and gestures and facial expressions, whether the uttered taboo words are meant to be used as intensifiers or swear words. Analysing the grammatical constructs of emotions and taboo terms in speech is also important since this shows more clearly the function of the taboo term and explains why it has been used in speech. Finally, recognising euphemisms is important since not doing so means the interpreter would just bypass them, or worse still, interpret them incorrectly, which could lead to an interruption in communication.

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Folk Narratives and the Indexical World of Sattra Identity

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Genres of oral narratives that fall within the purview of folklore have always enjoyed a hallowed status within Indian consciousness. Verbal transmissions of chants, songs and stories to instruct as well as construct are embedded in the cultural ethos of India. In ancient India, *shruti* (the heard) and *smriti* (the remembered) had been privileged over the written text and *Sravana*, the auditory, is regarded as the proximate cause of insight through sense perceptions. In fact, early Indian epistemology considered sense perception, inference and testimony to be the bases of knowledge (Cenkner, *The Pandit*, 118-129).

This privileged status of orality is found to be most prominent in the religious practices of the Hindus. Ancient Hinduism, the third major religion in the world and the dominant one in India is not ascribed to any prophet or divine being and his teachings. It is a mass of ancient norms that has been passed down orally for thousands of years before being committed to writing. Wendy Doniger points out that in India, the earliest source of philosophical thought is contained in the *Rig Veda* which contained hymns dedicated to a pantheon of gods and which were passed down orally for centuries until they were written down (Doniger ed. Introduction: *Purana*, 1993). She further points out that the epics *Mahābhārata* and the *Rāmāyāna* and the *Purānās*, “Represent an oral tradition that has been revised over a period of thousand years” (Ibid:16). The *Purānās* and the epics contain myths and legends which have been passed through oral renditions and impacted the Indian religious as well as social life.

It is believed that writing became common in India by 800 BCE. Ancient texts in Sanskrit script in various secular branches of study were found by 500BCE. Yet, the oral transmission of scriptures continued until the 12 century. Rahrkar (*The Seers* 1964) points out that the taboos associated with the scriptures, like committing the Vedas to writing, also privileged the oral over the written; and these religious taboos have in turn informed and moulded the socio-cultural life of the people. The Hindu scriptures have postulated not only propitiation of a pantheon of gods and goddesses but contain

discursive dialogues on rhetoric, human relations, social responsibility, ecological discourse, skills, values and customs. In the modern context, these sacred narratives have not lost their relevance. As a country with a population of over 1.2 billion and 22 officially recognized languages besides a number of dialects spoken locally, India presents a mosaic of cultural patterns based on state, community, language, caste and religion that often vie for identity within the nationalist framework of 'Indianhood'. The recasting of ancient narratives drawn from a common corpus into popular episodes with added local flavours, often become instruments defining and idealizing a particular community or caste. These narratives popular within the macro sociological context are redefined and understood within micro contexts of smaller communities and become indices to their world view and identity. This becomes particularly prominent in a state like Assam, in the extreme north eastern part of India.

Assam and the neighboring six smaller states are rather romantically called the seven sisters, with Sikkim joining in the recent past to become the eighth sister. The sisters, however, do not share much commonality either in language, religion, food habits, dress or social life. Assam lies in the two valleys of the rivers Brahmaputra and the Barak and the others are hill states and their population accorded the status of hill tribes. Geographically and culturally, Assam does not quite form a part of the Indian mainstream. In fact, it became a part of British India as late as 1826. Geographically, it is connected to the rest of India by a bottleneck, cultural and linguistic differences are also evident. However, the pan Indian Hindu religious philosophy binds Assam to the mainstream India more than it does to the hill states. Assam has a strong concentration of Hindu *Vaisnavite*¹ following which was imported from northern India by Assam's patron saint Srimanta Sankardev (1449-1568)- saint, poet, social reformer, dramatist, lyricist, musician-composer, translator- in short, a multifarious personality. Sankardev based his religious tenets on the pan Indian *Bhakti Movement*² that had become synonymous with protest against the existing caste system, polytheism and *Brahmanical*³ bigotry since the seventh century CE. Although, a religious movement, the social undertone of *Bhakti* was clear as it denied the *via media* of the priestly classes and costly rituals as means of propitiation and attached importance on a single minded devotion to a single God- either *Vishnu*, *Shiva* or *Shakti*, the female principle. Sankardev brought a fresh understanding of this tenet to a state marked by its multi ethnic diversity and fractured on the lines of caste and class hierarchy. He tried to unite various castes and tribes by giving them a singular identity called '*bhakat*'⁴ the believer who needed no other criteria than devotion and prayers disseminated orally. His *bhakats* were equal irrespective of class, caste or social status. He thus, introduced an egalitarian spirit among his group of followers. After Sankardev's death, the dissemination of his precepts took an organized form and the monastic institutions called *sattras* were established.

