

University of Craiova

Department of Communication, Journalism and Education Science  
Center for Scientific Research in Communication Sciences, Media and  
Public Opinion (CCSCMOP)

Social Sciences and Education Research Review

Volume 4, Issue 2, 2017

ISSN 2393–1264    ISSN–L 2392–9863

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## **Global Business Cycles with Real Shocks in a General Equilibrium Trade Model with Endogenous Human Capital**

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### **Abstract**

This paper generalizes the dynamic economic model of heterogeneous households built by Zhang (2015). The model tries to provide insights into the economic mechanisms of how the richest one per cent of the global population own 50% of the global wealth. It explains inequality in a purely competitive economic environment with endogenous wealth and human capital accumulation. The study simulated a case with three countries and each country with three groups of the population. It demonstrated the existence of an equilibrium point at which the rich 1% own more than half of the global wealth. This study generalizes Zhang's model by making all the time-independent parameters as time-dependent parameters. We demonstrate how the system reacts to exogenous periodic perturbations.

**Keywords:** Business cycles; exogenous shocks; inequality and global growth; trade; endogenous wealth; endogenous human capital;

# 1 Introduction

There are different ideas and theories to explain well-observed business cycles and economic oscillations. The two contemporary theories of business cycles are the Keynesian economics and the real business-cycle theory. The Keynesian economic business cycle theory considers demand changes as the main sources of business cycles. The real business-cycle theory explains business-cycle fluctuations by real shocks. Different from other influential business-cycle theories, the real business-cycle theory considers business cycles as the efficient response to exogenous changes in the real economic variables. The purpose of this study is to demonstrate existence of business cycles in the dynamic growth model of heterogeneous households with wealth accumulation and human capital accumulation in a multi-country global economy proposed by Zhang (2015). The paper shows how fluctuations in one country causes business cycles not only in the national economy but also in all the countries in the global economy with free trade. It should be noted that modern nonlinear dynamic economic theory shows that business cycles may occur in a dynamic system with or without any exogenous influences (e.g., Zhang, 1991, 2005, 2006; Lorenz, 1993; Flaschel *et al* 1997; Chiarella and Flaschel, 2000; Shone, 2002; Gandolfo, 2005; Puu, 2011; Tian, 2015). Different studies explain economic business cycles from different perspectives. Lucas (1977) demonstrates how some shocks affect all sectors in an economy. In the neoclassical growth model by Chatterjee and Ravikumar (1992), seasonal perturbations to taste and technology cause business cycles. Gabaix (2011) shows that uncorrelated sectoral shocks are determinants of aggregate fluctuations (see also, Giovanni, et al. 2014; Stella, 2015). This study attempts to identify economic fluctuations due to exogenous shocks in preferences and technologies.

It has been reported that the richest 1% of the world population own almost half of the world's wealth. Moreover, it does seem that inequality be enlarged in the near future in tandem with rapid economic globalization. There is a need to know determinants of inequality and dynamics of inequality. This need is emphasized by Forbes (2000) as follows: "careful reassessment of the relationship between these two variables (growth rate and income inequality) needs further theoretical and empirical work evaluating the channels through which inequality, growth, and any other variables are related." Zhang (2015) has recently built a model to insights into the well-reported phenomena that the richest 1% of the world population owns almost half of the world's wealth. The study is primarily concerned with dynamic interdependence between time distribution between work and leisure, wealth and physical capital accumulation, human capital accumulation, and trade patterns in a multi-country neoclassical growth theory framework. The wealth and income

distributions are according to the Walrasian general equilibrium model. The Walrasian general equilibrium theory was initially developed by Walras (Walras, 1874). The theory was further developed and refined by many economists (e.g., Arrow and Debreu, 1954; Gale, 1955; Nikaido, 1956, 1968; Debreu, 1959; McKenzie, 1959; Arrow and Hahn, 1971; Arrow, 1974; and Mas-Colell *et al.*, 1995). The theory solves equilibrium of pure economic exchanges with heterogeneous supplies and households. From the perspective of modern economies the theory has a serious shortcoming which is failures of properly including endogenous wealth (and other factors such as environment, resources, human capital and knowledge) irrespective many attempts done by many economists. Walras did not succeed in developing a general equilibrium theory with endogenous saving and capital accumulation (e.g., Impicciatore *et al.*, 2012). Over years many economists attempted to further develop Walras' capital accumulation within Walras' framework (e.g., Morishima, 1964, 1977; Diewert, 1977; Eatwell, 1987; Dana *et al.* 1989; and Montesano, 2008).

The global growth forces are the physical capital and human capital accumulation. In Zhang's approach the growth mechanism of physical accumulation and production sides are influenced by the Solow growth model. The modelling of international trade are influenced by the dynamic trade models with accumulating capital developed by Oniki and Uzawa and others (e.g., Oniki and Uzawa, 1965; Frenkel and Razin, 1987; Sorger, 2002; and Nishimura and Shimomura, 2002). Nevertheless, most of trade models with endogenous capital are still either limited to two-country or small open economies without taking account of endogenous human capital (for instance, Grossman and Helpman, 1991). Zhang's model is built for any number of national economies. The study is concerned with not only inequalities in income, wealth and economic structures between (any number of) countries, but also differences in human capital between countries. It is significant to examine dynamic interdependence between economic growth and human capital. The main force of economic growth is capital accumulation in the neoclassical growth theory. But the dynamics of this single variable fails to properly explain why countries grow differently (Easterlin, 1981). The dynamics of human capital is considered another key determinant of economic growth (Hanushek and Kimko, 2000; Barro, 2001; Krueger and Lindahl, 2001; Castelló-Climent and Hidalgo-Cabrillana, 2012; and Barro and Lee, 2013; Hanushek *et al.* 2014). Zhang (2015) integrated the approaches in the neoclassical growth theory and the growth theory with human capital to explain the dynamics of global growth and inequalities in income and wealth. This study generalizes Zhang's model by allowing all the time-dependent parameters to be time-dependent. By the generalization we are able to examine effects of exogenous fluctuations in any parameter on the motion of the system. The rest of this paper is organized as follows. Section 2 defines the neoclassical growth model of a multi-country economy with capital accumulation and human capital accumulation. Section 3 shows that the dynamics of the economy can be described by a set of dimensional

differential equations. As mathematical analysis of the system is too complicated, we demonstrate some of the dynamic properties by simulation when the economy consists of three national economies. Section 4 carries out comparative dynamic analysis with exogenous shocks in some parameters. Section 5 concludes the study.

## 2 The basic model

This section is to generalize Zhang's multi-country model by allowing all the time-independent parameters to be time-dependent (Zhang, 2015). The generalization allows us to analyze time-dependent shocks. We assume that all the economy can produce a homogenous tradable commodity (see also Ikeda and Ono, 1992). Most aspects of production sectors in our model are similar to the neoclassical one-sector growth model. Households own assets of the economy and distribute their incomes to consume and save. Production sectors or firms use capital and labor. Exchanges take place in perfectly competitive markets. Production sectors sell their product to households or to other sectors and households sell their labor and assets to production sectors. Factor markets work well; factors are inelastically supplied and the available factors are fully utilized at every moment. Saving is undertaken only by households, which implies that all earnings of firms are distributed in the form of payments to factors of production. We omit the possibility of hoarding of output in the form of non-productive inventories held by households. All savings volunteered by households are absorbed by firms. We require savings and investment to be equal at any point of time. Commodities are traded without any barriers such as transport costs or tariffs. We assume that there is no migration between the countries. Let prices be measured in terms of the commodity and the price of the commodity be unity. We assume that the population of country  $j$  can be classified into  $Q_j$  groups, indexed by  $q$ , according to their preferences, wealth, human capital, and social status. The total number of types of households  $Q$  in the world economy is given by

$$Q = \sum_{j=1}^J Q_j.$$

A group  $q$  in country  $j$  is indexed by  $(j, q)$ . We introduce

$$Q^* \equiv \{(j, q) | j = 1, \dots, J, q = 1, \dots, Q_j\}.$$

Let the population of group  $q$  in country  $j$  be  $N_{jq}(t)$  in time  $t$ . Let  $T_{jq}(t)$  stand for the work time of a typical worker in group  $(j, q)$ . The variable  $N_j(t)$  represents the total qualified labor force in country  $j$ . A worker's labor force is  $T_{jq}(t)H_{jq}^{m_{jq}(t)}(t)$ , where  $m_{jq}(t)$  is a time-dependent parameter measuring utilization efficiency of human capital by group  $(j, q)$ . The labor input is the work time by the effective human capital. A group's labor input is the group's population by each member the labor force, that is,  $T_j(t)H_j^{m_j(t)}(t)N_{jq}(t)$ . As the total qualified labor force is the sum of all the groups' labor forces, we have country  $j$ 's total labor force  $N_j(t)$  as follows

$$N_j(t) = \sum_{q=1}^{Q_j} T_{jq}(t)H_{jq}^{m_{jq}(t)}(t)N_{jq}(t), \quad q = 1, \dots, Q. \quad (1)$$

where  $H_{jq}(t)$  is the level of human capital of group  $(j, q)$ . We denote wage and interest rates by  $w_{jq}(t)$  and  $r_j(t)$ , respectively, in the  $j$ th country. In the free trade system, the interest rate is identical throughout the world economy, i.e.,  $r(t) = r_j(t)$ .

### Production sectors

The production sector employs two input factors, capital  $K_j(t)$  and labor force  $N_j(t)$ . Country  $j$ 's production function  $F_j(t)$  is specified as follows

$$F_i(t) = K_i^{\alpha_i} N_i^{\beta_i} G_i^{\zeta_i}, \quad \alpha_i + \beta_i + \zeta_i = 1, \quad \alpha_i, \beta_i, \zeta_i > 0. \quad (2)$$

where  $A_j(t)$ ,  $\alpha_j(t)$ , and  $\beta_j(t)$  are positive parameters. The profits are

$$F_i(t) = K_i^{\alpha_i} N_i^{\beta_i} G_i^{\zeta_i}, \quad \alpha_i + \beta_i + \zeta_i = 1, \quad \alpha_i, \beta_i, \zeta_i > 0.$$

The marginal conditions for maximizing the profits are



$$r = \frac{\alpha_i F_i}{K_i}, \quad w = \frac{\beta_i F_i}{N_i}, \quad p_s = \frac{\zeta_i F_i}{G_i}. \quad (3)$$

### Current income and disposable income

The wage rate of group  $(j, q)$  is

$$w_{jq}(t) = w_j(t) H_{jq}^{m_{jq}(t)}(t), \quad (j, q) \in Q^*. \quad (4)$$

Per capita current income from the interest payment  $r(t)\bar{k}_{jq}(t)$  and the wage payment  $T_{jq}(t)w_{jq}(t)$  is

$$y_{jq}(t) = r(t)\bar{k}_{jq}(t) + T_{jq}(t)w_{jq}(t).$$

We call  $y_{jq}(t)$  the current income in the sense that it comes from consumers' payment for human capital and efforts and consumers' current earnings from ownership of wealth. The total value of wealth that consumers can use is  $\bar{k}_{jq}(t)$ . Here, we assume that selling and buying wealth can be conducted instantaneously without any transaction cost. The per capita disposable income is given by

$$\hat{y}_{jq}(t) = y_{jq}(t) + \bar{k}_{jq}(t) = (1 + r(t))\bar{k}_{jq}(t) + W_{jq}(t). \quad (5)$$

where  $W_{jq}(t) \equiv T_{jq}(t)w_{jq}(t)$  is the wage income.

### Budgets and time constraints

The typical consumer distributes the total available budget between saving  $s_{jq}(t)$ , consumption of goods  $c_{jq}(t)$ . The budget constraint is

$$c_{jq}(t) + s_{jq}(t) = \hat{y}_{jq}(t) = (1 + r(t))\bar{k}_{jq}(t) + w_{jq}(t)T_{jq}(t), \quad (6)$$

The time constraint for everyone

$$T_{jq}(t) + \bar{T}_{jq}(t) = T_0, \quad (7)$$

where  $\bar{T}_j(t)$  is the leisure time of the representative household and  $T_0$  is the total available time. Insert (7) in (6)

$$w_{jq}(t)\bar{T}_{jq}(t) + c_{jq}(t) + s_{jq}(t) = \bar{y}_{jq}(t) \equiv (1 + r(t))\bar{k}_{jq}(t) + T_0 w_{jq}(t). \quad (8)$$

### Utility function and behavior of households

This study applies a utility function proposed by Zhang (1993). The variable  $\bar{y}_{jq}(t)$  is the disposable income when the household spends all the available time on work. The representative consumer's utility function is specified as a function  $\bar{T}_{jq}(t)$ ,  $C(t)$  and  $K(t) + S(t) - \delta_k K(t)$  as follows

$$U_{jq}(t) = \bar{T}_{jq}^{\sigma_{jq0}(t)}(t) c_{jq}^{\xi_{jq0}(t)}(t) s_{jq}^{\lambda_{jq0}(t)}(t), \quad \sigma_{jq0}(t), \xi_{jq0}(t), \lambda_{jq0}(t) > 0, \quad (9)$$

where  $\sigma_{jq0}(t)$  is the propensity to use leisure time,  $\xi_{jq0}(t)$  is the propensity to consume, and  $\lambda_{jq0}(t)$  the propensity to own wealth. Maximizing  $U$  subject to (8) yields

$$T_h = \frac{\sigma\Omega}{wN}, \quad C = \xi\Omega, \quad S = \lambda\Omega - (K - \delta_k)K \quad (10)$$

where

$$U(t) = T_h^\sigma C^\xi (K + S - \delta_k K)^\lambda, \quad \sigma, \xi, \lambda > 0$$

### Change in the household wealth

According to the definitions of  $S_j$  the wealth accumulation of the representative household  $(j, q)$  is given by

$$\dot{\bar{k}}_{jq}(t) = s_{jq}(t) - \bar{k}_{jq}(t). \quad (11)$$

This equation simply states that the change in wealth is equal to saving minus dissaving.

### Dynamics of human capital

This study applies Arrow's idea of "learning by producing" by Arrow (1962) to model human capital accumulation. first introduced learning by doing into growth theory. The basic idea is that people accumulate more skills and have more ideas when they are engaged in economic production. Following Zhang (2015), the human capital accumulation is specified as follows

$$K_1 + K_2 = K, \quad (12)$$

where  $\delta_1 + \delta_2 = \delta$  is the depreciation rates of human capital,  $K_1 + K_2 = K$ , In (12),  $\tilde{v}_{jq}(t)$ ,  $a_{jq}(t)$ ,  $v_{jq}(t)$ , and  $\theta_{jq}(t)$  are non-negative parameters, and  $\pi_{jq}(t)$  is a parameter. The item  $c_{jq}^{a_{jq}}$  implies a positive relation between human capital accumulation and consumption. The item  $\bar{k}_{jq}^{v_{jq}}$  implies a positive relation between wealth and human capital accumulation. It can be interpreted that more wealth means, for instance, a higher social status. More wealth may also help one to maintain professional reputation. More work accumulates more human capital. The term  $H_{jq}^{\pi_{jq}}$  implies that more human capital makes it easier (more difficult) to accumulate knowledge in the case of  $\pi_{jq} < 0$  ( $\pi_{jq} > 0$ ).

### Demand of and supply for capital goods

The global capital employed is equal to the global wealth. This implies

$$K(t) = \sum_{j=1}^J K_j(t) = \sum_{j=1}^J \bar{K}_j(t) = \sum_{j=1}^J \sum_{q=1}^{Q_j} \bar{k}_{jq}(t) N_{jq}, \quad (13)$$

where  $\bar{K}_j(t)$  is the value of wealth owned by country  $j$

$$\bar{K}_j(t) = \sum_{q=1}^{Q_j} \bar{k}_{jq}(t) N_{jq}.$$

(14)

The world production is equal to the world consumption and world net saving. That is

$$C(t) + S(t) - K(t) + \sum_{j=1}^J \delta_{kj} K_j(t) = F(t),$$

(15)

where

$$C(t) \equiv \sum_{j=1}^J \sum_{q=1}^{Q_j} c_{jq}(t) N_{jq}, \quad S(t) \equiv \sum_{j=1}^J \sum_{q=1}^{Q_j} s_{jq}(t) N_{jq}, \quad F(t) \equiv \sum_{j=1}^J F_j(t).$$

We completed the model. The model explains endogenous capital accumulation, human capital accumulation, labor supply, the international distribution of capital. The domestic markets of each country are perfectly competitive, international product and capital markets are freely mobile and labor is internationally immobile. The model is structurally general in the sense that some well-known models in theoretical economics can be considered as its special cases. For instance, if all the parameters are time-independent, the wealth and human capital are constant, the number of types of households is equal to the population, then the model is a Walrasian general equilibrium model. If all the parameters are time-independent and the population is homogeneous, our model is structurally similar to the neoclassical growth model by Solow (1956) and Uzawa (1961). It is structurally similar to the multi-class models by Pasinetti and Samuelson (e.g., Samuelson, 1959; Pasinetti, 1960, 1974) when all the parameters are time-independent.

### 3 The dynamics and its properties

As the system has many variables and these variables are nonlinearly interrelated with differential equations, consists of any number of types of households, its dynamics is highly dimensional. The following lemma shows a computational procedure to follow the motion of the economic system. We introduce a variable

$$z_1(t) \equiv \frac{r(t) + \delta_{k1}(t)}{w_1(t)}.$$

**Lemma**

The dynamics of the economy is governed by the following  $2J$  dimensional differential equations system with  $z(t)$ ,  $\{\bar{k}_j(t)\}$ ,  $(H_j(t))$ , and  $t$  where  $\{\bar{k}_j(t)\} \equiv (\bar{k}_2(t), \dots, \bar{k}_J(t))$  and  $(H_j(t)) \equiv (H_1(t), \dots, H_J(t))$ , as the variables

$$\begin{aligned} \dot{z}(t) &= \Lambda_1(z(t), (H_j(t)), \{\bar{k}_j(t)\}, t), \\ \dot{\bar{k}}_j(t) &= \Lambda_j(z(t), (H_j(t)), \{\bar{k}_j(t)\}, t), \quad j = 2, \dots, J, \\ \dot{H}_j(t) &= \Omega_j(z(t), (H_j(t)), \{\bar{k}_j(t)\}, t), \quad j = 1, \dots, J, \end{aligned}$$

in which  $\Lambda_j$  and  $\Omega_j$  defined in the appendix are unique functions of  $z(t)$ ,  $\{\bar{k}_j(t)\}$ ,  $(H_j(t))$ , and  $t$  at any point in time. For given  $z(t)$ ,  $\{\bar{k}_j(t)\}$ , and  $(H_j(t))$ , the other variables are uniquely determined at any point in time by the following procedure:  $r(t)$  and  $w(t)$  by (A3)  $\rightarrow w_j(t)$  by (A4)  $\rightarrow p(t)$  by (A5)  $\rightarrow \bar{k}_1(t)$  by (A18)  $\rightarrow N_i(t)$  by (A12)  $\rightarrow N(t)$  by (A11)  $\rightarrow N_s(t)$  by (A8)  $\rightarrow \bar{y}_j(t)$  by (A6)  $\rightarrow K_i(t)$  and  $K_s(t)$  by (A1)  $\rightarrow F_i(t)$  and  $F_s(t)$  by the definitions  $\rightarrow \bar{T}_j(t)$ ,  $c_j(t)$ , and  $s_j(t)$  by (15)  $\rightarrow K(t)$  by (4).

Following the lemma, we can simulate the dynamic equations with any number of types of households. Following Zhang (2015), we first consider all the parameters time-independent. The rest of this section is based on Zhang's simulation results. We consider the world consists of three national economies, i.e.,  $J = 3$ . The population and human capital utilization efficiency of the three economies are specified as follows

$$N_{j1} = 1, \quad N_{j2} = 69, \quad N_{j3} = 20, \quad T_0 = 24, \quad j = 1, 2, 3,$$

$$\begin{pmatrix} m_{11} \\ m_{21} \\ m_{31} \end{pmatrix} = \begin{pmatrix} 0.8 \\ 0.7 \\ 0.65 \end{pmatrix}, \quad \begin{pmatrix} m_{12} \\ m_{22} \\ m_{32} \end{pmatrix} = \begin{pmatrix} 0.2 \\ 0.15 \\ 0.18 \end{pmatrix}, \quad \begin{pmatrix} m_{13} \\ m_{23} \\ m_{33} \end{pmatrix} = \begin{pmatrix} 0.15 \\ 0.18 \\ 0.15 \end{pmatrix}, \quad \begin{pmatrix} A_1 \\ A_2 \\ A_3 \end{pmatrix} = \begin{pmatrix} 1 \\ 0.8 \\ 0.75 \end{pmatrix}, \quad \begin{pmatrix} \alpha_1 \\ \alpha_2 \\ \alpha_3 \end{pmatrix} = \begin{pmatrix} 0.31 \\ 0.3 \\ 0.3 \end{pmatrix}. \quad (16)$$

We specify the household preferences of the three economies as

$$\begin{aligned}
 \begin{pmatrix} \lambda_{110} \\ \lambda_{210} \\ \lambda_{310} \end{pmatrix} &= \begin{pmatrix} 0.94 \\ 0.9 \\ 0.85 \end{pmatrix}, \quad \begin{pmatrix} \sigma_{110} \\ \sigma_{210} \\ \sigma_{310} \end{pmatrix} = \begin{pmatrix} 0.4 \\ 0.25 \\ 0.25 \end{pmatrix}, \quad \begin{pmatrix} \xi_{110} \\ \xi_{210} \\ \xi_{310} \end{pmatrix} = \begin{pmatrix} 0.07 \\ 0.07 \\ 0.07 \end{pmatrix}, \quad \begin{pmatrix} \lambda_{120} \\ \lambda_{220} \\ \lambda_{320} \end{pmatrix} = \begin{pmatrix} 0.65 \\ 0.63 \\ 0.55 \end{pmatrix}, \quad \begin{pmatrix} \sigma_{120} \\ \sigma_{220} \\ \sigma_{320} \end{pmatrix} = \begin{pmatrix} 0.2 \\ 0.2 \\ 0.2 \end{pmatrix}, \\
 \begin{pmatrix} \xi_{120} \\ \xi_{220} \\ \xi_{320} \end{pmatrix} &= \begin{pmatrix} 0.18 \\ 0.18 \\ 0.18 \end{pmatrix}, \quad \begin{pmatrix} \lambda_{130} \\ \lambda_{230} \\ \lambda_{330} \end{pmatrix} = \begin{pmatrix} 0.6 \\ 0.58 \\ 0.5 \end{pmatrix}, \quad \begin{pmatrix} \sigma_{130} \\ \sigma_{230} \\ \sigma_{330} \end{pmatrix} = \begin{pmatrix} 0.2 \\ 0.2 \\ 0.2 \end{pmatrix}, \quad \begin{pmatrix} \xi_{130} \\ \xi_{230} \\ \xi_{330} \end{pmatrix} = \begin{pmatrix} 0.2 \\ 0.2 \\ 0.2 \end{pmatrix}.
 \end{aligned}
 \tag{17}$$

The parameters in the human capital accumulation equations are specified as follows

$$\begin{aligned}
 \begin{pmatrix} \tilde{v}_{11} \\ \tilde{v}_{12} \\ \tilde{v}_{13} \\ \tilde{v}_{21} \\ \tilde{v}_{22} \\ \tilde{v}_{23} \\ \tilde{v}_{31} \\ \tilde{v}_{32} \\ \tilde{v}_{33} \end{pmatrix} &= \begin{pmatrix} 0.8 \\ 0.4 \\ 0.1 \\ 0.7 \\ 0.35 \\ 0.1 \\ 0.6 \\ 0.3 \\ 0.3 \end{pmatrix}, \quad \begin{pmatrix} a_{11} \\ a_{12} \\ a_{13} \\ a_{21} \\ a_{22} \\ a_{23} \\ a_{31} \\ a_{32} \\ a_{33} \end{pmatrix} = \begin{pmatrix} 0.3 \\ 0.2 \\ 0.1 \\ 0.3 \\ 0.2 \\ 0.1 \\ 0.3 \\ 0.2 \\ 0.2 \end{pmatrix}, \quad \begin{pmatrix} v_{11} \\ v_{12} \\ v_{13} \\ v_{21} \\ v_{22} \\ v_{23} \\ v_{31} \\ v_{32} \\ v_{33} \end{pmatrix} = \begin{pmatrix} 0.2 \\ 0.1 \\ 0.1 \\ 0.2 \\ 0.1 \\ 0.1 \\ 0.2 \\ 0.1 \\ 0.1 \end{pmatrix}, \quad \begin{pmatrix} \theta_{11} \\ \theta_{12} \\ \theta_{13} \\ \theta_{21} \\ \theta_{22} \\ \theta_{23} \\ \theta_{31} \\ \theta_{32} \\ \theta_{33} \end{pmatrix} = \begin{pmatrix} 0.2 \\ 0.1 \\ 0.1 \\ 0.2 \\ 0.1 \\ 0.1 \\ 0.2 \\ 0.1 \\ 0.1 \end{pmatrix}, \quad \begin{pmatrix} \pi_{11} \\ \pi_{12} \\ \pi_{13} \\ \pi_{21} \\ \pi_{22} \\ \pi_{23} \\ \pi_{31} \\ \pi_{32} \\ \pi_{33} \end{pmatrix} = \begin{pmatrix} 0.1 \\ 0.2 \\ 0.4 \\ 0.12 \\ 0.2 \\ 0.4 \\ 0.15 \\ 0.2 \\ 0.2 \end{pmatrix}.
 \end{aligned}
 \tag{18}$$

We specify

$$\delta_{j1} = 0.04, \quad \delta_{j2} = \delta_{j3} = 0.06, \quad j = 1, 2, 3,$$

We specify the initial conditions as follows

$$\begin{aligned}
z_1(0) &= 0.059, \quad \bar{k}_{12}(0) = 100, \quad \bar{k}_{13}(0) = 60, \quad \bar{k}_{21}(0) = 3860, \quad \bar{k}_{22}(0) = 57, \quad \bar{k}_{23}(0) = 42, \\
\bar{k}_{31}(0) &= 164, \quad \bar{k}_{32}(0) = 47, \quad \bar{k}_{33}(0) = 31, \quad H_{11}(0) = 612, \quad H_{12}(0) = 14, \quad H_{13}(0) = 3, \\
H_{21}(0) &= 322, \quad H_{22}(0) = 11, \quad H_{23}(0) = 3.2, \quad H_{31}(0) = 182, \quad H_{32}(0) = 11, \quad H_{33}(0) = 3,
\end{aligned}$$

In Figure 1, the national output  $Y$ , the share of each group's wealth in the national wealth  $\theta_{jw}$ , and the ratio between group 1's and another group's wealth  $\varphi_j$ , are respectively defined as

$$\varphi_j(t) \equiv \frac{\sum_{l=1}^3 \bar{K}_{jl}(t)}{K(t)} 100, \quad \varphi_{jq}(t) \equiv \frac{\bar{K}_{jq}(t)}{\bar{K}_j(t)} 100, \quad \tilde{\varphi}_{jq}(t) \equiv \frac{\bar{k}_{j1}(t)}{\bar{k}_{jq}(t)} 100, \quad j = 1, 2, 3, \quad q = 1, 2, 3.$$

## **The discursive construction of meaning across texts and media**

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### **Abstract**

The purpose of this study was to examine how different texts and media contribute to the discursive construction of meaning in the context of a Christian church in the United States. Through a discourse analysis (DA) approach, this article analyzed a sermon (streamed live and recorded for an online repository), printed materials, and the website of the church, which includes images and video recordings. The analyzed texts exhibit a sophisticated interconnectedness that conveys a unitary picture structured through intertextual, synergistic, and strategic uses of discourse. The themes emerging from the analysis include the presence of the Gospel in everyday life, the functions of the opening prayer, rhythm and repetition, the use of the war metaphor, and the discursive construction of a “call to action” in the context of the values and mission of the church for a collective goal. Overall, the findings of this study advance the understanding of how church and preaching discourse is structured and how it structures meaning across different texts and media.



# 1 Introduction

This study is situated within the framework of discourse analysis in religious studies (Wijsen, 2013) and intertextual analysis, broadly conceived as an investigation of meaning across texts and media, rather than (from a Bakhtinian perspective) between texts and sociohistorical contexts (Fairclough, 1992). Wood & Kroger (2000) state that “the discursive perspective emphasizes the way in which the world is constructed discursively, both in the sense of discourse about the world and in the sense that discourse is part of the world” (p. 166). This vision is also embraced by Burck (2005), who argues that “a basic tenet of discourse analysis is that people use language to construct versions of the social world; that language is not a neutral and transparent medium through which people are able to express themselves, but is constitutive” (p. 248).

As pointed out by Schegloff (1996), discourse analysis aims at noticing initially unremarkable features of talk through a practice of *unmotivated looking*, rather than starting from preset issues or categories. The natural consequence of this approach is a meticulous attention to the obvious (i.e., taking nothing for granted), moving through the text with an inquisitive stance, and iteratively asking questions about the discursive work performed by fragments of talk in context (Burck, 2005). Further, discourse analysis considers talk as a *performing* phenomenon (Lamerichs & te Molder, 2003) that accomplishes functions and goals through discursive actions (Wood & Kroger, 2000).

One of the fields of investigation of discourse analysis is the institutionalized use of language (Davies & Harré, 1997), which examines the use of language in accomplishing personal, social, and political goals (Starks & Trinidad, 2007). This perspective acknowledges that discourse is not only *constructed*, but also *designed*, which is relevant for the understanding of institutional talk-in-action as a *performance*, like the sermon analyzed in this study. Kress (2011) argues that “texts are outcomes of processes initiated and performed by social agents for social reasons; and they provide a means of getting insight into these processes and the purposes of social agents” (p. 205). In this sense, one of the main goals of discourse analysis is to look into what is accomplished and how through discourse, examining the structures and organizational features of talk in action put forth to perform specific functions and achieve situated goals. In short, discourse analysis is the analysis of what people do with talk (Potter, 1997). This paper looks into the discursive construction of meaning in a situated context through the analysis of interrelated texts, as discussed below.

## 2 Methodology

Data for this study include three kinds of texts: a sermon (video recording), a bulletin (print), and the website (online) of a Christian church in the United States. The author downloaded the audiovisual recording of the sermon from the Internet and imported it into Ableton Live, a Digital Audio Workstation (DAW) with video features. The sermon was then transcribed using Jeffersonian Transcription Notation, which is a transcription system commonly used by scholars in conversation analysis and discourse analysis (see Appendix 1). Pauses and silences are an important element in discourse analysis. In this context, ten Have (2007) suggests that the timing of silence is an “internally consistent” phenomenon, not an absolute one, which needs to be taken into consideration when measuring pauses and silences. After repeated measurements of portions of silence, the author decided to use an approximation of 1/3 of a second (0.3) as the unit of measurement of silences between words, in order to offer a representation that keeps into account human error when measuring time (when does a word “really” end, and when does another one start?), while keeping a consistent measurement that allows to identify rhythmic patterns.

The analysis has been conducted looking for themes, structures, and functions performed in context, paying attention to the constructive function of language and discourse. Further, considering that institutional talk is institutionally goal-oriented, shaped by constraints, and marked by specific ways of reasoning (Drew & Heritage, 1992), the analysis focused on the rhetorical and argumentative organization of the text (Potter, 1997). As a long-established practice of discourse analysis, the author shared data and procedures of the study with a group of researches in a collaborative analytical data session. ten Have (2007) defines a data session as “an informal get-together of researchers in order to discuss some “data” – recordings and transcripts” (p. 140). In that session, the group discussed fragments of the recordings and related transcripts, the bulletin, and the official website of the church. The findings of the study are presented and discussed in the following section.

### Findings and Discussion

Findings are presented and discussed in five thematic sections: 1) The Gospel in Everyday Life; 2) The Opening Prayer; 3) Rhythm and Repetition; 4) The War Metaphor; and 5) A Call to Action.

#### The Gospel in Everyday Life

Burke (1975, cited in Maguire, 1980, p. 60) defines preaching as:

A form of oral communication that begets faith in Jesus Christ. It is a public act of an authorized minister of the Word in the name of the Church orally

communicating a personal experience or theological insight into the meaning of divine revelation in a simple, direct, and sufficiently clear way, so that those who listen may share in its significance for their faith in accordance with the measure of God's grace which they possess.

From a discourse analysis perspective, the sermon is a jointly constructed experience between the preacher and the audience. It is a shared and circular construction that takes place *synchronously*, when the pastor presents the sermon to the audience, and *asynchronously*, when the pastor writes and arranges the sermon (before the presentation) and when the audience retrieves it from the online archives and watches it at a later time (after the presentation). In this context, it is relevant to note that the video recordings only include the pastor (the audience is not visible).

Maguire (1980, p. 60) distinguishes between two kinds of preaching, *hortatory* and *interactive*. He argues that:

Hortatory preaching is defined as being dogmatic, unidirectional and neutral, if not insensitive, to biases in the preacher and the social forces intruding into the lives of his audience. Interactive preaching is dialogic, acknowledges the potential influence of the preacher's personal biases, and is sensitive to the social situation of the audience.

Maguire indicates that effective preaching stimulates the respondents in an effective way, fostering retention and durability of the message. The sermon object of this study reflects a complementary integration of preaching styles that goes from *reading*, to *conversation*, to *performance* (Dudley-Evans & Johns, 1981). The pastor alternates passages from the Bible, quotes from dictionaries, references to Hebrew etymology, and examples taken from everyday life. This dual track of the discourse (elevated/quotidian) is evident throughout the sermon. In this sense, presenting a relationship between the Gospel and everyday life can be considered both as a *technique* and a *theme* of the sermon, enacted to convey and connect the *spiritual*, *abstract*, and *universal* message of the Gospel with the *practical*, *concrete*, and *personal* experience of everyday life. The following passage is emblematic:

>[...] but so I'm tryin' to put the Scripture< on just (0.3) your ↑actions (.)

To put the Scripture on the listeners' actions situates the *divine/spiritual/abstract/universal* message in the audience's *human/practical/concrete/personal* life. Another example of this connection is expressed in the following passage:

And so, >put that in the context of this Scripture<, (0.6) it says: “There is  
(.) therefore (.) no::w”. (0.9) ↓Now, (0.3) >some of you maybe sitting here today<  
(.) and you have sin in your life, (1.5) >but you’re a beli:ever<.

In this case, it is relevant to note the use of “now” as a *connector* of the two spheres. The first instance (“no::w”) refers to the Scripture, while the second one (“↓Now”) refers to the “here and now” of people’s lives. The use of the same word, with a different tone and for a different function, contributes to a smooth transition from the Scripture to everyday life. Its superficial function of *textual boundary marker* (Garner, 2007) reveals, at a deeper level of analysis, a *transitional function*, that transports the present time of the Scripture to the present time of the audience. Furthermore, the tokens representing time, the first in the Scripture (“no::w”) and the second in everyday life (“today”), are both emphasized by a louder tone of voice, while the transitional time-token (“↓Now”) is characterized by a falling tone, as to facilitate and mitigate the passage from one plane to another.

The analysis of the discourse shows that the central theme of the sermon is condemnation. The first part of the excerpt presented above (“>put that in the context of this scripture<”), in which the anaphoric reference “that” points to the literal meaning of “condemnation,” contextualizes this common word and theme in the Scripture. The same word is then re-contextualized in the lives of people in the audience (“>some of you maybe sitting here today<”). The final part of the passage (“>but you’re a beli:ever<”) seals together these two dimensions (divine and the human), as illustrated in Table 1.

Table 1. The relationship between the divine and human dimensions in the discourse.

Sentence	Keywords	Dimension
“>put that in the <u>context</u> of this <u>Scripture</u> <”	“ <u>Scripture</u> ”	Divine
“>some of you <u>maybe</u> <u>sitting</u> here <u>today</u> <”	“here <u>today</u> ”	Human
“>but you’re a <u>beli:ever</u> <”	“ <u>beli:ever</u> ”	Human and Divine

In fact, a person (human dimension) with a religious faith in God (divine dimension) is called a believer (which merges the two dimensions). It is compelling to note that these three phrases are all marked by a faster pace (><). This can be considered as a *rhythmic connector* that contemporarily isolates and puts in a relationship three parts of the discourse that represent three different dimensions. The preacher stands in between these two “worlds” (divine/human), not as a demigod, but as a person who interprets and transmits the message of the Gospel

to the people, both as something that he himself studies in the Scripture and as something that he experiences as a human being in his everyday life. The connection between the Gospel and everyday life, between the theological insights and the personal experiences of the preacher, are *reciprocally reinforcing*, as each of the two dimensions seems to acquire a deeper meaning and *raison d'être* when put in relationship with one another (Table 2).

Table 2. The tension between the Gospel and everyday life.

<b>Gospel</b>	<b>Everyday Life</b>
Spiritual	Practical
Abstract	Concrete
Divine (Word of God)	Human (human experience)
Sacred	Secular
Timeless	Contingent
Past (then)	Present (now)
Classic	Modern
Immutable	Adaptable
Universal	Personal
More answers	More questions
The Book (The Scripture)	The “I” (The Preacher / each person in the audience)
Issue: interpretation	Issue: application
The preacher as the transmitter of the message: theological insights	The preacher as the receiver of the message: personal experiences

### The Opening Prayer

From the analysis of the sermon, the opening prayer emerged as a particularly significant passage:

Let's pray, (.) >↓and then we'll get into the Word<. ↑Father, (.) thank you  
s:o much for this ti::me to come together (0.6) and in a ↑series called Outlandish.  
(0.8) Tch... I ask you, Holy Spirit, to come ↑by, .hh (.) your p:re:nce, >your  
po:wer by< your re:la:tion >this morning< to aw↑a:ken us (.) to the reality (0.9)  
<of just ↑h::ow out↑landish ↓your grace is, (1.2) just ↑h::ow out↑landish > it is (.)  
to receive the free gift ↓of righteousness<. (0.6) And F:ther I: ask you this  
morning (.) <to ↑te:ar ↑down> (0.9) the po:wer (0.3) and the ↑li::es of the Enemy  
in our minds that c:ause us to feel ↓con°demned°. (0.6) >As we ↑talk< this  
morning, (0.6) Holy Spirit, >about< <no: mo:re con:demnation> (0.9) I a:sk you  
(.) Holy Spirit (0.6) to ↑root out (0.6) those areas in our thinking (0.6) and those  
areas (.) in (.) our (.) beli::efs (0.3) that c:ause us (.) to li::ve (0.9) a relationship

before God that's based on our performanc:e (.) and always feeling condemned (0.3) for the la:ck of doing well. (0.9) And I ask you, Holy Spirit, to come this morning and repla:ce (0.3) tho:se li:es (0.6) with the tru:th (0.3) of the Gospel, (.) the goo:d ne:ws °of the Kingdom°, the goo:d ne:ws <of your love> (0.6) in Jesus °name°. (0.3) ↓Amen. (0.6) >Amen.

This part functions as an *invocation* to God and the Holy Spirit and as an *introduction* to the main part of the sermon. However, from the analysis of the discourse emerges a complementary *synthetic function* (in form of a prayer) that reveals a summary or “abstract” of the main themes that will be presented in the sermon (the relationship between the opening prayer and the rest of the sermon in the context of these themes is illustrated in detail in Appendix 2):

1. Invitation to pray (present time / community)
2. Thanks and request (God / Holy Spirit)
3. Eradication
4. Awakening
5. Power
6. Enemy (lies)
7. Jesus (truth)
8. Mind (thinking)
9. Gospel (Bible)
10. Life and relationship with God
11. Performance
12. Free Gift
13. Feeling
14. Reality
15. Condemnation / no condemnation

These themes, which will be amply discussed throughout the sermon, are cleverly enclosed in the opening prayer.

Starks & Trinidad (2007) argue that discourse analysis, in order to expose the ways in which people adopt language to accomplish situated goals, has a pragmatic aim that requires an analytic abstraction. Following this approach, an additional cycle of analysis of the opening prayer revealed that, besides its *invocational*, *introductory* and *synthetic* functions, it also carries a *structuring* one, as it shows the underlying design of the whole sermon. In other words, in the opening prayer, the preacher presents a *blueprint* of the discourse that will be constructed throughout the sermon (Fig. 1).