SATTRAS: AN INTRODUCTION

Sattras are *Vaisnavite* institutions of sixteenth century Assam associated with Srimanta Sankardev (1449-1569). Originally, the term *sattra* denoted a congregation of the devoted. However, the present day *sattra* is a physical structure set away from common habitation with prayer halls, residential quarters, agricultural lands etc, with the *bhakats* choosing to remain cloistered where they preach and practice the saint's precepts of Krishna worship through dance, music, folk theatre, mostly passing down these traditions orally. *Sattras* in that sense are closer to monasteries though not exactly alike in structure and practice. Many *sattras* are celibate and follow an elaborate system of intra-hierarchy. It is also important to note that the concept of *sattra* is found nowhere else in India.

Over a period of six hundred years, the *sattras* have proliferated, standing at more than nine hundred at present. Certain prominent features like their unique life style, behavioural patterns, food habits and linguistic registers became their identifying markers as a community within the larger Assamese community. Although social communication remained to a certain extent, *sattras* became a separate socio- religious institution with a hierarchy of graded officials led by the preceptor called the *sattradhikar*. The egalitarian spirit of the original ideal also eroded to a great extent as these preceptors and institutions became powerful in mediating the social and religious life of the ordinary people, particularly in the villages who are affiliated to one *sattra* or another. Besides, the *sattras* did not remain homogeneous with sectarian affiliations dividing them and they have often been seen vying for power and prestige over one other, openly or tacitly; and in the tacit politics of power, the rich trove of narratives have become rhetorical tools to maintain their socio- cultural control and serve as markers to their unique identity.

It is noticed that *sattras* have a rich tradition of almost all genres of folklore which are accorded sacred status. The most popular of these is the repertoire of belief legends associated with the personality of the preceptors or the institutions that engage them in a supernatural and super special aura. This also becomes politically relevant in the present as the hallowed status that they had enjoyed in the past is being severely eroded by skeptical minds both from within and outside the institution. I would make an attempt here to situate these belief legends associated with *sattras* and mediated through folk deities in their social contexts and understand their issues in terms of culture, nature and hierarchical structure.

“No oral tradition can be properly comprehended unless due account is taken of the social organization and language of the people concerned” (Tonkin, Investigating African History, 203). Although *sattras* are monotheistic institutions recognizing no other god other than Krishna, the language of belief legends accommodate a wider number of folk deities and spirits equally sacralized and which blend into their official worship. Spirits of ancestors, wood spirits, river spirits, supernatural powers of their institutions are revered and supporting narratives are recounted to a willing listener with a definite purpose.

Further, they also form a part of the sacred narrative practice in religious rituals in many *sattras*. Even before one reaches a *sattra*, a narrative of its extra special powers would reach his/her ears yielding several discourses that have parallel polyphonic functions. The three legends I wish to discuss here belong to the repertoire of three very ancient *sattras* situated in Majuli, a riverine island of Brahmaputra, one of the major rivers of Asia.

The island Majuli is rich in its bio- diversity and home to a number of ethnic tribes, non- tribes and caste Hindus. Once regarded as the largest river island in the world, Majuli is facing severe erosion due to the extremely braided nature of the river. Unlike the major rivers of India, which are considered female, Brahmaputra is regarded as the divine son of *Brahma*, the Creator. It is both revered and feared in Assam and nowhere as deeply as it is in Majuli where the land area as evidenced till 1966-1975, 1998 and 2008 were 706.14, 578.38 and 484.34km² respectively (Gogoi and Borpujari, Problems of River Erosion, 35) calling attention to its need for immediate help. The island is at present trying to get registered as a world heritage site with the UNESCO and much of its prestige is due to a large concentration *sattras*. It is in fact, customary to wake up to the sounds conch shells and hymns sung in accompaniment to cymbals and drums in Majuli. Many of the belief legends of *sattras* are associated with the river Brahmaputra with which they share a symbiotic relationship.

The first legend to be taken up belongs to the sub genre of place lore that constitutes an important part of *sattra* narratives. Every *sattra* is established by divine injunction. They contain at least one and sometimes more legends associated with their establishment. These narratives contain elements of mythology, historical facts and folk etymology to indicate their origin. The legend under consideration belongs to the lore of a 350 year old celibate *sattra* called Kamalabari. Booklets on *sattra* genealogy and other written sources present a historical account; that the monastery got its name from the donor of the land, Kamala Mudoi. Another narrative asserts that the founder preceptor was called Kamalakanta, hence the name kamalabari. Yet, the narrative which is popular among the islanders and the *sattra* folk and enshrined in the ritualistic practices of worship in a song has its origin in popular mythology associated with Krishna.