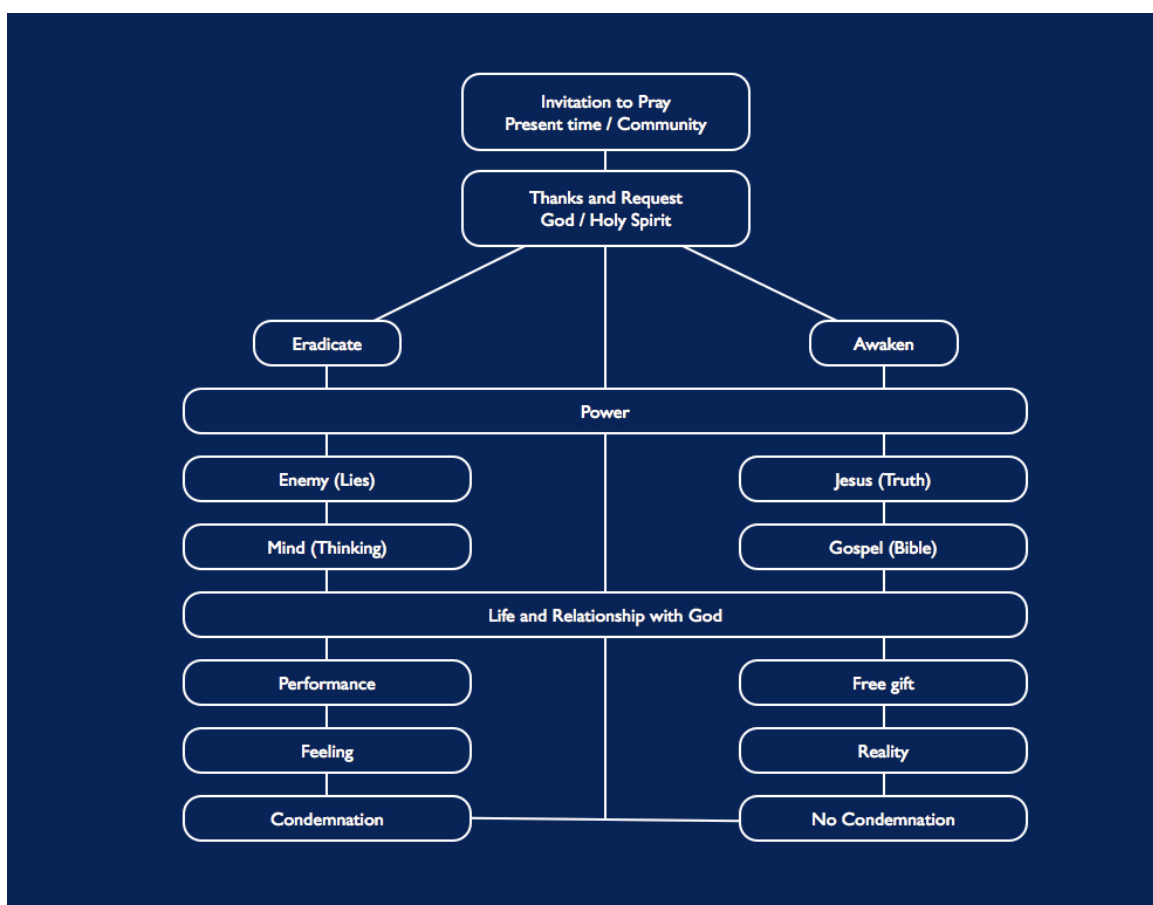


Figure 1. The opening prayer as a blueprint for the sermon.

After the invitation to pray in a situated context (“for this ti::me”; “>this morning<”; “this morning”; “>As we <sup>↑</sup>talk< this morning”; “this morning”; “to come together”), the pastor thanks and invokes God (“<sup>↑</sup>Father”) and the Holy Spirit (invoked four times) for help in a binary mission (eradication/awakening) (Fig 1, top).

As represented on the left side of the blueprint (Fig. 1), the pastor asks God and the Holy Spirit to eradicate (“<<sup>↑</sup>te:ar <sup>↑</sup>down>”; “<sup>↑</sup>root out”; “and repla:ce”) the power (“the po:wer”) of the lies that the Enemy (“the Enemy”; “and the <sup>↑</sup>li::es”; “tho:se li:es”) instills in our reasoning (“in our minds”; “those areas in our thinking”), which make us live a life and a relationship with God (“that cause us (.) to li::ve”; “a relationship before God”, “and those areas (.) in (.) our (.) beli::efs”) based on performance (“that’s based on our performanc:e”; “for the lack of doing well”), which makes us feel (“that cause us to feel”; “and always feeling”) condemned (“<sup>↓</sup>con°demned”; “condemned”).

As represented on the right side of the blueprint (Fig. 1), the pastor invokes God and the Holy Spirit to awaken us (“to aw<sup>↑</sup>a:ken us”) to the power (“>your power by<”) and the truth of Jesus (“with the tru:th”; “in Jesus °name°”); manifested through the Gospel and the Bible (“>↓and then we’ll get into the Word<”; “of the Gospel”; “the goo:d ne:ws °of the Kingdom°”; “the goo:d ne:ws <of your love>”), which makes us live our life and our relationship with God through the extraordinary and free gift of grace and righteousness (“and in a <sup>↑</sup>series called Outlandish”; “just <sup>↑</sup>h::ow out<sup>↑</sup>landish > it is”; “<of just <sup>↑</sup>h::ow out<sup>↑</sup>landish”; “your revela:tion”; “to receive the free gift”; “↓of righteousness<”; “↓your grace”) as the reality (“to the reality”; to come <sup>↑</sup>by, .hh (.) your presence”) of no condemnation (“>about< <no: mo:re condemnation>”). Summing up, the presence of the Holy Spirit makes real in our lives the free gift of grace and righteousness that liberates us from the lies of the Enemy and the instilled feeling of condemnation.

Through a process of *deconstruction of meanings* (Burck, 2005), the analysis brought to light a number of dichotomies: the Enemy vs. Jesus, lies vs. truth, performance, vs. free gift, and so on. However, as displayed in Fig. 1, some aspects are common to both sides: power, life and relationship with God, and the concept of condemnation and no condemnation. In this framework, the power of one of the two sides can radically influence people’s life and their relationship with God, leading to two opposite results: a *feeling* of condemnation or a *reality* of no condemnation. It is also worthwhile to note how the pastor uses the term “outlandish,” both as the name of the series of sermons (“in a <sup>↑</sup>series called Outlandish”) and as an attribute of the free gift of grace and righteousness (“just <sup>↑</sup>h::ow out<sup>↑</sup>landish > it is”; “<of just <sup>↑</sup>h::ow out<sup>↑</sup>landish”). Through this technique, he connects the title of the series (which also appears on the bulletin and the website of the church) with the Gospel, again, linking a situated and present event with the universal and timeless Word of God (see Table 2).

### Rhythm and Repetition

Wharry (2003) argues that, while sermon lines are irregular, they are made rhythmic through *emphatic repetitions* and *dramatic pauses* that are used across churches and sermons, as part of a preaching style. This section shows how rhythm and repetition structure the discourse by emphasizing the crucial themes of the sermon. In this context, the analysis shows that the persistent rhythmic repetition of an expression or a phrase in the sermon may function as an *internally recurring formulaic expression*. Specifically, the phrase “There is, Therefore, Now, No Condemnation” (with slight variations) is repeated several times throughout the sermon, with strong rhythmic emphasis. Table 3 presents the instances of this expression with Jeffersonian notation and the related timecode (for all the instances of the theme of



“condemnation” in the text, see Appendix 3). Table 4 illustrates the rhythmic patterns of the multiple instances of this recurring phrase.

Table 3. Instances of an internally recurring formulaic expression (“There is, Therefore, Now, No Condemnation”).

.	INSTANCES	TIM ECODE
	“↑ <u>there</u> is (.) ↑ <u>therefo</u> re (0.3) ↑ <u>NO:W</u> (0.9) – I’m <u>emphasizing</u> that – (0.6)”	[00:01 :36]
	“ <u>there</u> is (.) <u>the:re:fo::re</u> (0.3) ↑ <u>now</u> (0.6) <u>NO</u> condemnation (0.3) for <u>tho:se</u> (0.3) who are <u>i:n::</u> (0.3) ↓Christ Jesus. (0.9)”	[00:01 :41]
	“ <u>There</u> is (.) <u>therefo</u> re (0.3)↑ <u>now</u> (0.6) <↑ <u>no:</u> <u>condemnat</u> :on (0.3) ↓for <u>tho::se</u> (0.3) who are <u>in:</u> > (.)↓Chris Jesus.”	[00:02 :16]
	“< <u>there</u> is <u>therefo</u> re (0.3) ↑ <u>no:w</u> (0.6) <u>right</u> in this moment (0.3) <u>no::</u> (0.3) <u>condem</u> (0.3) <u>nation</u> (0.3)”	[00:02 :52]
	“ <u>There</u> is (.) <u>therefo</u> re (.) <u>no:w.</u> (0.9) ↓Now, (0.3)”	[00:03 :40]
	“ <u>There</u> is (.) <u>therefo::re</u> (0.6) <u>no:w</u> (0.9) <u>no::</u> (.) <u>condem</u> (0.3) <u>nation</u> (0.6) for ↑ <u>tho::se</u> (0.3) who are <u>i::n</u> (0.3) <u>Christ</u> (0.3) ↓°Jesus°. (0.9)”	[00:03 :50]
	“ <u>There</u> is (.) <u>therefo</u> re (0.3) <u>no:w</u> (0.6) no disappro:val, (0.6)”	[00:04 :05]
	“There (.)↑ <u>i:s</u> (0.6) ↑ <u>no:w.</u> (0.6) <u>no::</u> (0.3) <u>condem</u> (0.3) <u>nation</u> (0.6) for <u>tho:se</u> (.) who are in (.) Christ (0.3) Jesus. (1.2 )”	[00:28 :50]
	“>There is< (.)↑ <u>no:w</u> (0.6) <u>no:</u> <u>condemnation</u> (0.6) for <u>tho:se</u> (0.3) ↓who are >in °Christ Jesus°<.”	[00:29 :01]

Table 4. Rhythmic patterns of an internally recurring formulaic expression (“There is, Therefore, Now, No Condemnation”). The table features the following conventions: X = element is present; – = element is missing or no pause; D = “disapproval” used instead of “condemnation”; # = pause (“.” is shorter than 1/3 of a second; “.3” is approx. 1/3 of a second; “.6” is approx. 2/3 of a second; “.9” is approx. 1 second). Colors/shades represent identical segments.

						3		9												
						3		6					3		3		3			
						3		6					3		3					
						3		6		3		3								
								9												
						6		9					6		3		3		3	
						3		6												
						6		6		3			6				X			
								6					6		3					

Considering the instances in which the tokens “therefore,” “now,” and “no” are all present (Table 4, N. 2, 3, 4, 6, and 7), with the relative pauses, we can see that in four out of five cases (N. 2, 3, 4, and 7) the rhythmic pattern is identical, and that in the only discordant case (N. 6) there is the same .3 difference between the two pauses, which contributes to rhythmic consistency across the different instances of the sentence.

Wharry (2003) remarks the importance of phonological repetition (alliteration) to achieve a rhythmic effect. This feature can be found in the analyzed sermon by observing the first part of the expression: “There-is//Therefore” and “Now/No” (aabb). By taking a closer look at the transcription of this part, it can be noticed that the pause before the utterance “now,” which is emphasized, is longer (0.3) than the pauses between the preceding utterances (“there,” “is,” and “therefore”). This happens in all the instances, but one (N. 5). However, in this discordant case, the utterance “now” is enounced twice:

(.) no::w. (0.9) ↓Now, (0.3)

It can be therefore inferred that to achieve an emphasis on “now,” the pastor is either allotting a longer pause before it or repeating it twice. In one of the

instances (N. 4), in order to achieve the same effect, he uses an emphatic synonymic construction:

(0.3) ↑no:w (0.6) right in this moment (0.3)

The analysis of these instances throughout the sermon confirms the expressed goal of the speaker (“I’m emphasizing that”), as illustrated in the first instance presented in Tables 3 and 4 (N. 1):

↑there is (.) ↑therefore (0.3) ↑NO:W (0.9) – I’m emphasizing that – (0.6)

Rhythmic constructions are also evident in other parts of the sermon. For example, in the following passage, the rhythm is almost hypnotizing:

One of his ↑main ta:ctics against you (.) is to ac↑cu::se you:: (0.3) and to con↑demn you::, (0.3) ↓day (.) and night, (0.3) ↓day (.) and night, (0.3) day (.) and night. (0.3)

In this sentence the effect is achieved through a rising intonation in the middle of the words “ac↑cu::se” and “con↑demn,” by the repetition of “you” (“you::”), and by the rhythmic alternation of the words “day” and “night,” in pairs, with a falling intonation in the first two instances. This rhythmic pattern is illustrated in Table 5.

Table 5. The rhythmic pattern of the phrase “day and night.”

	# (pause)	day	# (pause)	and night	# (pause)
1	(0.3)	↓da y	(.)	and night	(0.3 )
2	(0.3)	↓da y	(.)	and night	(0.3 )
3	(0.3)	<u>day</u>	(.)	and night	(0.3 )

In the following sentence, the rhythmic effect is achieved through the repetition of the phrase “because your/their parents were here” (see Table 6):

you’re he::re, (.) because your ↑parents were he::re, (0.3) because their parents were here, (0.3) because ↑their parents ↓were °here°. (0.6)

Table 6. The rhythmic pattern of the phrase “because your/their parents were here”.

	( pause)	be cause	you r/their	pa rents	you' re/were	h ere
					<u>you</u> 'r e	<u>h</u> ere
	(. )	be cause	you r	<u>pa</u> rents	were	<u>h</u> ere
	( 0.3)	be cause	thei r	<u>pa</u> rents	were	h ere
	( 0.3)	be cause	<u>th</u> ere	<u>pa</u> rents	<u>w</u> ere	° here°

In this example, the pastor connects the present to the past through the image of the cycle of life, which is supported by the use of rhythm and repetition. This technique allows the pastor to show a link between generations and communicate a sense of continuity that goes back in time indefinitely, yet through sequential bonds.

Overall, rhythm and repetition contribute to capturing the audience's attention, emphasizing the message, and making it memorable. Another technique that may facilitate such effort is the use of vivid metaphors, as discussed in the following section.

### The War Metaphor

The war metaphor is present throughout the sermon, starting from the opening prayer, when the pastor asks God “<to te:ar down> (0.9) the po:wer (0.3) and the li::es of the Enemy,” thus setting the stage for a confrontation between good and evil. The pastor uses several words that recall war. He talks about the *tactics* (“the < <biggest ta:ctics> (0.3) of Satan (.)”); and “one of his main ta:ctics against you (.)” and *weapons* (“the bigges:t (0.3) weapons”) used by Satan, as well as of a *plan* of God (“God immediately began to put into place his plan”; “God had a plan”). Other terms used in the sermon that recall war are: *power*, *hide*, *obey*, *confront*, *against*, *blood*, *kill*, *murder*, *sacrifice*, *trap*, *wrath*, *enemy*, and *glory*.

Another war-like contraposition presented in the sermon is between “°the Kingdom°” (of God) and “the realm of evil (.).↓.” The constant references to the law and to Satan playing the role of the prosecutor contribute to the representation of a judicial dimension of the conflict:

Satan is the ↑master prosecutor ↓at law. (2.7)

He is, (0.6) he is the e↑pitome (.) of the ↑best (0.3) prosecutor that there is. (0.3)  
He is the accu:ser, (2.7)

The long pauses (with the same exact length) after these two sentences, make these affirmations even more dramatic. It is a *crescendo of extremes*, from “the ↑master” to “the e↑pitome (.) of the ↑best.” Moreover, the pastor does not just say “the epitome of a prosecutor,” but, to further emphasize his statement, he defines Satan as “the epitome of *the best* prosecutor *that there is*,” thus amplifying his assertion (*the best*) and situating it in reality (*that there is*). Furthermore, all the utterances are marked by a rising intonation and by a louder tone of voice (“↑master”; “e↑pitome”; and “↑best”), which increase the dramatic effect of the sentence.

The analysis of visual materials featured on the church bulletin and website shows other examples of war-like words (A-Team, knights, kingdom, boot camp, honor) and graphics (gothic and military fonts, a shield, and a military green color). An emblem used for a series of sermons at the church features two crossed swords and a *fleur de lis* (lily flower), which are common symbols in heraldry and military orders. This ensign resembles a number of emblems officially used in the United States (see examples in Fig. 2), as displayed on the website of the American Institute of Heraldry ([www.tioh.hqda.pentagon.mil](http://www.tioh.hqda.pentagon.mil)). These materials contribute to reinforcing the message conveyed in the sermon and create a unitary image across different media.



Figure 2. Examples of emblems with two crossed swords and a lily flower. From left to right: The Distinctive Unit Insignia of the Combat-Support-Hospital. The Distinctive Unit Insignia of the MEDDAC Carlisle Barracks. The Distinctive Unit Insignia of the Replacement Battalion. The Coat of Arms of the Military Police Battalion.

## A Call to Action

The final part of the video analyzed in the previous section is particularly fascinating:

And ↑so I enco:urage (.) everyone of you ↓watching today: (0.6) ↑get involved in the A-Team, (.) ↑learn about the A-Team, (.) no matter what ah- (0.3) fi::ld of >of of< expert↑ise: you are called to:: (0.3) in the world (0.3) <↑find a place of service> (.) in this Church (.) find a way (0.3) to se:rve humanity (.) and to↑gether (0.3) we will advance (0.3) >the Kingdom like never before<.

In this passage the pastor implicitly suggests, in two subsequent coordinate statements, the equation that *serving this Church* is equivalent to *serving humanity*. The verbs that call to action are marked by an uprising tone (“↑get involved”; “↑learn”; and “↑find”) and the longest pause of the passage (0.6) is just before the first incitation. As described in previous sections of this work, a longer pause denotes an emphasis on the following utterance.

A deeper analysis of the passage reveals an intriguing underlying structure. The call to action of the preacher (“I enco:urage”, “↑get involved”, “↑learn”, “<↑find a place of service>”), which is set in the present day (“↓watching today:”), is personal (“I”, “everyone of you”), situated (“the A-Team”, “a place”, “in this Church”), and based on experience (“no matter what ah- (0.3) fi::ld of >of of< expert↑ise:”), is directed towards a future (“will”) goal that is collective (“to↑gether”, “we”), global (“humanity”, “Kingdom”), and unprecedented (“like never before”), as displayed in Table 7.

Table 7. The discursive construction of the relationship between a *call to action* (present, personal, situated, and based on experience) and its final *goal* (future, collective, global, and unprecedented).

<b>CALL TO ACTION</b> (“I enco:urage”, “↑get involved”, “↑learn”, “<↑find a place of service>”)	<b>GOAL</b> (“se:rve humanity” “advance (0.3) >the <u>Kingdom</u> ”)
<b>Present</b> (“↓watching today:”)	<b>Future</b> (“will”)
<b>Personal</b> (“I”, “everyone of you”)	<b>Collective</b> (“to↑gether”, “we”)
<b>Situated</b> (“the A-Team”, “a place”, “in this Church”)	<b>Global</b> (“humanity”, “ <u>Kingdom</u> ”)
<b>Based on experience</b>	<b>Unprecedented</b>

(“no matter <u>what</u> ah- (0.3) <u>fie::ld</u> of >of of< <u>expert</u> ↑ise:”)	(“like never before”)
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Rapley (2007) points out that it is important to focus on how different parts of the discourse combine to consolidate or disrupt meanings. From this perspective, the analysis of the excerpt presented above reveals a solid structure that increases the efficacy of the message, especially considering that it is the final part of the video. This fragment resonates with the words on the A-Team banner on the website: “Serving God by serving others” and “Make eternal impact,” which reinforces the message across different formats and media.

### 3 Limitations and Recommendations for Future Studies

This study is an exploratory examination of the discursive construction of meaning across texts and media in the context of a church in the United States. It is limited because of its focus on one sermon and the printed and audiovisual materials available at the time of data collection. The analysis of several sermons and other multimodal texts would have offered a richer and more detailed picture. However, considering the fine-grain analysis of the texts, the author delimited the amount of data to a manageable subset.

The findings of this study suggest compelling questions and themes that may be explored in future research, such as the discursive functions of dramatic pauses and silence in sermons, the theme of “condemnation” in preaching and how it is discursively constructed, the theme of “authenticity” in the context of translations of the Bible (the pastor quotes Hebrew etymologies and “genuine” Greek translations of the Bible, as opposed to other allegedly “erroneous” ones), the functions of law and juridical terms and metaphors in the religious discourse, the situated functions of rhetorical questions, the tension between the modern and “cutting-edge” style of the church bulletin and website and preaching supported by traditional biblical quotations and etymologic reconstructions, the functions of repeated suggestions to “note-taking,” and the dialogic interaction between the pastor and the audience (which is only evident *in situ*, since the video recordings posted online only display the pastor).

### 4 Conclusions

This study shows themes and structures that contribute to advancing the understanding of how discourse is structured, as well as how discourse structures meaning across texts and media in a situated context. One of the central themes of the sermon was the relationship and tension between the Gospel and everyday life. In this context, textual boundary markers showed a transitional function from one level (the Scripture) to another (everyday life). Furthermore, a faster pace in the

delivery of the message has been identified as a rhythmic connector between the divine and the human dimensions.

The analysis of the opening prayer revealed its multiple functions in the construction of the discourse (*invocation, introduction, abstract, and blueprint*). Such density of functions and meanings of the first part of the sermon is indicative of its importance in capturing the audience's attention during the first minutes of the sermon, both at the church and for synchronous and asynchronous online delivery. The ubiquitous symbols and metaphors of war carry a transversal connecting function between the different channels of communication of the church. The leading theme of "war" (loosely, a war between good and evil) seems to function both as a *background* and a *fuel* for a call to action through which the pastor encourages the audience to instantiate the Gospel in everyday life.

The analysis of the "A-Team" video available on the website showed the importance of an approach that considers different and interrelated texts and media (in this study: the video recording of the sermon, the church bulletin, and the website), in order to better understand the context in which data are collected and how such texts and media create a multimodal user experience, with multiple elements that recall and reinforce one another.

The use of Jeffersonian transcription conventions in the analysis helped to reveal the rhythmic patterns and the emphatic repetitions found throughout the sermon. Specifically, in this study, the author introduced a larger unit of measurement to quantify silences/pauses (0.3 seconds instead of the traditional 0.1), which keeps into account human error in such measurements and can contribute to the identification of emergent themes and patterns in the analysis. For example, it may be difficult to determine exactly when a word starts or ends and a 0.3 interval is here proposed as a reasonable and usable unit of measurement.

In conclusion, this study shows how discourse is structured and how it contributes to construct meaning in a situated setting across texts and media. From the analysis, the role of preacher emerges as a *discursive connector and facilitator* of the transition from the Gospel to everyday life, an architect, carpenter, and designer of a church rooted in its believers and projected towards an unprecedented future through collective action and participation.

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## Appendix 1: The Jeffersonian Transcription Notation used in the study (adapted from Wood & Kroger, 2000, p. 193)

Symbol	Meaning
(.)	Untimed pause (less than 0.3 seconds)
(0.3) (0.6) (0.9) etc.	Pause timed to the nearest third of a second (0.3)
bu-	A dash shows a sharp cutoff of speech
<u>under</u> ; <u>pie</u>	Underlining indicates emphasis
CAPITALS	Capital letters indicate talk that is noticeably louder than surrounding talk
°soft°	Degree signs indicate talk that is noticeably more quiet than surrounding talk
>fast< <slow>	“Less than” and “greater than” signs indicate talk that is noticeably faster or slower than surrounding talk
ho:me	A colon indicates an extension of the sound
↑word ↓word	Upward and downward pointing arrows indicate marked rising and falling shifts in intonation in the talk immediately following
.,?!	Punctuation marks are used to mark speech delivery rather than grammar. A period indicates a stopping fall in tone; a comma indicates a continuing intonation; a question mark indicates a rising inflection; an exclamation point indicates an animated or emphatic tone.
wghord	“gh” within a word indicates guttural pronunciation
heh or hah	Indicate laughter
.hh	Audible inbreath
hh	Audible outbreath
wo(h)rd	An “h” in parentheses denotes laughter within words
rilly	Modified spelling is used to suggest pronunciation
(word)	Transcriber’s guess at unclear material
( )	Unclear speech or noise
((coughs))	Double parentheses enclose transcriber’s descriptions of nonspeech sounds or other features of talk ((whispered)) or scene ((telephone rings))
[a local pub]	Brackets enclose contextual or explanatory information
...	Horizontal ellipses indicate talk omitted from the data segment
:::, °°, hhhh, etc.	Repeated symbols indicate greater elongation, quiet, outbreaths, etc.

**Appendix 2: The opening prayer as an “abstract” of the sermon, divided by themes.**

THEME	Prayer [00:00:00 – 00:01:11]	Sermon [TIMING]
Invitation to pray Present Time / Community	<p>“Let’s pray, (.)”</p> <p>“↓Amen. (0.6) &gt;Amen.”</p> <p>“for this ti::me”</p> <p>“&gt;this morning&lt;”</p> <p>“this morning (.)”</p> <p>“&gt;As we ↑talk&lt; this morning, (0.6)”</p> <p>“this morning”</p> <p>“to come together (0.6)”</p>	<p>“this <u>morning</u>&lt; (0.6)” [00:01:21]</p> <p>“&gt;for your&lt; notes, (.)” [00:01:25]</p> <p>&gt;‘N’ let’s <u>re:ad</u> (0.3) together (.) [00:01:31]</p> <p>&gt;some of you <u>maybe</u> sitting here <u>today</u>&lt; (.) [00:03:44]</p> <p>“Turn with me” [00:13:55]</p> <p>“Point number one in your notes. Point number one. Write this down.” [00:20:55]</p> <p>“this morning” [00:21:13]</p> <p>“people sitting in the room today” [00:21:25]</p>
Thanks and Request Holy God / Spirit	<p>“thank you s:o <u>much</u>”</p> <p>“Tch... I ask you,”</p> <p>“I: ask you”</p> <p>“I a:sk you (.)”</p> <p>“And I ask you,”</p> <p>“↑F<u>a</u>ther, (.)”</p> <p>“And F<u>a</u>ther”</p> <p>“Holy Spirit,”</p> <p>“H<u>o</u>ly Spirit,”</p> <p>“Holy Spirit (0.6)”</p>	<p>“God ↑told them (0.3) <u>not</u> to eat (.)↓of one specific tree. (0.6)” [00:06:43]</p> <p>“↑you can <u>come</u> ↑before <u>Go::d</u> (1.2) and say <u>God</u>, (.)” [00:07:55]</p> <p>“<u>You</u> are APP↑RO<u>ved</u> o:f i:n <u>God</u>, (.)” [00:08:22]</p> <p>“and they disobeyed <u>Go:d</u>,” [00:09:07]</p> <p>“&gt;They were so <u>God</u> ↑c<u>on</u>scious and (.) and conscious of God (.)” [00:09:12]</p> <p>“things that <u>God</u> never intended them ↓to become aw↑are of. (.)” [00:09:21]</p> <p>“God (.)↑<u>God</u> &gt;did never intended for us to even know about evil&lt;, (.)”</p>

	<p>“Holy Spirit,”</p>	<p>[00:09:26]</p> <p>“<u>because</u> they disobeyed <u>↑Go:d</u>” [00:09:30]</p> <p>“<u>They</u> were <u>↑hhhi:d</u>ing from Go::d. (0.6)” [00:09:53]</p> <p>“the goodness and the grace of God” [00:10:11]</p> <p>“shy away from God” [00:10:21]</p> <p>“unfit to be used by God” [00:10:39]</p> <p>“God immediately began to put into place his plan of redemption” [00:10:44]</p> <p>“God had a plan to redeem his people.” [00:10:53]</p> <p>“God’s law” [00:10:58]</p> <p>“it’s just God’s law. Sometimes we don’t need an answer to everything, it just is what it is. It’s just is God’s law. God’s law is: sin requires death.” [00:11:19]</p> <p>“So God God took this the, and and killed some animals” [00:11:36]</p> <p>“We can’t live ashamed and hide from God. God on his own initiative” [00:11:56]</p> <p>“. God covered their sin. And this ah began a season of time where God instituted a sacrifice system” [00:12:11]</p> <p>“the law God unveiled to us” [00:12:35]</p> <p>“God had a plan in motion” [00:12:45]</p> <p>“So God gave us the law” [00:13:49]</p>
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		<p>“all these laws and restrictions that God gave” [00:14:15]</p> <p>“God did not give us the law-hhh to kill us. God gave us the law so that we would understand” [00:15:25]</p> <p>“through Christ toward God” [00:19:20]</p> <p>“our sufficiency is from God” [00:19:26]</p> <p>“not of the letter, but of the Spirit”. In, in other words, not of the law, but of the spirit, for the letter or the law kills, but the Spirit gives life.” [00:19:33]</p> <p>“the ministry of the Spirit” [00:19:56]</p> <p>“to gain the approval of God” [00:20:25]</p> <p>“The new covenant is of freedom, life, grace, and of the Spirit.” [00:21:45]</p> <p>“a covenant that God doesn’t even honor anymore” [00:22:47]</p> <p>(and other instances)</p>
<b>Eradication</b>	<p>“&lt;to ↑<u>te:ar</u> ↑<u>down</u>&gt; (0.9)”</p> <p>“to ↑root out (0.6)”</p> <p>“and repla:ce (0.3)”</p>	<p>“that’s the very thing Jesus came to change” [00:21:57]</p> <p>“and tears down.” [00:23:20]</p>
<b>Awakening</b>	<p>to aw↑<u>a:ken</u> <u>us</u> (.)</p>	<p>“It awakens” [00:18:05]</p> <p>“to awaken people to the reality of sin” [00:18:18]</p>
<b>Power</b>	<p>“&gt;your <u>power</u> by&lt;“</p> <p>“the <u>po:wer</u> (0.3)”</p>	<p>“But <u>where</u> does he <u>get</u> this <u>power</u>? (1.2)</p> <p>And ↑<u>wh::y</u> is it so <u>effective</u> (.)↓in our lives? (.)” [00:05:43]</p> <p>“↑<u>why</u> he has this <u>power</u>, (.) ↑<u>why</u> does <u>Sa:tan</u> have this <u>power</u> (.) that works so</p>

		<p>effectively ↓in our life. (0.6)” [00:05:53]</p> <p>“This was the ↑<u>fi:rst</u> moment (.) that Satan used the <u>power</u> (0.3) of <u>condemnation</u>” [00:08:50]</p> <p>“The power of condemnation is based on performance mentality.” [00:28:13]</p> <p>“The power of grace and the gift of righteousness is based on right believing and receiving, not on your works or doing right. The power of grace is in receiving it apart from how well you’ve done.” [00:28:16]</p>
<b>Enemy (Lies)</b>	<p>“of the Enemy”</p> <p>“and the ↑<u>li::es</u>”</p> <p>“<u>tho:se</u> <u>lies</u> (0.6)”</p>	<p>“one of the &lt; &lt;<u>biggest ta:ctics</u>&gt; (0.3) of <u>Satan</u> (.) ↓in the life of a Christian. (1.2)” [00:04:26]</p> <p>“<u>Probably</u> one of the ↑<u>bigges:t</u> (0.3) <u>weapons</u> (.) in his <u>tool</u> belt (0.3) a↑<u>gainst</u> you (0.3) is <u>con(.)dem(.)nation</u>. (0.9)” [00:04:30]</p> <p>“In fact, (.) in the ↑<u>He:brew</u>, (0.6) the ↑<u>word</u> <u>Satan</u>, (.) the <u>name</u> <u>Satan</u> in the <u>Hebrew</u> mea:ns (0.3) “the <u>accu:ser</u>”. (1.2) That’s what his <u>name</u> <u>mea:ns</u>.” [00:04:37]</p> <p>“Satan in Hebrew mea:ns (0.3) the <u>accu:ser</u>”. (1.2) [00:04:48]</p> <p>“One of his ↑<u>main</u> <u>ta:ctics</u> against you (.) is to ac↑<u>cu::se</u> you:: (0.3) and to <u>con</u>↑<u>demn</u> you::, (0.3)” [00:04:52]</p> <p>“<u>Satan</u> is the ↑<u>master</u> <u>prosecutor</u> ↓at low. (2.7)” [00:05:02]</p> <p>“<u>He</u> is, (0.6) he is the e↑<u>pitome</u> (.) of the ↑<u>best</u> (0.3) <u>prosecutor</u> that there is. (0.3)” [00:05:08]</p>

		<p>“<u>He</u> is the acc<u>u</u>:ser, (2.7)” [00:05:14]</p> <p>“<u>he</u>’ll con<sup>↑</sup><u>vince</u> <u>you</u> (0.6)” [00:05:24]</p> <p>“Satan is gonna do <u>ev</u>erything <u>he</u> <u>can</u> to come and conde<u>mn</u> you (0.3)” [00:05:31]</p> <p>“had they not <u>fallen</u> for Satan’s trick ↓to disobey God. (1.5)” [00:05:38]</p> <p>“And <sup>↑</sup>this is the area where <u>Satan</u> entered in(0.6)to their <u>li</u>:ves (0.3) <u>and</u> (.) into <sup>↑</sup>our li:ves, (0.3)” [00:06:48]</p> <p>“and so <sup>↑</sup><u>Satan</u> <sup>↑</sup>ca::used ↓Adam and Eve (.) to disobey God” [00:08:41]</p> <p>“Satan <u>himself</u> (0.3) entered (.) the <u>earth</u>:. (0.6)” [00:08:47]</p> <p>“which we know of course was a lie” [00:10:43]</p> <p>“before Satan tricked them” [00:12:30]</p> <p>“that accusing voice of the enemy in your life” [00:21:52]</p> <p>“Satan we’ll use the ten commandments” [00:22:23]</p> <p>“Satan being an accuser” [00:22:33]</p> <p>“Don’t allow the devil” [00:25:23]</p>
<b>Jesus (Truth)</b>	<p>“with the <u>tru</u>:th (0.3)”</p> <p>“in <u>J</u>esus °name°. (0.3)”</p>	<p>“for <u>tho</u>:se (0.3) who are i:n:: (0.3) ↓Christ Jesus”. (0.9)” [00:01:46]</p> <p>“↓for tho::se (0.3) who are <u>in</u>: &gt; (.)↓Chris Jesus”. [00:02:21]</p> <p>“if you have Christ living °in you°&lt;. (0.3)” [00:02:8]</p>



		<p>“if you have <u>Christ</u> ↓living in you. (0.3)” [00:02:48]</p> <p>“for ↑<u>tho</u>:se (0.3) who are <u>i:n</u> (0.3) ↓Christ Jesus&gt;. (0.6)” [00:02:57]</p> <p>“<u>beca</u>use of <u>one</u> <u>ma:n</u>’s <u>obe</u>dience, (0.9) because of ↑<u>one</u> man’s &lt;o↑<u>bed</u>ience&gt;, (.) <u>Jes</u>us <u>Ch</u>rist, (0.6)” [00:07:24]</p> <p>“because you are in <u>Ch</u>rist Jesus, ↓and he is in you:.” [00:08:24]</p> <p>“the blood of Jesus to wash our sins away” [00:10:12]</p> <p>“Jesus came to start an entirely new covenant.” [00:19:01]</p> <p>“The moment Jesus came to walk the earth” [00:19:10]</p> <p>“through Christ toward God” [00:19:20]</p> <p>“that’s the very thing Jesus came to change” [00:21:57]</p> <p>“when Jesus came to the earth he came to close the book on the old covenant.” [00:22:00]</p> <p>“Jesus on the cross” [00:23:52]</p> <p>“Jesus, the full judgment of God was put on Jesus.” [00:24:14]</p> <p>“Because of Jesus, you can receive the grace of God.” [00:25:19]</p> <p>“that Jesus has already paid for.” [00:25:28]</p> <p>(and other instances)</p>
<b>Mind (Thinking)</b>	“in our minds”	“You’ve ever thought about the fact”

	<p>“those areas in our thinking (0.6)”</p>	<p>[00:13:12]</p> <p>“they don’t think anything of it” [00:17:01]</p> <p>“What do you think” [00:17:15]</p> <p>“They didn’t think about” [00:17:18]</p> <p>“we think it’s God” [00:23:39]</p>
<b>Gospel (Bible)</b>	<p>“&gt;↓and then we’ll get into the Word&lt;.”</p> <p>“of the <u>Gospel</u>, (.)”</p> <p>“the goo:d news °of the Kingdom°,”</p> <p>“the <u>goo:d</u> news &lt;of your <u>love</u>&gt; (0.6)”</p>	<p>“Open up your <u>Bibles</u>&lt; to <u>Ro:mans</u>, (.) chapter <u>eight</u>, (0.3) ↓verse one. (3.6)” [00:01:11]</p> <p>“&lt;Ro:mans&gt;, <u>chapter</u> eight, (.) &gt;verse one” [00:01:20]</p> <p>“&gt;<u>put</u> that in the <u>context</u> of this <u>scripture</u>&lt;, (0.6)” [00:03:37]</p> <p>“&gt;&gt;And I wanna go <u>all</u> the way ↑<u>back</u> and tell you&lt;&lt; &gt;the <u>quick</u> story of <u>Adam</u> and Eve ↓in the garden&lt;. (0.9)” [00:06:08]</p> <p>“as we know, the Bible says.” [00:10:51]</p> <p>“historically in the Bible” [00:18:36]</p> <p>“and the Bible’s telling us here” [00:20:31]</p> <p>“this is the scripture. Our challenge is to align ourselves with it.” [00:29:18]</p>
<b>Life and Relationship with God</b>	<p>“that <u>cause</u> us (.) to <u>li::ve</u> (0.9)”</p> <p>“a relationship before God”</p> <p>“and those <u>areas</u> (.) in (.) our (.) <u>beli::efs</u> (0.3)”</p>	<p>“it does have some <u>application</u> (.) to <u>ho:w</u> you live your everyday life, (.)” [00:02:34]</p> <p>“but so I’m tryin’ to <u>put</u> the scripture&lt; on <u>just</u> (0.3) <u>your</u> ↑<u>actions</u> (.)” [00:02:35]</p> <p>“<u>ho:w</u> <u>you</u> <u>li:ve</u>” [00:02:36]</p>

		<p>“So, if yo<sup>↑</sup>u’re a born again beli:ever (0.6)” [00:02:50]</p> <p>“in your relationship with God&lt;? (1.5)” [00:03:16]</p> <p>“↓What could <u>God</u> ever do with me the way I: li::ve? (0.9)” [00:03:23]</p> <p>“and you <u>have sin</u> in your life, (1.5) &gt;but you’re a beli:ever&lt;. (0.9)” [00:03:45]</p> <p>“there <u>was</u> <sup>↑</sup><u>perfect</u> <u>harmony</u>, (1.2) <sup>↑</sup><u>perfect</u> (.) <u>relationship</u> (0.6) between <u>them</u> (0.9) and Go:d. (0.6)” [00:06:27]</p> <p>“&gt;in your day to day life&lt;,” [00:08:11]</p> <p>“&gt;perfect harmony with God&lt;.” [00:08:37]</p> <p>“so you understand it in your life” [00:21:13]</p> <p>“in your life, in your day to day life with god.” [00:21:31]</p> <p>“in your life” [00:21:54]</p>
<b>Performance</b>	<p>“that’s based on <u>our</u> performanc:e (.)”</p> <p>“for the <u>la:ck</u> of doing well. (0.9)”</p>	<p>“This hhas <u>nothing</u> do to with your <sup>↑</sup><u>a:ction::s</u> (0.6) or how <sup>↑</sup><u>well</u> (0.3) or how <sup>↑</sup><u>bad</u> you are <u>performing</u>. (0.3)” [00:04:00]</p> <p>even when <u>you do right</u>, (0.3) [00:05:20]</p> <p>&gt;&gt;even when you are in a season of your life&lt;&lt; &gt;when you are doing <sup>↑</sup><u>right</u>&lt;, (0.3) [00:05:22]</p> <p>“it’s <u>not good enough</u>:. (1.2)” [00:05:25]</p> <p>“&gt;&gt;<u>You</u> may be in a <u>season</u> where as far as you know, <sup>↑</sup><u>hey</u>,&lt;&lt; &gt; things are</p>

		<p>↑good&lt;, (0.3)” [00:05:28]</p> <p>“↓“but is not good enough, (1.2) but you still not <u>measure</u> enough, (0.6) it’s ↑<u>sti::ll</u> not <u>quite</u> (0.3) <u>up</u> ↓to pa:r”. (1.8)” [00:05:35]</p> <p>“&gt;if you <u>try</u> and <u>perfo:rm</u> well enough to <u>recei</u>ve the <u>appro</u>val of <u>God</u> ↓on your life. &lt; (0.3)” [00:08:17]</p> <p>“performance mentality” [00:20:15]</p> <p>“always perf... Trying to perform well enough” [00:20:22]</p> <p>“Always trying to perform well enough to earn your approval with God.” [00:22:57]</p> <p>“with or without good performance.” [00:24:59]</p> <p>“The law is synonymous with the performance mentality.” [00:26:15]</p> <p>“If you are living under the law and a performance mentality then every time you fail and fall short of God’s standards, you will feel condemned.” [00:29:28]</p>
Free Gift	<p>“and in a ↑<u>series</u> called Outlandish. (0.8)”</p> <p>“just ↑<u>h::ow</u> out↑landish &gt; it is (.)”</p> <p>“&lt;of just ↑<u>h::ow</u> out↑landish”</p> <p>“your <u>revela:tion</u>”</p> <p>“to receive the free gift”</p>	<p>“<u>you</u> are ↑<u>no</u> longer (.) <u>in</u> the flesh” [00:02:26]</p> <p>“you are <u>no</u> longer a <u>person</u> of the flesh, if you have <u>Christ</u> ↓living in you. (0.3)” [00:02:46]</p> <p>“<u>you</u> can now <u>recei::ve</u> (0.3) the gift, the-, of the a↑<u>bundance</u> of <u>God’s</u> <u>grace</u> and the free <u>gift</u> ↓of righteousness. (0.6)” [00:07:32]</p> <p>you are now a ↑<u>righteou:s::</u> (0.3) <u>and</u></p>

	<p>“↓of righteousness&lt;. (0.6)”</p> <p>“↓your grace is, (1.2)”</p>	<p>(have) received the <u>abundance</u> of ↑<u>grace</u> (.) ↓in your life (0.3) <u>completely</u> <u>apart</u> from your actions:. (2.1) [00:07:41]</p> <p>&gt;NO <u>matter</u>&lt; ↑<u>ho::w</u> ↑WELL or ↑<u>badly</u> you <u>perform</u>, (1.8) ↑<u>you</u> can <u>come</u> ↑before <u>Go::d</u> (1.2) and say <u>God</u>, (.) I <u>rece::ive</u> ↑your grace, (0.3) °apart from how I’ve lived°. (0.6) I haven’t ↑earned it. (0.3) &gt;It’s unmerited. In fact, we learned last week that- <u>grace</u> means the <u>unearned</u>, (.) unmerited favor of God&lt;. (0.3) [00:07:51]</p> <p>“It <u>ce::ase:s</u> to be a ↑<u>gift</u>, (0.3)” [00:08:15]</p> <p>“BASED <u>on</u> NOTHING [ELS:::e] (0.9).” [00:08:29]</p> <p>“The covenant of grace.” [00:19:06]</p> <p>“The ministry of righteousness” [00:20:37]</p> <p>“But the new covenant is marked by the free gift, free, of grace, and the free gift of righteousness” [00:23:03]</p> <p>“Grace is of the new covenant, it’s always free and always gives life to us” [00:24:52]</p> <p>“The power of grace and the gift of righteousness is based on right believing and receiving, not on your works or doing right. The power of grace is in receiving it apart from how well you’ve done.” [00:28:16]</p> <p>“Whether this seems too outlandish to believe or not, this is the scripture.” [00:29:15]</p>
<b>Feeling</b>	“that <u>cause</u> us to feel”	“>>How many ‘f you d’d ever <u>feel</u> >>

	<p>“and always feeling”</p>	<p>like <u>tha:t</u>” [00:03:15]</p> <p>“and <u>cause</u> you to feel <u>like</u> (0.3)” [00:05:33]</p> <p>“because we fell ashamed” [00:10:23]</p> <p>“because we feel dirty, because we feel rotten. Adam and Eve felt this” [00:10:31]</p> <p>“So when you start feeling” [00:21:50]</p> <p>“feeling unfit, what is condemnation? Feeling unfit to be used by god, feeling this overwhelming sense of disapproval from God,” [00:29:49]</p>
<b>Reality</b>	<p>“to the <u>real</u>ity (0.9)”</p> <p>“to come ↑<u>by</u>, .hh (.) your <u>pre</u>sence,”</p> <p>“to come”</p>	<p>“a reality in our eyes” [00:13:09]</p> <p>“the reality of sin” [00:18:19]</p>
<b>Condemnation</b>	<p>“↓con°demned°. (0.6)”</p> <p>“&gt;about&lt; &lt;no: <u>mo:re</u> <u>cond</u>emnation&gt; (0.9)”</p> <p>“condemned (0.3)”</p>	<p>(See paragraph 3. Rhythm and Repetition.)</p>

### Appendix 3: The theme of condemnation in the sermon.

N.	REFERENCE	TIMECODE
1	"< <u>No More Condemnation</u> >. (0.9)"	[00:01:26]
2	"No mo::re (0.6) <u>condemnation</u> . (0.3)"	[00:01:29]
3	"↑ <u>there</u> is (.) ↑ <u>therefore</u> (0.3) ↑NO:W (0.9)"	[00:01:36]
4	" <u>there</u> is (.) <u>the:re:fo::re</u> (0.3) ↑ <u>now</u> (0.6) <u>NO</u> condemnation (0.3) for <u>tho:se</u> (0.3) who are i:n:: (0.3) ↓Christ Jesus. (0.9)"	[00:01:41]
5	" <u>There</u> is (.) <u>therefore</u> (0.3)↑ <u>now</u> (0.6) <↑ <u>no: condemnati:on</u> (0.3) ↓for tho::se (0.3) who are <u>in:</u> > (.)↓Chris Jesus."	[00:02:16]
6	"< <u>there is therefore</u> (0.3) ↑ <u>no:w</u> (0.6) <u>right</u> in this moment (0.3) <u>no::</u> (0.3) <u>condem</u> (0.3) <u>nation</u> (0.3)"	[00:02:52]
7	"↑What <u>does</u> the word (.) <u>co:ndemnation me:an?</u> (0.9)"	[00:03:02]
8	"It means (.) an ex↑ <u>pression</u> of stro:ng disapproval, (1.8) <u>pro</u> ↑ <u>nouncing</u> as <u>wro::ng</u> (.) and <u>judging</u> to be (.) <u>un</u> (.) <u>fit</u> (0.3) ↓for u::se. (0.9)"	[00:03:04]
9	"A↑ <u>strong</u> disa↓ <u>ppro:val</u> (0.9) or un↑ <u>fit</u> (0.6) ↓for u::s:e. (0.3)"	[00:03:19]
10	"The <u>condition</u> of being ↑ <u>stro:ngly</u> disa↓ <u>pproved</u> (of), (0.9)"	[00:03:26]
11	"it also means a: <u>final</u> ↑ <u>judgment</u> (.) of <u>guilty</u> (.) in a <u>crim:al ca:se</u> (0.3) and the ↑ <u>punishment</u> (0.3) that is ↓impo::sed. (0.6)"	[00:03:30]
12	" <u>There</u> is (.) <u>therefore</u> (.) <u>no::w</u> . (0.9) ↓Now, (0.3)"	[00:03:40]
13	" <u>There</u> is (.) <u>therefo::re</u> (0.6) <u>no::w</u> (0.9) <u>no::</u> (.) <u>condem</u> (0.3) <u>nation</u> (0.6) for ↑ <u>tho::se</u> (0.3) who are i::n (0.3) <u>Christ</u> (0.3) ↓°Jesus°. (0.9)"	[00:03:50]
14	" <u>There</u> is (.) <u>therefore</u> (0.3) <u>no:w</u> (0.6) no disappro:val, (0.6) an-, ang- <u>judging</u> (.) <u>guilty</u> or <u>wro:ng</u> (.)↓in your life. (0.6)"	[00:04:05]
15	">I wanna ↑ <u>talk</u> about <u>condemnation</u> today because <u>condemnation</u> is <u>probably</u> one of the < < <u>biggest ta:ctics</u> > (0.3) of <u>Satan</u> (.) ↓in the life of a Christian. (1.2)"	[00:04:23]
16	"Probably one of the ↑ <u>bigges:t</u> (0.3) <u>weapons</u> (.) in his <u>too:l</u> belt (0.3) a↑ <u>gainst</u> you (0.3) is <u>con</u> (.) <u>dem</u> (.) <u>nation</u> . (0.9)"	[00:04:30]
17	"One of his ↑ <u>main ta:ctics</u> against you (.) is to ac↑ <u>cu::se</u> you:: (0.3) and to <u>con</u> ↑ <u>demn</u> you::, (0.3)"	[00:04:52]
18	" <u>He</u> is the accu:ser, (2.7) > <u>constantly</u> condemning you and accusing you<."	[00:05:14]
19	"Satan is gonna do <u>everything</u> <u>he can</u> to come and conde:mn you (0.3)"	[00:05:31]
20	"I wanna tell you< a <u>sto:ry</u> (0.3) of <u>where</u> <u>condemnation</u> (0.6) <u>came</u> from, (.)"	[00:05:49]
21	" <u>where</u> did <u>condemnation</u> <u>begin</u> . (0.9)"	[00:06:05]
22	">↑ <u>When</u> <u>Adam</u> and <u>Eve</u> where in the <u>garden</u> , (.) <u>they</u> didn't even	[00:06:12]

	know ↓what condemnation was: (1.5)”	
23	“This was the ↑ <u>first</u> moment (.) that Satan used the <u>power</u> (0.3) of <u>condemnation</u> ”	[00:08:50]
24	“>You ↑wanna <u>know</u> where <u>condemnation</u> < ↑ <u>came</u> ↑ <u>from</u> ? (0.3) Right here. (0.9)”	[00:08:57]
25	“This is the <u>moment</u> (.) where <u>condemnation</u> started. (0.9)”	[00:09:00]
26	“They felt <u>condemnation</u> . (0.9)”	[00:09:43]
27	“This is ↓ <u>con</u> :demnation (0.6) working (.)↓for the first time. (0.9)”	[00:09:55]
28	“That entire span of time called the old covenant was all about condemnation”	[00:18:51]
29	“speaking of the law and condemnation”	[00:19:46]
30	“if there was glory in the ministry of condemnation – do you see it there? – condemnation”	[00:20:00]
31	“a covenant of condemnation”	[00:20:34]
32	“Condemnation kills, grace gives life”	[00:20:59]
33	“Condemnation kills, grace gives life”	[00:21:05]
34	“light on condemnation this morning”	[00:21:11]
35	“operating under a form of condemnation”	[00:21:29]
36	“Condemnation kills, grace gives life”	[00:21:34]
37	“Death and condemnation”	[00:21:43]
38	“he will use that to condemn you”	[00:22:28]
39	“the old covenant of death, legalism, and condemnation”	[00:22:37]
40	“condemnation of the old covenant”	[00:23:17]
41	“Some of us have made condemnation synonymous with God”	[00:23:25]
42	“some of us hear the voice of condemnation”	[00:23:33]
43	“this voice trying to judge you and bring you down and condemn you”	[00:24:25]
44	“Don’t allow the devil to cause you to live under condemnation”	[00:25:23]
45	“Condemnation kills, grace gives life.”	[00:25:36]
46	“Condemnation of the devil. Grace of God.”	[00:25:40]
47	“Condemnation is the root of a performance mentality and the opposite of a grace mentality.”	[00:25:47]
48	“Condemnation is the root of a performance mentality and the opposite of a grace mentality.”	[00:25:59]
49	“The law always ministers condemnation.”	[00:26:11]
50	“The power of condemnation is based on performance mentality.”	[00:28:13]
51	“The power of condemnation is based on a performance mentality.”	[00:28:30]
52	“There is now no condemnation for those who are in Christ Jesus.”	[00:28:50]
53	“There is now no condemnation for those who are in Christ Jesus.”	[00:29:01]
54	“If you are living under the law and a performance mentality then every time you fail and fall short of God’s standards, you will feel condemned.”	[00:29:28]
55	“guilt and condemnation, feeling unfit, what is condemnation?”	[00:29:42]



	Feeling unfit to be used by god”	
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## **Reading in your first and second language. On the use of prior knowledge when processing fictional texts at school**

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### **Abstract**

This study, which is grounded on a sociocultural framework (Lantolf 2000, Säljö 2000), seeks to determine whether giving L2 pupils the opportunity to use fictional texts that correspond with their prior knowledge makes a difference in developing text response and to identify and discuss any difference found. The use and processing of L1 teaching materials were expected to increase pupil motivation and enhance L2 skills (DeFazio 1997; Cummins 2001).

Twelve third-year pupils contributed 24 texts in L2 (Swedish). The results indicate that the use of texts in the pupils' first language does make a difference to L2 acquisition. When pupils were able to use their prior knowledge, their texts became more than twice as long, more elaborated and more independent. L2 pupils seem to belong to the group who display distinct differences between the language skills they demonstrate in the classroom and the knowledge they possess through prior knowledge.

**Keywords:** education, communicative competence, linguistic diversity, language ability, bilingualism

Focus on textual research is not well-represented in studies of second language acquisition and nor is the study of reading comprehension and the relationship between L2 learners' reading and writing skills. In an attempt to fill that gap, this paper will discuss ideas on how L2 pupils' language acquisition may be enhanced and connected to reading processes. Following an overview of the implications of L2 learners' reading processes, I will present a pilot study which seeks to discover whether or not it makes a difference if L2 pupils are given the opportunity to use fictional texts that are (likely to) correspond with their prior knowledge when writing about the texts they have read, using the text content. As that which is being investigated in the study is how reading processes facilitate pupils' ability to express themselves in words, emphasis is on these reading processes and not the writing.

### **Significance of reading skills to L2 learners**

Reading comprehension among L2 learners should arguably be paid more attention, for a host of reasons. One is that reading literacy scores decline in particular for L2 learners from socially deprived groups (National Agency for Education, 2004; National Agency 2007; National Agency for Education 2010). This raises the question of whether L2 pupils are being given adequate help to succeed in school. For instance, although it is well known that primary language schooling plays an important role in the acquisition of the majority language (Teleman 1991; Hyltenstam 1996; Cummins 2001; Thomas & Collier 2002; Tuomela 2002; Parszyk 2007), are L2 learners given the opportunity to develop and use their primary language through school activities? Homogenization is also a problem; homogenization shapes the perception of immigrants and if L2 learners in educational contexts are lumped into a vague, undefined group with no identification of individual needs or recognition of specific skills and knowledge, they may lose the opportunity to develop and attain their full potential at school (Bunar 2010). It appears that disregard of pupils' prior knowledge may impair motivation and commitment in the classroom.

### **Prior knowledge and text processing**

Prior knowledge is essential to text processing and may be regarded as a useful starting point for the development of reading comprehension. Langer's research on text processing is thus relevant here (Langer 2005). Langer defines reading as a process-oriented activity: readers create conceptual worlds, including context and meanings that change, develop and grow while building up their understanding of a literary text. In other words, there is constant interaction (or transaction, as Rosenblatt (1978) would have it) between the reader and the text, since the perceptions that arise when reading are being clarified and developed by the social context in which the readers find themselves.

Since the creation of an imaginary world includes the readers' thoughts - what they think, feel and sense (sometimes unconsciously) - reading is characterized by the ability to use prior knowledge and reading between the lines (inferring). Prior understanding may then be described as the ability to understand at a conscious or subconscious level, through knowledge of the circumstances of the texts that the reader reads. It can thus be argued, in agreement with Langer, that readers use their prior knowledge as a starting point when reading and interpreting texts.

Throughout the reading process the reader explores interpretations of the text, first by conceptualizing the world and testing the ideas the text raises, then by stepping out of it. Langer argues that it is only when the reader explores the interpretations of the text and steps out of their imagination that the reader can objectify the reading experience. Pre-understanding is thus crucial for the reader when exploring the text content and interpretations; pre-understanding is the very premise of a reader's ability to connect to the content of a text. At school, the teacher's task could then be said to get pupils to 'clarify' in connection with the prediction. It is this clarification that may lead to second language acquisition; 'clarifications' give L2 readers the opportunity to discover connections between the knowledge they have in their primary language and the text processing they do in the classroom.

### **L2 learners and reading comprehension**

When processing text, L2 readers are likely to find themselves in situations that differ from those of readers reading in their first language, and yet it is difficult to separate knowledge about reading comprehension in L2 learners from knowledge about reading comprehension in general. One reason for this is the complexity of reading comprehension; many different factors interact in a non-linear and non-sequential manner, and factors arising from individual circumstances play a predominant role. As Janks (2010) points out, reading is an active process of bringing one's own knowledge of culture, content, context, text use and text structure into an encounter with those of the writer in an active process of meaning-making.

From a historical perspective, it is possible to see how the perception of reading in a second language has changed due to dominant research interests. In the 1960s reading was looked upon as a skill for learners to acquire, mainly through the study of grammar and vocabulary, while in the 1970s psycholinguistic models constituted the base for reading theories (Goodman 1967, Smith 1979). The reading processes of L2 learners received no special attention until the 1980s, but even then the research on L1 readers constituted the point of departure and reference (Bernhardt 1991, Goodman 1985, Smith 1982).

The reading process has been described using metaphorical models such as 'bottom-up reading' and 'top-down reading'. In short, bottom-up models emphasise textual decoding; they can be seen as data-driven and stressing the priority of the texts as input and lower-level processes like letter and word recognition. In contrast, top-down models place primary emphasis on reader interpretation and prior knowledge. They are seen as concept-driven in the sense that the text is 'sampled', meaning that predictions are made on the basis of the reader's syntactic and semantic knowledge (Goodman 1967). There are other models that are more balanced in suggesting that linguistic knowledge from several sources (orthographic, lexical, syntactic and semantic) interacts in the reading process (Rumelhart 1977), since readers may try to compensate for deficiencies at one level (such as word recognition) by relying more on a source at a lower or higher level (such as the contextual level) (Stanovich 1980).

The reading process is often considered interactive. As Chun & Plass (1997) point out, two different conceptions of interaction are discernible: (a) the general interaction between reader and text, which means that readers make use of information from their background or prior knowledge in (re-) constructing the text information, and (b) the interaction of many component skills that work together simultaneously in the process. From this point of view, reading is supposed to involve an array of lower-level rapid, automatic identification skills as well as an array of higher-level comprehension/interpretation skills (Grabe 1991, p 383, Williams & Moran 1989). An interactive approach to reading takes into account the contributions of both lower-level processing skills (identification or decoding) and higher-level comprehension and reading skills (interpretation and inferencing). Comprehension results from these interactive variables are thus supposed to operate simultaneously, rather than sequentially.

It is also difficult to separate L2 learners' reading comprehension from that of L1 learners because of the interaction between knowledge in the first and second language. For instance, it is difficult to know how L1 literate a second language reader has to be to make the second language knowledge work and how much second language knowledge a second language reader must have to make the L1 literacy knowledge work (Bernhardt & Kamil 1995).

There is research, however, which shows that differences between L1 and L2 readers exist. Firstly, L2 readers tend to start with a smaller L2 vocabulary than L1 speakers have when they begin to read in their native language. Secondly, there are differences in language processing when it comes to transfer effects or interference from L1 to L2 on the orthographic, lexical, syntactic and discourse levels (Koda 1992). Thirdly, differences in the social context of literacy are likely to affect expectations about reading and pre-understanding of how texts can be used (Grabe 1991).

In this context, what works as a facilitator of text comprehension for L2 learners is also interesting. In 1984, Mayer pointed out three types of aids that seem to be relevant: (a) aids for selecting information, (b) aids for building internal connections and (c) aids for building external connections. Aids for selecting information mainly serve to focus the reader's attention on certain aspects of the target information. Thus, they improve the likelihood that this information will be processed. Aids for building internal representations, on the other hand, could be characterised as support for the reader's building of internal connections among the units of information presented. Building internal information then includes organising the presented information into a coherent structure of the logical relations among idea units in the text, which helps assure a coherent structure of the propositional representations. The third type of aids for text comprehension, aids for building external connections, help the reader build connections between the ideas in the text and an existing mental model, thus integrating these new ideas into the existing mental model (Mayer 1984). These aids all support the construction and extension of the mental model based on the propositional representations.

Obviously, this implies that prior knowledge affects reading comprehension, which in turn means that cultural background information is likely to facilitate the work of reading comprehension. This is also what has been stressed within the framework of schema theory; these theories point to the importance of pre-reading activities and comprehension strategy training. The idea is that prior knowledge is being integrated in the reader's memory and used in higher-level comprehension processes (Carrell 1984, 1987, Anderson & Pearson 1984). Readers need to activate prior knowledge of a topic before they begin to read and it is supposed that this activated knowledge is what facilitates the reading process.

According to this approach, text comprehension takes place as the learner actively selects relevant information from what is presented and constructs mental representations of the text's linguistic surface structure. The process here involves the interaction of the linguistic features of the text and the reader's language proficiency, since the reader has to construct propositional representations of the semantics of the text. In so doing, the reader organises the pieces of information into a coherent mental representation. To comprehend a text is therefore to integrate these newly constructed representations into the existing mental models of the subject matter.

### **Teaching reading comprehension to L2 learners**

This approach, in turn, could be said to be consistent with Cummins's research on L2 learners (Cummins 2001). He argues in favour of focusing on meaning for L2 readers and points out that 'the interpretation of the construct of comprehensible input must go beyond just literal comprehension' (Cummins 2001:

337). What matters, according to Cummins, is to affirm L2 pupils' cultural and linguistic identities, since this encourages pupils to put effort into their own linguistic development. A study by Abu-Rabia (1996) is also interesting in the context. His study of Arab pupils in Israel shows that when studying Hebrew, pupils achieved the best performance in reading comprehension when they read stories from their own (Druze) cultural setting; for L2 learners he stresses the importance of texts that pupils can relate to culturally.

Other research shows that language learning for immigrants is enhanced if teachers base their teaching on substantive context, rather than focusing on exercises with isolated words and phrases (Axelsson 1998, Author 2013). It has also been proven that active use of the primary language in the classroom has positive impact on language development among L2 learners (Axelsson et al. 2002, Cummins 2001, Gibbons 2013). It is well-established that the primary language is highly significant to pupils' identity and that identity work is an important factor when learning a new language (Back 1996, Economou 2007, Otterup 2005, Bunar 2010). Work with language development that is communicatively oriented and intercultural is also essential (Sandwall 2013); according to Feinberg (2000) teaching should focus on meaningful negotiations with the target language. For this reason, it could be argued that pupils' prior knowledge should be utilized for second language acquisition and the development of reading comprehension.

According to all these factors, text selection is important. The fact that text selection does play a role within second language acquisition has been remarked upon earlier; selection of inappropriate texts is a factor that is likely to impede language development for pupils, who are offered no opportunity for identification and interpretation. In the absence of interaction with the text, in-depth textual understanding may not develop (Carrell 1987, Author 2006b, Olin-Scheller 2006). With reference to the Swedish textbook tradition, it is also likely that textbook texts contribute to a sense of exclusion among Swedes with a non-historically Swedish background; textbooks traditionally have served nationalistic interests and celebrated the L1 language and (traditional) Swedish culture (Thavenius 1999, Author 2006a). In light of the above, contextual and discursive aspects of pupils' text response are essential.

### **Literacy from an Intercultural Perspective: A pilot study**

The pilot study seeks to discover whether or not it makes a difference for L2 pupils' text response if pupils are given the opportunity to use fictional texts that are (likely to) correspond with their prior knowledge. If there is a difference, the more specific aim is to identify what difference it makes in connection with elaborated text response.

Theoretically, the study is grounded on a sociocultural framework. This means that learning, including language learning, is understood as an activity that is

socially and culturally determined and dependent upon on the social and cultural context in which learning takes place. A split between individual and social processes, as well as between language learning and language use, is understood as impossible since individuals constantly learn and evolve in interaction with their environment (Lantolf, 2000, Säljö 2000). In other words, language learning is seen as a complex social practice rather than an abstract internalized process (Lindberg 2009).

Individuals' learning opportunities are related to the social environment and L2 learners' ability to use the language they bring to school is understood as contextually contingent and dependent on majority language representation (Feinberg 2000). In this project, knowledge and skills that L2 pupils are likely to have in their first language were considered a resource. Supported by the research of Thomas & Collier (2002) and Axelsson et al. (2002), a variety of languages, knowledge and experience was regarded an asset. The use and processing of teaching materials in the first language was expected to increase pupils' motivation and second language skills (DeFazio 1997; Cummins 2001).

A qualitatively oriented research approach is reasonable for this study. Samples of the pupils' text response were useful for discussing *why* and *how* L2 pupils responded to fictional texts as they did. This approach made sense: a pilot study cannot claim any valid, generalisable results and instead seeks to find relevant questions for future research.

To be able to discuss *how* and *why* the pupils responded as they did, their texts were analysed on the basis of the discursive function they could be said to demonstrate (Fairclough 2009, Author 2006). The assumption here was that readers are supposed to construct and enact social identities in specific social situations while interpreting what they read; by giving priority to contents and modes of expression that fit well with their perception of a specific social situation, they manifest discursive identities which determine what could be termed the functions they assign to their texts when expressing themselves about the contents.

In this study, three kinds of functions are relevant: communicative, cognitive and social. Communicative function is considered to be text response intended to communicate in a conventional, well-structured form, according to text types taught at school, while cognitive function is supposed to be typical of text response emanating from new insights and senses of coherence by the author. Social function in the sense meant here refers to text response characterised by the use of language to mark identity and/or social position.

### *The design of the pilot study*

Twelve third-year pupils selected from two different classes at the same school in a multi-ethnic school setting were asked to read two texts each and write a short text about what they had read. All pupils spoke Swedish as a second



language but attended school in ‘mainstream’ classrooms. They were all born in Sweden, but it emerged in one-on-one interviews with the pupils that they used their first language at home and socially. The native languages represented in both classrooms were Arabic, Somali and Sorani.

Comparisons were made by asking the pupils to read a text in their native language and in Swedish. After each reading, the pupils were each asked to write a text connected to the contents of the texts they had read. A letter from me was handed out, with a question about how they perceived what the main character was doing in the story. Nothing more was added, except from an initial greeting, ‘Hello, I’m Anna’ and (at the end), ‘Regards, Anna’. No scaffolding during the reading and writing processes took place.

All the texts the pupils were asked to read are fictional. So as not to interfere with regular teaching, the texts in Swedish were taken from the pupils’ textbook in Swedish (*Läsda x 3*). The pupils read one story a week from this textbook, as a homework assignment, and the stories chosen were supposed to be discussed on the days I visited the classes. One story was about a boy in hospital, designed as a comic strip (but with lots of text). As a reader you get to know him when he falls ill with appendicitis and has to go to hospital and then you follow his story until he leaves hospital again. The other was a retold Swedish folktale (also illustrated), about a poor boy in the countryside who ultimately profits by giving what he earns to other poor people.

Both texts were about the same length, yet it was difficult to know what kind of difficulties the reading of them would bring. Since the pupils were all born in Sweden and attended regular school classes they were not tested for any linguistic difficulties and it is hard to judge what kind of difficulties the textbook texts would offer when relating to the contents. The pupils’ teachers had told me that the pupils’ Swedish was very poor. This was confirmed by me during two days of classroom observation. It is, however, difficult to say whether the communication difficulties were the result only of the pupils’ limited capacity to express themselves in Swedish in the classroom.

The selected texts were written in the pupils’ native languages. The texts were chosen in consultation with classroom teachers and librarians at the International Library and the city district library, with which the pupils’ school extensively collaborates. Efforts were made to find texts about the same length and (supposed) linguistic level as the textbook texts in Swedish. Although bilingual librarians did their best in this effort, it is hard to tell whether the matching of the texts was successful; no deeper linguistic analyses in Arabic, Somali and Sorani were performed. The ambition, however, was that all texts used in the study should be (linguistically) equivalent from a reading comprehension perspective.

When it comes to the contents, the texts were fairy tales about a girl’s Eid celebrations (in Arabic, *Samīrah fī al-’īd*), a girl playing with her mother’s shawls (in

Somali, *Xijaabkii Dabayshyu Sidatay*) and snowflakes crossing borders (in Sorani, *Du kluma bafir*). The texts referred to here are thus texts written in the pupils' native languages, which *might* engage specific groups by promoting group identity based on linguistic affinity. (What contents that engage different groups of students, because of cultural bounds, are impossible to say.) For the choice of texts, comparable when it comes to reading difficulties, I had to rely on the librarians involved and a translator (for the text in Somali). As mother tongue speakers in Arabic and Sorani, meeting L2 learners at libraries, they helped me with translations and useful advice.

### ***L2 pupils' external connections when responding to fictional texts***

Even though the study suffers from lack of deeper knowledge about the pupils' linguistic skills, it seems obvious that they found it easier to leave behind their initial reading impressions and re-examine, develop and enrich their understandings of the characters in the text, themselves and the world when they read a fictional text in their first language than when they read a fictional textbook text in Swedish. The twelve third-year pupils included in the study, who contributed 24 pupil texts, demonstrated this by their text response.

To make this clear, six pupils' texts will be presented below. These texts are representative, bearing in mind the texts the pupils used as a starting-point for their writing. Three of the pupil texts based on the textbooks were written about the story of the boy in hospital (by pupils from class A) and three were written about the textbook version of a Swedish folktale (by pupils from class B). When using the fairy tales written in their first language, three pupil texts were based on the Arabic story, two were based on the Somali story and one was based on the Sorani story. This sample can be said to be representative of the L1 languages found among the pupils in both classes. Six of the texts were written by girls and six by boys. Although this cannot be said to be representative of the number of pupils (see Figure 1), it does provide an opportunity to discuss the results from a gender perspective.

Immediately below, I will present and comment on the pupil texts from the perspective of how the pupils make external connections using the contents of the fictional texts when expressing themselves in Swedish. By the way they organise the pieces of information into coherent mental representations, it is to some extent possible to see how they re-examine, develop and enrich their understandings of the characters in the texts, themselves and the world.

### ***Twelve text examples from six pupils***

Although the depth of understanding is hard to judge when *Pupil 1* writes about the boy in hospital in the textbook text, he relates to the text by commenting

on the text and telling the reader that he has been to hospital himself. He also tells the reader that he has suffered a concussion. This is his story:

Hello my name is  
*Pupil 1* I  
Have be en Many  
times and Have  
I Con cussion  
For anna

When using the Arabic story the understanding of the characters in the text is unclear at first sight, but since *pupil 1* elaborates his text by telling the reader about his own Eid celebrations he could be said to share the experience of the main character in the story, Samira. This is his text after having read the story in Arabic:

Hello anna i  
Have Been Part  
of Eid You Must  
Fast i Ha ve  
Fas t At Eid  
Then You  
mak e Feast anD  
Then You Get Present.  
And You eat  
At 9  
At nigh t  
and r en You Mus t  
Wake At  
2. At night.  
For anna. and  
then You FasT  
ag ain  
an d the n  
You mus t n ot eat  
Food. *Pupil 1*

In writing like this, *Pupil 1* could be said to be re-examining, developing and enriching his understanding of the story. As the story is about a girl celebrating Eid, he connects to the content of the story by explaining how he celebrates Eid.

*Pupil 2* also chooses to write a more elaborate story after having read the story in Arabic about Eid than after having read the textbook folktale about profiting by giving to the poor. After reading the textbook text in Swedish, she writes very briefly:

Hello Anna!  
I wuld not give him or her. But  
if I know them I give them.  
*Pupil 2*

After reading the fairytale in Arabic, she writes:

Hello Anna!  
Yes, I would have done like Samira.  
And It was fun when I read.  
Ramdan is when fasting almost whole  
day. but we also eat at night.  
And then we fast again. When ramada  
is over there is Eid, those who  
are muslims go praying, Then when they  
go home them get good food and new clothes  
So this is Eid.

*Pupil 2*

*Pupil 2* may also be said to be re-examining, developing and enriching her understanding of the Arabic story, while the response to the textbook text in Swedish is terse and unelaborated. By connecting to the main character in the Arabic story, Samira, she uses identification and comparison to develop her own story.

*Pupil 3*, after having read the folktale in the Swedish textbook is also brief in her written response:

Nou I SHall not give my food to someone  
if I was hungry.

After having read the story in Arabic she - like *Pupil 2* - connects to the main character and elaborates her own story:

Samira has id. Samira got nuw jumper.

There were men Who prayed in the mosque  
When all people go to mosques then they  
pray and sometimes if you want you eat  
breakfast in the mosques after breakfast then pray  
we everyone all together men and women.  
and children. and when you come home  
from mosque then we go to all my cousins.  
And then visit. And give then food.

*Pupil 3* also seems to identify with the main character and uses the story in Arabic as a comparison to explain how she celebrates Eid. In her own story, she transitions from Samira's celebration to her own by using the description in the Arabic story of people praying in a mosque. In so doing, she re-examines, develops and enriches her understanding of the story about Samira and of herself and the world around her, when Eid is being celebrated.

*Pupil 4*, on the other hand, uses the story about the boy in hospital when reading the textbook text as the basis for his own writing. He is very brief in his response to the text, as if quickly handing over an answer: 'Answer: No I have not done that.' When he writes about the text in Somali about how shawls can be used in different ways, his text is slightly more elaborated:

I have not played with  
a Shawl. And I think that  
they are not nice

In writing these lines, he takes a position and shows indirectly that he does not share the character's fascination with shawls. Still, he cannot be considered as having enriched his understanding of the characters in the text or of himself or the world. He simply makes declarative statements with only a slight connection to the contents of the text he has read.

*Pupil 5*, who read the folktale and not the story about the boy in hospital is also very brief when she uses the textbook text to write a text of her own:

Yes I have read the golden goose.  
No I would never give  
food even if I do not know  
that person.

When writing about the Somali text about shawls, she also writes as if she was supposed to answer a question:

No I have not played with  
shawl only when I was little.  
Yes I found shawls are nice.  
I think shawls are nice  
only because one may perhaps  
not show ones hair I do  
not want to show my hair.

*Pupil 5* could be said to be re-examining the text and enriching her understanding of the text by making her perspective clear when it comes to the use of shawls. Yet she - like *Pupil 4* - only makes use of the contents of the text to some extent, by letting her statement emanate from the concrete use of shawls in the story.

*Pupil 6* differs from all the others in all respects: his text is not more elaborated when using the text in his first language, Sorani, than when using the textbook text in Swedish as a starting-point and he is completely removed from the characters in the stories. After having read about the boy in hospital he describes a similar situation to the one in the textbook story:

for hussein in the hospital

once it was a  
guy whose name is  
hussein he was in  
The hospital for a year  
he was very ill  
after a month I  
send a letter and  
wrote how are  
you ne answer  
The letter and said I  
m better now.

When writing about the text in Sorani, he renders the contents of the text literally  
and writes a summary:

## Kurdistan to Sweden

once it was  
two snowflakes  
the one in kurdistan flies  
to Sweden then he  
sees the girl the girl  
also is from  
kurdistan. Then both  
fly back to  
kurdistan and then send  
the a letter to  
Sweden

### *Tendencies and text functions in all 24 pupil texts*

Since the same tendencies are typical for all 24 pupil texts included in the study, the texts presented above may be considered representative. The pupil texts are coherent, though elaborated to a varying extent when it comes to connecting to the contents of what they had read and developing thoughts of their own.

As noted, the pupil texts were, on average, twice as long when their writings were based on the culture-bound texts. The pupil texts also seem to emanate from different perceptions of text functions. Notably, the pupil texts become more comprehensive when they fill a social function, which happens when the pupils write about fictional texts in their first language. The same difference is found, although to a lesser degree, in the pupil texts that reflect cognitive and communicative text function, especially cognitive function. (See Figures I and II below.)

It is no surprise that all text response reflects communicative function. First, the pupils were given a letter from me which included a question to which they responded. The pupil texts actually included not only a response to the fictional texts, but also to my letter. Second, the letter-form may have served as scaffolding for the pupils, since they seemed to use Swedish only when (more or less) compelled to in the classroom (not on the playground outside, for instance).

The results also show that the opportunity to write about texts in their first language is more significant to girls than to boys; the texts written by the girls were particularly likely to contain elements of social function and to be longer. It is however important to remember that some of the contents of the fictional texts might have appealed more to girls than to boys, and vice versa. For instance, *Pupil 4* (a boy) might have resisted identifying with the girl playing with shawls in the Sorani text (since shawls could have religious implications, related to girls and

women). However, the fact remains that the texts written by both boys and girls became more comprehensive after they had read the texts in the first language. (See Figure I.) Generally, when elaborating the texts a noticeable difference in writing agility emerged: when pupils based their writing on texts in their first language, they made more extensive use of the concrete contents of the source texts and wrote more independently and in greater detail. (See Figure II.)

\I. *Number of pupils, sex, school classes and discursive function of pupil texts*

The numeral one denotes texts from textbooks as a base, while the numeral two denotes texts written with culture-bound texts as a starting point. A means class 'A' while B refers to class 'B'. F indicates that the text was written by a girl and P that the text was written by a boy.

	1AF1			
	1AF2			
	1AF3			
	1AP4			
	1AP5			
	1AP6			
	1BF7			
	1BF8			
	1BF9			
	1BFT			
	1BFT			
	1BFT			
	2AF1			
	2AF2			
	2AF3			
	2AP4			
	2AP5			
	2AP6			
	2BF7			
	2BF8			
	2BF9			
	2BFT			
	2BFT			
	2BFT			

II. *Relation between text length and writing agility*



Writing independently, using comments, and in greater detail	Extensive use of the concrete contents of the source texts	Word count	
		35	1AF1
		45	1AF2
		18	1AF3
		25	1AP4
		15	1AP5
		43	1AP6
		19	1BF7
		13	1BF8
		12	1BF9
		13	1BF10
		18	1BF11
		7	1BP12
		17	2AF1
		48	2AF2
		35	2AF3
		62	2AP4
		56	2AP5
		38	2AP6
		38	2BF7
		87	2BF8
		44	2BF9
		68	2BF10
		65	2BF211
		15	2BP12

### **Prior knowledge and L2 learners' text response**

The results corresponds with Janks' (2010) idea that reading is an active process of bringing one's own knowledge of culture, content, context and text-use into an encounter with those of the writer in an active process of meaning-making. Even if it is impossible to know how first language (L1) literate the L2 pupils were when they read the texts in their mother tongue, and what exactly possible cultural affinities meant to them, the results of the pilot study indicate that the texts related to the pupils' background helped facilitate the pupils' work with reading and thus responding to what they had read.

According to Carrell (1984, 1987) and Anderson & Pearson (1984) the pupils might have activated prior knowledge of a topic before they began to read (or early in their reading process), and thus activated knowledge that facilitated the reading process. If the texts in Arabic, Somali and Sorani facilitated the reading process, this could explain why the pupils were motivated to put an effort into writing agility and write texts that are on average twice as long, in Swedish. As shown in Figure II, the pupils made more extensive use of the concrete contents of the source texts and wrote more independently, and in greater detail, when they based their writings on the texts in their first language than on the textbook texts.

In line with researchers like Cummins (2001), Thomas & Collier (2002) and Axelsson et al. (2002), who all stress the benefits of using the first language for developing language skills, the results of the study are unsurprising: text content with connections to cultural background and the opportunity to use their first language in the classroom is likely to facilitate pupils' efforts. The arguments presented here, as explained by the results, support and expand upon these earlier conclusions. Enacting and constructing social identities (while interpreting the fictional texts and manifesting this in their text response) gives the pupils an opportunity to show (more of) their full potential when it comes to formulating ideas and reading comprehension. Being able to give the fictional texts a social function thus results in more elaborated text response than if the pupils see only the possibility of connecting the texts to communicative and cognitive functions (see Figures I and II).

In a more comprehensive study, it would be interesting to investigate the connection between text structure, the positioning of the fictional writers (in terms of voice), and the form and contents of the pupils' texts. It is only then that the analysis of the pupil texts would be truly relevant. To achieve this, fictional texts professionally translated in all actual languages would be essential base material; preferably a large amount of texts should be translated and thoroughly analysed and compared, before the study begins. In addition to this, knowledge of the pupils' L1 and L2 linguistic skills and reading comprehension would be needed.

Nonetheless, the present study in its current design is interesting from a discursive point of view. It seems likely that the pupils' texts sprang from a

situation in which the pupils were motivated to write not only by connecting to prior knowledge but also by the task of writing to me. Although I remained as unobtrusive as possible as a researcher, I did hand out letters and may not have been perceived as a typical Arabic, Somali, or Sorani speaker who shared the same experiences as the pupils I met. The writing situation in which the pupils began with the cultural-bound texts may therefore have been perceived as authentic, in the sense that the pupils thought they had something to tell me that I did not know about. This is indicated by the pupils' use of my first name in their stories when addressing me.