According to this legend, the beautiful princess Rukmini of kundil, a state to the extreme east of ancient Assam had vowed that she would marry Krishna, the human incarnation of Lord Vishnu and no other. She sent an emissary to Dwarka, Krishna's state in North India with a letter begging him to come to her rescue. Kṛiṣṇa was so moved by her prayer and the description of her beauty by the emissary that he decided to go to Kundil. He rescued her from her brother and her suitors and flew back on his winged chariot crossing over Majuli. Looking down, Rukmini was mesmerized by the beautiful island and said aloud that surely they must have reached Dwarka. Kṛiṣṇa informed her that it was not Dwarka but since she had mistaken it to be so, this place too shall become a second Dwarka and resound with their names in the years to come. Just then, a lotus (*Kamal*) adorning Rukmini's hair fell down. When Kṛiṣṇa reincarnated as Śaṅkardev

and he came to Majuli, he identified the place where the lotus had fallen and prophesied that not during his time but later, a *sattra* would be established in the spot and become famous as Kamalabari.

The origin story of the *kamalabari sattra* is multi-layered. From historical versions to mythological accounts are found among the same people. Narratologically, several texts and their functional aspects are elicited in the legend. Even during general conversations, the legend is casually narrated to the ‘urban outsider’ underscoring the effort at validation of the *sattra*’s existence. The association of the Krishna narrative and the saint’s prophesy imparts it a sacredness that sets it apart from the twenty seven or so presently existing *sattras* on the island and provides an edge to it. The unquestioning acceptance of the narrative and reverence of the people assures its hallowed status. Krishna- Rukmini legend is a popular episode of Krishna lore in India. However, in the pan Indian context, Rukmini’s association with Assam is not recorded. Her imposed identity as an Assamese can be an attempt of a marginalized state to secure a status with the dominant Vaisnava culture of mainstream India.

However, this marginalization percolates down the social structure of Assam also. It is interesting to note that in Assamese folklore, Rukmini is regarded as a *Mishmi*⁶ princess. Thus, if Assam is on the border of Indian mainstream, in the caste differentiated Assamese/ Indian society, the tribals are often relegated to the margin. By marrying Rukmini to Kṛiṣṇa an attempt is made to accord the marginal group a status within the dominant hierarchy. The legend of Rukmini, therefore articulates the aspirations of a doubly marginalized group of a peripheral state. Majuli and Kamalabari secure their bit of focus by filling in the silent zones of the liturgical scriptures on the route taken by Krishna to reach his state. This gap is filled up by folk imagination and “folk religiosity and narrative skills” (Bowman Vernacular Religion, 288) combine to form an etiological legend. Finally, by affirming Sankardev as an incarnation of Lord Krishna, a link is further established with the pan Indian *Vaisnava* culture.

The next legend belongs to the lore of *Dakshinpāt sattra*, one of the oldest *sattras* of the island. Incidentally, this is one *sattra* which has not been eroded since the last thirty years although it is just three kilometres from the river. The common belief in the island is that *sattra* has made a pact with the river. As the narrator recounted, the river Brahmaputra had appeared in the dream of the preceptor and asked him to pen a pageant on Krishna’s life. The *sattradhikar* did so and had it staged in the form of a musical and the river has left the *sattra* alone. This musical called the *Raas* is performed every year in autumn on a full moon night and draws a large number of tourists to the island.

The narrative has also acted as a charter for a set of rituals for the river Brahmaputra performed by the preceptors. Islanders believe that *sattradhikārs* can propitiate the river and save their villages from erosion and invite them to perform these rituals. The elaborate rituals performed at specific eroded points by the preceptor with sacred music playing at the background in the presence of a large gathering may also help

in alleviating tensions and anxieties that the river wrecks on the psyche of the people; keeping at the same time, the aura of the *sattras* and *sattradhikars* intact.

Another popular narrative associated with a much revered *sattradhikar* of a *sattra* called *Garamur* recounts his powers as one who could make even a cobra take back its venom. The narrative told in all sincerity went as such:

Once as the *Gosāin*⁷ (the preceptor) was going for his morning prayers to the *nāmghar*⁷ (the prayer hall) after his ritual bath, a king cobra bit him. The *Gosāin* looked at the snake and said, “*Did you have to sully me on my way to my prayers? Anyway, now you can take your venom yourself.*” So saying he went on his way, the cobra immediately turned blue and died on the spot.