The results of the pilot study also accentuate the quality of text coherence as an element of practical activities in the language acquisition setting. Despite the poor spelling, grammar, etc, the structure of the pupils' texts may serve as a valuable starting point for pupil/teacher interaction and dialogue aimed at furthering language acquisition. There is a logic behind the expressed thoughts on how to celebrate Eid and so on that may be used and communicatively developed; the contents of both the fictional texts and the pupils' texts could be used to develop writing and reading strategies for the pupils individually and in groups. This should be borne in mind considering how much focus within second language acquisition is on teaching isolated words, phrases etc, contrary to the recommendations of researchers like Axelsson (1998) and Cummins (2001).

Another highly interesting idea is that of not basing reading instruction for L2 pupils exclusively on models that emphasise textual (bottom-up) decoding. The pupils in the study seem to have benefited from the opportunity to construct propositional semantics from the texts they read, perhaps without being able to understand specific words or syntax in their first languages.

### **Building bridges**

In conclusion, it should be remembered that many L2 pupils are likely to belong to the group who display distinct differences between the language skills they demonstrate in the classroom and the knowledge they possess through prior knowledge. It might very well be so that L2 pupils have prior knowledge in their first language but do not realise that there is any connection between this knowledge and the texts they read in their second language. This in turn indicates that pupils need help in discovering this connection – presumably with many different languages – and thus in building bridges.

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## **Continuity and change of religiosity. Selected results of sociological research on religious attitudes**

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### **Abstract**

Both continuity and change mark every process of culture, and hence belong to the field of religion. From another perspective, religion can be viewed as one of the most “conservative” constituents of culture. Consequently, it is not that easy, although interesting, for researchers either to observe different processes occurring in the field of religion or anticipate its long-lasting changes (e.g., in people’s religious attitudes)<sup>1</sup>.

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<sup>1</sup> In Poland the interesting perspective on diverse and comprehensive issues of the methodological nature of the religious phenomena was provided, e.g., by Grzegorz Babiński. See Babiński, G. (1995). Dylematy metodologiczne socjologa religii [Methodological dilemmas of the sociologist of religion]. *Przegląd Religioznawczy*, 2, 31-42.

## 1 Introduction

Social change is the opposite to continuation or continuity, and is defined as the alteration of the social system (group, organization) over the given time span. In sociology, such a model of considering religion is defined by the paradigm of continuity and change<sup>2</sup>. According to this pattern, researchers can describe, analyse, and interpret the basics of religion as a kind of continuum within the framework of different modern processes, such as secularization and pluralism, individualization and subjectivization or privatization. One can say that studies based on the paradigm of continuity and change are aimed to capture the deviation in the framework of religion, religiosity or religious tradition. Particularly meaningful is the definition of the change direction, for example, in case of people's religious attitudes, of the degree of their conformity according to the accepted model as a reference system (in various Polish studies on the attitudes of Catholics, it often constituted, e.g., the model of people's religiosity).

This article deals with the issues of continuity and change of religiosity, although no detailed description of such indicators or other studies will be given in order to receive the overall picture of changes in religiosity (seen in Catholicism in Poland). Then the attention will be drawn to its other dimensions<sup>3</sup>, while preserving and recommending the narrow interpretation, taking into account the above-mentioned methodological notes.

## 2 Generational perspective in the study of religiosity

It is rather impossible to overestimate the cognitive value of studies, analyses and reflections on religiosity, or, broadly speaking, on the culture of a particular society, applying the generational perspective<sup>4</sup>. It is worth stressing at least two of the multiple reasons why this perspective appears to be particularly attractive. The first one belongs to the cognitive value of generational studies on religiosity, regardless of their territorial extent. It makes it possible in the most authoritative way to use the paradigm of continuity and change while analyzing the dynamics of the religious phenomenon in its various aspects. On the one hand, it

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<sup>2</sup> Korzeniowski, M. (2004). Ciągłość i zmiana (paradygmat socjologii religii) [Continuity and change (sociology of religion paradigm)]. In M. Libiszowska-Żółtkowska, J. Mariański (Eds.), *Leksykon socjologii religii: zjawiska – badania – teorie* [Lexicon of the sociology of religion: phenomena - research - theory] (pp. 52-54). Warsaw.

<sup>3</sup> The so-called dimensional model of analysis of the institutional religiosity allows for the use of the broad index of indicators to produce rich sources and conduct valuable analyses.

<sup>4</sup> Korzeniowski, M. (2016). Religijność w przekazie pokoleniowym – ujęcie socjologiczne [Religiosity in generational transmissions - sociological frame]. In A. Barska, K. Biskupska, I. Sobieraj (Eds.), *Przestrzeń pamięci. Świat wartości w przekazie pokoleniowym* [The extents of memory. The world of values in the generational transmission] (pp. 241-243). Opole.



allows the researcher to grasp various pieces of socio-religious reality, be it the permanent elements or marginally changeable ones in spite of the transformations or accumulation of changes (in the economic, social or political areas of life). On the other hand, there is a rare opportunity to observe these features of social consciousness and attitudes, that can be the beginning of something new, uninvestigated before, given that they are mostly focused on the young generation.

The second argument in favour of the generational framework in socio-religious studies is its exemplary value, known to sociologists independently of their paradigm of research<sup>5</sup>. Generational perspective makes it possible to clearly reveal the changes that occur both on a qualitative and a quantitative level, showing them either in terms of character, type, or intensity, social range and scale. In this sense, it perfectly illustrates how the issue of generational communication and identification translates into the phenomenon of continuity or cultural integrity. As Margaret Mead observes, the continuity of cultures is based on the lively coexistence of generations<sup>6</sup>. One can say that the aforementioned generational perspective of the studies on religiousness implicitly assumes the "coexistence," meaning, first and foremost, that religious tradition as well as the degree of its internalisation are determined by the overall generational heredity and are deep in the culture of a particular family environment. Margaret Mead finds this particular basis of the continuity of every culture in the living coexistence of at least three generations<sup>7</sup>, which is understood as the specific and direct form of their encounters in a given culture. Certainly, this system of analytical comparative reference in the study of transmission of religiosity, i.e., covering simultaneously three generations living at a certain time, seems to be cognitively valuable and fascinating. However, it must be noted, that along with the widely common sociological reflections on one or two generations (e.g., generations within a family: parents-children), comprehensive projects embracing three generations are quite rare<sup>8</sup>.

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<sup>5</sup> The significance of this exemplary character of the analysis is primarily related to the qualitative research in which the exemplifying methods serve to illustrate the accepted suppositions with the help of empirical examples (e.g. in biographical methods); cf.

<sup>6</sup> Mead, M. (2000). *Culture and Commitment. A Study of the Generation Gap* (p.128). Warsaw.

<sup>7</sup> Mead, M. *Culture...*, op. cit., p. 25. The author herself dedicates the book in line with the consequently depicted generational triad regarding her ancestors as well as the descendants. „To my father’s mother and to my daughter’s daughter” – placing herself in the middle of this intergenerational meeting.

<sup>8</sup> Generally, the sociological reflection on the representatives of a particular, one generation, two sometimes (e.g. family generation - parents and children), while the comprehensive studies embracing three generations are rather a rare phenomenon.

### 3 Sociological concept of religiosity

In sociology it is often emphasized that religiosity is the internalized value of a religious culture and as such is reflected in the attitudes and behaviours of people (religious communities)<sup>9</sup>, creating - as Jürgen Matthes puts it - a social form of religion<sup>10</sup>. This form is shaped as a result of socialisation in which both family environment and the local community together with the institution of parish communicate the same or similar values, norms and patterns of religious behaviour from generation to generation, thus forming more or less consistent attitudes and behaviours.

Understanding of "religiosity" may also vary, *inter alia*, depending on whether it is interpreted substantively<sup>11</sup> (semantically), or functionally. In the former case, only the actual content (referring to the supernatural, God) constitutes the criterion of identifying religious phenomena, while in the latter the function it fulfils is also taken into account. Proponents of the content interpretation of religion emphasise that the fundamental advantage is the ability to distinguish between the religious system of meanings and the secular one. Thus, the criterion used in this case not only indicates which functions are fulfilled, but also defines religion in particular.

Understanding of the term "religiosity" in this paper is based, among others, on Roland Robertson's reference to transcendence or the Absolute as a defining feature of the contentiousness of religiosity<sup>12</sup>. Moreover, this understanding is marked institutionally, socially and culturally, albeit without restricting the research to the pure reconstruction of the Catholic Church expectations. In this context, some Polish sociologists, such as Władysław Piwowski, have stressed the methodologically important research directives, which allow them to think in terms of methods available for a reliable research. These directives provide that: a) religiosity as an object of a sociological research is institutionalised, b) religiosity occurring in the social reality (the social form of religiosity) is restricted by socio-cultural context, c) religiosity can be understood but with the reference to non-empirical world (i.e., to the supernatural reality, the Absolute, God, accepted by the aforementioned believer).

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<sup>9</sup> Piwowski, W. (1996). *Socjologia religii [Sociology of religion]* (p. 44).

<sup>10</sup> Cf. Korzeniowski, M. Religijność w przekazie [Religiosity in generational transmissions]... op. cit., (p. 246).

<sup>11</sup> Mariański, J. (2011). *Katolicyzm polski, ciągłość i zmiana. Studium socjologiczne [Polish Catholicism, continuity and change. Sociological Study]* (p. 33). Cracow.

<sup>12</sup> This general feature is defined by the statement that the non-empirical or "supernatural" reality is God, the Absolute. Robertson, R. (1970). Major Issues in the Analysis of Religions. In R. Robertson, *The Sociological Interpretation of Religion* (pp. 36-77). Oxford.

#### 4 Continuity or change of religion?

After analysing the significant results of the sociological research conducted in the first decade of the twenty-first century, which undoubtedly demand further empirical verification, it should be noted that the collectivity of the south-eastern part of this region (mainly Kędzierzyn-Koźle)<sup>13</sup> was formed mostly by those who identified themselves as believers and deep believers. The latter represented the older generation born before the World War II, whose attitudes, on the one hand, resulted from the eschatological reflection on human life (a special type of faith motivation), and on the other hand, expressed the attachment to tradition. A similar relationship occurred between the generation category and the self-declaration of religious practices. It pointed to a gradual decline in the regularity of practices - the younger the generation, the more substantial the decline. However, in spite of the differences observed, the younger generational category was usually characterized by a high level of self-declaration of faith (exceeding the eighty percent limit at that time). On the other hand, a phenomenon of non-systematic and rare religious practices by people who declared themselves as believers and even deep believers, revealed the crisis of religiosity, attributed mostly to the younger generation. The above-mentioned observations testified to the existence of generational continuity of beliefs, norms and patterns of behaviour. However, the range of similarity of religious characteristics of the generations under examination differs according to their dimensions, suggesting that generational belonging is a factor that differentiates the attitudes. There are some distinguishable relationships between the older and the middle-age generations, the middle-age and the younger generations, and between the older and the younger generations. Typically, the direction of these dependencies is consistent with the general supposition that the greater the distance between the generations, the greater the diversity of their religiosity. However, there are some exceptions to those assumptions, namely, some obligatory religious practices, above all the communion of St. Easter, in which the representatives of the younger generation were placed somewhere between the older and the middle-age generations; and religious knowledge, the level of which was higher, though not satisfactory, among the younger generation. The level of conformity of different generations turned out to be dependant on the particular parameters of religiosity. The common feature of all three categories under examination was the widest range of beliefs about the central truths of God

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Here is the reference to those issues of the author's sociological research the results of which - despite being conducted in the south-western part of Poland (Opole) - correspond to the national observations and could often be intrapolar in a wider dimension. See Korzeniowski, M. (2005). *Religijność pokoleń. Studium przypadku rejonu kędzierzyńsko-kozielskiego [Religiosity of generations. Case-study of the Kędzierzyn-Koźle region]*. Cracow. These are also referred to in this article in various places.

(the existence of the Higher Power, the Trinity, and the crucifixion and death of Jesus for the salvation of men). The overall percentage of acceptance of the above mentioned truths exceeded ninety percent, and was slightly below this threshold among the younger generation. Elements of the generational similarity of religious attitudes were considered in the ritualistic dimension of religiosity, but from the point of view of the requirements of the Church, they did not always fully meet the expectations.

High levels of general participation in mandatory religious practices, which (by far the highest in case of the older generation) among all the generations exceeded the threshold of eighty percent, were noted. It was related to the ratio of "Sunday Catholics" as well as confession and the Easter communion. Nevertheless, the younger the generation was, the more it was shrinking in the category of people attending the Mass. Every Sunday, there was an increase in non-regular attendance (almost every Sunday).

Half of the first decade of the twenty-first century revealed generational compatibility with the generalized acceptance of marriage as a sacramental rite among all the generations, although it was noted that the importance attributed to this one-off practice turned out to be the smallest among the younger generation. The similarity of the generations, however, reflected the tendency, in this time away from the Church's recommendations, to irregularities in the fulfillment of non-compulsory religious practices (especially devotions), a manifestation of the increasingly frequent neglect of these religious activities. It was mostly the case of the middle-age and the younger generation than the older one.

And, if so, to what extent did the religiosity of generations of the Opole region of the first decade of the twenty-first century change? When looking for generational discontinuity, the relatively large range of change is characterised by religious normativity. First of all, there was confirmed the fundamental hypothesis formulated in that time on selectivity of the religious attitudes of people under examination, which was attributed to all the generations. Selectivity which is defined as a greater or smaller lack of religious conformity as a result of accepting only some elements of faith while rejecting others, was characteristic to the area of beliefs, religious activities, and moral norms. By contrast, the most selective is the set of norms regulating life in marriage, especially in the sexual sphere. Each of the generations under examination has proved the assumption - also accepted in sociology - that the intimacy of partner life is the most sensitive area of discrepancy between the expectations of believers and the Church requirements. However, this is the area where the greatest intergenerational gap emerged, with lowering the moral rigour along with the transition to the younger categories of generations. Here it is important to mention the issues of admissibility of sexual intercourse before the church wedding and of the use of contraceptives. The greater the permissiveness of these phenomena and the relativism, the less rigorously other

moral norms were approached<sup>14</sup>. Hence, representatives of the middle-age and even younger generations are moving away from conformity in the issues of sacramental marriage, divorce, and abortion. The phenomenon of selectivity has also affected other dimensions of religiosity. It was found that religious attitudes and knowledge do not occur in the community in a completely coherent manner, and generally rarely constitute the complementary elements of religiosity of the generations under question (the greatest discrepancies between beliefs and religious authority occurred among the older generation, and the smallest among the younger one). The hypothesis of modest religious knowledge has also been confirmed. It can be stated that there is more often the belief and the acceptance of faith than the proper knowledge about it. In addition, there is the declarative character of the interest demonstrated in the professed religion, as seemed to be often the case. There has been found quite widespread, although superficial and rather potential than actual interest in the religious content, but it was rarely accompanied by individual cognitive activity (e.g., reading of the religious texts). A selective approach to the content of religious doctrine was the basis of the incompatibility found in the structure of the beliefs of the generations under question. First of all, it was related to the beliefs of Scripture (middle age and younger generations) and to the acceptance of eschatological truths (mainly the older generation). As it has been proved, the common belief that Scripture is the Word of God, corresponded to a much less convincing belief in its validity. On the other hand, universal belief in the existence of eternal reward or punishment was accompanied by a clearly weakening belief in the existence of hell, and even a weaker belief in the resurrection of the flesh (among all the generations). Inconsistency, manifested in the conjunction of belief in the eternal punishment and negation of the existence of hell, testifies to the inconsistency of belief in eschatological truths. However, these low indicators are not related to other fundamental religious truths (e.g., with the belief in the existence of God).

It is interesting that, in spite of unorthodox attitudes toward some eschatological truths typical to all the generations, these are the final issues that outline the area of religious experience. All the three generations (the older generation to the larger extent) strongly believe that only faith could give people confidence within the last hour of life. However, the younger the generation, the

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In his research on youth Józef Baniak argues that deep believers and believers strongly reject the immoral behaviour of people in the sphere of marital and sexual life categorising it as unlawful. See: Baniak, J. (2010). *Małżeństwo i rodzina w świadomości młodzieży gimnazjalnej na tle kryzysu jej tożsamości osobowej* [Marriage and family in the minds of junior high school students at the background of crisis of their personal identity] (p. 64); see also: Mariański, J. (2012). *Małżeństwo i rodzina w świadomości młodzieży maturalnej – stabilność i zmiana* [Marriage and family in the minds of junior high school students - continuity and change]. Toruń.

less often religion was the source of help in everyday situations. The younger generation tend to perceive religious beliefs as one of the multiple sources of the purpose of life ("not only faith gives the life a real meaning"). It is interesting and worth investigating whether these non-religious sources of the meaning of life - such as family, work, world, love, friendship - appear to be considered compatible with religion or are alternative to them.

The reflections have shown that in today's pluralistic society, full of various propositions, opportunities for a free choice of values, but also undesirable threats to the sacred, the institutionalized religion continues to play an important role in the consciousness of generations. For the majority of each generation, the Church is a community of believers, while the parish is its local realisation. As it has been pointed out, the vast majority of each generation (though with the predominance of the older one) attend the church in their parish.

## 5 Conclusion

Do the research of the first decade of the XXI century and to what extent correspond to the current socio-religious phenomena? It has been shown that almost all the deviations among younger generations from the pattern of religiosity realised by the older generation in the first decade of the XXI century meant greater or lesser deviation from the model of religions propagated by the Church. The closest to this model were the religious attitudes of the older generation. Among the middle-age and the younger generations, however, the changes in religious attitudes did not consist in abandoning religion and its total repudiation. The tendency to individualise religion and distance from its institutional character (church indifferentism) has become more evident. These tendencies are, as Sabino Acquaviva observes, an aspect of the overall process of privatisation of life<sup>15</sup>. It seems, however, that they do not mean, at least in relation to the described community, the complete subjectivity and autonomy of the religious life, but rather the reduction of institutional obligations towards the Church, while at the same time widening the areas of one's own decision.

It's worth to mention one more regularity that has been detected and is still valid nowadays, according to which the religiosity of the younger generation increases in the dimension of faith (the truth of the faith) according to the magnitude of the declared influence of the family. People who are aware of such an

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<sup>15</sup> Acquaviva, S. (1983). Rozdźwięk między teorią religii niewidzialnej a jej weryfikacją [Discord between the theory of invisible religion and its verification.]. In F. Adamski (selection and elaboration), *Socjologia religii [Sociology of religion]* (p. 347).

impact on their attitudes are markedly higher in religious beliefs<sup>16</sup> than those who do not perceive similar influences. At the same time, the observed extent of deviation from traditional sexual morality conforms to the observation of a specific moral and even ethical revolution, and the hypothesis of the discursive "areas" of discontinuity. This kind of religious change converges with sociologists' current observations on the attitudes of young people. As a result, the dynamically changing reality is not detached from the religious condition of the young generation. Sociologists are increasingly aware of the shift, often quite obvious, towards religious indecision, indifference, or disbelief (e.g. the opinion that "people can be religious without the Church" as the People of God)<sup>17</sup>. It is reflected in less regular participation in public religious practices (Sunday Mass, receiving communion) or further liberalisation of moral beliefs (increased acceptance of divorce, premarital sexual intercourse - treated as a "private sector"). On the other hand, sociologists of religion are much more cautious evaluating the religiosity of modern societies or young generations<sup>18</sup>, which is particularly visible in relation to the so-called thesis of secularism. The processes of decollectivisation in the sense of the development of autonomous religiosity and spirituality are also increasingly recognized.

The mentioned issues give rise to the need for further empirical verification by drawing an interesting and worthwhile exploration prospect.

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<sup>16</sup> Consciousness of young generations of the meaning of their parents in preserving traditions and religious identity is observed by researchers not only in the christian culture. Fiddian-Qasmiyeh, E. (2013). [Inter-Generational Negotiations of Religious Identity, Belief and Practice: Child, Youth and Adult Perspectives from Three Cities](#). In J. Garnett, A. Harris (Eds.), *Rescripting Religion in The City. Migration and Religious Identity in the Modern Metropolis*. Farnham (Surrey).

<sup>17</sup> Cf. Borowik, I. (2017). Religion in Poland between tradition and modernity, or religious continuity and change in conditions of transformation. In S.P. Ramet, I. Borowik (Eds.), *Religion, politics, and values in Poland. Continuity and Change Since 1989* (pp. 196-197). New York.

<sup>18</sup> Mariański, J. (2013). *Sekularyzacja, desekularyzacja, nowa duchowość. Studium socjologiczne [Secularisation, desecularisation, new spirituality. Sociological study]* (p. 64). Cracow.



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## **Predictor Relations between Owned Values, Self-Efficacy for Protecting from Substance Abuse and Future Expectations among Adolescents**

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### **Abstract**

The aim of the research is to present precursor relations between the values which teenagers have, future expectations and self-efficacy of protection from drug abuse and test the model created with reference to these relations. The research is done in Accord with relational scanning which is a sub-genre of general scanning model. Study group of the research is selected by random sampling method from teenagers who have training in five different schools, one is a student at a vocational high school and four are a student at four Anatolian high schools, and in class levels in Konya in 2014-2015 academic year. 318 out of them is female students and 252 out of them is male students. Humanitarian Values Scale (HVS) developed by Dilmac (2007), Self-Efficacy Scale of Protection from Drug Abuse (2013) developed by Eker, Akkuş and Kapısız (2013) and Teenagers' Future Expectations Scale adapted by Tuncer (2011) into Turkish are used in the research. The research is used by using the AMOS 19 program according to "Structural Equation Model". According to findings obtained from the research, it is seen that the values have direct impacts on self-efficacy of protection from drug abuse and future expectations and that future expectations have direct impact on self-efficacy of protection from drug abuse.

**Keywords:** Human Values, Future Expectations, Substance abuse, Self-efficacy.

# 1 Introduction

Technological changes and globalisation in the societies result in many problems, however these also contribute to longer human life. We must have opinions of future time, and what the meaning of life will be individually and socially. Individuals have little knowledge of themselves. What is humanity? What are our responsibilities? What is the moral dimension of events? These questions can be encountered in any society in any time (Dilmaç, 2012). At this point, the concept of value appears.

Values are phenomena that include every dimension of life, dominate and guide life. In individual terms, values are used in decision-making, standards, behavioural sanctions, motivation, ideological and political choices, social judgements and adapting to any community (Özensel, 2003). Social psychologists and behaviourists state that the concept of value affects individual attitudes, behaviours and mental processes in one hand, while it contacts with social rules and norms and transfers these on the other. As presented by behaviourists, who study the concept of value, values affect individual behaviours directly or indirectly (Özgüven, 2014). Similarly, Erdem (2003) claims that values are perceptions that source behaviours and are used to respond them. Additionally, values play an important role in behaviour selection, and examining and enlightening that selected behaviour (Sarı, 2005).

There are many various definitions of the concept of value in the related literature. Since every field of study defines the concepts based on their expertise, it is difficult to mention a common definition (Dilmaç, Kulaksızoğlu and Ekşi, 2007). In general terms, Ulusoy and Dilmaç (2016) define the concept of value as “the whole of beliefs that guide human behaviours”. Robbins (1995) emphasizes that values are the guides of the decisions made.

Yapıcı and Zengin (2003) state that behavioural studies based on attitudes and behaviours are less functional than the studies conducted based on values. Accordingly, they claim that we can have a clearer idea of individuals’ attitudes, when these are studied in accordance with the values they have. Therefore, studies on values have an important place in understanding individuals’ behaviours and attitudes clearly. This perspective provides us with the idea that values can predict many variables in researches. Accordingly, values gain significance in adolescence when future plans are made and future expectations become more important.

“Adolescence is an important developmental period when future plans are made along with identity crises, and many physical, cognitive, social and moral changes are experienced” (Erikson, 1968). During adolescence, individuals try to find out who they are, what they are and in which direction they go in their lives. This is Erikson’s fifth developmental stage, “identity vs. role confusion”. If adolescents can discover their identities in a healthy way and reach at a positive route to follow in their lives, they can develop positive identities; and if they fail role confusion dominates their lives (Santrock, 2012). In accordance with the above mentioned information, we can claim that one of the important problems that

occupy young people's minds in youth is their opinions and expectations related to future time.

Future expectations are mental maps that cover individual opinions, concerns and interests related to the future. In theoretical terms, future expectations are important, as they are the strongest motivators of decisions related to future (Nurmi, 1991). Related studies on future expectations in the literature focus on young people's expectations related to "education and professional achievement". Besides, some studies focused on expectations related to a healthy life, setting a good family order and beliefs (Mello, 2008; cited in: Uluçay, Özpolat, İşgör and Taşkesen, 2014). Generally, according to studies on future expectations, personal expectations are elements that vary by family, environment, culture and gender (Uluçay, Özpolat, İşgör and Taşkesen, 2014). From a holistic perspective, the directions of the individual future expectations are determined with the interaction of variables, such as clues in their environment, and the attitudes and values used as references while evaluating these clues (Bozkurt and Tevruz, 2000). Accordingly, it is clear that the values individuals have underlie their future expectations. Personal values are of utmost importance in developing expectations and presenting behaviours accordingly. Individuals gain experiences related to different areas of life during adolescence. They encounter new competition areas and make discoveries related to their new worlds. This period of time helps them to shape their views of the world, and complete the information they have. Risky behaviours during adolescence may help young people to prove themselves, obtain a status in their friendship environment and develop their identities (Ponton, 1997; cited in: Uysal and Yılmaz-Bingöl, 2014).

Risk-taking behaviours that may contribute the adolescent may also make them exposed to damage on the other hand. Researches show that, this period is a process when individuals establish closer and more intimate relations with their peers, take steps to minimize their dependency on their families, and are more free in their choices; while many risky behaviours, such as substance abuse, unconscious sexuality, riding in a car driven by a drunk person and theft are observed (Kelley, Schochet and Landry, 2004; Taper, Aarons, Sedlar and Brown, 2001; cited in: Uysal and Yılmaz-Bingöl, 2014). Additionally, besides risk-taking behaviours that form the basis for substance abuse among adolescents, other factors related to family, peer groups, individual characteristics, school, and social environment, can be included in the reasons for substance abuse. Moreover, overcoming personal problems, having a different kind of exciting experience, and meeting psycho-social needs can be other factors (Ercan and Alikışifoğlu, 2002). In accordance with Hall (1904)'s perspective, it is also seen that adolescence is a period of time full of conflicts and mood swings. Based on the mood swings experienced in this period, the protection of adolescents from substance abuse becomes very important.

Adolescence is also the period when self-efficacy belief, which can be defined as the confidence in having the required skills to perform a certain task, comes into prominence (Bandura, 1994). Many previous researches reported that self-efficacy belief was related with health and therapy behaviours (Schunk, 2009), taking up and going on smoking (Schwarzer and Fuchs, 1995; cited in:

Kılınc, 2010), and giving up and re-taking up smoking behaviours (Carey&Carey, 1993; cited in: Yazıcı and Özbay, 2004). In this context, investigation of self-efficacy for protecting adolescents from substance abuse from values perspective becomes crucial.

## 2 Method

### Research Model

The purpose of the present research is presenting the relationships between values which teenagers have, future expectations and self-efficacy of protection from drug abuse and test the model created with reference to these relations. Relational screening model which is a subtype of general screening model is used in the research. Relational screening is a research model that is conducted in order to define the relationship between two or more variables, and to obtain clues related to cause and effect relationship (Buyukozturk, Kilic-Cakmak, Akgun, Karadeniz and Demirel 2008).

### Work Group

Study group of the research is selected by random sampling method from teenagers who have training in five different schools, one is a student at a vocational high school and four are a student at four Anatolian high schools, and in class levels in Konya in 2014-2015 academic year. 318 out of them is female students and 252 out of them is male students.

### Measurement Tools

**Human values scale (HVS).** In the present research, “Human Values Scale” (HVS) developed by Dilmac for secondary education students (adolescents) was used to determine the students' human values. The scale measures the human values process with 42 items under these six sub-dimensions: a. Responsibility (7 items) b. Friendship (7 items) c. Peacefulness (7 items) d. Respect (7 items) e. Tolerance (7 items) f. Honesty (7 items). This scale is a Likert-Type scale that can be conducted individually or on groups. The items in the scale is expressed in a 5-level “Likert-Type” grading (A: Never, B: Rarely, C: Sometimes, D: Frequently, E: Always). The items are scored this way: A:1-B:2-C:3-D:4-E:5. Increase/decrease in the scores indicates having higher/lower human values. For the reliability studies of HVS, internal consistency coefficients (Cronbach Alpha) were calculated. Internal consistency coefficient of “Responsibility” sub-dimension consisting of 7 items was calculated as  $\alpha:0.73$ . Internal consistency coefficient of “Friendship” sub-dimension consisting of 7 items was calculated as  $\alpha:0.69$ . Internal consistency coefficient of “Peacefulness” sub-dimension consisting of 7 items was calculated as  $\alpha:0.65$ . Internal consistency coefficient of “Respect” sub-dimension consisting of 7 items was calculated as  $\alpha:0.67$ . Internal consistency coefficient of “Honesty” sub-dimension consisting of 7 items was calculated as  $\alpha:0.69$ . Internal consistency coefficient of “Tolerance” sub-dimension

consisting of 7 items was calculated as  $\alpha:0.70$ , and internal consistency coefficient for the whole scale consisting of 42 items was calculated as  $\alpha:0.92$ . The stability factor was calculated as 0.73 for “Responsibility”, 0.91 for “Friendship”, 0.80 for “Peacefulness”, 0.88 for “Respect”, 0.75 for “Honesty”, 0.79 for “Tolerance”, and 0.87 for the whole scale (Dilmac, 2007).

#### **Self-efficacy for protecting adolescences from substance abuse scale.**

Self-Efficacy for Protecting Substance Abuse Scale was explained 50.3% of the total variance. The scale was composed of 24 items with four factors and one control item. Regarding to experts’ opinion sub scales were named as Staying Away from Drugs/ Stimulant Drugs- General (12 items), Staying Away From Drugs/ Stimulant Drugs- Under Pressure (4 items), Help-Seeking about Drugs/ Stimulant Drugs (4 items), Supporting a Friend about Drugs/ Stimulant Drugs (3 items). Cronbach internal consistency coefficient of the whole scale was found to be .81. Internal consistency of sub scales were ranged .45-.87. Test-retest correlation was significantly positively correlated ( $p < 0.001$ ). (Eker, Akkuş ve Kapısız, 2013).

**Adolescent future expectations scale.** Another scale of Adolescent Future Expectations Questionnaire used in the study (adolescent future expectations scale A) was adapted into Turkish by Tuncer (2011). The scale consists of 25 items and four subscales. Sub-dimensions of the scale; business and education (Article 11), marriage and family (7 items), religion and society (3 items), health and life (Article 4) d. Reliability and validity of studies of scale were conducted with 175 secondary school students. According to the exploratory factor analysis applied to data obtained KMO coefficient was .93 Barlett test sample value was found to be 3571,466. According to the results of exploratory factor analysis, 25 items were obtained and scale consisting of 4 sub-dimensions. Business and education subscale explain 48.561% of total variance, the marriage and family subscales explain 9.073% of the total variance, religion and society subscale explain 5.416% of the total variance, health and life subscale explain the 4.308% of the total variance. Four-dimensional model of the conformity index values in order to verify the implementation of the confirmatory factor analysis = 1282.02,  $df = 727$ ,  $/sd = 1.76$ ,  $RMSEA = .085$ ,  $CFI = .91$ , was found as  $GFI = .78$ . The factor load was observed between .53 and .90. For reliability, internal consistency coefficients were calculated for Adolescent Future Expectations Scale (Cronbach Alpha). Accordingly, internal consistency reliability coefficient of .92 was found (Gediksiz, 2005).

#### **Data Analysis**

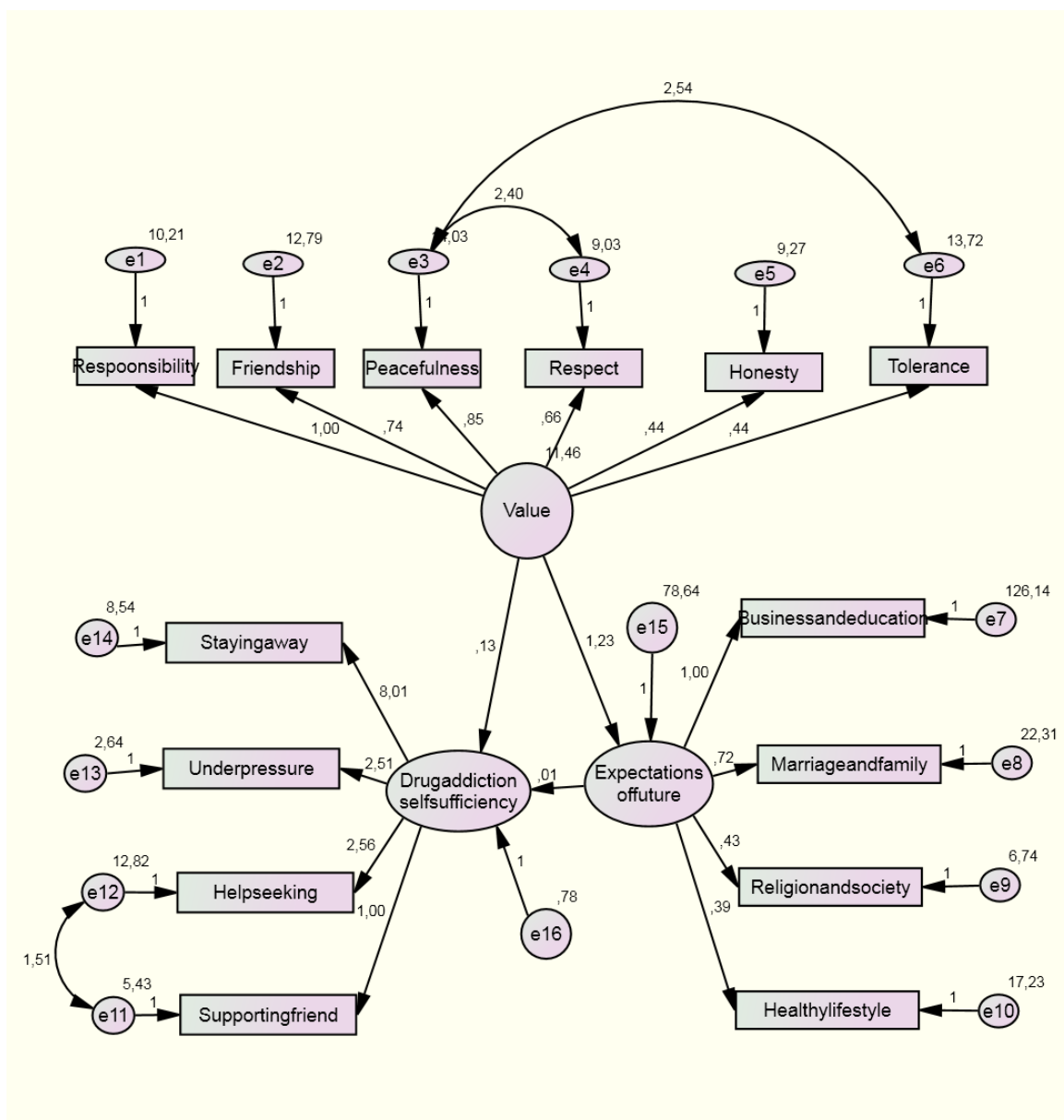
In the present research, predictor relationships between adolescents' relationships between values which teenagers have, future expectations and self-efficacy of protection from drug abuse they have were analyzed using AMOS 10 Software according to “Structural Equation Model”. Structural equation modeling is a statistical approach that reveals the causative and reciprocal relationships between observed and latent variables (Shumacker and Lomax, 2004). The model related to relationships between subjective well-being, social appearance anxiety and values that is proposed in the present study is presented in Figure 1.

#### **Findings**

In the latest model obtained ( $X^2 = 201.711$ ,  $df = 71$ ,  $p < .001$ ); there are six exogenous (responsibility, friendship, peacefulness, respect, honesty and tolerance), two endogenous (future expectations and self-efficacy of protection from drug abuse) data. Each path shown in the model are found to be statistically meaningful. The Bentler-Bonett normed fit index (NFI), The Tucker-Lewis coefficient fit index (TLI) and other fit indexes showed that model is pretty well fit (Table 1). Each of the two-way correlations between the endogenous data in the model have high values and are statistically meaningful. This is also affected from the correlation values that the sub-dimensions in the values scale used in the present study have.

<b>Table 1.</b>				
<i>Statistical Values Related to the Fitting of Structural Equation Model</i>				
<b>e</b>	<b>Measur</b>	<b>Good fit</b>	<b>Acceptable fit</b>	<b>Fit Index Values of the Model</b>
A	( $X^2/sd$ )	$\leq 3$	$\leq 4-5$	2.84
	RMSE	$\leq 0,05$	0,06-0,08	0.57
	SRMR	$\leq 0,05$	0,06-0,08	0.05
	NFI	$\geq 0,95$	0,94-0,90	0.93
	CFI	$\geq 0,97$	$\geq 0,95$	0.95
	GFI	$\geq 0,90$	0,89-0,85	0.93
	AGFI	$\geq 0,90$	0,89-0,85	0.93
	TLI	$\geq 0,95$	0,94-0,90	0.94

When the fit values in Table 1 is examined, the following values are found;  $X^2/sd = 2.84$ ,  $RMSEA = 0.57$ ,  $SRMR = 0.05$ ,  $NFI = 0.93$ ,  $CFI = 0.95$ ,  $GFI = 0.93$ ,  $AGFI = 0.93$  ve  $TLI = 0.93$ . It can be observed that, the model has the fit values at a desired level in general (Bollen, 1989; Browne ve Cudeck, 1993; Byrne, 2010; Hu and Bentler, 1999; Kline, 2011; Tanaka and Huba, 1985). Single factor model that was tested is presented in Figure 1. All the paths shown in the model are meaningful at 0.001 level.



**Figure 1.** The path diagram of the model of this study

**Table 2.**Model on Predictor Relations between Values, Perception of Self-efficacy for Protecting Adolescents from Substance Abuse and Future Expectations

Predictor Variable	Dependant Variable	Total Effect	Direct Effect	Indirect Effect	Standard Error	Critical Value
Value	Substance Abuse Self-efficacy	.043	.043	0	0.37	4.04*



Value	Future Expectati	.043	.043	0	0.65	3.92*
Future Expectati on	Substance AbuseSelf -efficacy	0.10	0.10	0	0.61	3.91*

<sup>a</sup>Total Effect = DirectEffect + IndirectEffect, \* $p < 0.01$ , \*\* $p < 0.05$ .

As presented in the model above, the most important independent variable affecting self-efficacy for protecting from substance abuse is values ( $t = -4.04$ ,  $p < 0.01$ ). Correlation coefficient value related to this factor is calculated as  $\beta = -0.43$ . The predictor correlation between the values adolescents have and their perception of self-efficacy for protecting from substance abuse is a positive linear correlation. In other words, according to the findings obtained in the present research, as the values adolescents have increase, their self-efficacy for protecting from substance abuse increases accordingly.

As can be observed in the model, the most important independent variable affecting future expectation is values ( $t = -3.92$ ,  $p < 0.01$ ). Correlation coefficient value related to this factor is calculated as  $\beta = -0.43$ . The predictor correlation between the values adolescents have and their future expectations is a positive linear correlation. In other words, according to the findings obtained in the present research, as the values adolescents have increase, their future expectations increase accordingly.

Additionally, according to the tested model, the second most important variable affecting self-efficacy for protecting from substance abuse in future expectation ( $t = -3.91$ ,  $p < 0.01$ ). Correlation coefficient value related to this factor is calculated as  $\beta = -0.10$ . The predictor correlation between the adolescents' future expectations and their self-efficacy for protecting from substance abuse is a positive linear correlation. In other words, according to the findings obtained in the present research, as adolescents' future expectations increase, their self-efficacy for protecting from substance abuse increases accordingly.