The performative contexts of these narratives elicit discourses that create meaning within their cultural settings. First, they can be regarded as ‘*in-house legends*’ as they belong to an institutional corpus and contain thematic similarity. The first narrative gives an identity not only to the *sattra* but the entire island, providing them with the much needed psychological relief as *God’s chosen* who will, somehow, resist the fury of the river. Yet, the intimate relationship of *sattras* and the river shroud them in an aura that does not extend to the islanders. This can again be understood in two ways; First, people’s realization that the mighty Brahmaputra recognizes the sacrality of the *sattras*. The belief factor involved in the narratives preserves a sense of security among the islands. As a young man from the island had said brightly, “*Oh! We will go on... the sattras will protect us.*”

Secondly, the *sattradhikars* by becoming the mediators between culture and nature are able to maintain the hegemonic foundations of their offices in the challenge to their religious authority and the growing tendency to regard these institutions as anachronisms.

Soumen Sen in his study of belief legends of north east India said that “Belief legends provide substantial material to understand the process of social formations.” (Folklore Identity,74). The legends of *sattras* produce a range of meanings for both the in group and out groups that participate in the performance of these narratives. They establish social hierarchies and maintain the sacred position of these institutions and popular attitude towards them. The institutions are their protectors but norm breakers are punished sending out a strong warning. The venomous cobra becomes a strong rhetorical tool that establishes the superiority of the preceptor even over the natural world. These legends, therefore, articulate psychological tensions and solutions in a world where the geographical reality and social realities are worked out through them and they become indices to the socio- religious world view of the people to whose repertoire they belong.

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Glossary

1. Vaisnavite: Followers of Vaisnavism. Worshipers of Lord Vishnu and his anthropomorphic form, Krishna.
2. Bhakti Movement: Bhakti can be translated as devotion. As a movement, it began in the 7th century in South India and spread to the rest of India. Bhakti Movement was a socio-religious reformist movement that sought to remove caste disparities and bigotry of the Hindu religious practices.
3. Brahmanical (adj): Brahmans, the priestly caste, also considered as the upper caste in the caste gradation. The ritualistic performances are in their hands. Besides, the exposition of the sacred texts was also their domain.
4. Bhakat: From Sanskrit Bhakt meaning devotee. In the Assamese context, any devotee is not a bhakat. He must be a follower of vaishnavism. The nomenclature loosely refers to those who are part of the satras.

5. Mishmi: A hill tribe of present Arunachal Pradesh, a state bordering China. It was a part of Assam till 1972. Mishmi hills now form a part of Arunachal Pradesh.
6. Gosain: Translated as the Lord, usually refers to God. The preceptors as the highest in vaishnava hierarchy are often called Gosain too in deference to their superior status.
7. Namghar: A compound word, *nam-* chants- *ghar-* house. A house for holding prayers. Sattras do not worship idols but offer prayers through chants, songs and dance.

Rethinking the Vernacular Turkish Residential Architecture

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Introduction and theoretical framework

There is a great variety of types of vernacular Turkish residential architecture. Categorized under the term “Turkish House”, as it is used in widespread discourse, this issue has been discussed especially from perspectives of morphological, typological, social approaches. The discussion of the diverse types of such houses can help to recognize and discover the parameters that influence the architectural formations. This study aims to enhance the ability to see the similarities as well as the differences among these houses, to re-read the existing morphological text of these house types by recognizing the invisible connections between them and to expand the debate about the relationship between architecture and socio-cultural factors such as belief systems, life styles, customs, traditions, habits, religions, and privacy issues. Along this purpose, the paper intends to share the experience of the course titled “Turkish House Typologies” conducted for the students from Department of Architecture.

Accordingly, examples of the traditional Turkish houses from different regions are identified at the beginning of the course. After addressing the basic morphological, typological and social approaches, constituting the traditional house concept, analyses have been made through comparison between house examples of different regions within Anatolia in the Ottoman Era, and the center of the Empire (Istanbul) and its periphery. Additionally, during the courses, the reflections of spatial organizations, natural environmental components (topography, climatic conditions, flora of the region etc.), utilization of materials and construction methods on traditional residential architecture; the fabric of the city where such houses are located and the social, administrative and economic structures of such cities; issues that render the “Turkish House” existing, the impacts of the cultural factors on the formation of housing are also traced. Such that, the variety of these houses cannot solely be restricted with spatial, structural or functional effects, but the architecture of these houses also varies in line with factors such as belief systems, privacy issues, and economic inputs. Hence, Rapoport qualifies environment as cultural landscape. He specified that preferences and choices are related with culture in the creation of housing, and referred to the reflections of these preferences and choices in

the physical environment as the social expression forms of the culture (Rapoport, 1969, 46-82). Moreover, the conservation problems related with the examined traditional houses are discussed in line with conservation principles; and through the examples of preserved traditional houses, current practices of residential uses are studied. Also various building examples, which give reference to traditional residential architecture, and which are encountered increasingly in the current architecture practice in Turkey, are discussed and examined during the courses.