### 3 Discussion, Results and Recommendations

In this part, the findings obtained from the model suggested in accordance with the investigation of the predictor relations between adolescents' values, future expectations and self-efficacy for protecting from substance abuse are discussed and interpreted. According to the findings obtained in the present research, the most important independent variable affecting the self-efficacy for protecting the adolescents from substance abuse is the values variable. Accordingly, as the values that adolescents have increase their levels of self-efficacy for protecting from substance abuse increase as well. The related literature doesn't include any specific researches on the specific subject matter. The concept of self-efficacy for protecting from substance abuse can be defined in accordance with Bandura (1982)'s self-efficacy belief definition as: Individual's personal belief on whether they can be successful in avoiding addictive substances and how they can cope with



this. Erdem, Eke, Öge and Taner (2006), who conducted a research on high school students' friend characteristics and substance abuse, reported that among the friend characteristics that increase the risk of substance abuse, being friends with people who present anti-social personality features has an important place. Anti-social personality disorder is defined according to DSM-V as; making a habit of abusing others' rights without any sense of remorse (American Psychiatric Association, 2013). Similarly, Quaranta (1997), who conducted a research on "Attitudes of Adolescents who Present Extreme Behaviour Disorders Towards Addictive Substances" in the Ohio State of America, studied students' attitudes towards addictive substances, and found that adolescents who had behaviour disorders were more prone to substance abuse. It was also reported that truancy, cheating and theft were more common among students who had substance abuse, and these students didn't like their teachers, schools and thought that lessons were boring. A careful investigation of the findings of this research shows that adolescents who are prone to substance abuse lack human values, have difficulty in developing empathy, don't avoid hurting others, and members of the friendship groups of anti-social features. The findings of this research are in agreement with the findings of the present research. It is significant that, according to the findings of the present research, there is a positive linear correlation between human values and self-efficacy for protecting from substance abuse. Similarly, Gezek (2007) investigated the substance abuse levels and in-family relations among young people who were related with Umut Çocukları Derneği (Children of Hope Association), lived on the streets and had substance abuse. All the participants continued to live on the streets, and saw their families with low frequency. Crime rate, primarily for theft, is high among young people who live on streets and have substance abuse. For their in-family relations, the participants have problems in problem-solving, and expressing feelings of love and affection. According to the related literature, young people, who have substance abuse, have higher criminal tendencies, and lack communication, and basic human values, such as love and affection in their in-family relations. The findings of the present research are in agreement with the related literature. According to the findings of the present research, as the human values increase among adolescents, their levels of self-efficacy for protecting from substance abuse increase accordingly.

According to another finding of the present research, values variable is the most important independent variable affecting the future expectations of the adolescents. In other words, as the values adolescents have increase, their future expectations increase accordingly. The concept of future expectations refers to the cognitive maps including individuals' ideas, interests and worried about the future (Nurmi, 1991). In this context, Armağan (2004) conducted a study to find out the sources of happiness for young people and reported that 21.02% of the young people saw love, 18.20% saw freedom, and 17.83% saw profession as the source of happiness in 1979; while 20% saw money, 19% love and 18% profession as the source of happiness in 2002. Accordingly, even the priority of the values change among young people in years, human values are still reflected on their future expectations. Similarly, Konrad Adanuear Association (1999) found that, among

the things that made the lives of young people in Turkey, social values were in the third place. “Fight for ideals” and “leaving traces behind” formed the 15% of the expectations of the young people. According to the related literature, values affect the future expectations of young people. Likewise, according to the findings of the present research, as the values of adolescents increase their future expectations increase as well.

According to another research, the concept of ‘meaning of life’, which considered related with values, is related with the concept of ‘hope’ which includes positive expectations of realizing goals related to future. According to Baumeister (1991), four basic measures are based on while developing the meaning of life; objectives, self-efficacy, values, and self-value. The variety of the researches on the meaning of life created a broad web of relations. Meaning of life is positively correlated with many important variables, such as hope and life satisfaction (Mascaro and Rosen, 2005; Ryff, 1989; Zika and Chamberlain, 1992; cited in: Yüksel, 2013).Baş (2014), who conducted a research on the relations between values and meaning in life among university students, presented the predictor relations between values and meaning in life (sought meaning, present meaning). According to the findings, there are positive correlations between present meaning and social values, spirituality, human dignity, freedom, futuwwa, career values, and intellectual values. There are positive significant correlations between sought meaning and social values, materialistic values, romantic values, freedom, career values and intellectual values. Significant predictors of present meaning are spirituality, futuwwa and materialistic values. Significant predictors of sought meaning are romantic values, spirituality and freedom. According to the related literature, as the values individuals have increase, the meaning of life increases for them as well. Considering that, the concept of meaning of life is related with the concept of ‘hope’, which includes positive expectations in realizing the objectives related to the future, we can claim that “meaning of life” affects future expectations. The findings of the present research are in agreement. According to the findings of the present research, with the increase in the values adolescents have, their future expectations increase linearly.

Another finding of the present research that, future expectations variable in the second important variable affecting adolescents’ self-efficacy for protecting from substance abuse. It is projected that as future expectations increase among adolescents, their levels of self-efficacy for protecting from substance abuse increase accordingly. According to the studies in the related literature, realizing the future objectives is related with the concept of ‘hope’, which includes positive expectations.

Hope refers to positive expectations related to realizing future objectives. It is the belief in that most important feature is believing in the existence of a solution, and help can result in changes in the existence of individuals (Derebaşı, 1996). The concept of hopelessness refers to negative affects, negative consequences and despair expectations (Derebaşı, 1996). According to the definitions of hopelessness, negative cognitive structures guide the evaluation of experiences. In addition, hopelessness refers to disbelief, reluctance and lacking

well-being related to future (Tüfekçiyaşar, 2014). The relations between hopelessness and psychological problems, smoking, alcohol and drug addition, reported by the researches are remarkable.

Hopelessness experience related with pessimism is one of the basic symptoms of depression (Westefeld et al., 1990; cited in: Durak and Palabıyıkoglu, 2004). Factors that are significantly related with depression are; feeling of loneliness, lack of self-confidence, problems in establishing relations with own and opposite sex, problems in expressing feelings, smoking and alcohol use, and chronic health problems (Türkleş, Hacıhasanoğlu and Çapar 2008). The findings of the research conducted by Konan (1997) are in agreement. Konan (1997) studied the relations between moods and future expectations among undergraduate students of Van Yüzüncü Yıl University. According to the findings of that research, students' sub-scale scores varied significantly by gender, alcohol and smoking habits; and expectations related to future and anxiety affected psychological health significantly. Gümüş Babacan (2015), who studied the relations between smoking and alcohol use, depressive symptoms and hopelessness, reported that hopelessness levels were higher among students who used alcohol. Alpay, Maner and Beyazyürek (1991) conducted MMPI personality test on 21 male, 4 female, the total of 25 volatile substance addicts, who were treated in AMATEM (Alcohol and Substance Addiction Treatment Centre), and reported immature and self-centred personality features, deficits in self-conception, identity problems, dissonance, inter-personal problems, inefficacy in socializing, feelings of hopelessness, and dissatisfaction among these participants. Related literature shows that substance addiction is related with the concepts of 'future expectation' and 'hope'. The findings of the present research are in agreement with the related literature. According to the findings of the present research, as future expectations increase among adolescents, their levels of self-efficacy for protecting from substance abuse increase accordingly. The data obtained accordingly are in agreement with the literature.

In general terms, the present research conducted on the adolescents is considered to contribute to the analysis and evaluation of young people in terms of their values, future expectations and self-efficacy for protecting from substance abuse. However, it would be better to repeat the study on adolescents accommodating in different cities, and studying at different levels of education, in order to generalize the findings. Moreover, in order to take necessary measures for preventing "substance abuse", which is one of the most important problems in Turkey and the world, it is considered important that future expectations of the adolescents are studied in a way to reflect the present conditions and efforts are exerted to increase their future expectations.

**Note:** The present study was derived from Abdullah Selçuk Şen's master's thesis titled "Predictor Relations between Owned Values, Self-Efficacy for Protecting from Substance Abuse and Future Expectations among Adolescents" which was carried out under supervision of Associate Prof. Bulent Dilmac.

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## On Some Aspects of Foreign Language Teaching at the Beginning Level

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### **Abstract**

When teaching a foreign language, any method or approach is justified if it facilitates the process of language acquisition. We share the view that foreign language teaching should be based on a combination of diverse approaches and methods, as well as various perspectives combining practice and theory.

According to our teaching experience, typologically oriented and structure-based teaching combined with the communicative approaches facilitates foreign language learning. It is especially effective in adults' groups at the very initial stage of learning. Thus, the first /native language of learners serves as a reference point for adult beginners.

The principles of our teaching approach are based on the course elaborated by us and tested three times with university students.

We argue that along with the contrastive analysis of the native/first language (L1) and the foreign/target language (TL) embracing phonetic-prosodic, morphological-syntactic and lexical-phraseological aspects and all other specific features characteristic of the relation of L1 and TL must be taken into consideration in the teaching process. In case of Persian and Georgian, these are a large amount of Persian loanwords in Georgian as a result of the long-standing intense Persian-Georgian language contacts and adequacy of the Georgian alphabet for the Persian sounds. Envisaging of these factors along with the above-mentioned elementary systemic phonetic-prosodic, grammatical and lexical-phraseological characteristics serves the purpose of facilitating and accelerating the acquisition of TL.

**Keywords:** typologically oriented teaching, systemic characteristics, sounds, alphabet, loanwords.

# 1 On the Role of L1 and Translation in Foreign Language Teaching

At different times opinions of experts varied as to the attaching of priority to the use of native language (NL)/ the first language (L1) or exclusion of the latter in foreign language (FL)/target language (TL) teaching. Hence, the attitude to the role of translation in foreign language acquisition has changed.<sup>1</sup>

The grammar-translation method, traditional and widespread in the German scientific school, regarded the native language as the basis for the teaching of foreign language. By the end of the 60s of the XIX century, L. Sauver and his followers criticized this method as useless for speech and communicative purposes. Thus, this method was substituted by the Direct/Natural Method, widely introduced by L. Sauver and M. Berlitz in the USA and later widespread in France and Germany(J.Richards&T.Rodgers,2001, p.11-12).It is quite natural that this method was developed in the USA, where, due to a large number of immigrants from various countries, a (FL)teacher had to give classes to speakers of diverse languages. For this reason, L1 could not be taken into account.

The Direct Method, which was based on the absence of translation and inductive teaching of grammar, was reviewed in the 20s of the XX century. As it turned out, complete attachment to this method was often counter-productive, and certain explanations in the native language would accelerate the understanding and mastering of a foreign language. Later, during World War II, the necessity for intense and accelerated training of military translators led to the restoration of the unilingual method in the audio-lingual form. The attitudes continued to change in the following decades.

It should be noted that even practically unilingual Communicative Language Teaching(CLT), worked out by British sholars (D. Wilkins, H. Widowson, C. Candlin, C. Brumfit, K. Johnson) and actively functioning from the end of the 60s till today, which largely contributed to the development of the European Council's lingo-didactic vision, justifies reasonable use of the native language and translation in FL teaching. Finocciaro and Brumfit remark: "judicious use of native languages accepted where feasible" and "translation may be used where students need or benefit from it"(1983, p. 92).This attitude is also reflected in CEFR(6.4.1;6.4.7.6;6.4.7.7).

Beginning from the 80s of the XX century, the use of L1 in FL teaching has been actively encouraged. For instance, Swan (1985:85) considers that the factor of L1 is not sufficiently envisaged in CLT and notes that "it is a matter of common experience that the mother tongue plays an important role in learning a

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<sup>1</sup>On diverse methods and attitudes to FL teaching, see.J.Richards&T.Rodgers, 2001: Pym et al (2013).



foreign language” and “if we did not keep correspondences between foreign language items and mother tongue items we would never learn”.

Psycholinguists have also paid attention to the issue of unilingual teaching of foreign language. R. Brown (Brown, 1973, p.5) described a failure in explaining the meaning of Japanese words to English speakers. He noted that in this case translation would have been much more efficient. Naturally, this problem is especially acute on the initial level of foreign language teaching, when the vocabulary of language learners is rather poor. In such crisis situations, the best way out is to use L1 and translation. Pym, Malmkjaer and Gutiérrez-Colón Plana point out that “One general use of a translation is as a scaffolding activity for learners in the early stages, when L1 assistance is warranted” (2013, p.27).

The role of L1 and, correspondingly, translation is especially important when teaching adults, “the older the students, the more translation is used (possibly because adults tend to pass through mental translation anyway” (Pym & Ayvazyan, 2016, p.11).

In the past decades, the necessity to use L1 and translation as linguodidactic resources in teaching TL is most vividly declared in the collection edited by K. Malmkjaer (1998) and a book jointly written by A. Pym, K. Malmkjaer and M. Gutiérrez-Colón Plana (2013).

Contemporary experts who advocate the use of L1 and translation in FL teaching do not imply a return to the outdated grammar-translation method. What they mean is to include a moderate volume of L1 and translation in FL teaching, alongside with various other methods and attitudes. In this way, they aim to achieve maximum results in language. Atkinson, the supporter of the use of L1 and translation in FL teaching, considers the overuse as a detrimental factor in TL learning (Atkinson, 1987:246). According to Ivanova (1998:105), language teaching through translation can be compared to a medicine “which will have a beneficial effect only when properly administered and in the right dose.”

A focus on L1 and translation should not exclude or replace the communicative approach and immersion methodology widespread in the past decades. Instead, it should enhance communicative skills because translation itself as language production is a form of communicative activities. A reasonable combination of methods and attitudes, where L1 and translation restore their rights, should be a precondition for highly efficient teaching. “We are in the postmodern realm of mixed language resources. The use of translation would thus seem logical and indeed unavoidable” (Pym et al.2013, p.103). In the ‘post-methods’ era, different approaches and methods must be studied and mastered in order to learn how to use them “and understand when they might be useful” (Richards & Rodgers, 2001, p. 250).

Based on our experience, we consider that the most intense phase of teaching FL from zero level by using L1 should embrace one semester university

course. It should form solid grounds for a transfer to unilingual teaching. However, the use of translation and comparison with L1 should not be neglected during the following stages either, because explanation of new lexical-phraseological units or grammatical structures in the target language requires sufficient knowledge of the target language. Hence, it is efficient at the stage when the language competence of the student does not hamper the process of explanation by complete exclusion of the native language. Some experts correctly consider that L1 and translation enhance FL competence on the higher levels of FL teaching as well (Titford, 1983, p.53; Schäffner, 1998:125).

In the four-volume manual compiled by Iranian authors for non-Iranian speakers and currently successfully used in Georgian universities (Samareh,2005; Moqaddam,2007) the factor of comparison with the native language is taken into account. The authors have selected English as the language under comparison, due to the international status of the latter. Beginning from the second volume, English explanations and comments are gradually replaced by Persian. The glossaries appended to all the four volumes are Persian-English and English-Persian. Such attitude is absolutely correct, as the knowledge of Persian among students who use the above-mentioned manual is still insufficient for using an explanatory dictionary (Persian-Persian) for language learning purposes.

The use of English for comparison purposes when teaching the Persian language on the initial level is justified in international groups of students, where the use of native languages of all the students is practically impossible. However, if the students speak a common native language/L1, a focus on the latter will naturally improve the quality of teaching.

## **2 Alphabet and Transcription**

One of the hampering factors in foreign language acquisition is the alphabet, which is phonetically imperfect and graphically unusual for the learner. Georgians who study the Persian language encounter this obstacle. The Persian alphabet, worked out by means of slight modification of the Arabic script, is rather unusual for a Georgian learner due to partial absence of vowels (as only consonants and long vowels are spelt), the direction of writing from right to left, incomplete correspondence between sounds and letters, namely, the use of four different letters to express the same sound, for instance, the sound **z**. Another challenge is related to different ways of expression of one and the same letter, based on its position (initial, middle, final) in the word. Due to the above-mentioned complexities, a prolonged format of teaching, namely, 16-18 academic hours, is necessary for Georgian students to master the specific alphabet.

As compared to the study of the alphabet, Georgian students feel much more comfortable when mastering the Persian sound system, as the majority of Persian sounds are not alien to them. During the very first two classes, the students

are introduced in the simplest possible way to the relations between the Persian and Georgian phonetic systems. Above all, emphasis is made on the consonants absent in standard Georgian: **f**, **y** and glottal **ʔ**.

Attention is also paid to the rules of pronunciation of those Persian sounds that at first sight resemble the Georgian sounds, but in fact are very different. A vivid example of this difference is Georgian **a** versus Persian so-called short **ā** and long **â/ā**.

There is a difference in softness between Persian **l**, **k**, **g**, **č**, **j** and Georgian **l**, **k**, **g**, **č**, **j**, as in Georgian these sounds are pronounced harder.

Two or three academic hours are sufficient for explaining the above-mentioned differences between Persian and Georgian sounds. During these initial classes we also explain one of the main rules of Persian prosody – the stress mostly falling on the final syllable. In the very first week we explain two exceptions from this rule, which are conditioned by grammatical factors (absence of stress in **e** added to the determinate and **i** in the indefinite article). In the same period, students are introduced to the so-called phrasal prosodic elements, e.g. they are able to distinguish between unstressed **äst**/colloquial **e** “is” form and stressed **nist** “is not” form. At the same time, students are given simple rules regarding the intonation contours of declarative and interrogative sentences. Both the word stress and the phrasal stress are compared to similar categories in Georgian.

As we have already mentioned, these issues are taught in parallel with the Persian alphabet. Illustrative examples are given with Georgian transcription, which is well adjusted to Persian, due to similarities between Georgian and Persian sounds and the vivid phonetic type of the Georgian alphabet. We have to add just three symbols for **ä**, **â/ā** and **f**. The sounds **y** and **ʔ** exist in some Georgian dialects and they can be denoted by rarely used Georgian letters. Such transcription helps students in the process of adaptation to a completely alien language. After the students have mastered the alphabet, the Georgian transcription is gradually substituted by the transcription based on the Latin alphabet, which is used in the Iranian manuals of the recent period.

Our attitude aims at teaching lexical-grammatical units parallel to the teaching of alphabet. This saves time and gives the students an opportunity to study the basics of Persian phonetics, prosody, grammar, vocabulary, and stylistics.

### 3 Grammar Issues

Our one-semester course embraces basic issues of the normative grammar of the Persian language. Their sequence is based on the transfer from simple to complicated, as well as on the principle of grouping the grammatical forms based on structural similarity. If necessary, we take into account relations between languages. Persian models are compared mostly to Georgian, and, sometimes, to other, chiefly English, language data, as the latter reveals morphosyntactic similarity

with Persian, and Georgian students are more or less aware of the English grammar.

At every class we initially present grammar rules and lexical-phraseological models, then we give sentences based on these rules and models.

According to Krashen's Monitor Theory "adults have two independent systems for developing ability in second languages, subconscious language acquisition and conscious language-learning, these systems are interrelated in a definite way: subconscious acquisition appears to be far more important" (Krashen, 1981, p.1). The way in which second language production may be performed by using the conscious grammar, the Monitor is considered unnatural and hence less productive, however, it is pointed out that such a way is appropriate where students can no longer enjoy the luxury of passing a silent stage of acquisition and early production is absolutely necessary.

Limited terms of University education practically exclude any opportunity of a 'silent stage' for language learners. Logically we are grammar/monitor-oriented and quite successful in this line. As Swan notes "grammar has not become any easier to learn since the communicative revolution" (Swan, p.78), thus neglecting of grammar rules becomes an obstacle to normal communication. Our experience proves that sound knowledge of grammar and lexis structure prepares the best ground for language acquisition.

The given article is focused on the issues enabling the students to acquire elementary knowledge at the very initial stage of learning, parallel to the mastering of the alphabet. The issues are as follows:

- Certain grammatical functions of the stress;
- Prepositional and postpositional agreement of the determiner and determinant, in case personal and demonstrative pronouns, cardinal numerals and nouns are used as determiners;
- The interrogative functions of the numeral **čänd** "how many?" and **če-qädr?** "how much?";
- Interrogative function of adverbs denoting time and place, e.g. **kei?** "when?" ; **koja/ku?** "where?";
- adverb of quantity and size **xeili** "very/very much";
- Prepositions of time and place: **tä** "before" (denoting time and place); **där/tu** (-ye) "in"; **-ru** (-ye) "on";
- Coordinating and correlative conjunctions: **vä** "and"; **häm**, **niz** "also, too"; **häm...häm** „both...and"; **nä..nä** "neither...nor", **yä..yä** "either...or";

subordinating conjunctions: **ämmä**, **likän**, **väli** “but, although”; equative conjunction **yä’ni** “id est”;

- Affirmative particles: **bäle** /**bäli**/ colloquial **äre**/ **äri** “yes” and **čerä** “why not”;
- negative particles: **nä**/ **xeir**/ **nä- xeir** “no”;
- affirmative-negative particle **nä čändän** “not much/yes and no”; intensifying adverb **hättä** “even”;
- interrogative particles: **mägär? äyå?** “indeed? Really?”; **yå nä?** “or no?”, used in alternative questions.

Prior to the acquisition of the alphabet, the number of verbs taught is minimized. The focus on nominal vocabulary facilitates the overcoming of initial obstacles. Verbs are represented only by III person singular affirmative and negative forms of “be” and “have” in the present and past tenses: **äst/e** “is” vs. **nist** “isn’t”; **bud** “was” vs. **nä-bud** “wasn’t” and **dår-äd/dår-e** “has” vs. **nä-dår-äd/ nä-dår-e** “hasn’t”; **däst** “had” vs **nä-däst** “hadn’t”. We also explain how interrogative pronouns **ki/ke** “who” and **če/če** “what” combine with **äst/e**, yielding verb forms **ki-st/ki-e?** “who is?” and **či-st/či-e?** “what is?”. In addition we discuss the morphological aspect related to **äst** and its colloquial variant **e**, namely, the rules of their combination with words ending in consonants, different vowels and diphthongs.

From almost zero level, the teaching of a foreign language should be focused on the ability to generate certain communicative units, above all, sentences. Despite the minimal amount of verb forms, the above-mentioned material enables the students construct affirmative and interrogative sentences with a compound nominal predicate. This is practised on the basis of translation exercises.

Due to the students’ extremely limited knowledge of verb structures, it is reasonable to teach communicative units like words-sentences without verbs, e.g. **bäs!** “Enough!”; **yävåš!** “Quiet!”; **såket!** “Hush!”.

As, prior to complete acquisition of the alphabet, the students have only a slight knowledge of finite verb forms, they are given only those communicative models where the above-mentioned verb forms can be avoided. Thus, at the initial level of teaching the material should be restricted to brief variants of greeting-farewell and gratitude formulae.

After mastering the alphabet, students go deeper into basic morphological and syntactic issues, which implies almost half of the normative grammar of the Persian language. The grammar-based course helped the students in their studies at the following stage, when they dealt with manuals of Persian language compiled by Iranian authors based on the communicative approach.

## 4 Vocabulary Teaching

During the entire semester, students learn over 800 lexical and phraseological units, out of which about 120 units are taught in parallel with the teaching of alphabet. The key principles of selection of lexical units are high frequency of usage and thematic relevance of certain groups.

From the thematic point of view, the selected vocabulary and phraseology embrace the following fields: identity, age, marital status, relatives, professions, health, home, furniture, clothing, food, colours, days of the week, telling the time and some other communicatively relevant topics. During every class, we also offer several models of speech etiquette and one idiom or proverb.

The vocabulary is also selected based on the principle of systemic characteristics. This, above all, implies the study of antonymic pairs, which is especially efficient on the initial stage of foreign language acquisition. Less focus is made on synonymy and polysemy, because, in order to achieve sufficient results in this field, a student has to master significant lexical resources. The selection of synonyms and polysemantic words for the initial level is based on the frequency of use of various meanings of polysemantic units and the frequency of use of certain pairs of synonyms (e.g. polysemantic word **māh**1."moon"; 2. "month"and synonyms **āmmā/vāli**"but").

On the very initial stage of vocabulary learning, while still teaching the alphabet, we offer the students the etymons of various loans that have penetrated into Georgian from Persian.

Opinions vary regarding the use of loans (lexical units borrowed by L1 from TL) for teaching purposes. Some experts consider loans as a hampering factors (Sheperd, 1996; Simon-Maeda, 1995), while others regard them as factors facilitating the learning process (Daulton, 1999; Nation, 1990; Inagawa, 2014). Based on our experience, we argue that a focus on loans helps students adapt to a completely new and alien language environment. In this regard, Georgian-speaking students have a favourable basis for learning the Persian language, as the intense process of borrowing from Persian during almost ten centuries embraces diverse semantic fields and almost every part of speech, above all, nouns (M. Andronikashvili, 1996).The process of borrowing has also affected phraseology.

The loans taught during our course have been selected based on certain criteria, because, in our opinion, in order to enable efficient use of loan-words when teaching FL, borrowings should be differentiated envisaging various levels of teaching.

We argue that the selection of borrowings must be based on phonological, morphological, semantic and stylistic correspondence with the etymons. Frequent use of the word or idiom in both donor and recipient languages is also taken into consideration. When selecting loan-words for the initial stage of our course of lectures, we are guided by the following principles:

High frequency of use of the etymon and the loan;  
Utmost phonetic similarity between the etymon and the loan;  
The sameness of the etymon and the loan regarding their morphological category;

Semantic analogy between the etymon and the loan;

Stylistic neutrality of the etymon and the loan.

The focus on such vivid and simple loans facilitates the teaching process, and the students who are totally unaware of the Persian language feel less alienated in the process of learning a new language.

The loans selected for our pilot course are of the following type:

Nouns of concrete-substantive meaning (cf. Persian **bây** –Georgian **bay-i**<sup>2</sup>“garden”; Persian **šākār**/ **šekār**–Georgian **šakar-i** “sugar”);

Some ethnonyms and toponyms that have penetrated from Persian into Georgian (cf. Persian **rus**– Georgian **rus-i**“Russian”; Persian **engelīs**/**engeleštān**–Georgian **inglis-i**“England”; Persian **moskou** – Georgian **moskov-i**“Moscow”);

Persian anthroponyms that are widespread in Georgian. They are actively used in illustrative examples (cf. Persian **mehrab**–Georgian **merab-i**; Persian **bižān**–Georgian **bežan-i**);

Georgian calques of Persian idioms, one component of which is transferred into Georgian (cf. Persian **meidān** and Georgian **moedan-i** in corresponding idioms: Persian **in gui vā in meidān**–Georgian **ha burt-i da moedan-i**“the ball is in your court”; literally “here is a ball and here is a pitch”).

The efficiency of the above-mentioned loans as positive transfer in language learning process is especially vivid on the initial stage of teaching, when the loans, given with Georgian transcription and minimal amount of verbs, play the role of a “vaccine” facilitating the process of adaptation to a new language.

## 5 Stylistic Aspects

Almost from the very initial level, the students are taught stylistic differences between literary and colloquial Persian. These differences embrace not only lexical but also phonetic, morphological and syntactic aspects. Due to such peculiarities of the Persian language, understanding of the differences between the literary and colloquial registers at an early stage of learning enables the students to easily perceive the peculiarities of oral speech and establish adequate speech contacts.

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<sup>2</sup>i is a marker of the nominative case in Georgian nouns with consonant stems.



## 6 Types of Exercises

Translation from TL into L1, in our case, from Persian into Georgian, is justified only in the process of explanation. Exercises are based solely on translation from L1 (Georgian) into TL (Persian). They are really effective because in a sense translation is a form of language production. This is a good precondition for the development of communicative skills.

Transformation exercises are also widely practiced.

In the classroom, simple dialogues are encouraged as a form of oral exercises.

Based on the experience, in the following semester the students find it easier to do construction and composition exercises of non-translation type.

## 7 Concluding Remarks

“Adults proceed through the early stages of second language development faster than children” (Krashen, 1982, p.43), to our mind the reason is much more important role of consciousness in adults’ learning. Thus structure-based teaching is preferable in adults’ groups, especially at university, where the students’ consciousness and education level allows a maximal structured language input.

Our approach to the teaching of adults from zero level is based on a pilot course in Persian language, successfully tested three times with Georgian students of our University. This experience has clearly outlined the positive role of L1 on the initial level of foreign language learning, as well as the positive effects of combination of grammatically-oriented and communicative approaches, based on contrastive analysis of languages.

Relevance of the Persian colloquial register from the morphonological and morphosyntactic viewpoints conditioned the introduction of stylistic issues into our syllabus for beginners.

Our experience has also revealed the positive role of structured teaching of vocabulary and the transfer from the simple to the complicated.

It has been proved that the focus on certain issues should be conditioned by the specific features of L1 and TL and their individual relations. In case of Georgian and Persian, this implied certain phonetic similarity, the efficiency of Georgian alphabet for the transcription of Persian sounds on the background of completely alien and unusual Arabic-Persian alphabet, abundance and frequency of Persian loans in the Georgian language.

Considering the above-mentioned factors and adjusting them to concrete teaching goals, utmost focus on similarities between L1 and TL, explanation of the teaching material in a simple way – all this has enabled the students undergo the above-mentioned intense course without any obstacles. Thus, a solid basis has been formed for a transfer to the next stage of learning, where the role of L1 in TL



acquisition is, to a certain extent, diminished, and there is a major focus on the contrastive approach that reveals differences between L1 and TL.

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## **Implications of critical pedagogy in second language classroom education: a georgian case study**

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### **Abstract**

The article considers teaching of the language by means of critical pedagogical approach. The work provides the existing needs, challenges in Georgia in this regards and offers practical solutions. The article is of the practical nature and aims to assist the practitioner teachers in implementation of class objectives and tasks. In the end, knowledge and skills obtained will facilitate the students to social integration and wellbeing.

**Keywords:** Second language teaching; Second language acquisition; Critical pedagogy; Critical thinking; Teaching strategies; Recommendations for teachers

## 1 Introduction

Full-fledged realization of the personal potential in the modern world, career and personal success and integration to the social milieu and international society require the academic knowledge along with other skills, critical thinking and high linguistic competence (as in native so in the second and foreign languages). Combination of critical pedagogy and the second language learning is an effective instrument of the national minority for maximal integration to the target social strata and career promotion. The issue is particularly relevant for Georgia inasmuch as the national minorities constitute approximately 13% of Georgian population (2014 General population census).

The level of the minority speaking the official language (Georgian) is extremely low especially in the regions densely settled by hereof minorities (in some areas, the percentage of the minorities achieves 95% and hence, it is crystal clear to estimate the importance of learning the official language for them). Absence of knowledge of the official language unfortunately exposes them to disadvantageous and uneven position in regards with the dominant population. Quality of their integration to the dominating population is minimal, which entails their isolation from the ongoing political, economic, social and cultural processes of the country. For instance, according to the current data, only four Members of Parliament out of 150 MPs represent the national minorities and none of the Ministers and high officials of the central authority are the representatives of the national minorities. The number of ethnically non-Georgian Judges is as well critically low. It is as well noteworthy that no fact of change of the situation or will to be employed on the leading or managerial positions in the state structures from the national minorities is evident. One of the studies reveals that “information about actual attempts of the national minority representatives to be employed in the administrative structures is scarce. No such information at the local level is available at present. The will to be employed on the central level – in the legislative or executive authorities – is relatively low in Samtskhe-Javakheti region (12.8% state that they are ready for this type of job) and in Kvemo Kartli region (14.7%) than countrywide (17.1%). This data concludes general public service including the position of the Minister” (Assessment of the national integration and tolerance).

One of the acute problems envisage inaccessibility to the services mostly entailed with lack of information due to absence of knowledge of the official language, which results in impeded communication, non-realization of market rights and needs, hindered receipt of the judicial and medical services etc.

The high index of early marriage in the ethnic minorities, coercive marriage, abduction in view of marriage and premature births, which are often justified with ethno-cultural peculiarities, can be considered as one of the important obstacles as well (The Special Report by the Public Defender of Georgia, 2016). However, on the

other hand, it can as well be entailed with absence of high quality education for the youth, incapacity to make independent decisions and lack of evaluation skill.

The hereof problem is peculiarly related to the issue of terminated education. This problem is particularly relevant in female population (Needs and priorities of ethnical minority women in Kvemo Kartli region, 2014). The number of the seekers to enter the higher educational institutions is also generally low. It is as well noteworthy to underline high index of gender discrimination in the target regions (Needs and priorities of ethnical minority women in Kvemo Kartli region, 2014).

Naturally, there is the question concerning the reason not only for creation of the hereof situation but for maintenance and long-term effect thereof. On the basis of our experience and personal pedagogical practice we can presume that there are sundry reasons facilitating to existence of similar negative sustainable situation: first of all, it is the low education level. Obviously, the existing educational system is less adjusted to the needs of the national minorities. The crucial factor in the hereof regions is the old age of the teachers, traditions of Soviet education, which were unified and directed to collection of knowledge and failed to envisage academic needs of particular individuals and groups. The methods of Soviet period teachers are still applied. Besides, as the studies revealed, they are accommodated to the current situation, accept the reality and have no attempt, will and commitment to improve it. Besides, this situation is facilitated with the firmly established rule of life of the national minorities, arrangement format and activity spheres, namely most of the national minority representatives support their families with agricultural activity. Some of them are self-employed. In our opinion, one of the crucial factors is also the closed mono-lingual society, especially amongst the new generation. Unlike the older generation, speaking the native and Russian languages as *lingua franca*, the youth speaks only the native language inasmuch as Russian language has lost its function currently, and Georgian language in capacity of the official language is not due taught despite of various attempts and projects by the state.

This is clear that similar problems cannot be solved with one particular recipe or approach. Generally, solution of the problems of similar scale requires systemic and multidirectional approach. We presume that the optimal solution shall envisage creation of the artificial lingual islands in the target regions to facilitate to study of the official language on the one hand and immersion on the other hand. However, this approach solely is not enough but it shall be accompanied with critical pedagogical approaches and principles.

The hereby the paper aims at combination of the second language learning and critical pedagogical principles in view of rise of lingual competence of the learners and development of critical thinking, which in its turn may serve the basis for successful integration of the national minorities. The Paper provides attitude of the teachers towards application of the critical pedagogy in the course of learning Georgian as the second language, their commitment and openness to the hereof

issue. Besides, the Paper provides the problem solution ways and offers the stages, methods and strategies of development of critical thinking in the course of the second language learning. The Work as well includes the list of the material respective to each strategy. Finally the practical recommendations are provided according to the needs of particular teacher's groups.

## **2 Theoretical Background**

The scientific literature provides various definitions for the critical pedagogy, through it is highly probable that similar approach should be encouraged by the educators and education administrators in various manners. First of all, critical pedagogy serves for development of critical thinking. „Critical pedagogy is a teaching approach attempts to help students question and challenge domination, and the beliefs and practices that dominate. This to say that, it is a theory and practice of helping students achieve critical consciousness” (Riasati; Mollaei, 2012, p. 224). It is most important that critical pedagogy is not a unique approach. It shall always consider local context and needs of the local learners (Riasati; Mollaei, 2012, p. 224).

Critical pedagogy applies socialization means in the academic process, “theoretically, critical pedagogy in classroom discourse embodies the practice of engaging students in the social construction of knowledge, which grounds its pillars on power relations. In utilizing critical pedagogy in the classroom, teachers must question their own practices in the process to construct knowledge and [must define] why the main knowledge is legitimized by the dominant culture” (Sarroub, Quadros, 2015, p. 253), which in turn is important variable in the second language teaching classroom.

The students, upon applying the method of critical pedagogy, shall be encouraged to ensure their involvement in the joint activities aiming at social equality and justice (McLaren, 2009). Besides, “a critical education begins with students exploring their concrete reality, sharing those experiences and linking themselves to their socio-political context” (Katz, 2014, p. 2). In this case, the students are accommodated to the idea that they simultaneously obtain knowledge and become critical thinkers. It is as well important to realize that even the teachers learn lessons from this approach about the students. They know „what their personal and work lives are like, what their authentic language sounds like, what degree of alienation they have experienced—and basing courses on students’ experiences“ (Katz, 2014, p. 2).

In the end, critical pedagogy facilitates to development of the skills that help people achieve a certain stage of wellbeing and be able to realize their capacities, make proper decisions and choices and deal with difficulties. However, the local context and socio-cultural characteristics shall be necessarily considered in the course of learning the second language. It requires the teachers to qualitatively change their teaching approaches in the academic process and to be able to transform the banking

model and apply the strategies of critical consciousness problem posing pedagogy. All above mentioned issues are essential factors for the second language teaching classroom, since it will result in achievement of sundry significant goals of the academic process: rise of lingual and socio-cultural competence, development of cultural sensitivity and of critical thinking. Consequently these objectives should support the students to be involved in the different social activities and to apply their skills in everyday activities properly.

### **3 Method and Procedures of Study**

#### **3.1. Sample**

The study has been held on the basis of the complex approach using the following methods of the study: desk study, questionnaire and observation, interview and analysis. The questionnaires are elaborated and the analysis of their results is provided. Inasmuch as the study is of the preliminary nature, only 53 teachers have been questioned and interviewed as from the target regions so from 4+1 program (4+ is the state-funded special program serving for training of the national minorities in Georgian language who will further study at the bachelor's programs they choose. The program is being implemented by the Universities of Georgia). Teachers were selected by the Simple Random Sampling technique and afterwards the focus group was divided into the following sub-groups to get the sufficient, detailed and precise data which will give us the main directions to elaborate the set of recommendations for practitioner teachers:

For the research both male and female teachers were selected: among them female teachers constitute total amount of 42 while male teachers were 11. Four age groups were maintained: 25-34 years old – 4 teachers; 35-44 years old – 12 teachers; 45-54 years old – 10 teachers and finally 55-64 years old – 27 teachers. Educational background of the instructors was as follows: Doctor – 45 teachers; PhD Candidate – 5 teachers; MA (Diploma Specialist) – 3 teachers.

All the teachers were experienced due to the teaching Georgian as a Second/Foreign Language. Thus teaching experience of 0-5 years had only 6 teachers. 6-10 years of working experience was mentioned for 14 teachers; 11-15 years – 16 teachers; 16-20 years – 13 instructors and only 4 teachers had more than 21 years of teaching practice.

Teachers were selected from the leading universities of the country, but mainly instructors presented Tbilisi State University - 39 teachers; seven instructors participated in the research were selected from Georgian Technical University; Samtskhe-Javakheti State University was represented by 5 teachers and 2 instructors cooperated with the project were our colleagues from Gori State teaching University.

Limitations of the study might be the fact that the number of teachers who accepted to participate in the study was not high. Particularly small was the age group of 25-35 years old teachers (4 out of 51), since the total number of Georgian as a

Second Language teachers from this age group is remarkably low in comparison to representatives of other language groups. It can be reflected on the validity of the final results. The research will be extended in the next studies.

### **3.2. Research Tools and Instruments**

The special questionnaires consisting of sundry components were developed. Questionnaire development has three blocks of the questions, which have particular goals to achieve. The first block of the questions (questions 1-4) concerns the methods and activities applied by the teachers in the academic process. The second block of the questions (questions 5-12) addresses the attitude of the teachers to the students, consideration of their needs and opportunity of realization of obtained knowledge by the students in their routine. And finally, the third part studies the level of the knowledge and use of the critical pedagogy methods and principles by the teachers in their everyday language teaching activities. Besides, teachers were interviewed according to the strategies of semi-structured interview. Instructors were mainly asked to widely describe and discuss the particular activities applied in the classroom.

## **4 Results**

First off all it should be mentioned that the difference between the answers of Male and Female teachers is not noticeable, the same applies to educational background, thus the analyses were not developed in this direction. The essential difference was observed within the different age groups and groups with different working experience, consequently the main findings are focused on this data.

1. Which activities do you use more often to rise the cultural competence (movies, videos, media, trips. History, traditions, folklore, analyzing of each point)?

The data shows that the teachers from the first and second age groups are tend to apply media in their everyday classroom activities more widely rather than the instructors from the other age groups. In opposite, history, traditions, folklore as tools to build the cultural competence is more preferable for the older age groups. Likewise the trips are developed by the same age groups to apply activity within the daily routines. The data is as follows:

Age group of 25-34 years  
Movies, videos, media – 74%  
Trips – 0%  
History, traditions, folklore – 25 %  
Age group of 35-44 years  
Movies, videos, media – 58.3 %  
Trips –8.3 % (1)



History, traditions, folklore – 33.3

Age group of 45-54 years

Movies, videos, media – 50%

Trips – 10%

History, traditions, folklore – 40 %      Age group of 55-65 years

Movies, videos, media – 37.7%

Trips – 18.5 % (5)

History, traditions, folklore – 44.4 %

2. Which methods and strategies do you use more often to develop critical thinking (problem posing and discussion/debates, project, presentation, debates, social and cultural events, cultural exchange and study-tours, classroom conferences and their analysis)?

The data reveals the following tendencies: the most frequent activities in order to develop critical thinking are problem posing and discussion; debates for the younger teachers while the instructors from age groups of 35-44 years and 55-65 years are less likely to use them in a extend. Project as a tool to develop the critical thinking skills took one of the last positions; in contrary presentation and role plays are the most spread activities within the all age groups. As for the cultural exchange and study-tours, these activities were not used at all according to the questionnaires. Questionnaires reveal that the part of the teachers are using almost all above mentioned activities except cultural exchange and study-tours, classroom conferences. Consequently the data is as follows:

Age group of 25-34 years

Problem posing and discussion, debates – 50%

Project – 0%

Presentation – 50%

Cultural Exchange and study-tours – 0%

Classroom conferences – 0%

Age group of 35-44 years

Problem posing and discussion, debates – 41.6%

Project – 16.6%

Presentation – 50 %

Cultural Exchange and study-tours – 0%

Classroom conferences – 0%

Age group of 45-54 years

Problem posing and discussion, debates – 40%

Project – 10%

Presentation – 50%

Cultural Exchange and study-tours – 0%

Classroom conferences – 0%

Age group of 55-65 years  
 Problem posing and discussion, debates – 37%  
 Project – 3.7% (1)  
 Presentation – 59.2%  
 Cultural Exchange and study-tours – 0%  
 Classroom conferences – 0%

### 3. How often do you apply extracurricular activities?

The questionnaire analysis revealed that the teachers often use the extracurricular activities. The data doesn't show the big difference between age groups in order the frequency of usage these activities; however the type of activities was not specified in the questionnaires.

Age group of 25-34 years  
 Often – 50% (2)  
 In any possibility – 25 % (1)  
 Rarely - 0 %  
 Do not experience it – 25 % (1)

Age group of 45-54 years  
 Often – 50 % (5)  
 In any possibility – 30 % (3)  
 Rarely - 20 % (2)  
 Do not experience it – 0 %

Age group of 35 -44 years  
 Often – 58.3 % (7)  
 In any possibility – 25 % (3)  
 Rarely – 8.3 % (1)  
 Do not experience it – 8.3 % (1)

Age group of 55-65 years  
 Often – 48.4 % (13)  
 In any possibility – 22.2 % (6)  
 Rarely – 22.2 % (6)  
 Do not experience it – 7.4 % (2)

4. To which purpose do you apply extracurricular activities (to improve the language knowledge, to enrich the classroom activities, to raise the cultural competence, communication to the target language speakers).? (more than one answer was possible)

The teachers presume that it makes the class courses more diverse and enriches the classroom activities. Mostly teachers consider that it generally serves for enhancement of the knowledge of the language. On the other hand it serves less to

improve the critical thinking ability. It might be assumed that the teachers from all age groups reveal more or less the same tendencies in this section.

Age group of 25-34 years

To improve the language knowledge – 75 %

To enrich the classroom activities – 50%

To raise the cultural competence – 50 %

Communication to the target language speakers – 25%

To improve the critical thinking ability – 25%

Age group of 35 -44 years

To improve the language knowledge – 66.6%

To enrich the classroom activities – 25 %

To raise the cultural competence – 41.6 %

Communication to the target language speakers –16.6 %

To improve the critical thinking ability – 16.6%

Age group of 45-54 years

To improve the language knowledge – 40%

To enrich the classroom activities –10%

To raise the cultural competence – 40%

Communication to the target language speakers – 10 %

To improve the critical thinking ability – 10%

Age group of 55-65 years

To improve the language knowledge –51.8%

To enrich the classroom activities –5.4%

To raise the cultural competence – 29.6 %

Communication to the target language speakers – 11.1 %

To improve the critical thinking ability – 7.4%

5. Do you tolerate the students' personal (outstanding) view points (appreciate, appreciate but do not extend the further discussion, support only in certain cases, do not experience it)? Most of the instructors declare that the point of view of the students within the class is important for them and thus, they facilitate them in this term, however they abstain from extending it within the class. The distribution of the data is as follows:

Age group of 25-34 years

Appreciate – 50%

Appreciate but do not extend the further discussion – 25 %

Support only in certain cases – 25%

Do not experience it – 0%

Age group of 45-54 years

Appreciate – 30 %

Appreciate but do not extend the further discussion – 50%

Support only in certain cases – 20%

Do not experience it – 0%

Age group of 35 -44 years

Appreciate – 33.3 %

Appreciate but do not extend the further discussion –41.6 %

Support only in certain cases – 16.6 %

Do not experience it – 8.3%

Age groups of 55-64 years

Appreciate – 29.6%

Appreciate but do not extend the further discussion – 51.8%

Support only in certain cases – 14.8%

Do not experience it – 3.7%

6. How do you encourage to express his/her own ideas and points of views (bonus scores, verbal prizes, encouraging prizes)?

Most of the instructors prefer verbal encouragement or encouraging prizes and abstain from resorting to the estimation system. It must be admitted that all age groups revealed approximately the same approach. Accordingly the data was as follows:

Age group of 25-34 years

Bonus scores –0 %

Verbal prizes – 75 %

Encouraging prizes – 25 %

Age group of 45-54 years

Bonus scores – 10 %

Verbal prizes – 70 %

Encouraging prizes – 20%

Age group of 35-44 years

Bonus scores – 0 %

Verbal prizes – 66.6 %

Encouraging prizes – 33.3%

Age group of 55-65 years

Bonus scores – 0 %

Verbal prizes – 70.3.1 %

Encouraging prizes – 25.9 %

7. How do you teach students to apply their knowledge to real life (links between acquired knowledge and real life, success stories, role play and imitation, participation in different events)?

In this regard, most of the teachers still resort to success stories and role play. All the teachers provided approximately the same answers. Although one main difference is obvious, due to the applying the role play and imitation as one of the interesting activities teachers from the first age group resort them more then the instructors from the last age group.

Age group of 25-34 years

Links between acquired knowledge and real life – 25%

Success stories – 25 %

Role play and imitation –50%

Participation in different events –0 %

Age group of 45-54 years

Links between acquired knowledge and real life – 20%

Success stories – 40%

Role play and imitation- 30%

Participation in different events - 10%

Age groups of 35-44 years

Links between acquired knowledge and real life – 8.3%

Success stories – 50%

Role play and imitation – 33.30%

Participation in different events –8.3 %

Age group of 55-65 years

Links between acquired knowledge and real life – 22.2%

Success stories – 40.7%

Role play and imitation –25.9%

Participation in different events – 11.1%

8. How helpful is acquired knowledge for real life experience (It is useful, sometimes, less, can not use)?

The respondents consider that the knowledge acquired during the academic process will be helpful in their routine activity; otherwise some of them are tend to think that all the activities cannot be helpful outside the academic and educational environment:

Age group of 25-34 years

It is useful – 50%

Sometimes – 25%

Less – 25%

Can not use – 0%

Age groups of 35 -44 years

It is useful – 41.6%

Sometimes – 25%

Less – 16.6%

Can not use – 16.6%

Age group of 45-54 years

It is useful – 40%

Sometimes – 30%

Less – 20 %

Can not use – 10%

Age group of 55-65 years

It is useful – 40.7%

Sometimes – 21.6 %

Less – 14.8%

Can not use – 10.8%

9. Does the school activities support your students to develop their attitudes to reality, diversity (extremely, in some cases, it is difficult to answer)?

Teachers from all age groups except 25-34 years old instructors found it difficult to answer this question, but generally the teachers tend to think that in some cases the student's attitude can be formed based on the school activities.

Age group of 25-34 years

Extremely – 25 %

In some cases – 50%

It is difficult to answer – 25%

Age group of 45-54 years

Extremely – 20 %

In some cases – 40%

It is difficult to answer – 60%

Age group of 35-44 years

Extremely – 16.6 %

In some cases – 33.3%

It is difficult to answer – 50% Age group of 55-65 years

Extremely – 18.5 %

In some cases – 33.3%

It is difficult to answer – 61%

10. How are your students prepared to be integrated into the society and to realize their personal purposes (completely, partly, need additional improvements, are not prepared, it is difficult to answer)?

The instructors from suppose that the students after graduation are still less prepared for the real life and they need additional skills.

Age group of 25-34 years

Completely – 0 %

Partly, need additional improvements – 50%

Are not prepared – 25%  
 It is difficult to answer –25% Age group of 45-54years  
 Completely – 0%  
 Partly, need additional improvements –50%  
 Are not prepared – 30%  
 It is difficult to answer – 20%  
     Age group of 35-44years  
 Completely – 8.3 %  
 Partly, need additional improvements – 25 %  
 Are not prepared – 25% (3)  
 It is difficult to answer – 41.6% (5) Age group of 55-65years  
 Completely – 3.7%  
 Partly, need additional improvements – 51.8%  
 Are not prepared – 29.6%  
 It is difficult to answer – 14.8%

11. If the students are not prepared for it please identify the main obstacles (low language proficiency, low social and cultural competence, lack of education, low communicational skills, low critical thinking skills): (more than one answer was possible).

In this regards, the main impeding factor as the instructors consider is low proficiency of Georgian language and low communication skills. Meanwhile the ability of critical thinking is less considered as the main obstacles for their social integration within the dominant society.

    Age group of 25-34 years  
 Low language proficiency – 50%  
 Low social and cultural competence – 10 %  
 Lack of education –20%  
 Low communicational skills – 10 %  
 low critical thinking skills – 10 %  
     Age group of 45-54 years  
 Low language proficiency – 40 %  
 Low social and cultural competence – 10%  
 Lack of education – 20 %  
 Low communicational skills –30%  
 low critical thinking skills – 10 %  
     Age group of 35-44 years  
 Low language proficiency – 33.3%  
 Low social and cultural competence –16.6 %  
 Lack of education – 25%  
 Low communicational skills – 25%

low critical thinking skills – 8,3 %

Age group of 55-65 years

Low language proficiency – 44.4%

Low social and cultural competence – 11.1%

Lack of education – 33.3%

Low communicational skills – 11.1 %

low critical thinking skills – 3.7 %

12. Are you aware of main principles and methods of critical pedagogy (completely, partly, do not aware)?

Most of the teachers are partly aware about the methods and approaches of the critical pedagogy. However the teachers from the last two age groups claim that they are not aware completely as well.

Age group of 25-34 years

Completely – 0 %

Partly – 75%

Do not aware – 25 %

Age group of 45-54 years

Completely – 0%

Partly – 60%

Do not aware – 40%

Age group of 35 -44 years

Completely – 0 %

Partly – 58.3%

Do not aware – 41.6%

Age group of 55-65 years

Completely – 0%

Partly – 55.5%

Do not aware – 44.4 %

13. Share your ideas and recommendations regarding the topic (optional):

It must be mentioned that most of the teachers 58.5% (31 out of total 53) left this field empty. Other respondents mainly shared two essential answers:

1. I would like to be aware this approach better and to use it in my daily practice, because it can be useful in my classroom , so training for teachers can be very helpful – 24.5 (13 teachers)

2. I would rather use this method in combination with other, more traditional methods- 20.7% (11 teachers).

## 5 Discussion

The aim of the questions of the first block was to reveal importance and frequency of usage the methods and strategies to improve the student's language



proficiency and critical thinking skills. Data analyze allows us to conclude that the teacher's attitude varies between age groups. Instructors from I (25-34) and II (35-44) age groups are tend to use different activities and techniques to achieve their teaching goals. In order to improve the cultural competence instructors are using widely the different kind of movies and videos in their classrooms, historical facts and cultural information are also important in their practices. As for the trips this type of engagement is less popular within these age groups. Due to improve students' critical thinking skills teachers mostly prefer applying projects, debates, role plays. What is notable, 25% of total amount use almost all the activities given in questionnaires.

Personal interviews were conducted after the elaboration of the questionnaires, thus the main reasons of the teachers' decisions to choose the particular activities was as follows:

1. Their educational background which includes studying modern teaching theories, methods and strategies;
2. Participation in the trainings and in the different workshops connected to the second language teaching and acquisition;
3. Students' positive feedbacks on these type of activities;
4. Teachers' openness and readiness to face new challenges and techniques.

Other age groups were constituted by the instructors of 45-65. Data of these age groups present the different results, in contrary of the previous teachers group instructors in their classroom activities mostly applied folk stories and historical and cultural information, also the study tours due to the develop students cultural competences. One of the most preferable activities in order to develop critical thinking ability is the role play and social and cultural events to the particular age groups. According to the interviews these activities are familiar to the instructors of the above mentioned age groups which serve as traditional teaching tools for many years. The most highly used technique for all the groups is presentation, which is also the part of the daily classroom activities thus teachers are familiar and feel secure in this regard.

The interviews clarified one important observation that, for the most part, the teachers less tends to resort to the preliminary and post activities and analysis while using media activities. While discussing the second question, it was clear that the teachers preferably resort to the presentations and social and cultural events. However, in this case as well the events are not accompanied with the preliminary and post works, weaknesses and strengths are not analyzed especially regarding the social and cultural events.

After the analyzing the face to face interviews it was clear that the teachers' decisions to use the particular methods within the classroom activities are influenced by the several important aspects:

1. Lack of the skills and experience which are important to fulfill the necessary activities;

2. Both positive or negative personal attitudes towards the given techniques;
3. Easy access to the resources or vs.;
4. Lack of technical skills;
5. Problems of time and classroom management;
6. Lack of readiness to face challenges and fear of novelties.

The third question implies the necessity of using extracurricular activities and teachers responded that they were using it widely; nevertheless deep interviews did not reveal the wide list or particular activities necessary to develop the students' skills. The type of activities was not specified in the answers. Little amount of the teachers answered that extracurricular activities are able to provide critical thinking skills, which emphasizes the instructor's awareness of the main principles of the critical pedagogy.

The analysis of the questioners and interviews presented that questions that require the answers based on personal experience and observation rather than subject knowledge or skills (questions 10-14), shows the same tendencies regarding the answers. It can be said that the answers fail to outline how the teachers analyze the problem upon such type of activity. Most of the instructors declare that the point of view of the students within the class is important for them and thus, they facilitate it in this term, however instructors abstain from extending it within the class. Teachers were discussing that the main reasons of it could be as follows: 1. avoiding the mess in the classroom; 2. low language proficiency of the students; 3. Lack of self-assurance of the students.

It is also worth to mention that most teachers consider that the classroom activities and acquired knowledge is important for the students' real life experience, but on the other hand it is hard to give the answers if the school activities support students to develop their attitudes to reality and diversity. It seems to be quite natural since the teachers are not able to brows students' behavior outside the classroom. But it also shows the weakness of the students' preparations in terms of the critical thinking ability.

The last block of the questions refers to the the knowledge theories and practices of critical pedagogy. In their answers and interviews instructors' discussed the importance of the critical pedagogy for the second language teaching classroom, otherwise they responded that their theoretical and practical background is less satisfactory, hence the interviews revealed that based on their experience they subconsciously are applying these methods in a certain extent.

## **6 Conclusions and recommendations:**

The analysis of the results revealed that the teachers are not aware of the main principles of the critical pedagogy due to develop language learning and critical thinking. As a result of the study, we have developed certain

recommendations aiming to assist the teachers in establishment of innovative approaches in the classes to achieve the certain and effective outcomes. Below you can find the table providing sundry aspects. On the one hand, the table provides the outlined targets to be achieved during the lessons and on the other hand, the material and resources useful for the teachers in achieving the outlined goals. We also offer the strategies and methods to facilitate to elaboration of some certain material and resources and achievement of outlined goals. The table allows the teachers, deriving from the particular situation composing the combination(s) of the desired material and strategies.

Outlined goals

Material/resources

Strategies and methods

Development of critical and analytical thinking.

The texts of the informative, analytical and fictional nature (authentic and adapted). Media means. Direct contact with the native language speaker.

Reading out loud, critical reading, definition of key words, interpretation and critical realization, brainstorm, sharing and estimating the ideas and points of view related to the text, communication of the positions, argumentation, individual, couple and team work.

Development of the skill for independent decision-making and conclusions.

Case consideration, multimedia, various genre documents.

Team work, role play, debates, modeling, study, composition of questionnaires.

Increase of self-confidence.

Success stories, texts of various genres, multimedia.

Debates, modeling, team work, role play, individual presentations, participation in the natural routine situations.

Detection of superstitions and prejudices and elaboration of the skill to deal with them.

The texts enhancing socio-cultural competences, multimedia.

Experiment, short lingual and ethnographic trips, exchange activities, full lingual penetration, team work, work in couples.

Development of sense of equality.

Social advertisement, famous political texts, laws, socio-cultural competence enhancing documents, human rights oriented documents and laws, multimedia.

Estimation, analysis, discussion, presentation, communication of the positions, debates.

Intercultural and multi-cultural competence development.

Texts, multimedia, advertisement, texts developed on one and the same topic, films in native and target cultures. Comparison, confrontation, analysis, deduction, induction, debates, presentation.

Naturally, various activities and strategies can be applied at the learning stage deriving from the local context and the goals of the certain lessons. At the same time, one and the same material and activities can be applied at various stages, however, the capacity, intensity of provision of information and analysis shall vary.

At the initial stage of learning, the student acquires the basic lingual knowledge and at the same time, gets developed the basic multi-cultural skills, creative thinking and socio-cultural competence. Chasing this purpose, the teacher may act in the format of provision of information and provide the texts (in the native language or adapted in the target language) about the historical heroes, events and characters. The following resources may as well be used: photos, pictures, video material and fairy-tales. As to the activities, the teacher may use the loud reading, critical reading, team work, role play, trips, presentations etc.

At the interim stage of learning, all above-mentioned skills are being developed and all outlined goals are being achieved according to the certain class and targets. Following activities may be as well used: discussions on problematic issues, including on the issues initiated by the students, presentations, development of the projects on interesting and socially relevant issues, debates and class conferences, field and educational events and analysis thereof from various point of view, collection of information through media, processing and analysis of the material etc.

At the final stage of learning, the transformative and social activity level is being intensified. Socio-cultural and multi-cultural competence is being increased and critical thinking and media literacy are being developed as one of the forms of critical thinking. At this stage, the student shall be able to associate his/her experience with the problems, acquired knowledge, local social context and routine life experience.

The activities of all types provided in the table can be used at this stage, namely: watching and analyzing respective films, various films on one and the same relevant issue, comparative analysis and debates, consideration of the novels and works of other arts, expression and protection of own opinion, discussion, debates, participation in the school or regional conferences, video conferences on international level, participation in essay competitions etc.

In the end of the study, we will consider the role of the teacher of a language at the lessons based on critical pedagogical approaches. The teachers assume various functions at various stages and deriving from various purposes. The teacher of a language has strictly outlined sundry important roles in the modern studies: controller, organizer, participant, tutor, observer, expert, dictator, and source (Harmer, 2001,57-62).The studies reveal two more additional functions, namely: mediator and supporter (Hedge, 2000, 28-29). At the same time, the teacher shall manage to deal with the “culturally sensitive” issues, which as a rule, often occur during teaching the language as one of the significant challenges.

The teacher is responsible for integration of the context and teaching the language. The teacher shall ensure support and facilitation to the students by means of:

1. Selection of the material and adjustment/adaptation thereof to the teaching objectives on lingual level;
2. Preliminary provision of the vocabulary and lingual structures and means and facilitation to application thereof in the practice;
3. Creation of a favorable milieu for the students to express their opinions and support their lingual knowledge with development (phrases, non-verbal communication rules, socio-cultural competence and verbalization means thereof);
4. Teaching the lingual signals to be used by the student for telling the basic and secondary information apart.

The questionnaires, filled out by the teachers and interviews have revealed that they have scarce information about the critical pedagogy approaches, rarely use them and often, their use is unreasonable and unconscious. Hence, we considered it expedient to offer the brief instructions and the list of the activities and material/resources the combinations of which will facilitate the teacher to give knowledge to the students and make them develop the skills facilitating to their social integration and welfare.

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## **The relationship of organizations with the media in crisis situations**

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### **Abstract**

An interesting facet in the life of the organizations that we want to highlight in this article is to present some aspects of the relationships with the media during organizational crisis. Complex and complicated, this relationship involves the activation of numerous levers that build a necessary communication with the media. The dimensions of our approach have not allowed us to highlight all the underlying aspects on which such a relationship is built, but we have drawn only a few general frameworks that are important to follow if organizations are confronted with moments of crisis. The crisis management team in the organization plays an important role in maintaining and developing communication with journalists in a correct way, in communicating information on the crisis, on the evaluation of its effects, on rebuilding the organization. The tools that help build the organization's relationship with the media are the press release, the press conference and the press kit. The press release during a crisis must be concise, with a brief, but accurate summary of events, with an indication of the measures taken by the organization to mitigate the effects of the crisis. In turn, the press conference will be prepared by knowing the positions taken by journalists, by emphasizing the role of the spokesperson. The press kit is a lot richer; it is one of the most important ways to relate to the media. The clarity of the relationship certainly leads to the efficiency of the measures taken to fight the crisis. The press remains a fast way of communication between the organization and its audiences.

### **1 Crisis in organizations - general milestones**

Considered as a living organism in various stages of its existence, any organization may face a crisis situation that may disrupt its normal functioning

and the position built in a particular community. Starting from the etymology of the term *crisis*, taken from the medical field, which signifies a turning point of a disease that can evolve or regress, we can say that within the institutional framework, the crisis is also an impairment of the good functioning of an organization that can escape the decline or may fall into it. Regardless of when a crisis occurs in the life of organizations or the type of crisis manifested, it has always been considered that the difficult period can be overcome through communication. In a previous article, we talked about how crises affect the image of an organization. We stick to the opinion that, for a proper image to be built up, any organization must go through a period of normality, a period in which values, ideologies, symbols emerge and consolidate in depth. In such situations, a crisis, be it sudden or slow, superficial or profound, caused by internal or external factors, will not seriously hinder the trajectory and proper functioning of an organization. Of course, it will not go without any trace on the organization's activity, so the exact knowledge of the type of crisis is essential. We join in the continuation of our approach to the opinions of some specialists in organizational management, on the crisis. This is defined as a situation in which "the whole system is affected, so that its physical existence is threatened; in addition, the core values of system members are threatened to such an extent that individuals are either forced to misinterpret these values or to develop defence mechanisms against them" (Pauchant, T.C., Mitroff, I.I., 1992, p. 12). On the other hand, the crisis is counted as the result of "environmental threats, correlated with the weaknesses of the organization; it occurs when environmental threats interact with the weaknesses within the organization" (Engelhoff, W.G., Sen, F., 1992, p. 447). Patrick D'Humieres regarded crisis as "an unexpected period that questions the organization's responsibility to the public and threatens its ability to continue its activity normally" (D'Humieres, P., 1994, p. 272).

Eliminating a crisis situation requires the organization to master, coordinate and control the arising emergencies by rethinking some measures, prepared in time. Effective crisis management leads the organization to its ability to maximize its chances and reduce the damage caused by the new situation. Communication is, of course, such a measure. Besides, we believe, the relationship with the media is one of the elements that can help an organization overcome the moment of crisis. An important measure that needs to be taken immediately is to appoint a spokesperson, chosen from among credible people, able to understand the aspects of the crisis, its implications, and solutions that can help the organization overcome these moments. The person designated as a spokesman will set an official point of view and maintain a permanent connection with the press. So he/she needs to have sound knowledge and skills to communicate effectively with journalists. This becomes all the more important as the media can play a decisive role in overcoming crisis situations in an organization's life. Many times, the media crisis



joins the real crisis, amplifying it. There have been situations where fluctuations at the level of management of organizations, panic, excessive justification, or counterattack have damaged the relationship with the media and caused a series of adverse reactions to the organization. Of course, we are not talking about the need to develop a relationship of obedience to the media, but to maintain a mutually supportive climate. For when the "organization sees a threat in the presentation of facts to the media and consequently conceals information, then the materials on the crisis are distorted and the public believes that the organization's resources to cope with the crisis are much scarcer. Fearing that disclosure of data would harm the image of the organization, it guarantees, in fact, the continuous and detailed publication of information on the crisis long after its cessation, as well as the abundance of sensational data, because the media will resort to external sources that often give rise to rumours and speculation" (Newsom D. et al., 2003, p. 362).

## **2 Crisis in organizations and the media**

It is well known that the media, in the quest for sensationalism and the desire to have priority in an expanding market, are attracted by the less normal events in the life of some organizations, more precisely, by the exposure of crisis situations. At this point, there is also a gap in communicating with journalists, as the management of organizations is preoccupied with taking effective emergency measures rather than supporting journalists in search of information. Without support, in their haste to publish the news, media representatives will appeal to other sources or openly oppose the organization in crisis. This attitude can only deepen the abnormal situation of the organization, because effective communication with the audience of the organization, including the media, has an important role in managing the crisis.

The role of the press in mitigating the effects of the crisis that devastates an organization is all the more important as people are aware of most events through newspapers, radio or television. Therefore, it is necessary that information relating to a special situation traversed by organizations in crisis situations be properly made, so as not to amplify the state of affairs, to help public opinion contribute, where appropriate, in solving some manifestations of the crisis. Because the communication problems of an organization faced with a moment of crisis relate to four particular aspects: internal communication of that organization, communication with its audiences, communication with crisis actors and communication with the media.

As regards this last type of communication, it is important that the organization be the first to contact the media, so it must write and transmit a *press release* immediately. Its role is to inform journalists about the situation and the measures that have already been implemented. The press release must be concise, no more than one page, it should contain a description of the event, the way the

organization recognizes the mistakes that led to the crisis, the name of the person in charge of the crisis management team, and the manner in which the problem of the organization is expected to be solved. After the first press release, others will follow in time, as the public needs to be informed about the evolution or involution of the crisis, about the organization's constant efforts to remove or, at least, limit the magnitude of the crisis.

### **3 Press tools used to solve organizational crises**

Once the state of the organization has been made public, journalists will search for more and more information, document, analyze similar situations in other organizations, and reveal the way they have overcome the difficult moments. The interest of the media will be all the more greater, as the consequences of the crisis are more severe: we mean here the loss of human life, the production of major material damage, disturbed social, economic or cultural systems, the involvement of some personalities in crisis. There is, therefore, a need for direct, urgent communication between the media and the organization, which often translates into a *press conference*. It becomes an effective means of informing journalists, answering questions, clarifying, even countering some press attacks. What is important is that if the organizations make a press conference, their representatives are ready to know the in-depth situation of the institution, to honestly answer the press questions, some of them even awkward. The crisis team will know the positions, information, attitudes, strategies that will be revealed to journalists, and the spokesman will become the most important person in this duel of questions and answers. Numerous situations are reported in the literature in which the spokesmen of some institutions have been subjected to simulations similar to crises, precisely because of the need to successfully deal with meetings with the media.

The third stage, encountered by an organization in crisis during the contact with the media, is represented by the *press kit*. Of all the communication tools between organizations and journalists, the press kit is certainly the most important, as it provides essential data on the organization, its history, traditions, values, and its personalities. Also, it includes a list of the crisis team members, who make up the core of the struggle against the difficult situation of the organization.

The compilation of a press kit takes long, so the public relations specialists prepare it beforehand, during the normality period, initially sketching out the general lines, then assembling them in an efficient and complete document. Of course, when the crisis is triggered, information already existing in a press kit will be supplemented by new, updated information, absolutely necessary for the media to know the state of affairs of the organization.

Crisis moments require fair, fast, concrete, effective measures; therefore, in relations with the media, public relations specialists must adopt the best attitude,

namely *transparency*. This implies a total openness to the information needs of the public and to those who help this process of knowledge, i.e. journalists. The organization's contact with the media is permanent, as the data transmitted is based on promptness, rapidity and fairness. Thus, specialists in the organization's public relations department are advised to know in detail the measures imposed by the crisis, to convoke the media, even to build a nucleus to help journalists receive the necessary information. The image of the organization, as perceived by the media, will be one of solidarity, of accurate knowledge of the factual situation, of holding all the information communicated to the media in order to avoid repetition.

By meeting these needs, the organization avoids the launch of rumours, of inaccuracies that the media can take over and which do nothing but disturb the right way to solve the crisis. Negotiations between journalists and representatives of the organization are sensitive, as the state of affairs is also sensitive, capable of leading to a resolvable crisis or, in the worst case, to the decline of the organization. Therefore, the information should be carefully selected; some of it may be published, with other remaining in the confidential area.

## 4 Conclusions

Regardless of the manner in which the relationship with journalists is achieved - through a press release, a press conference, a press kit or even face to face - it must be approached calmly, without pressure from one side or the other. The clarity of the relationship certainly leads to the efficiency of the measures taken to fight the crisis. The media remain a fast way of communication between the organization and its audiences.

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## **Transhistorical views over the journalism as a profession**

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### **Abstract**

In this paper we aim to describe the basics, the roots, the genetic heritage of the today Romanian journalism, as a profession and epistemic object. The idea came to us from this need to offer an answer, an explanation regarding the necessity of a strong development of the journalistic education. The journalistic education has continually to confront scepticism, some pretty noisy denial from the journalists. Our researches led have led us into the historical area, in the communist age, and the findings were really unexpected for the new generations. We have showed that the communist system not only knew what the power of the press really means, but it looked (and it managed) to control it in the minutest detail - from its birth (at school) to the newsrooms.

**Keywords:** education, journalism, communism, propaganda, information

## **1 THE RETICENCE OF THE JOURNALISTS**

From the formation of the Journalism specialization of the University of Craiova we saw a pretty severe and obvious reticence from the professional journalist. This reticence was coming with a minimum 10 years of working in the press. The interviewed journalists didn't study journalism, but most of them followed philological schools. They learned how to be a journalist in the newsroom, by imitating and by self-education. This situation was /is valid for the Romanian local journalism, but also for the Romanian national journalism. When we asked what a journalist should do, most of the professionals say he/she must have gut, cheek, writing skills and general knowledge. You don't have to go to the university to learn how to do journalism they say. Eventually, if someone follows some university classes, it should look for something complementary to the profession – the journalistic profession isn't something that to be seriously studied.

## **2 ON THE ROLE OF JOURNALISM DURING THE COMMUNISM ERA**

It is a fact that the Romanian journalism has experienced an evolution (if we can say so) in leaps, with sudden and even violent changes. After the dawn of the two world wars, the Romanian journalist was turned into a propaganda tool. After 1947 the journalistic information approached the status of a kind of proto-PR, in fact a deployment of propaganda forces whose consequences we feel today. During communism, journalism had the role of collaboration and facilitation (Clifford G. Christian & all, 2009) of the transfer of messages from Establishment to the public, to the population.

We use the phrase "message transfer" rather than "information" because the journalist was just a targeting channel, not a producer himself. The communist journalist did not offer an interpretation, a contextualization, a meaning. We use the term "population" rather than the public to name the recipient of the message because, as the journalist had the status of a channel, the recipient wasn't equally regarded as a text-independent public with a critical, detached attitude. The addressee was a passive entity to which some messages had to be communicated.

The Communist model of the press to which we refer (as it was described by F. Siebert & all, 1956) marked, had an impact on Romanian journalistic DNA. The press in communism also meant the exercise of an absolute control implied by the idea of imposing the press as an instrument of power. Therefore, official ideology, official norms, were found in all journalistic domains - in the area of hard journalism (after the new terminological conventions), as well as in the area of soft journalism. Of course, if we talk about control, we're talking about administrative control. In fact, journalism was an enterprise like any other - in the aspect of administrative representation - centralized, with fixed structures, created and

imposed by the centre, with decisions taken outside the editorial management (Nerone, 1995; Phillips, 2016; Vaca-Baqueiro, 2017). The political administration decides the editions, editorial structures, staff policies. Of course, we are also talking about the ideological implications, the stake of this control (Radu, 2014; Arce & Salgado, 2016). The themes imposed, the accepted themes, censorship and self-censorship are concepts that denote an *informational Golem*, a modelling of a devitalized instrument created by the absolute power and subject to absolute control. We emphasize the existence of language control, paralinguage, control of praxemics and all that means publishing (written, spoken, and seen).

The testimonies show this pressure and, implicitly, this fear (Dejica, 2004; Ilie, 2014, Simon & Dejica-Cartis, 2015). Fear has also begun to produce for victims the need to contribute to their own confinement. The abusive interpretations of the regulator had the most shocking effect - self-censorship. Another effect, with equally serious implications in the long run, was the control to call it collegially, in a struggle for survival that moved the centre of attention from one's own performance, to self-suggestion on the other's shoulders. The small powerful locals or the editors self-proposed as the absolute representatives of the central power. In the name of this (self) investment, individual oppressive energies have doubled the great political oppression.

### **3 THE COMMUNIST SCHOOL OF JOURNALISM**

This periphrasis in the brutal world of communism may seem to be far removed from the initial objectives of this article. In our opinion, the mentality and the type of behaviour created and developed during communism have marked and continue to mark Romanian journalism. The rush to get into patterns, to respond to real or unnecessary imperatives, a sort of hurried conformism, all these attitudes are results that we find today in the journalistic world. When we talk about the journalistic world, we refer to all the entities involved in journalistic communication: journalists, the public, and teachers. During communism, there was the possibility of studying journalism at the tertiary level, within the "Ștefan Gheorghiu" Academy. From the brief historical voyage, it will be seen that the politicization of journalism is not based on subjective interpretation, but was the result of a project (in the jargon of today, as it was then called) very well developed. In 1945, at the initiative of Ana Pauker, a higher education institution, called the Romanian Communist Party Workers' University, was set up. The institution had several names.

For example, between 1952 and 1966, the Higher School of Party "Ștefan Gheorghiu", from 1966, the Academy of Social and Political Sciences "Ștefan Gheorghiu" and since 1971 the "Ștefan Gheorghiu" Social-Political Education Academy, The Academy first comprised three faculties: the Faculty of Philosophy and Political Sciences (with fields of philosophy / sociology and political sciences),

the Faculty of Economics (with directions such as: economic organization and leadership, global economy and general economy) And the Faculty of History of the Workers' Movement.

The duration of the courses was four years and five years without frequency. In 1971, it received two other newly established institutes: the Central Institute for the Training of Managing Directors in the Economy and State Administration. The second institute aimed at training the cadres in social-political governance issues. Here were adopted the principles of the terrifying "scientific socialism". Here the journalistic (Romanian) education has developed. In fact, as the historians show, it is the only place where specialists in the field were formed. Here was the "journalist qualification". I emphasize the following aspect, which, apparently, the Communists understood it better than it is understood today: all the employees from the county and central press with other specializations were sent to the post-graduate courses of this faculty. The attention paid to this profession was maximum. Besides attention, we added the profound understanding of the possibilities of this profession if we consider that the profession of journalist was assimilated to the "political activist in the field of the press" (Drăgușin, 2009). The students of this school were the pillars on which post-communist journalism was built, with all that this meant: science of text, phrasing, manipulation, but with no managerial training (Betea, 2009; Dragomir, 2014).

### **THE TEXT AND ITS RECEPTORS DURING THE COMMUNIST ERA**

This DNA information is also added to the public DNA. Let us not forget the particular status of the discourse during communism. We are talking about a bicephalic receiver: the general public and the censor. But both readings are deeply ideological. The type of reading was esoteric. Both the audience and the censor looked for the double meaning, the true sense, and the interpretations. The authors themselves are clamping today on feeding this type of reception. Of course, we can have a fruitful discussion on this aesthetic, artistic discourse. And not very different things were at the level of journalistic discourse. But we immediately remember a much stricter control. However, we can see / accept some kind of complicity between the emitter and the recipient, but within barely perceptible limits. The journalistic material was devoted to nearly 100% of the country's leader and the Communist Party.

However, there was a segment of publications where political information was less present - in the last pages, at the end of a publication. Long after 1989, news readers began reading a publication from the last pages to the first. Most of the times, the former was completely ignored. Also, by over-squeezing with political information, through the mono-thematic field has created an effect of rejecting this information, and the interest goes further to external news.



So, in addition to DNA mutations, the press was in 1989 with a great lack of credibility, with a high dose of histrionism, implicitly with the absence of an informational authority. The press has reborn in the public consciousness after 1989 with this character trait of sight: the potential of lies. The public knew that journalists lied; they were passive instruments in the hands of politicians. The public had no reason to believe that within 24 hours one could completely reinvent a totally different world.

## 4 CONCLUSION

Journalism-during-communism meant a special entity, a type of understanding of the profession closer to the field of public relations than the field of journalistic information. This professional entity was not the result of accidental, humorous impulses, but was a system construction that took into account both creation (school) and implementation (editorial). Communism intuited the force of journalistic energies and created an almost inexplicable system of control and domination.

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## **Vatican radio. Romanian identity personalities (archive documents from 1969-1971)**

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### **Abstract**

This article presents some of the results of a postdoctoral research conducted between 1 August and 30 September 2015 at the Vatican Radio. As a result of the research in the archive of the editorial office in Romanian, we found supporting documents, chronologically ordered, of the programs that were broadcast in 1969-1970. We have selected only the texts which, in their message, can create Romanian identity profiles (Eugen Ionescu, Vasile Pârvan, Sever Pop) in a virtual space - Vatican Radio, which outlined the "linguistic personality" needed by the Romanian language department. All the fragments are well-designed journalistically specific to Vatican Radio requirements. These were aimed at transmitting information in the world of clear, pertinent messages about the notions of Romanian culture in a troubled period in Romania. In 1969-1971 the Romanian language department was presented by Father Ph.D. Flaviu Popan and Mircea Popescu, and by the end of the year, by Monsignor Ovidiu Bârlea, leading intellectuals of exile. The texts analyzed in this article, which gave rise to a lively interest, have as a thematic support the vast culture of Professor Mircea Popescu.

**Keywords:** archive, documents, Romanian identity, personalities, Vatican Radio.

## 1 INTRODUCTION

When it comes to radio functions, as general media functions, most communication science specialists have the tendency to say that it has the function of information, the persuasive function, the education function, the social function and the function of the entertainment. Definitely, the Romanian department of the Vatican Radio station fulfilled all the classical functions of radio communication in the unfortunate period of national-communism.

The Vatican Radio, as a traditional mass social communication tool and as a technical means of transmission of information, aims to transmit the message of the Catholic Church through the proclamation of the Gospel worldwide. Through his daily, uninterrupted work since February 12, 1931<sup>1</sup>, the Vatican Radio has the purpose of evangelizing, ecclesiastical communion, understanding and solidarity among peoples, and has as its objective to unite directly the center of Catholicism with the various countries of the world. Catholic life and the Christian message of the pope's activity intertwine with the help of the "word" at the newsstand.

The world of radio gathers an "invisible crowd" that follows daily religious shows and international news as well as important information from the country of origin of the language in which it is issued.

Over the years, both in terms of programming, the organization of its business, and the technical segment, the radio has grown steadily. This continuous development makes the Vatican Radio a tool in a permanent modernization process, professionally well-equipped to carry out its institutional tasks.

All linguistic and cultural barriers are overtaken in this radio station. It is currently being translated into 45 regular and 38 online languages of the site, representing 59 different nationalities, each program managing the entire patrimony of the people it represents, finding an effective language for listeners spread throughout the world.

The multicultural environment of language editions is captivating and gives the impression of living in the center of the world and at the same time throughout the world.

## 2 THE ROMANIAN LANGUAGE DEPARTMENT

The Romanian Department is one of the top ten language programs (French, Spanish, German, English, Polish, Hungarian, Ukrainian, Portuguese, Lithuanian) set up at the Vatican Radio.

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<sup>1</sup> The first speech given by Pope Pius XI to Vatican Radio was in Latin on February 12, 1931.

Over time, the mission of the program in Romanian is not easy at all because the message it conveys to the listeners must combine strictly religious information with the socio-cultural ones that must be adapted to the historical context.

In 1947<sup>2</sup>, Vatican Radio broadcasts in Romanian in a rather turbulent historical period. After the Paris Peace Conference (ending in October 1946) and the signing of the treaty concluded in order to make territorial adjustments, the Catholic Church outlines and transmits its own strategic point of view. On this occasion, Pope Pius XII tells a speech to the churches that must "stay" behind the "Iron Curtain". The speech is translated by the rector of the Royal Academy of Romania in Rome, Petre Panaiteanu, and broadcasted on the radio by the program in Romanian. In fact, the translated message is *the first Romanian text* that was heard in March 1947.

The first speaker and the first editor of the Romanian editorial was the Monsignor Pamfil Cârnațiu. This, along with the PS Bishop Vasile Cristea, officiated Mass every Sunday and at the great feasts in the chapel of the Vatican Radio station, which was broadcast on "media waves".

Numerous religious personalities, emigrated Romanian united hierarchs, Greek Catholic or Roman Catholic priests, who have assumed the role of announcers, have been on the Vatican Radio over time. Initially, periodic, experimental programs were broadcasted, which subsequently became permanent (three times a week for a good period of time).

### **3 SUPPORT DOCUMENTS FROM 1969-1971. IDENTITY VALUE**

The Vatican Radio, during the period we refer to (1969-1971), has broadcast its shows from the Palazzo Pio (office assigned to the post by Pope Paul VI).

The interdisciplinary and inter-systemic approach finds its justification also in the thematic diversity of the texts transmitted by the Vatican Radio, which did not cover only issues of Western dogmatics and ecclesiology.

Over time, the issue of all foreign language editions from Vatican Radio underwent transformations based on both religious and socio-political contexts.

Of course, the editorial in Romanian also imposed the thematic change of the programs. Analyzing the files in the archive we found that there are several stages in the evolution of the religious message, but also of the Romanian identity message.