According to Charter On The Built Vernacular Heritage, prepared by Icomos (International Council on Monuments and Sites), "The built vernacular heritage is important; it is the fundamental expression of the culture of a community, of its relationship with its territory and, at the same time, the expression of the world's cultural diversity" (ICOMOS, 1999). Starting from there, this study looks at the vernacular Turkish residential architecture from the perspective of education-architecture-culture relationship. Therefore, the focus, in this study especially, is on the results of the research and re-reading, analytically, of various examples of traditional houses by the students within the scope of the building stock.

Case selection

Within the scope of the literature, the term "Turkish house" delineates as a specific and unchangeable type that spread over the vast territories of the former Ottoman Empire, from the Balkans to the Arabian Peninsula (Bozdogan 1996, 8-9). Beginning with Sedat Hakkı Eldem, some researchers deal predominantly with timber frame buildings and label them as the "Turkish House". There are several classifications of these houses. Sedat Hakkı Eldem defines the "Turkish House" according to the plan type and this is the most widely approved category (Eldem 1954, 1984). Another category favours the relationships between construction techniques and materials. In this category, the timber skeleton system with various infill materials is used to identify the "Turkish House" (Günay 1998, 22). The third group classifies these traditional houses according to the geographical distribution of plan types.

On the other hand, the formation of the houses that belonged to the upper class of the Ottoman world constitutes the focal point of academic literature related with traditional residential architecture. Therefore, the image of "Turkish House", as mentioned above, and which is visualized in people's minds, is close to the examples encountered mostly in cities which served as capitals of the Ottoman Empire, such as Istanbul, Edirne and Bursa. These houses are defined with invariable architectural components, such as large eaves, window meshes, bow windows, and central halls. However, residential stock in Anatolia and the Balkans hosts a residential fabric shaped by local influences, even though they bear the effects of the centres of the Ottoman Empire. Thus, this diversity is not limited with plan types, construction materials, or geographical distribution.

The reason for referring to residential examples from various regions in this study is to present the invalidity of the notion of single type in the traditional residential architecture literature. Accordingly, certain cities which are located at different distances from each other and which possess traditional residential stocks in the geography of Anatolia are determined, and the diversity in the architectural formation of the houses in these cities is examined. It was, then, possible to track the socio-cultural traces which present differences from each other by revealing such diversity. The research and analyses, conducted by each student about these cities and the examples of traditional houses hosted by them, demonstrate that each example is unique.

Traditional houses of different settlements in Anatolia

Kemaliye (Eğin) Houses

At the district of Kemaliye, affiliated to the province of Erzincan, located in Eastern Anatolia Region, one of the highest and roughest geographical regions of Turkey, various cultures lived since its foundation. The county is located on important routes that connect important trade centres of the region. On one hand, Kemaliye houses contain local cultural elements in their architecture, and on the other hand, with their structural and spatial aspects, they constitute genuine examples of the urban residential tradition of the Ottoman era (Figure 1).

All living spaces in Kemaliye houses are located facing the view, especially the Euphrates River. The construction as a set on the inclined land prevents houses from blocking each other's view. On each floor, there are bow windows that extend further than the lower floor (Sayın 2004). It is quite surprising that wood is used in Kemaliye, even though there are no forestlands where wood can be obtained in the vicinity. Logs conveyed through the Euphrates River from Refahiye forests on the north of the settlement are used as construction material. Another reason for the use of wood in this settlement, which is not encountered in the surrounding settlements, is the ongoing migration relation with Istanbul that dates back to the Ottoman era. The financial and moral accumulation of the population of Kemaliye who lived in Istanbul returned to this center of settlement as a genuine architectural language. The forged iron door handles on the external doors identified with Kemaliye with the ornamental features they exhibit. They provide an idea about the gender of the visitor with their high-pitched or bass sounds they produce (Taçoral 2012). Such that, these door handles have two types of sonority elements: the first one is for the male visitors and it is the handle located on top with a bass sound, and the second one is used by the household members and female visitors (Vural 2010).



Figure 1. A Kemaliye (Eğin) House (Vural 2010, 77)

Mardin Houses

The topography of Mardin, located on the Upper Mesopotamia basin of South-eastern Anatolia Region, and bordering on Syria, is the most significant factor on the formation of the traditional residential fabric. The historical city, established on the foothills of the castle with defence purposes, is located on a slope instead of a plain, as in typical regions with a hot and dry climate. The buildings, oriented towards the Mesopotamia plain gradually in Mardin, give the impression of a single façade. These terrace houses created with the influence of the inclination are located in such a way not to block each other's façade (Figure 2). The gaps between the buildings, which identify the character of the streets, are quite narrow. The levels in the topography have provided the creation of street stairs that characterize the urban fabric of Mardin.