Together with religious themes, which occupy an ample space within each issue, a topical theme is the promotion of Romanian cultural "fragments", "segments" and "personalities".

In our analysis we stopped on four important texts that have been issued over three years (1969-1971), where we find out some outstanding Romanian

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<sup>2</sup> In the same year, it was also the first broadcast in Czech language (April 22).

personalities who, through their own scientific texts, have attracted the attention of the Romanian language department's delegates from Vatican Radio.

On **October 22, 1969**, speaker Mircea Popescu presents in the radio program the theme: *A small anthology of Romanian poetry*. The professor confesses that *"a book with a yellow cover, called Il pensiero (Gândirea/ Thinking), fell in our hand, almost by chance. As above this title was written poesia romena, namely Romanian poetry, I browsed the volum, which is part of a collection of Small Texts of Poetry"*.

This is a volume of poetry published between the two wars in the well-known Romanian journal of Christian and nationalistic inspiration „Gândirea” (“Thinking”) under the direction of Nichifor Crainic. The poems were translated into Italian by Prof. Marcello Camilucci from Rome (journalist, collaborator at “Osservatore Romano”, the official newspaper of the Holy See and Italian writer), “old and tried friend of the Romanians”, who dealt mostly with religious lyrics of Panait Cerna (the one who wrote a monograph in 1927).

The poets whose poems have been translated are Nichifor Crainic, Lucian Blaga, Ion Pillat, Vasile Voiculescu, Vintilă Horia, Ștefan Băciu who, in Marcello Camilucci's vision, remain among the most expressive voices in the lyrics of “Oriental Latins”. In the preface the professor thinks that the magazine „Gândirea” is of Christian inspiration, always finding its point of force in religiosity and in the national traditions of the Romanian people (Bantă, 2015, p. 133).

The text broadcasted at the Vatican Radio demonstrates once again that any Romanian appearance abroad (even in translation) draws the attention of the speakers, eager to promote national culture.

The same interest presents the radio broadcast of **November 5, 1969** where Mircea Popescu discusses the theme: **Pârvan and the cult of the dead**.

Cult of the dead is noble, because it establishes the connection between generations, between parents and sons; is the link of the continuity of mankind and not only of a nation. The one who understood better and sought the meaning of this cult of the dead in Romanian culture was Vasile Pârvan, who is considered by Mircea Popescu “— a mystic scholar (the noun and the adjective may seem contradictory, but they are not), who has been constantly suggested by the death problem. The very field in which he worked and imposed himself, archeology and history, offered him exceptional material of meditation. Because the excavations, the discoveries, were not for him, as it should not be for anybody, a material fact, devoid of profound significance, I would say metaphysical, religious significance”.

Pârvan's “memoirs” can be considered as a hymn of death. “Here is the lyrical overture of the Worship of Emperor Traian at eighteen centuries of his death. It's since 1919. These are Parentalia. The living men remember the dead; it is a duty the mortals have established. It is the attempt to praise the eternally asleep, in order to make, by their likeness to us, praise or perdition to those of today”. Wherefore the conclusion: *Let's mention the founders. And the founder, by excellence, is Traian, the great emperor of the Romanians' origin* (Bantă, 2014, p.58).

Not less inspired are the pages entitled *In mortem camilitamoum*, in which he states that *"man can only die with his body. And beyond, where there are only souls, it can no longer be dead"*, claims towards the end of the show Mircea Popescu.

The following year, in the radio broadcast *Eugen Ionescu and the Absolute* of **November 10, 1970**, Mircea Popescu tries to nuance his profile in order to highlight the spiritual side.

Very beautiful Mircea Popescu's pleading begins: *"There are some Romanian writers across the border who, slowly, overwhelmingly, become classics in the literature that adopted them. It is especially the case of Mr. Eugen Ionescu. By placing him among the immorals of the French Academy, he only took note of an actual situation. The Romanian Comediograph is today a moment in the history of the theater. A proof is the popular editions of his work, in the great languages of international circulation: something that usually happens with the classics"*.

Later on, we find out that Ionescu's theater is well known in Italy, and one of the great publishing houses published pages of the Romanian-French writer's intimate journal, which outlined the book *Present-Past, Past-Present*. In this book, *"Ionescu's humorism disappears, or at most manifests itself in several laconic propositions, with which the writer resolves false questions: such as that of engagement in art, politicization of literature, pan-ideology, contemporary disease from which, in his opinion, we must escape as quickly as possible. It is no less virulent, so concise, the anti-historical polemic, on the line of Cioran and Mircea Eliade"*.

Eugen Ionescu's statement: *"Our age is a time of disappointment, because it replaced the interest for Absolute with the political problem, with the political furor; when man no longer cares about the issue of the ultimate goals, when he is no longer interested in anything else than the fate of a political state or the economy, when the metaphysical problems no longer make him suffer, leave him indifferent, humankind is degraded, become beast"* is pertinently commented by Mircea Popescu.

The speaker argues that this is the point of view of a man of culture, of an art creator, who realizes that immanentism is sterile, that he does not give valid answers to the great questions that characterize man. In order not to blame him in some way, Mircea Popescu argues that atheism is the sign of mental poverty, of a deficiency of soul. Still, Eugen Ionescu says he is not endowed enough to believe, but that *"he did not break the decks with God"* (Banț a, 2015, p. 137).

At the end of the show, Popescu claims that all of Ionescu's work, especially after the *"Rinocerii"* (*"Rhinos"*), tends to an *Absolute* who can give meaning to the world and the existence. Popescu is optimistic and certainly believes that *"the future work of the comedographer, if he continues, naturally, on the path of deepening feelings, will reserve even more beautiful surprises"* (Banț a, 2015, p. 138).

The promotion of Eugen Ionescu at Vatican Radio highlights the recognition of the celebrity of the great Romanian artist's talent.

In the show called *Sever Pop about Romanian language* on **January 29, 1971**, Mircea Popescu grants a large space to the post-mortem appearance of the teacher's

book, *Romanian Language, Romanity, Romanianism*<sup>3</sup>. Starting from the shaping of a short intellectual profile "the Transylvanian scholar who had been, in exile, a professor at the Catholic University of Louvain and at the head of the International Center for General Dialectology, had succeeded in imposing himself everywhere in the philological and linguistic circles, thanks not only to his science, but also to the exceptional power of his work and organizational capacity. The 1960 Congress in Louvain, where hundreds of scholars from around the world took part, wakes up the general admiration", Mircea Popescu announces the appearance of the study under the care of Alexandra Sever Pop (the author's wife).

Thus, we find out that the text contains "various pages, in part texts of conferences, notes, occasional articles, for example on the anniversary of the union of Transylvania. From a conference held in Paris in 1950 at the Carol I Foundation, only the notes remained, which, however, are particularly interesting. Resuming the tradition of the Transylvanian School, Sever Pop denies the importance of Slavic influences in Romanian language, and uses, among other things, the well-known argument of religious terminology in Romanian". True, however, is Sever Pop's statement that "popular language is more Latin than cult language". Mircea Popescu is of the opinion that "After perhaps four or five hundred years of Slavonic language in the church, it is really amazing how small the number of Slavic words is in our Christian and church terminology". Thus, the speaker reminds that "some Slavic words have a Latin double: beside **blagoslovit** is **binecuvântată** (blessed), besides **a se căi** (being repented) is **a-i părea rău** (to be sorry), besides **sfinți** (saints) are different **Sâmedru, Sânicuara, Sânetru, Sânziene**, and so on; **grijanie** (religious caring) is very well replaced by Latin terms as **împărtaș anie** (sharing) or **cuminecătură** (cohabitation); near **slavă** (praise) is **mărire** (glory); tradition is also called **cruce la drumul mare** (a cross on the highway). Of course, the Transylvanian scholar does not forget the basic words of religion at the Romanians: **God, Cross, Angel, Christmas, Easter, Eve, Baptism**, which are all Latin [...] The book is, in its entirety, a claim to Romanian Latinity. Latinity that also manifests itself in the religious field".

It is worth mentioning in this show how Mircea Popescu claims that "Latinity also manifests itself on the religious realm. Gheorghe Lazăr and, after him, Mircea Eliade, Rădulescu-Motru had much to fight against the misunderstandings of some hierarchs who, more than being Orthodox, suffered from slavism. It's worthy of attention the violent reaction of Metropolitan Grigore of Ungro-Vlahia when Mircea Eliade went to him, together with Daniel Tomescu, asking him to pay attention to the suggestion of simplifying the alphabet (not yet replacing it with the Latin alphabet): Who are you to boldly spoil the Romanian language and touch upon the law and the Orthodox faith? What are these heresies? ... Where is Jesus Christ without perispomeni (circumferential accent in Greek language – our note) above? Where is the alpha and omega if you, the wicked, have rejected the omega? The law and faith have gone as well since these days have gone, while some people like you have been burning alive, I'll send in exile all of you who come out of that hell's nest where teacher Lazăr has clotted the eggs of Satan".

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<sup>3</sup> Gembloux, Éditions J. Duculot, 1969.



*Slavism knew such reactions and excesses. It's good that Sever Pop reminded us, even post-mortem. They are always current*".

Considering to be an important and well articulated work, in 1970 Mircea Popescu writes a review of Sever Pop's "*Românismul*" ("*Romanianism*") which he publishes in *Revista scriitorilor români*/ Review of the Romanian Writers<sup>4</sup>.

## 4 CONCLUSIONS

In the radio programs broadcasted by Vatican Radio, the section in Romanian, from 1969-1971, it can be noticed that, under various forms of the text, the reference names of the Romanian culture (Eugen Ionescu, Vasile Pârvan, Sever Pop) are promoted under various expressions, among the Romanians in exile and not only in a virtual space.

Social and cultural institution, the Romanian department of Vatican Radio remains, along with Europa Liberă (Free Europe) and Vocea Americii (Voice of America), an important milestone in the relationship between Communist Romania and the Liberal West, playing both a conservative and a progressive role.

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<sup>4</sup> Roma-München, no. 9, 1970, pp. 161-162.



## **Considerations on organizing and conducting a radio debate case study: a debate on media representation of children**

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**Abstract:** Organizing and conducting a radio debate is a complex journalistic process which must be done carefully and responsibly. The conceptual procedure should be done by focusing on all the aspects involved in the topics that are taken into debate. The points of view of all the parts involved in the matter under discussion are to be taken into consideration. As an example, a radio debate about the media representation of children must start from presenting all the laws, rules, regulations, recommendations and provisions concerning the subject. Then there should be expounded both the right and the inadvisable approaches of media representation of underage persons, and also the methods that can be used in order to counteract a toxic tendency that can be identified in Romania and elsewhere. It is exactly how the radio debate analyzed here was designed and carried out.

**Key words:** radio, debate, media, representation, children

The journalistic debate is a genre with a range of characteristics, standards and rigors very close to that of the wider spread genre that is the interview. The interview and the debate are two of the most powerful media instruments through which the voice of the people can be heard. Literally and figuratively. They represent “a tool for gaining professional status” for journalists, and they can operate as effective “means of self-representation”. (Broersma, Marcel Jeroen, 2007) We can assert that a properly organized and conducted debate, especially a radio debate, is an efficient way to transmit directly to the public various opinions about a matter of general interest, the points of view of both the journalists and the interviewees. A tool used by the journalists and their interlocutors in order to realize a convincing (self-)representation, a suited opportunity to bring into the spotlight the relevant opinions on subjects or events of public concern.

A radio debate is basically a radio interview with more interlocutors. It requires at least one theme/subject/topic and, of course, at least one moderator. The necessary preparations for a debate are a complex process which should be carried out with extreme consideration to all the details regarding the topic and the guests. The subject(s) tackled must be of public interest and sometimes the topics can be controversial, that is why there is compulsory to have a responsible and exhaustive approach, presenting all the points of view regarding the subjects under discussion.

## **1 Case Study: A Debate on Media Representation of Children on Radio Campus Craiova**

Radio Campus is the radio station of the University of Craiova, a studio where all the students from the specializations Journalism and Communication and Public Relations can develop their skills for making modern radio. The school radio station can be listened online at [www.radiocampuscraiova.ro](http://www.radiocampuscraiova.ro) and is a reliable platform for the students interested in media communication, the youngsters who will soon become the journalists or the communicators we all will invest our confidence in, the future opinion makers of this country. That is why we must stress the importance of the school radios, and that is a fact acknowledged worldwide. As an example, all the media faculties in UK provide their students with the best opportunities to develop their communication skills and learn how to make proper radio products. A didactic medium which can be described also as a real school of self-confidence: “School Radio is now an everyday part education for hundreds of Primary and Secondary Schools, Further and Higher Education, Colleges and Universities across the UK. Radio provides an exciting and engaging medium for your students to develop their communication skills, build confidence and discuss the issues that are important to them”. (Schoolradio.com, 2017) It is exactly what the University of Craiova offers to its students: a platform for learning

how to speak one's mind, an agora in which everyone can express their points of view on matters of general interest.

A debate about the media representation of children is necessary because of the controversial approaches of a part of the audiovisual media in Romania and elsewhere. Such a debate must start from the acknowledgement of the fact that the representation of the world by media is to be done according to certain laws, rules and regulations. And, of course, in accordance with the common sense. It is a reality that must not be ignored by anyone who is involved in media communication, especially when they deal with events involving underage persons. In a survey made in 2008 by The Young Researcher Network and The National Children's Bureau, the questioned young individuals widely expressed their utter disagreement with the way in which part of the media services reflect the matters and events involving minors: "Our research indicates that the media has the ability to influence people's perceptions and their views of particular issues, and as our evidence has demonstrated, it can affect the lives of young people. What concerns us about the findings of this research, is the clearly negative impact that sensational, negative reporting is having on young people. Many who participated felt angry and resentful that the widely publicised negative behaviours of minority groups within the youth population are dominating the headlines, and affecting wider society's perception of all young people. What is also concerning is the amount of negative coverage that young people receive, particularly in the national media, and the use of this bad coverage by the media for commercial gain. Clearly this situation places pressures upon journalists to cover instances where young people behave badly, rather than when they make a positive contribution".(Clark, Ghosh et al.) A tendency which can still be found in the Romanian media today and which can be confuted in many ways, one of them being the setting up of a well organized and documented radio debate.

## 2 Step One: A Preliminary Discussion



“De 6-n campus” (“On the Lookout in the Campus”) is a radio programme which gives the opportunity for the students to moderate debates about various topics and that is why that was the show where the professors from Journalism and Communication decided to set up the debate on media representation of children on April 20, 2017. The first step was to gather a group of students from the two specializations, give them a period to do the necessary research on the chosen topic and discuss with them in the editorial office of the radio station about the way in which the actual debate will be carried out.



During this preliminary phase there were discussed the regulations that refer to the way in which the human rights, especially the children's rights, must be respected by the media, and the deontological rigors that should be taken into consideration by the journalists covering news regarding underage individuals. On this occasion, the students were encouraged by their professors to speak their minds while on-air and to freely express their opinions on this serious matter to the listeners of Radio Campus. The students made clear that there are still in use flawed and toxic methods of making journalism in Romania and that the improvements must also be done from within the media system, not only as a response to the decisions of the official regulators such as CNA (Consiliul Național al Audiovizualului - The National Audiovisual Council). Another aspect of the subject under discussion to be tackled in the debate itself was the degree of limitation of the freedom of speech and editorial autonomy that some regulations imply, and how the journalists must act when those restrictions tend to severely affect the proper ways of covering the news. The students were advised to try to find arguments for a reasonable method of harmonizing the media interests and the set of rules and regulations that are meant to prevent violating the fundamental human rights. And they promised to deliver a coherent point of view during the radio debate that was about to begin.

### 3 Step Two: The Radio Debate



The radio debate on media representation of children started at 6 PM and lasted for an hour. The two professors from the University of Craiova moderated the debate and tried to increase from the very start the self-confidence of the students sitting in front of the microphone.





They respected the plan agreed in the preliminary stage and tackled one after the other all the aspects contained by this extensive theme of discussion. First of all, the moderators reviewed the most important laws and declarations regarding the human rights, especially the rights of the children, from the Universal Declaration of Human Rights to the UNICEF recommendations and the CNA provisions on media representation of children. Then the students were asked to reveal their opinions about the modalities used by the Romanian audiovisual media in order to reflect events involving children. They stated that, although recently they had spotted real improvements, media coverage was still biased, tending to prefer reflecting the negative acts of the underage persons. The students claimed that the actions and the sanctions from the state institutions are necessary, but not enough, the journalists being those who should realize by themselves that a change of paradigm was necessary and should be done from within. A change which they, when becoming proper journalists, would advocate and fight for without any reservations.

The students also stressed the fact that by respecting the rules, regulations, provisions, and the recommendations on the matter of media representations of children there should not raise concerns regarding the freedom of speech and editorial freedom, because they were only meant to prevent the violation of the fundamental rights, without altering the editorial content whatsoever.



The students made a coherent and convincing radiography of the media representation of children and emphasized the ways in which the prejudices and

the harmful approaches can be diminished, if not even eradicated. They spoke clearly about the real mission of the press and the traps that must be bypassed in order to cover the news in a decent and fair way. The professors tried to make their guests recall good and bad examples of media representation and the response was more than satisfactory. The students present in the Radio Campus' broadcast booth gave suggestive examples of both proper attitude and misconduct from the journalists who had reflected events involving minors, stressing the need of developing a set of guidelines dedicated to those who covered stories in which children were depicted. We must remark the fact that such a guide of good practices was released two months later by UNICEF Romania and the Center for Independent Journalism (Centrul pentru Jurnalism Independent – CJI), and it has proved to be an useful tool for all the journalists in need of guidance over how to make media products without affecting the fundamental rights of the underage persons. (CJI, 2017)

The radio debate ended with a discussion about the perspectives of a reliable and responsible media communication, and all the participants expressed their hope that the biased approaches, mischievous tendencies and unfair depictions could come eventually to an end. All of them also declared that their radio debate was a success and it could prove itself helpful in the complex and demanding process of changing the mentalities of certain journalists in Romania.

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## The accounting of the grant funds and subsidies

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### Abstract

Within this article it is studied the field of the subsidies received as a nonrepayable financial support (grant), either we discuss about the grants for investments or the operating subsidies.

Subsidies accounting is differentiated, according to their typology, classification that proves their distinctive characteristics. Subsidies for assets, also known as investment grants, are those that considerably increase the beneficiary's patrimony with new assets. Operating grants are those used for a purpose other than the acquisition of assets.

The article aims at collecting all definitions related to this area, including legislation on European funds, received by the beneficiaries.

The methodology of research is the qualitative one, the whole process of accessing projects with community money being discovered from a descriptive conceptual perspective.

**Keywords:** non repayable funds, beneficiary, investment grants, operating grants, distinct accounting, fixed assets, depreciation

## 1 Objectives

A first objective of the study is to highlight the main theoretical aspects of the accounting of subsidies, regardless of their type (related to assets or incomes).

The second objective is to present an example of accounting for transactions in a project funded by European funds.

The last objective of the paper can be considered the one according to which centralizing all relevant information for the field of community funds, including examples from the practice of specialty.

## **2 Introduction**

The word subsidy has a double origin: on the one hand, it comes from the French word *subvention*, on the other hand, it has Latin roots, in *subventio*, representing, actually, according to the definition from EXD, a non-refundable transfer of resources from the state budget to a specific domain or certain enterprises, in return for compliance with certain conditions.

The investment is a word from German, and also from Russian language, being a introduction of capitals in commercial, agricultural, industrial enterprises etc., in order to obtain profits; (concr.) capital invested. Exploitation is a notion, derived from the French verb *exploiter*, representing - to use, to value a resource; extract a useful substance, useful material, etc. in order to achieve economic objectives.

The subsidy for investments is the allocation of the financial support received for the purpose of acquiring assets, which subsequently increase the patrimony of the beneficiary company. The operating grant is the one granted for the enterprise's current operations, being recorded as incomes. These include revenues from the sale of products, works or services provided incomes from stored production, incomes from immobilized production, incomes from operating grants, other operating incomes (Bojian, 2001; Feleaga & Feleaga, 2007; Stefko, Bacik & Fedorko, 2017).

## **3 Theoretical issues regarding the subsidies**

Subsidies are non-reimbursable grants received by an entity only if certain requirements are fulfilled, among which the most important is considered to be their destination.

The provisions in relation with the recognition and registration of grants are contained in Section 8.8. of the Accounting Regulations compliant with the IVth Directive of the European Economic Communities, approved by O.M.F.P. no. 3055/2009.

The financial aids granted by the State are for the financing of certain categories of expenditures within a project (also known as minimis and GBER aid), as well as the non-reimbursable funds accessed by entities for the financing of certain investment projects are classified as subsidies (Herndon, 2016; Ruvuta, Ongus & Wafula, 2016; Othman, Noordin, Sembok, Kheder, Ibrahim & Kazi, 2016).

The identification of subsidies is made when the contract is signed. The recording of non-reimbursable funds in the accounts is different, depending on their destination, thus:

- as subsidies for investments (subsidies related to the assets), in case of receiving and using the funds for financing the investments (for example, the purchase of tractors, high performance machineries and equipments);
- as deferred incomes or incomes from operating (subsidies related to the incomes), in case of receiving and using the funds for financing the expenses (for example, the purchase of raw materials and materials necessary to start the production process, payment of wages, support of training activities, information) (Paget, 2016; Colhon, Cerban, Becheru & Teodorescu, 2016; du Toit-Brits & van Zyl, 2017).

The financial nonrepayable aids are received from entities like: Government, Governmental Agencies and other similar institutions national and international.

From the accounting point of view, the granted subsidies have the following typology:

- The subsidies related to the assets- also known as subsidies for investments;
- The subsidies related to the incomes- also known as operating subsidies.

Each time, in the wide range of subsidies the next ones are distinctly visible: Governmental subsidies- accounts 4451 „Governmental subsidies” and 4751 „Governmental subsidies related to investments”, non repayable loans subsidies like- account 4752 „Nonrepayable loans like subsidies for investments”, other amounts received as subsidies- accounts 4458 „Other amounts received as subsidies”, 4753 „Donations for investments”, 4754 „Overstocks as fixed assets” and 4758 „Other amounts received as subsidies for investments”.

From the tax point of view, according to Article 24 (11) (a) of the Fiscal Code, tax depreciation is calculated from the month following that in which the depreciable fixed asset becomes operational.

In accordance with point 70, paragraph 2 of the Methodological Rules issued for the appliance of the Article 24 from the Fiscal Code, for the period when the depreciable fixed assets are not used for at least one month, the recovery of the unamortised tax value is made for the remaining normal use period, starting from the month following their entry into operation, by recalculating the tax amortization rate (Lin & Chang, 2016; Qian & Huang, 2017; Vlăduțescu, Negrea & Voinea, 2017). The donations for investments, inventory pluses from within tangible and intangible assets belong also to the large area of the grants related to assets.

What it is important to know about these grants, it is the fact that they are registered separately in accounting books, into distinct accounts, entering the beneficiary entity as incomes, which are identified under a systemic basis, during the periods linked with the related expenses which are about to be compensated by these grants.

Besides, grants are not directly recognized as capital or reserves, as they will be granted to the company if it meets certain conditions, so that they do not have a high degree of certainty under the influence of subjective and objective factors. So, they are grants for investments- The account 475- "Grants for investments", which are recorded in the balance sheet as deferred incomes, because they don't have any effects in that entity, during that time.

Thus, if the total or partial non-fulfillment of the conditions attached to the allocation of a subsidy is found, the beneficiary of the funds may be required to repay it in full or in part. In this case, the registration in the accounts of the refund is made by reducing the balance of deferred income by the reimbursable amount, and to the extent that it exceeds the balance of deferred income, an expense is recognized immediately (Avram & Togo, 2012 < Avram & Avram, 2016).

Deferred income is recorded as current income within the profit and loss account along the recording expenses with the depreciation or at the scrapping and assigning of the assets.

## **4 Grants for investments**

The investment grants are sources of funding allocated from the state budget or through other means to which an enterprise can benefit, for: - the purchase or production of equipment or other assets like fixed assets, - for long-term business activities, - for covering other expenses like the investments.

Investment grants are regulated by paragraphs 392-404 of Order 1802/2014 for the approval of the Accounting Regulations on individual annual financial statements and consolidated annual financial statements.

The turnover will highlight only the grant related to the turnover, respectively the amounts received from the budget for the payment of the goods/services provided when the production cost is higher than the sale price.

If, however, we are confronted with the situation in which, at a time, we have subsidies paid for expenditures that have not been done yet, the grants received are not revenues of that current period.

Through the grant agreements it is provided that the debts in foreign currency related with certain objectives or works funded by grants to be paid directly by the authorities that manage the funds, from the amounts representing those subsidies, without these amounts passing through the entity's accounts.

The beneficiary entity in whose account the grant is awarded has the obligation to record both the foreign currency debt and the receivable from the corresponding grants. The balances from the end of the month, found both in accounts that reflect debts to suppliers and receivables from foreign currency subsidies, are assessed so that the related incomes and expenses do not exert any influence on the outcome of that month or periods.

If a solicitor of funds economic agent made foreign purchases with foreign currency or, if it had any debts in RON, the settlement of which is based on the exchange rate, financed by non-reimbursable amounts, paid by the economic operators, as beneficiaries of these funds, exchange rate fluctuations, favorable or unfavorable, shall be settled with the financing institution (Ristea, Dumitru & Ioanăș, 2009; Sălceanu, 2012; Stefanescu, Pitulice & Mihalcea, 2017) if there are clauses in that sense, contained in the contracts concluded or provisions in the applicable normative acts.

The registered differences in this sense are done into the accounts different debtors or different creditors, in relation with other financial incomes, respectively other financial expenses, as the case may be.

In accordance with the paragraph 234 from the Accounting Regulations in compliance with the IV-th Directive, part of the Accounting Regulations related with the European directives approved by the Order of the Minister of Public Finance no. 3055/2009, the definition for the first category of grants, from the previous classification is the next: the grants related to the assets represent subsidies which can be received with the main condition is the beneficiary entity has “to buy, to build or to purchase fixed assets”.

A governmental grant for assets may be in the form of the transfer of a non-monetary asset (eg. a fixed asset), in which case the grant and the asset are booked at its fair value.

Subsidies related to depreciable assets are recognized in the profit and loss account over the periods and in the proportion in which the depreciation of those assets is recorded (Avram, Avram & Dragomir, 2017). From the accounting point of view, point 110 of the Accounting Regulations in conformity with the Fourth Directive of the European Economic Communities, approved by O.M.F.P. no. 3.055 / 2009, establishes that the depreciation of tangible assets is calculated from the month following the start up and until the full recovery of their value.

If tangible assets are recorded into dormant account, in accordance with the accounting policy adopted, the entity records in the accountancy an expense with amortization or an expense corresponding to the adjustment for the impairment found.

In accordance with paragraph 31 of the same accounting regulations, the value adjustments include all adjustments ment to take into account of the decreasings of the individual asset values set at the balance sheet date, no matter if

that reduction is permanently or not. Value adjustments may be: permanent adjustments, called depreciation, and / or provisional adjustments, called impairment adjustments or losses of values, depending on the permanent or temporary nature of the asset adjustment. Accounting depreciation shall be calculated and recorded in the accounting for the month following that in which the machinery was put into service. If the purchased machineries are independent and do not require any assembly or technological tests, they are considered to have been put into service at the date of their purchase.

If the date when the machine started working is in December, year n, the depreciation must be calculated and recorded in the accounting starting with the month of January year n+1, until the full recovery of their entrance value - according to the depreciation period, mentioned in the List regarding classification and normal operating durations of the fixed assets.

## 5 Practical aspects related with grants- for example accounting recordings of the grants

Example 1- recording of the grants for investments

As the depreciation expense is recorded, the share of the subsidy is as it follows:

a. Monthly depreciation of the machine:  
 6811 "Operating costs/expenses" = 2813 "Plant depreciation,  
 regarding the depreciation of the means of  
 transport,  
 fixed assets, animals and plantations"

2. Monthly recording to the incomes of a share of the subsidy:  
 4751 "Grants for investments" = 7584 "Incomes from governmental grants for investments"

Example 2- registration of a nonrepayable subsidy  
 Below we present an example of an accounting booking of receiving amounts as non repayable subsidies:

b. Registration of the right to receive the grant when approving the financing contract

445 "Subsidies" = 475 "Subsidies for investments"

2. Purchase a machine

2131 "Technological equipments (machineries, tools and work installations)" = 404 "Providers of tangible/intangible assets"

3. Payment of the provider

404 "Providers of tangible/intangible assets" = 5121 "Bank accounts"

4. Cashing up the subsidy/grant

5121 "Cash and accounts" = 445 "Subsidies for investments"

**5. The depreciation of the purchased machine**

6811 "Expenses with the depreciation" = 2813 the depreciation of the installations, means of transport.

**6. In the same time with the depreciation it is also recorded the income from the received subsidy/grant**

475 Subsidies for investments = 7584 "Incomes from subsidies for investments"

**Example 3- accounting project funded by european money**

We assume that the beneficiary company is SC AGRO FINANCE SRL.

It is approved a funding project with European Funds to the entity SC AGRO FINANCE SRL for NATIONAL PLAN FOR RURAL DEVELOPMENT- NPRD 2014-2020, UNDER THE DECISION 4.1.- INVESTMENTS IN FIXED ASSETS.

The total amount of the project is 550,000 euros, of which the co-financing part of the beneficiary is 10%, respectively 55,000 euros.

The object of the project is to extend the plant farm by purchasing modern agricultural equipment with an estimated cost of 550,000 euros.

We assume the following contractual clauses regarding payments from the total approved grant of 500,000 euros:

- the payment is made in the beneficiary account, in 3 tranches of support, as it follows: the first tranche of 200,000 euros, the second tranche of 180,000 euros and the third tranche of 170,000 euros. It shall be taken into account the fact that the value of the machines from the first tranche of support may not be less than 25% of the total eligible value of the project, and the value of the ones from the last tranche must be at least 20% of the total eligible value of the project.

- The applicant is VAT payer so it wouldn't be taken into account this expense in the category of eligible expenses.

Contracting the acquisition of agricultural machinery will be done with an internal company (reseller of internationally traded equipments) paying the bill in lei according to the euro exchange rate on the first day of the year in which the financing contract was signed (2017), provided that the payment is made within the term set by the contract - is considered an exchange rate of 4,539 lei / euro.

A. Recording in the accounting of the first installment from the 200,000 euros grant for purchasing agricultural machines:

The value in lei related to the agricultural machines is 200,000 euros x 4,539 = **907.800 lei**



Receiving the invoices of the agricultural machines from the first installment (internal suppliers, with payment in lei according to the leu / euro exchange rate); the value of the first invoice is 200,000 euros, exchange rate at the issuing date of the invoice: 4,539 lei/euro:

213 „Technical installations, means of transport, animals and plantations”  
= 404 „Fixed assets suppliers” 907.800 lei

It is considered as an 8-year depreciation of all agricultural equipments purchased in this tranche. As a result, in the year of acquisition, linear depreciation indicates a value of 113,475 lei. As the acquisition takes place in January, the monthly amortization is 9,456.25 lei.

6811 = 2813  
9.456,25 lei

”Operating expenses regarding technical installations, ”Depreciation of

Fixed assets depreciation means of transport, animals and plantations”

Registering the invoices issued by the suppliers

404 „Fixed assets suppliers” = 7701 ”Financing from the budget”  
907,800 lei

· Payment of the invoice to the suppliers in the same month at an exchange rate of 4,567 lei/euro:

% = 5121 „Bank accounts in lei” 913,400 lei

404 „Fixed assets suppliers” 907,800 lei

665 „Expenses due to the differences of exchange rate” 5,600 lei

· Registering of the receivable grant, at the financing approving (the grant is registered 100%, even it is received 90% from the spent value and 10% is represented by the cofinancing part of the beneficiary):

445 „Subsidies/grants” = 475 „Grants for investments” 907,800 lei

Or

445 ”Grants” = 4515 “Receivable amounts from Payment Agency for  
907,800 lei

Rural Development and Fishing- Funds  
pentru Agriculture, Funds from  
State Budget and other Funds”

Requesting the amounts to the MANAGEMENT AUTHORITIES:

8077 = 4451 ”Governmental grants” 907,800 lei

"Amounts requested at the reimbursement related to external non reimbursable pre accession funds which are about to be paid toward the budget"

Approving the requesting of the amounts for the fixed assets purchasing  
 4451 "Governmental grants" = 4751 "Governmental grants for investments" 907,800 lei

Receiving of the grant related to the performed acquisition (calculating 90% of this amount)

5121 „Bank accounts in lei”= 4451 "Governmental grants" 817,020 lei

B. Recording in the accounting of the second installment from the 180,000 euros grant for purchasing agricultural machines:

The value in lei related to the agricultural machines is 180,000 euros x 4,539= 817,020 lei

· Receiving the invoices of the agricultural machines from the first installment (internal suppliers, with payment in lei according to the leu / euro exchange rate); the value of the invoice is 180,000 euros, exchange rate at the issuing date of the invoice: 4,539 lei/euro:

213 "Technical installations, means of transport, animals and plantations"  
 = 404 „Fixed assets suppliers" 817,020 lei

It is considered as a 6-year depreciation of all agricultural equipments purchased in this tranche. As a result, in the year of acquisition, linear depreciation indicates a value of 136,170 lei. Taking into account that the acquisition takes place in March, the monthly amortization is 15,130 lei.

6811 = 2813  
 15,130 lei

" Operating expenses regarding " Depreciation of technical installations,

Fixed assets depreciation" means of transport, animals and plantations"

Registering the invoices issued by the suppliers

404 „ Fixed assets suppliers" = 7701 " Financing from the budget"  
 817,020 lei

· Payment of the invoice to the suppliers in the same month at an exchange rate of 4,5545 lei/euro:

% = 5121 „Bank accounts in lei" 819,810 lei

404 „ Fixed assets suppliers" 817,020 lei

665 „ Expenses due to the differences of exchange rate" 2,790 lei

· Registering of the receivable grant, at the financing approving (the grant is registered 100%, even it is received 90% from the spent value and 10% is represented by the cofinancing part of the beneficiary):

445 „ Subsidies/grants" = 475 „Grants for investments" 817,020 lei

Or

445 "Grants" = 4515 "Receivable amounts from Payment Agency for 817,020 lei

Rural Development  
and Fishing- Funds pentru Agriculture,  
Funds from State Budget and other Funds”

Requesting the amounts to the MANAGEMENT AUTHORITIES:

8077 = 4451 ”Governmental grants” 817,020 lei

"Amounts requested at the reimbursement related to external non reimbursable pre accession funds which are about to be paid toward the budget"

Approving the requesting of the amounts for the fixed assets purchasing

4451 ”Governmental grants” = 4751 ” Governmental grants for investments” 817,020 lei

Receiving of the grant related to the performed aquisition (calculating 90% of this amount)

5121 „Bank accounts in lei” = 4451” Governmental grants” 735,318 lei

C. Recording in the accounting of the third installment from the 170,000 euros grant for purchasing agricultural machines:

The value in lei related to the agricultural machines is 170,000 euro x 4,539= 771,630 lei

· Receiving the invoices of the agricultural machines from the first installment (internal suppliers, with payment in lei according to the leu / euro exchange rate); the value of the invoice is 170,000 euros, exchange rate at the issuing date of the invoice: 4,539 lei/euro:

213 ” Technical installations, means of transport, animals and plantations ” = 404 „Fixed assets suppliers” 771,630 lei

It is considered as a 5-year depreciation of all agricultural equipments purchased in this tranche. As a result, in the year of acquisition, linear depreciation indicates a value of 154,326 lei. Taking into account that the acquisition takes place in June, the monthly amortization is 25,721 lei.

6811 = 2813  
25,721 lei

” Operating expenses regarding ” Depreciation of technical installations,

Fixed assets depreciation” means of transport, animals and plantations”

Registering the invoices issued by the suppliers

404 „ Fixed assets suppliers” = 7701 ” Financing from the budget” 771,630 lei

· Payment of the invoice to the suppliers in the same month at an exchange rate of 4,5478 lei/euro:

% = 5121 „Bank accounts in lei” 773,126 lei

404 „Fixed assets suppliers” 771,630 lei

665 „Expenses due to the differences of exchange rate” 1,496 lei

- Registering of the receivable grant, at the financing approving (the grant is registered 100%, even it is received 90% from the spent value and 10% is represented by the cofinancing part of the beneficiary):

445 „Grants” = 475 „Grants for investments” 771,630 lei

Or

445 ”Grants” = 4515 “Receivable amounts from Payment Agency for 771,630 lei

Rural Development  
and Fishing- Funds pentru Agriculture,  
Funds from State Budget and other Funds”

Requesting the amounts to the MANAGEMENT AUTHORITIES:

8077 = 4451 ”Governmental grants” 771,630 lei

"Amounts requested at the reimbursement related to external non reimbursable pre accession funds which are about to be paid toward the budget"

Approving the requesting of the amounts for the fixed assets purchasing

4451 ” Governmental grants” = 4751 ” Governmental grants for investments” 771,630 lei

Receiving of the grant related to the performed acquisition (calculating 90% of this amount)

5121 „Bank accounts in lei”= 4451” Governmental grants” 694,467 lei

Thus, as a conclusion of the above examples, we can notice separate accounts for the registration of Community funds, depending on the operation carried out, but also on the field in which the acquisition takes place. Also, in the field of European funds, acquisitions can take place in several installments so that the beneficiary can adjust his financial resources in order not to go bankrupt.

## 6 Operating grants

Incomes grants include other categories of subsidies than those included in assets grants. Incomes from operating grants are valued in accordance with the general accounting principles (Stefko, Fedorko & Bacik, 2016; Stefko, Bacik & Fedorko, 2017; Vavrek, Kotulic, Adamisin, Sira & Vozarova, 2017; Colhon, Vlăduțescu & Negrea, 2017), in relation with accrual accounting. Thus, the effects of transactions and other events are recognized when transactions and events occur (and not as cash flow or cash equivalents are received or paid) and are recorded in the accounting and reported in the financial statements of the related periods.

Referring to the accounting of the incomes from operating grants, we have to pay attention to the following aspects (Pântea & Bodea, 2014; Negrea & Voinea, 2016; Neacșu & Feleagă, 2017):

- if all the accounting records are based on the legal documents, corresponding to the nature of the transaction recorded in them;
- if it is a compliance with legal provisions and management decisions on how to complete supporting documents;
- if the errors in the documents are corrected in compliance with the legal provisions;
- whether the documents underlying the records in the accounts are authentic;
- if the centralizing documents that formed the basis of the accounting records are correct;
- if it is a compliance with document flow procedure;
- if it is a compliance with accounting procedures approved by the management;
- if the numbering, use and handling of the forms are done in accordance with the legal provisions;
- if archiving is done in accordance with applicable regulations.
- use of account 741 "Revenues/Incomes from operating grants".

In this account we can register the non-refundable subsidies and loans due to the legal person considered to be a beneficiary of funds, in exchange with the compliance of certain conditions related with the operating activity of this one.

The accounts used for European funds accounting for the recording of operating grants are:

The account "Incomes from operating grants" is an account for liabilities, being an account, as it is called, of incomes. This is debited with the creditor balance of the same account, at the end of the management period, in order of closing it. Otherwise, account 741 is credited on the one hand with the operating grants received or to be received, having in this sense, as corresponding accounts, account 512 – “ Current accounts at banks ” and account 445 – “ Subsidies ”, and on the other hand, the account will be credited with income grants, which are subsequently recognized as deferred incomes, in the debit of account 472 – “Advance Revenues”.

In the account 741 credit "Incomes from operating grants" it can be recorded the following:

- operating grants received or about to be received for recovering the losses and price differences (512- ”Current accounts at banks”, 445- ”Subsidies”).

Account 741 can be debited, within the period in discussion, with the incomes from the participation operations transferred to coparticipants.

At the end of the financial exercise, the balance of 741 account is transferred in the profit and loss account (121- "Profit and loss").

The account 741 can be like the below examples, in accordance with the financial operation is related to:

- 7411 Incomes from operating grants referred to the turnover

The subsidy received by the company helps to support the turnover of the beneficiary in question. It is included in this category, including the subsidy from APIA, if it is collected for the purpose of placing on the market, a low selling price.

In the financial statements this is the Form 20 Profit and Loss Account, the turnover is comprised of the summation of accounts in group 70 (incomes from the company's current activity) and of account 7411. If the grant received from is for financing some expenses, then this amount would be registere in Incomes accounts 741x, depending on the subsidized expenditure, and on form 20 will adjust, in the sense of the reduction, the expense that it subsidizes.