The basic material ensuring the homogenous view in the architecture of the city is limestone with light yellow colour, which can be easily treated. The fact that limestone, mined from the quarries in the region, is the sole material used in the architecture determined the genuine colour of the residential stock and this resulted in homogeneity in the city's fabric. While the colour integrity emerged through the singularity in material, morphological and spatial differences appeared through the diversity in belief system.

Mardin is a place where civilizations intertwined, coincided and overlapped, and that hosts different beliefs and ethnical groups. In this region, where privacy is important, residential forms developed in accordance with the structure of the families living here. The living unit, which constitutes a closed space, does not open to another living unit due to its privacy, but it opens to an eiwan as a buffer zone. As the family grows, a new living unit is built by placing an eiwan in between and a living unit is established for the newly-wed couple (Özkaraduman 2007).



Figure 2. Mardin Houses (Özkaraduman 2007, 5)

Diyarbakir Houses

The housing morphology in Diyarbakir, located in the southeast of Anatolia, is reflected in the emergence of unique architectural components (arched eiwan, courtyard, fountain, pool, flat roof etc.). The basic characteristics of Diyarbakir's climate are high temperatures and dryness. The open spaces like the courtyard, and semi-open spaces such as the eiwan are the salient features in the typology of these houses. For Diyarbakir houses, social beliefs and traditions necessitated that the house withdraws towards inside. The arrangement of the courtyard and the spaces surrounding it has been, therefore, introverted. Here, the local forms of social entertainment seem to play a significant role as much as the climate. The open and semi-open spaces are the places for musical entertainment nights called *sıra gecesi*, while they are the places of cooling during daily life (Özyılmaz 2007). Another room used for cooling effect in the two old buildings of the settlement is termed a *serdap* (Figure 3). A *serdap* is a basement room having a pool and oriented towards the north and courtyard (Şerefhanoğlu Sözen et al. 2007, 1814).

Diyarbakir houses which were designed, in the past, for large families (the extended family model, where mother, father, married children and grand-children live together), are too big for nuclear families of today. For that reason, these large houses are separated and leased by the new user. The spaces used as *haremlük* (the women's quarters) and *selamlük* (the men's quarters) are completely separated from each other today, and became separate houses, each serving for a different family. In some houses, despite there are no kinship or affinity relationship between the families, the common courtyard is used jointly without a separator (Özyılmaz 2007).



Figure 3. Example of a *serdap* (Özyılmaz 2007, 93)

Kastamonu Houses

Kastamonu is a city located on the west part of the Black Sea region of Turkey. Winters in the region, except the shoreline of the city, are extremely cold, snowy and frosty. Kastamonu houses are built with multiple rooms in accordance with the traditional Ottoman family type. There are preservation problems also in Kastamonu houses. Houses are located along the roads, parallel to the topography lines. In Traditional Kastamonu houses, upper floors have more windows than the basements, partly as a result of the fact of privacy. The windows of the basements and lower floors are also smaller in size. *Cihanniüma* is another component which is seen very frequently in the houses of Kastamonu. They are simply rectangular planned spaces, going along the depth of the house (Figure 4). Every house used to have a garden, where different kinds of fruits and vegetables were grown. These vegetables and fruits were primarily consumed by the family, and if there were any left, they would be sold. In addition, fowls and cows were fed (Melez Biçer 2008).



Figure 4. Example of a *cihanniüma* (Melez Biçer 2008, 51)

Şanlıurfa Houses

The traditional houses which constitute a solid housing culture within the historical texture of Şanlıurfa, a city located in South-eastern Anatolia, are built in accordance with the populous family structure in which different generations live together. Therefore, the rooms constitute a basic unit in these houses. Another condition which necessitates dissociation in terms of space is the use of *haremlik* and *selamlık*, resulting from the user structure based on gender. There is a narrow door which ensures the connection between the *haremlik* and *selamlık*, and for exchange of foods, a food serving cupboard is used.

Accordingly, after foods are placed on the shelves of this cupboard, it is rotated manually and foods are delivered to the *selamlık*-side (Akkoyunlu 1989, 165). There are also other reflections of the social structure on Şanlıurfa houses, such as all rooms and *eiwans*' on the ground floor open to the courtyard, the inside of the house is not visible from the outside, the neighbouring house is not visible from the windows on the bow window of the upper floor, and the front-entrance door does not directly open to the courtyard (Figure5).

On the other hand, *gezenek takaları* constitute an interesting detail, built above the front-entrance doors with the purpose of easily recognizing the visitors coming from the outside. Thanks to these lattices, the faces of the women who stretch their heads out of the window cannot be seen by the visitors at the door. Additionally, there are two different door handles on the front-entrance doors for women and men. While the door handles made for women are smaller and elegant, those for men are larger and course. Seats are built on two sides of some doors for elders or people with walking difficulties to rest (Güzel 2013, 580).



Figure 5. A Şanlıurfa House (Güzel 2013, 578).

Kula Houses

Affiliated to the city of Manisa, the district of Kula is an outstanding center of Western Anatolia, where carpets have been weaved for centuries (Köşklük 2009). With the impact of being an important trade and industrial center during the Ottoman period, Kula has functioned as a crucial transition point between the Inner Anatolia and the Aegean regions (Saf 2004).

Arranged adjacently and dominated by an introverted life, Kula houses are separated from the street with courtyard walls under the influence of privacy. The courtyard in Kula houses has been a space where carpets are weaved, and residents inhabit day and/or night during the summer. And in the winter, carpet looms are moved into the rooms inhabited during these months (Köşklük 2009). With its strong visual connection to the courtyard and to its natural setting as well as to the rest of the town with its projections both to the courtyard and the street, *sofa* (hall) is a unique part of the house (Zeren et al. 2015, 264). The main room which serves as a guest room extends to the street with bow windows

(Köşklük, 2009). The facade facing the street has been closed in the sense that there only have been windows hidden behind timber latticework or railings (Saf 2004) (Figure 6). Additionally, since it is thought, according to an old belief, that, if the person having the house built finishes it completely, there will be nothing left to do in life for such person, one or two rooms were left unfinished in Kula houses (Köşklük 2009).

The spatial structure of the 18th century Ottoman wooden houses, which are arranged in accordance with the traditional large family structure, varied in line with the requirements of today's social life. Interventions are made in the houses in such a way that, in our era, solely the nuclear families can live in them. As a result of this change in the social structure, some of the houses are not used and remain empty, and therefore, they start perishing, or some of them are devastated. Changes in the distribution of proprietorship through legacy are especially influential on the transformation of the interior spaces of these houses (Saf 2004).



Figure 6. Street of Kula (Municipality of Kula's archives)

Harran Houses

Harran is a town in the southeast of Turkey, between the rivers of Euphrates and Tigris, well-known with its conically domed houses. The known written documents about Harran indicate that its history goes as far back as 2500 BC. Because of its location on trade routes and proximity to the fertilized Mesopotamia Peninsula, many civilizations have flourished at Harran plain. This building form is not used in other parts of Turkey, where the main building material is adobe. The thermal performance of the houses with their interiors cool in summer and warm in winter is well known by the local users. The use of such roof shape dates back to ancient Mesopotamian civilization (Özdeniz et al. 1998, 477-478) (Figure 7). However, it cannot be claimed that this housing typology finds itself a place within the "Turkish House" discourse.



Figure 7. A general view of Harran
(Özdeniz et al. 1998, 482)

Rize Houses

The houses in Rize, a city in Eastern Black Sea Region, are generally located on the slopes in a disorganized way; there are mostly several house groups belonging to same family members, and they are far away from each other. Therefore, the hilly land structure of the region and the manner of settlement impeded the communication between the houses. The land structure, already fragmented by the landforms, is fragmented again through legacy and it constitutes the infrastructure of the dispersed settlement. The eaves are made as broad as possible in Rize houses, so that the walls can be protected from the rain. The surfaces of roofs may have three or four different slopes. These types of roofs, which create a different visual impact according to the slopes, are referred to as *semer*, “three shoulders”, and “four shoulders”, respectively. Another characteristic of Rize houses is the *serender* (a cellar located outside the main house). The *serenders*, where products are stored and protected, are separated from the ground in order to prevent both animals and the humidity from damaging the products (Güler 2012) (Figure 8).



Figure 8. *Serender* of the Şatıroğlu House
(Güler 2012, 175)

Bodrum Houses

In the district of Bodrum, affiliated to the city of Muğla located on the southwest of Anatolia, the traditional Bodrum residential architecture is characterized with its genuine stonemasonry appropriate for the Mediterranean climate, its prismatic form, flat roof

structure, genuine chimney forms, and with the use of only white colour on the buildings. Tanyeli associate the architecture of Bodrum with “island architecture” based on these features (Tanyeli et al. 1979). The courtyards and gardens, two of the main elements of the Mediterranean architecture, are indicators of an extroverted life style Together with the favourable opportunities provided by the climate, outdoor spaces are more important for the means of living and social life of the family (Besim 2007).

In general terms, the houses are categorized under three main types, namely *Sakız*, *Musandıralı* and *Kule*. After the historical settlement within the castle, *Kule* houses were the first type built during the overflow to the outside of the castle in Bodrum, and then, this type of houses were scattered throughout the whole city. The difference of *Kule* houses from the other types is that they were built with protection purposes and they consist of three floors (Figure 9). The steps, which are located outside the house in its genuine formation, are not adjacent to the building. There used to be a bridge between the steps and the house, and in case of a danger, this bridge would be removed, and entrance to and exit from the house would be made impossible. *Musandıralı* Houses with *musandır* are named after the mezzanine created in the interior space. A wooden ladder next to the entrance leads to the mezzanine, which constitutes a living area. This part is called *musandır*. The *Sakız* type houses are given such name since they are built by craftsman originating from Chios (Besim 2007, Karakoyun 2010).



Figure 9. An example of *Kule* House (Besim 2007, 39)

Erzurum Houses

It can be said that the kitchen is the most important part of the houses of Erzurum, a city located on the east of Turkey. The Tandoor house designed as the largest space of the ground floor is a place where the family members, and especially the women of the household, spend their time, and which contains several functions, such as cooking, eating, resting, sleeping, living and hosting guests. Generally, the house has one or two rooms which open to the tandoor house; these rooms are reserved for women, and they constitute the *haremlik* part of the house. The severe and long winter months in Erzurum are the most important factor in the design of the tandoor house as a multi-functional

space. The tandoors buried in the ground at *tandırbaşı* are furnaces in which all kinds of cooking is made and which are used for heating purposes. Tandoor house has also been influential on the development of a rich cuisine culture in Erzurum (Gök et al. 2013, 192). The cover of the tandoor house which is seen in Erzurum houses is a dome-shaped dovetail cover with an opening (Figure 10). It is known that the classical cover shape of tandoor houses, the dovetail dome, is applied in building types other than residential architecture in a vast geography, covering Central Asia, India, China, and East and Central Africa (Özgen 2001).



Figure 10. The dome-shaped dovetail cover in Somunoğlu House (Gök et al. 2013, 191).

Kayseri Houses

The houses are constructed with stone and wood in Kayseri, a central Anatolian city. Kayseri is on the ancient trade routes connecting the west with the Middle East and Asia (Figure 11). The basic spatial organization of traditional Kayseri houses is in the form of rooms incorporated in the courtyard. The house plans have a unique characteristic that consists of courtyard, hall, *tokana* and the other rooms connected with these spaces. The kitchens known as *tokana* are typical of this region. Even though *tokana* is considered as a large kitchen serving for functions of cooking and eating, it is a multi-functional space, where functions such as storage, depot, living, sleeping, bathing are carried out, and which is generally connected directly with the hall (Sönmez 2012).



Figure 11. Güpüpoğulları Konak (İmamoğlu 2010, 224)

Conclusion

Within the period starting with the Early Republican Period of Turkey, when the expression “Turkish houses” is referred to, a concept on which almost everybody agrees is mentioned. In this period, construction of a setup, called “Turkish house”, in terms of discourse, and creation of a “national” category under the name of “Turkish house” can be linked to the construction of a national consciousness and identity. With this, it is intended to melt the ordinary residential diversity/plurality within the singularity of a national architectural category. However, it would not be wrong to claim that imagination of a traditional residential architecture, which is the outcome of national integrity, would not be useful for comprehending the existing plurality of houses in terms of architecture. Hence, houses from different parts of Anatolia reflected accumulation of a long history of built culture and have similar and different properties which stem from social, cultural, religious, political and economic variations among people.

On the other hand, with a background that embraces various cultures and civilizations, the evolution of the architecture of the traditional houses in Anatolia is a wide research area. However, understanding different elements that are reflecting belief systems, cultural identities, life styles, customs, traditions, habits, and privacy issues in a house environment is essential in architectural education. And for that, each architecture should be studied without any given inference regarding any social or geographical formation. Accordingly, in this study, the diversity and plurality of the residential examples in Anatolia are revealed through the analysis of the local and cultural data which influence the formation of the residential examples in different regions examined.

On the other hand, in the assessment section of the course, also the reasons of the increase in the buildings, ranging from monumental scale (university buildings, courthouses, municipalities, etc.) to smaller scale buildings (such as power distribution buildings), encountered in the architectural implementations in the recent years in Turkey, and which refer to traditional residential architecture, are addressed. In these buildings, pointed arches, large eaves, bow windows, Ottoman and Seljuk ornaments, etc. are used in different combinations, and it is even claimed that these buildings have “Ottoman-Seljukian” architecture. However, these generated examples are neither Ottoman, nor Seljukian; and Ottoman and Seljukian architectures do not contain any fixed, ahistorical forms.

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