From the tax point of view, the incomes from subsidies are taxable in the calculation of the corporate income tax, not being classified as the express non-taxable incomes referred to in art. 20 of the FISCAL CODE.

- 7412 Incomes from operating grants for raw materials and consumables

This account records the subsidies received for purchasing raw materials and consumables, the most conclusive example being the subsidy awarded by APIA, for Diesel oil.

The account 7412 is credited with the debit from 472 account- "Advance Revenues/Deferred Incomes".

- 7413 Incomes from operating grants for other external expenses

The incomes account 7413 is the one that reflects the grants received for the current activity of the societyi- including providing the services by the thirds.

- 7414 Incomes from operating grants for the payment of the staff

Actually, this account reflects the nonrepayable financial aid received for the wages for the staff that perform different activities. A pertinent example is represented by the salaries of the experts involved in the smooth running of a POSDRU project (now recognized as POCU).

- 7415 Incomes from operating grants for insurance and social security

Account 7415 records the subsidies received for expenditures performed to the state budget and the social security budget, the costs related to the salaries of the staff involved in the implementation of a project (when the Applicant's Guide for the measure on which the project is submitted allows the salaries costs and also those with the related contributions to be included in the eligible expenditures category).

- 7416 Incomes from operating grants for other operating expenses

Category of other operating expenses contains costs such as:

- expenses performed in advance, related to the financial exercise still in progress;
- the amount of damages, fines and penalties, owed or paid to the thirds and budget;
- value of the donations awarded;
- the unamortized amount of intangible or tangible fixed assets removed from the asset;
- the value of the current assets removed from the accounts;
- amounts to be clarified;
- amounts prescribed, exempted or canceled, according to the legal provisions in force, representing receivables from clients, various debtors, etc.

Subsidies received will be awarded for these cost categories, with the indication that in the Applicant's Guide they must be in the eligible category.

- 7417 Incomes from operating grants related to other incomes

This is the account that resulted from the income account of the operating grants granted for extraordinary income and other similar ones.

**The extraordinary incomes**, also known as exceptional are obtained from events or transactions or operations which are not performed regularly.

These can be obtained from: management operations, capital operations or provisions.

- 7418 Incomes from operating grants for the owed interest

Recording of the bonus received as income from operating grants for owed interest (account 7418) - normally granted for export transactions made and received for real, within the contractual term.

It complies with the requirement of IAS 20 Accounting for Government Grants and displaying the information related to the governmental assistance. The requirements for receiving this non-reimbursable financial aid are:

- The beneficiary entity complied with the condition imposed by the government to repatriate the currency within the contractual term (*but not later than the legal term*).
- This is received only for the export charged within the legal term and only under the condition if the society used credits for achieving the production.

## 7 Conclusions

Both investments and operating grants are non-reimbursable financial grants, which are recognized as income from the period in which they are received. The difference between these two categories of subsidies is their final destination, namely the subject matter of the acquisition: assets or elements of current activity. Being included in the subsidies category, both are recognized on a systematic basis as incomes for the period that corresponds to the expenses they compensate. Most of the time, they are recorded in the profit and loss account as deferred incomes, they would be recorded as incomes as the related receivables are met. When a grant is reimbursed for an asset, the deferred income balance is reduced by the reimbursable amount. Talking about the grants related to incomes, their reimbursement is done by reducing the deferred incomes or on the expenses. If there is a difference between the amount reimbursed and the deferred income, it is recognized in the accounting documents as an expense. It is important to note that we have investment grants, the entity which pays tax on profit is taxed on this aid and the expenses on the amortization of the purchased assets are deductible. In contrast, for micro-enterprises paying income tax, operating grants are not taxable as they are not included in the formation of income (Munteanu, 2012; Kot & Teodorescu, 2015; Janmaimool, 2017). In conclusion, it can be pointed out that both investment grants and operating grants are important for the viability and profitability of an activity, the theoretical and practical aspects presented above highlighting the obvious differences in their registration in the beneficiary's accounts.

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## **The protection of children with parents left for work abroad**

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### **Abstract**

Currently, given the current economic context of Romania, there is a growing tendency for parents to migrate abroad to find a job for improving living conditions. Thus, it was remarked that after this exodus, the children remain at home, without parental care, in the care of other persons. The authorities of the local and central public administration have the imperative to stop this phenomenon with particularly dangerous consequences for the whole society and last but not least, they have to take into account the fact that the size of the phenomenon remains unknown. A particularly important role in the situation of children whose parents are going to work abroad is the public social service which has the obligation to verify that the person who will take care in the absence of the parents meets cumulatively the conditions imposed by the legislation in force.

**Keywords:** child, parents, work abroad, central and local public authorities.

A complex legal document, the Convention on the Rights of the Child defines the term "child" in Article 1, thus, "child means any human being under the age of 18 years, except where the law applicable to the child establishes the majority this age. "(Convention on the Rights of the Child). Also in the Preamble to the Convention on the Rights of the Child it is mentioned that: "... because of its lack of physical and intellectual maturity, the child needs protection and special care, and, in particular, of adequate legal protection, before and after birth. " (Convention on the Rights of the Child)

Considering the extent of the phenomenon of the "child with parents left to work abroad" in recent years it has determined the central public authorities, as well as the local ones with significant attributions in the special protection of the child, to give the matter a special interest, based on collaboration, but also on institutional cooperation. According to the data provided by the authorities responsible for the protection and promotion of the rights of the child, on September 30, 2014 there were about 83,000 children with at least one parent abroad working, which signals an alarm on the phenomenon.

Thus, at present, there are many situations in which parents, or in their absence the child raising tutor, go to work abroad, leaving the child in the care of other people and implicitly lacking it from the emotional affection necessary at a young age.

In order to ensure a favorable climate for the harmonious development of the child in society, the legislator regulated a procedure to be followed for the temporary delegation of parental authority to another person as long as they are at work abroad.

Thus, in accordance with Article 140 (1) of Law no. 272/2004 on the protection and promotion of the rights of the child, the parent who exercises the parental authority alone or where the child resides, who is about to leave for work abroad, has the obligation to notify this intention to the public social service at home, with minimum 40 days prior to leaving the country." The notification required by the legislation in force must include the following: the period during which the parent / parents / tutor will go to work abroad, the children who will remain in the care of other persons and not last but not least, the designation of the person in charge of raising and educating the child while his parents are going abroad.

Failure to comply with the obligation to notify the public service of social assistance by the parent or tutor who takes care of the child when leaving for work abroad is in accordance with Articles 142 and 143 of Law no. 272/2004 republished contravention and shall be sanctioned with a fine from 500 lei to 1000 lei. Confirmation of the designation of the person by the parents to exercise parental authority during their absence is done by the guardianship court in

accordance with the legal provisions and the designated person must fulfill the following conditions cumulatively:

- to be part of the extended family, i.e. the relatives of the child up to the fourth degree;

The legislator provided such a condition, because the environment in which the child will live while his parents are abroad is known to him and not alien so that it is easier to adapt to the unforeseen situation.

- be at least 18 years of age.

Under this condition, the person entrusted with the child must be at least 18 years of age in order to be able to take the most important decisions relating to the raising and education of the child being cared for.

- to meet the material conditions and moral safeguards necessary to raise and care for a child.

Even if the parents who go to work abroad are the ones who provide material support to the child, the person designated with the temporary raising of the child has the obligation to prove that he meets the material conditions, which are vital for his normal development.

According to art. 105 para. 3 of the Law no. 272/2004 on the protection and promotion of the child's rights, "the court will order the temporary delegation of the parental authority to the child, during the absence of the parents, but not more than one year, to the designated person (...)". Thus, the legislation in force imposes a one-year limitation period, the period of time for which the parental rights and parental responsibilities are exercised, and the possibility of extending it in the situation where the parents do not return and the child remains without their care.

The public social assistance service at the child's home, through its representatives, has the task of performing the necessary assessments to ascertain whether the designated person meets the conditions imposed by the legislation in force in order to propose its confirmation by the competent court. Also, a very important role that the public social service has to offer is to ensure that the designated person is trained in the tasks related to raising and educating the child when being in a difficult situation.

In order to verify the child's situation, in the first six months, the representatives of the Social Welfare Service make visits once every two months to the designated person's home with the child's raising and education in good conditions. Following these visits, and depending on the report, the authorities can take certain measures as follows:

- If there are suspicions that there are situations of abuse, neglect or ill-treatment, the General Directorate for Social Welfare and Child Protection should be notified immediately, being the main provider of social services in the protection of child's rights;

- If it is found that the child is attending certain groups with inclinations towards criminal activities, the Public Service for Social Assistance has the imperative obligation to request the support of the General Directorate of Social Assistance and Child Protection, and also to ask for the police assistance to be taken measures with celerity;

- If the emotional state is affected, the representatives of the Public Service of Social Assistance also have the task of resorting to a psychologist who intervenes for a quick reintegration;

- If your child's health is endangered, one should call a doctor immediately to improve his medical condition.

In the situation when the child is left alone, without protection and care, during the departure of parents to work abroad, different situations can occur in which the child is abused by the main actors in his life. According to Mark Belsey (1996), forms of abuse can generally be classified into four broad categories:

- a) "Physical abuse is represented by intentional acts of physical violence, or the non-prevention of such acts directed against the child, which affect the physical integrity of the child;

- b) Emotional abuse is the serious effect on the emotional and behavioral development of the child caused by its being subject to persistent and severe forms of emotional abuse or abandonment;

- c) Sexual abuse is the use of children and adolescents in sexual activities where their degree of development does not allow them to understand and to give informed consent, or to violate the social interdictions of family roles;

- d) Leaving the child without care and protection is a serious and persistent child neglect form (e.g. by exposure to any kind of danger, including cold or starvation) that has the effect of seriously damaging the child's health or development.

"The darkest pages of criminal statistics include domestic violence against children and women." (Patrignani & Ville, 1998)

In the specialty literature (Balahur, 2001) it was appreciated that children were victims of abuse or who witnessed domestic violence, they have a higher risk and a higher likelihood of acting aggressively in the family, as well as outside.

The person who has been appointed to take care of raising and educating the child during the absence of the parents has, in accordance with Article 2 (5) of the H.G. 691/2015: "[...] the obligation to make available to the public social assistance service all the data and information it holds about the address where the parents can be contacted abroad and to prove that they are in contact with them. "

The legislation in force has imposed on the Public Social Welfare Service the legal obligation to request various information from the educational units operating within their territorial administrative area regarding the situation of the children:

- children with both parents abroad;
- children whose supporting parent is abroad;
- one-parent children left abroad;
- children returning to the country after a stay abroad with parents longer than one year.

At the same time, Article 108 of Law no. 272/2004 on the protection and promotion of children's rights stipulates that: "The Public social assistance service and the County center of resources and educational assistance have the obligation to develop specialized counseling services for the child who returned to the country after a period of stay abroad with parents longer than one year."

From those mentioned above one can easily notice the obligation of the institutions at central and local level, whether or not they have specific attributions in the child's protection to contribute to identifying the risk situations in which the child is present and to participate in its social reintegration.

Given the increase in the number of cases of parents going to work abroad, seeking for better living, and leaving children in the care of their relatives or neighbors, it has led the local public administration authorities to initiate a series of information campaigns to raise awareness of the risks involved in their departure, even for a short period of time, but also informing them of their obligations in the situation in which they intend to leave abroad.

In accordance with Article 107 of the Law no. 272/2004 on the protection and promotion of the rights of the child: "The procedure of monitoring the way of raising and taking care of the child with parents left for work abroad, as well as the services they can benefit from, shall be established by Government decision, at the proposal of the Ministry of Labor, Family, Social Protection and the Elderly, in cooperation with the Ministry of Regional Development and Public Administration."

## **Conclusions**

By giving more attention to the situation of children with parents working abroad, there is a significant reduction in the risk of child abandonment and exploitation by foreigners who take advantage of their lack of parental care.

It was also found that at the level of the educational institutions there is no clear procedure in the situation when the child with parents working abroad has a low interest in school, manifested by numerous actions, namely lack of motivation from the classes, very small grades after testing, abusive behavior towards other children. Educational institutions play an active role only when they encounter a case of school dropout, where they request support from the General Directorate for Social Welfare and Child Protection or from the social care departments within the mayoralities.



The legislator provided a certain procedure if the child was temporarily without parental care and also imposed a certain degree of rigor in designating a person to keep the place of the parents in order to completely eliminate the risks to which the child may be subjected.

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## **The communication between the media and tradition**

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### **Abstract**

This article is based on the communication of traditional celebrations in Romania nowadays and how the media are influencing the perception of people over them. People are encouraged by the media to discover new ways to celebrate popular celebrations like Christmas or Easter in a more modern way, different from the traditional ways. When people are thinking about Christmas, they are seeing joy, family gathering, tree, presents and of course, the appearance of Santa Claus. Few people are thinking about the birth of Jesus Christ. Thus, they need a better communication between them and the media. People have to understand the importance of keeping the Romanian traditions alive and to pass them from a generation to another.

If celebrations as Christmas or Easter are the most popular in Romania from two points of view: sacred and profane. The period before these celebrations is marked by the media and its power to generate new ways of celebration even at the village, which is the most traditional space from Romania. It is a constant need in keeping the traditions alive in the present.

**Keywords:** celebrations, anthropology, communication, Christmas, Easter

## 1 Introduction

In the present, Romanians are more and more guided to rituals from other cultures; the most important reason for this mix of rituals is given by the easy transition of the people from one part of the world to another. Romanians, after 1989, became curious about other cultures and wanted to explore their rituals. However, in spite of this situation, Romania has started to get back to its roots, to understand the importance of preserving its traditions. People are seeking for traditions and rituals in the period of traditional Romanian celebrations. In order to do that, they have to know which parts of the regions of Romania are mostly based on traditions. In this case, I can say that the part from Maramures, Bucovina are the most desired in the celebrations's period. Having proof that a simple celebration as Christmas or Easter can generate a massive transformation in the behavior of people starting from their routine as job-house to the own media influence over the entire society. We all know how the media is working in the period before the celebrations and how can affect all the society. There are two big and important celebrations that mark the society: Easter and Chirstmas (Hedeşan, 2005; Rusu-Păsărin, 2005; Cerban & Panea, 2011). Both of them have two significances: a spiritual and a profane one. If the first one, the spiritual way, is based on the performance of the religion, then we can discover here the traditional form of the celebrations, which we cannot say the same thing about the profane one where the media is responsible to be the channel through which people are communicating with each other. If the media is persisting in generating new way to celebrate Christmas or Easter, it can become a real „problem” in expanding the rituals of these celebrations. Thus, these celebrations can create a different reaction over the Romanian society and can conclude in redefining the traditions. So, if the Romanian traditions are affected by the media, why do we allow it? We can say that the media is persuading us to a new form of rituals where the traditions is put on hold, causing a reform in the traditions. Romania is known for its rich traditions, with sacred means, but this it not enough to not impose other culture over it. If I am thinking about Christmas, I am thinking about tree, Santa Claus, reunion of the family and carols. But almost everything was generating from other cultures, not from ours. So, which Romanian traditions are still preserved in the present? And how they can still pass by from generation to generation?

## 2 Media and tradition

In the years of communism, the presence of Santa Claus was replaced with a new spirit of Christmas called „Moş Gerilă”. This so called Moş Gerilă was the one who comes at New Year's Eve with gifts for children. Having the same duties as Santa Claus, Moş Gerila wasn't very different from him. Although, the main difference consists in the fact that Moş Gerila was created by communist in order

to achieve a replacement, Moș Gerila appears as an entity which children are expecting. If Santa Claus appears with his red costume, Moș Gerila has a different color for it: blue. The communists delayed the coming of Moș Gerila until 31 December so that it can be the unique celebration of winter. This entity, Moș Gerila, isn't associated with Christmas. Santa Claus was forgotten and also the born of Jesus Christ. They didn't celebrate anything on 25<sup>th</sup> December, and their winter celebration was just in the period the time of New Year Eve. Even if I was born after the fall of communism, I remember that Santa Claus was coming, but also Moș Gerila was coming too, but on New Years Eve; in my case he didn't replace Santa. So, people in the 90s were still seeing Moș Gerila as an entity who is coming to children on New Year Eve, but just as an extension of winter celebration where Santa Claus is the main character. At the begging of 2000, Moș Gerila disappeared and Santa Claus remained. Also, there is another entity who is coming at the beginning of the winter celebrations: Moș Nicolae who is bringing candies to children. In the present, Moș Nicolae and Santa Claus are the ones responsible to bring joy in winter celebrations among children and adults. Also, to create this sort of transformation from a daily routine to a time of magic, it is necessary for people to understand their importance. But how can they do this? Media is generating the transformation in the period of winter celebrations (Pasatoiu, 2014; Colhon, 2015; Calin & Bîrsanescu, 2017). From radio to TV or another form of generating the news, especially internet where social media as Facebook, Instagram, Twitter or YouTube are sending information about the magical time that is coming, preparing the people for it and manifesting the importance of them to children. We can see in this period that children are put in a confusing state where they have to understand that this time is different from the normal time. They understand that if they are good, Santa Claus will come. But I asked myself: do they know that on 25<sup>th</sup> December Jesus Christ was born? Because this is the true significance of Christmas. I talked to many children this period and I was gladly surprised to see that they know. Most of them are participating in school or church preparation where they learn how to sing carols. Here, they are informed that carols are not just a way in which people are singing about winter or Santa Claus; carols can have an important significance from the old time, where Romanian village was the place where the traditions were born. The traditions nowadays are put in danger because of the need of media to reform all of them and to create another one, different from what we have. There are many traditions known by people in the present in the Romanian society and which are borrowed from other cultures. If we speak about Christmas, most of our traditions are imported from other cultures, but this doesn't mean that old traditions have gone away. They are just put in a shadow, and are known only by the people in some region where the traditional rituals are still put in practice. So, regions as Maramures, Bucovina are known for their trying to preserve the old traditions. Not the same thing we can say about the other regions where, especially, at the cities, the traditions

of Christmas is based only on other cultures (Wild & Vivas, 2013; Quffa, 2016; Herndon, 2016; Sauvageau, 2017).

In the period of celebration, the communication between people is starting to generate a returning to the traditions of a society. In Romania, people are facing two different types of celebration: traditional one where people can return to their roots and a more modern one which is allowing them to be influenced by other cultures. Neither of them is wrong as long as people are communicating with each other and are separated from their real world which can be very stressful. Thus, in the period of before the national or traditional celebration, they enter into that period of so called liminality where they can embrace the atmosphere of joy, for example: before Christmas, all the society is starting to change, it appears different symbols of winter celebrations, media is presenting Christmas movies or carols, and by that, everybody is experiencing a new state of mind. This threshold state is in fact recreating the present and preparing it for a period of joy (Ticlea & Ticlea, 2013; Popescu & Stefan, 2014; Voinea & Negrea, 2017).

New Year is the celebration that is generated through people the need to recreate their lives from a moral point of view. This period is considered to be refreshing for them because of the necessity to improve their behavior. In the present, the celebration of the New Year has become more a need to get away from the routine than a period of joy and happiness. Of course, there are many people who enjoy this celebration and are preparing for it with joy and hope, but in the same time, there are other people who just want to relax for a minute, and not thinking too much of the chaos in this period. And there is another type of people who are working in this day and for them is just a day when they work harder than in the normal days, so for them this is definitely not a relaxing period.

The development of celebrations 'rites of passage nowadays in Romania, is still in progress due to the perception of people in keeping or not their faith in traditions alive (Frunză, 2017a; Frunză, 2017b; Meyer, Meyer & Kot, 2017). Maintaining a traditional idea in the contemporary time proves a desire to revive the Romanian past. Traditions become a consistent spirit in the rituals at villages and cities. If we make a compilation of the celebrations in the village of the past and in the present, we observe that now there is a slightly disappearance of the notions in the traditional spirit. In the present, Romanian villages are influenced by the profane. The differences between the old village and the new village are many and have been written about the subject by many authors. The point is that celebrations 'rituals have existed and will exist as long as society is in a continuous movement Society needs rituals and myths to pass through everything: celebrations, school, work, participation in various social, cultural, political, and sports actions. The list may continue well for as long as the celebration permits. The birth of new actions on national celebrations may have a more profane appearance than a sacred one. Celebrations are manifested differently depending on the society in which they are

made. Even the Romanian society is divided his different rituals at village and at city (Frunza, Grad & Frunza, 2016; Kot, Tan & Dragolea, 2017).

On Easter, Romanians spend their day celebrating and reuniting with their relatives or friends, but there are others who have to work on a holiday day and are wishing for this day to pass as fast as possible. For the people in the hospitals, the Easter day is a busy day of work which is determined by the large number of people who are coming after they ate too much; Doctors, nurses, and other hospital staff are not enjoying Easter if they work on that day. For them, it is representing just a busy day of work Also for those in the police or other areas. Easter celebrations do not have the same role for people who are working. In fact, they enter in a liminal state, waiting for this celebration to pass. For them, the great week, will not have religious or sacred value unless they are free at home. Indeed, there are some people who celebrate the Easter day at work, and for them, this feast has a religious impact and they can't avoid it. No matter where they are, they will celebrate will mark the day as an important one.

The implementation in the liminal space of the symbolism of the sacred or profane rituals is determining the importance of celebrations in Romania and leads to an accelerated escape in order to obtain another new escape from routine. Nowadays Romania is built on a more secular ritual, without any direct connection with the past of the country. They simply arise out of people's desire to behave like other cultures, but at the same time to find another reason to spend their free time, participating in profane rituals. Romanians, especially those who go abroad, are looking for new reasons to follow other rituals in order to help them to get rid of the routine of the day. Then, such festivals as women's day, Valentine's Day, Halloween and many more are just a pretext. However, this pretext has led to their introduction and especially their recognition in Romania as important celebrations. Without being of any traditional value or being influenced by the past of the country, they get the same importance as traditional ones.

### **3 Conclusion**

There can be a real communication between people in the period of winter and spring celebrations. Today Romania is divided into two categories: the first where the population relies on the sacred-the traditional celebrations that should be kept intact and transmitted from generation to generation and another one that pursues an expansion of the values of multiculturalism in the traditional space. Here tradition blends with modernity. Society is in a continuous training of rituals. The city no longer knows what traditions really mean and always seeks an adaptation of them according to the space of modernity. Depending on the purposes they have, people overcome their condition and seek to develop in all their plans.

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## Values as an object of study for the American and the French sociology. A review of F. Znaniecki's and R. Boudon's perspectives

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### **Abstract**

*Even if the notion of "value" is studied for many disciplines, such as philosophy, sociology, anthropology, management, communication sciences, there is not one unitary perspective on this concept in the social sciences. Why it is important to study values? Because, we are living today in a society where everything is changing rapidly, with permanent changes in the economic, demographic, technological or social level, changes that have a strong effect on the individual (implicitly, his social role) on the family he is part of the work he does (implicitly, his job). It is, therefore, important to analyse the set of values for each generation, because the changes brought by the post-modern society have also been translated into values and there are values that can be found to a person who is a part of the "Millennials" and not to another person who is part of the "Generation X". The article is presenting the most important theoretical perspectives on the concept of value. Even if there are a lot of sociologists who have studied it, this article is presenting, in a comparative way, two perspectives of two important scholars from American and French sociology. Even if Znaniecki and Boudon have lived in different periods of time (the beginning and the end of the XXth century) we may find a lot of similarities in their perspectives, especially on the topic of the "classical debate" between relativism and realism.*

**Keywords:** values, goals; axiology; norms; attitude

### **1 The concept of value in sociology. Definitions**

Being used since the nineteenth century, the concept of value can be analysed in two ways: "the value of an object or activity is what it represents for a person or a community; that's the economic significance of value. From a sociological and psychological point of view, value is an abstract and desirable state that people want to have, such as freedom, loyalty or tradition" (Malle, Dickert, 2013, p. 1011). In addition, about this desirable state is speaking also C. Kluckhohn

who considered that “affective (*desirable*), cognitive (*conception*) and conative (*selection*) elements are all essential to the notion of value” (Kluckhohn, 1951, p. 395). In fact, Claude Kluckhohn is the author who offers to us the first systematic definition of the notion of value: “a value is an explicit or implicit, distinctive conception, of an individual or a desirable characteristic of a group that influences the selection available ways and purposes of action” (Idem).

In other papers, values are defined as “recognized representations of needs that, when developed, provide norms for behaviour, guide people to the desired purposes, and form the basis of the establishment of goals. Values are the main motivator because they are the basis for assigning value to situations and objects. In addition, the values serve as a basis for self-regulatory knowledge and provide the basis for judging the usefulness of external reinforcers” (Brown et Crace, 1996, pp 211-212). “Values not only include cognitive elements, but also they involve a strong emotional component. The stronger the value is firmly rooted, the more central it is in the system of values, and so it is lived more intensively, taken seriously, and it raises a lot of emotions and mobilizes more vehement energies” (Rezsohazy, 2008, p. 17). Therefore, we can say that values are deeply rooted beliefs that have the role of directing individuals towards the world in which they live.

Values are also defined by the Chicago School, such as William I. Thomas and Florian Znaniecki, who in the “*Methodological Note*” of *The Polish Peasant in Europe and America* defined values as “any data having an empirical content, accessible to the members of a social group and a meaning in relation to which it is or may be an object of activity. Thus, an instrument, a play, a poem, a university, a myth and a scientific theory are social values” (Thomas, Znaniecki, 1918, p. 21).

In the understanding of people, values regulate society and interpersonal relationships, and they guide moral behaviour, the distinction between the good and the evil. In this sense, values “are not just reasons, but socially shared concepts that serve a communal function” (Smith, 2013, p. 1011). That means that values create a group link at an abstract level that unifies individual actions into a mental set and group organization. In fact, we meet this idea (which is right, expressed by other concepts) also in the sociological theory of Emile Durkheim (2008), which speaks of “collective effervescence”, as an element that confers identity to a community, especially in critical moments.

In the same time, besides giving the identity of a human community and associating individuals more closely with each other, representing the expression of the adaptation of individuals to social reality, values emphasize differences with other social groups that do not share the same system of values like ours. Not often, this leads to the emergence of conflicts between individuals, groups or human communities that are called conflict of values. As an example for this idea, we can mention Samuel Huntington's paper, *The Clash of Civilizations*, in which the

author is presenting the theory that differences between civilizations are fundamental, and cultural identity is more deeply rooted than other identities. Therefore, in case of conflict, people tend to be relatively inflexible (Huntington, 2012).

## **2 Characteristics and functions of values (Schwarz and Rokeach)**

With regard to the characteristics of values, S.H. Schwarz sets out their five characteristics: “(1) values are a set of beliefs that are largely related to affection and feelings; (2) values are desirable goals, goals or behaviours that motivate any action of an individual; (3) values transcend specific actions and situations; (4) values are hierarchized; (5) they are relatively stable, they are built gradually during childhood, evolving slowly after (except in case of *shock*)” (Gros, Wach, 2013, p.2).

In fact, Schwarz analyses 10 primordial values that can be found for every individual, regardless of the type of society, but in different shares and with different degrees of importance: power, security, hedonism, universalism, kindness, tradition, conformism, stimulation, self-direction, and realization (Schwarz, 1994, p.35).

As for the values’ functions, Schwarz identifies the following: “the function of satisfying the biological needs and requirements of the individual; the function of improving social interaction; the function of strengthening the group's cohesion and ensuring a framework of good functioning for any social group or human community” (Schwarz, 2006, p. 931).

Also, with regard to the functions of values, Milton Rokeach has added to the functions described by Schwarz a longer list, from that we mention the following: “social values provide a basis for a common and trustworthy communication; values are what guides actions and influences the perceptions of certain states of things; values are useful tools for motivating, justifying or criticizing individual behaviours” (Rokeach, 1973, pp. 12-16). For Rokeach, value is “a lasting belief according to which a particular path or goal of existence is socially or personally preferred to an opposite path or goal” (Rokeach, 1973, p. 5).

In fact, it is the same meaning that derives from the definition of values presented by M. Duverger: “it [value] involves a position of social groups or individuals in relation to the categories of good and evil, fair and unfair, beautiful and ugly, pleasant and unpleasant, helpful and harmful” (Duverger, 1961, p. 32).

In addition, Rokeach analyzes not only the characteristics and functions of the values, but also he presents their typology: instrumental values and terminal values, the former representing the “modes of construction” (eg, “independent”, “ambitious”) and the last ones referring to these desirable states of existence of the individual (“happiness”, “freedom”, “independence” etc.) (Rokeach, 1973, p. 12).

The original empirical work in the field of values was the development of Rokeach Value Survey (Rokeach, 1973), which influenced Schwartz's current study of values. The two scholars conceptualize values in a similar way, with one notable exception: for Rokeach, the distinction between means (*instrumental values*) and extremities (*terminal values*) is fundamental. However, Schwartz did not find an empirical proof of this distinction and questions its utility; the same values can express motivations for both: means and goals. Both researchers also take different approaches to measuring values. Compared to Rokeach's method of asking respondents to rank values, Schwartz supported an approach based on valuing values, a non-forced-choice approach.

To study values from a national and transnational perspective, the first tools of research were large-scale survey studies, based on representative samples of entire populations (or specific categories, such as highly skilled employees of companies, university teachers or students). Since the 1970s, sociological debates on changes in values have been increasingly dominated by the work of R. Inglehart (especially his works published in 1977, 1997) and European and World Values Surveys that he has initiated and coordinated.

### **3 Values as object of study of the School of Chicago - the theory of Florian Znaniecki**

In 20th century sociological thought, one of the earliest theories of values was that developed in the Chicago School by sociologist Florian Znaniecki, considered one of the most important social science scholars from the American continent, during the period before the Second World War. This theory was mainly presented in the paper *The Polish Peasant in Europe and America*, a work considered by the Social Science Research Council to be one of the most important 6 sociological papers published after the First World War (Bulmer, 1986, pp. 45-46). Znaniecki is the first author who introduced, first in philosophy, then in sociology, the terms of "axiological signification", "axiological order" (House, 1936, pp. 423-424).

The perspective of social values developed by Znaniecki can be considered as the first perspective of American sociology of this concept, not only because it is he who proposed this concept, but also because he developed it, in a theoretical framework by analysing it in relation to the notion of attitude, a notion developed by William I. Thomas. In fact, the two authors have different views on the role of the two concepts: thus, while Znaniecki rejects the term "attitude" and prefers the use of "value", Thomas often uses the term "attitude". Also, Znaniecki believes that the two terms cannot be used together to create a very useful theory in terms of psycho-sociological research.

Znaniecki is combating two perspectives specific to the period in which he lived: the relativism - that thinks that ideas are subjective and the realism - who

think that ideas are objective. In fact, this view is shared several decades later by Raymond Boudon.

In trying to provide a conceptualization of values, Znaniecki describes them from two characteristics: the content and meaning, in its conception, the meaning of a certain value is determined by the relations it has with other values. As far as the classification of values is concerned, Znaniecki speaks of social, hedonistic, technical, aesthetic, religious, cognitive, symbolic, intellectual, legal values (Znaniecki, 1927, p. 529). In fact, all these values can become social values if they are included in the system of social action. With regard to the rationality of values, Znaniecki declares that, taken as such (*themselves*), they do not exist in an abstract sense, they are neither rational, nor objective. People are the ones who give rationality to values, and so for value to gain rationality and objectivity, they are needed at least three criteria that must be fulfilled: “a) it must be linked by a single relationship with the actor; (b) it must assume a minimum of force (power); (c) it must assume a minimum level of axiological significance” (Znaniecki, 1919, pp. 53-144). A value reaches the maximum level of rationality and objectivity if it has these two characteristics, both in relation to itself and to other values. In other words, we can say that “a value is rational and objective, if there is a link between the subjective level and the systemic level” (Luczewski, 2014, p. 10).

Basically, Znaniecki's theory presents some essential characteristics of values: (1) values develop over time; (2) values do not exist in themselves, but become values; (3) values are both the causes of human actions and their consequences; (3) Values can be considered rational, depending on the relationships they define with other values (Znaniecki, 1919, pp. 53-144). In fact, within the Chicago School of Sociology, several theoretical analyses of values, not just Znaniecki's, have been developed. The interactionist sociology practiced at the University of Chicago promoted the theory of values, as it was formulated by John Dewey, primarily because Dewey had been a professor of philosophy at this University for a short period, from 1894 to 1904 (Cefai, Joseph, 2002).

#### **4 Contribution of the French sociology: Raymond Boudon on the meaning of values and the classification of theories of values**

Because he claims that the individual is the one who gives rationality to values, Znaniecki invites us to the practice of a methodological individualism, principle promoted also by Raymond Boudon, a few decades later. However, Boudon's definition of values is slightly different. First of all, Boudon considers values as something given and, therefore, is not concerned with identifying their nature, but rather whether they are rational or not.

In his opinion, “people believe in norms and values because they make sense to them, and more precisely because they have reasons to endorse them” (Boudon, 2001, p. 32).

There is a set of general values and norms that people tend to have (Vlăduțescu, Smarandache, Gîfu, Tenescu, 2014); in other words, one can speak, in terms of R. Boudon, of an “axiological irreversibility” (Boudon, 1995).

In the paper entitled *Le sens des valeurs*, Boudon argues that all theories, regardless of their nature, philosophical, psychological or sociological, have attempted to describe the meaning of values, either by reference to “ultimate principles (*rational theories*) or ultimate causes (*irrational theories*)” (Boudon, 1999, p.12).

Using the Münchhausen trilemma in the application of norms and values, Boudon (1999) classifies the theories of values into three categories:

(1) The *fideist theories* - which give priority to belief in science, promoting the idea that norms and values are based on absolutely valid principles and should not be demonstrated. One of these theories is Max Scheler's theory, which supports the idea that people perceive values in a specific sense, similar to the meaning of colours.

(2) The *skeptical theories* - which advance the idea that a theory of values cannot be founded. These theories are of two types: a) ones that insist that norms and values of individuals have their source in a sovereign decision and not necessarily of certain causes or motives (decisionism) and b) others that consider that the axiological certainties of states of things are generated by certain causes, of a material nature, and not for certain reasons).

In philosophy, the most illustrative example of theories of decisionism is Jean Paul Sartre's theory, which speaks about the absurdity of choice according to a certain value. Also another theoretical perspective, Boudon tells us, was also presented by Max Weber in the conference *La science comme vocation*, which he has given, in 1917, at the University of Munich. In this conference, Weber states that science can never answer the fundamental questions of life, such as directing people on how to live their lives and what to value. The value he is contesting can only be derived from personal beliefs such as religion. In this context, Weber discusses the “polytheism of values“, which characterizes very well the very different world in which we live today, a world in which common values have disappeared. Summarizing, we can say that, in Max Weber's opinion, values are objective and positive data, determining certain types of behaviour distinct from those rationally oriented towards a well-established goal, or emotional or traditional actions. In fact, Max Weber is the one who has made the famous distinctions between value judgments and attitudes on value, a distinction he largely presents in his work, *Le savant et la politique* (Weber, 1959 [1919]).

As for the causalist theories, according to them, the normative beliefs are unfounded but caused, and the reasons (justifications) that the individual adds to his beliefs are simple illusions, of the type of “false consciousness”. With regard to the causes that generated the formation of normative beliefs, there were theorists who analysed the following types of causes: affective causes (Freud - with his theory of instincts or Pareto - with his theory of derivations); biological causes (J. Wilson - with the theory that states that the moral sense is an effect of natural selection); socio-functional causes (K. Marx - with his theory of the function of beliefs, namely to promote the social interests of those who support them); social and cultural causes (M. Montaigne's point of view, which claims that values are the products of culture, that they reveal from “cultural arbitrariness” and they are transmitted by the process of socialization).

(3) *The rationalist theories* - which we encounter both in philosophy and sociology, and which claim that individuals support certain axiological beliefs because they have strong interests in doing this. In this third category of theories, Boudon includes the following: a) the utilitarian theories (which advance the idea that individuals adopt certain values or norms because they produce effects that they consider to be favourable to themselves); b) the functionalist theories (which support the idea that some social systems cannot function if certain rules or values are not adopted by all individuals who are part of them); c) the cognitive theories (which support the idea that individuals adopt certain values and norms because they consider them irrelevant, tautological, intuitive, *a priori* (Kant's theory) (Boudon, 1999).

Moreover, the role and importance of values (particularly family, educational, professional or political values) for individuals have undergone changes in recent decades, as Boudon even mentions in some of his works (*Les sens des valeurs; Le déclin de la morale*). Thus, as the French sociologist asserts, family authority is a value that has lost importance in recent decades, while other values, such as independence and autonomy of children, have become more and more important. In terms of school, one finds it, says Boudon, “a disappearance of the efficiency of the school in the matter of transfer of knowledge on the human and the values” (Boudon, 2006, p. 27). In terms of work, it is no longer considered as a means of personal development of the individual, a development that remains more in the private sphere. Thus, in this area, we are witnessing an affirmation of individualistic values. However, the current world is characterized by a paradox: a tendency to develop individualism, but at the same time, an increase in associative initiatives based on the feeling of altruism and sensitivity to the pain and suffering of others.



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## **The historical roots of the concept of opinable**

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### **Abstract**

This study proposes conceptualizing the idea of opinable as a vector of convergence for the idea of opinion, for the idea of opinion, for the idea of consideration, for the idea of faith (in the main sense of consideration) and for the idea of appreciation. The founder's historical background is revealed in what Xenophan, Parmenide, Protagoras, Plato and Aristotle call doxa (opinion).

**Keywords:** opinable, opinion, consideration, faith, appreciation

## 1 Beginnings

The problem with terms that can reduce antinomy persuasion vs. conviction is the bipolar problem: doxa vs episteme, (opinion / science, truth), feeling vs. reason. This apogee appears at the very beginning of the philosophical reflection: Xenophan, Parmenide .(Sisko, 2015; ΜεΑΒΕΑΕΒ & ΦεΑΟΤΟΒΑ, 2015), Plato, and Aristotle. The term doxa is of Greek origin: it comes from doxis, doxesis. The equivalent of "doxa" in Latin is "opinabilis" which comes from the verb "opinions" ("have an opinion", "opina"). According to "Oxford Living Dictionary": O "Opinable" is a two-way adjective: "1. That is a matter of opinion; not certain; debatable, conjectural. Also occasionally as noun Now mainly archaic. 2. That is the object of opinion; capable of being consulted or held as an opinion. rare ". The Latin "opinabilis" "was in exact translation" doxaston "(Schwab, 2017, p. 48).

## 2 The first Greek thinkers

The first Greek thinkers realized that man is more than his science, that he has an unknowing part that still means knowledge. They found that apart from a certain rationality of logos, man lives for reasons that, without being irrational, are lacking stringency, rigor, and strictly probable validity (Mihai, 1989; Martin, 2014; Cordero, 2015; Castagnoli, 2016). The rational does not exhaust the human. According to Aristotle, it can be said that logic does not exhaust thought (Cruz, Troyano, Enríquez, Ortega & Vallejo, 2013; Saracco, 2016). Beyond science, the first thinkers have discovered a profoundly humanistic field: the viewer. They first totally rejected it, then transposed it into a methodology that would evade its hardship, violence, and seduction to subdue it to the jurisdiction of the logos. The situation of this area will be exactly plated by Plato in "Euthyfron". Incipient philosophers assimilated the perception of sensation. They considered both of them marked by relativism as inferior forms of knowledge. The Pythagoreans trigger the process of removing opinion from insignificant. They operate a detachment of sensory, recognizing a subtle rationality.

In essence, the Pythagoreans are the ones who originally pronounced themselves for conditioning the scientific discourse by a demonstrable discourse object and by a certain method (demonstration). Unable to maintain the coherence and cohesion of the demonstrable within the bounds of definitive strictness, they allow the viewer to be inserted into the scientific.

At the same time, Heraclit ruled for ostracizing personal opinions and validating only common opinions of all those consensus opinions.

Ultimate rehabilitation of the opinion is done by the Sophists. They separate it from sensory, recognize its autonomous nature and give it the status of a fortress. However, she does not enjoy autotest, she is influenced by emotions and other opinions. It is not imposed by its own power, but by the power of rhetorical

procedures. Opinion is the matter of rhetorical techniques. Knowledge of opinion is never certain, it is at the limit of appearance and the domain of verosimil. Appearance envelops the world, opinion is one of its instruments. Within the limits of opinion, true science can hardly be established. This is the doctrine of the sophists. The rhetoric they state is used to handle verosimil effects. What verosimil is real and what is real as opinion is verisimilous. Gorgias is the only sophomore who, without hesitating for the insightful rhetoric of the jurist, recognizes his limits extensively. It recognizes them in order to rehabilitate the opinion. He maintains that opinion leads people, despite the fact that it has only fragility and instability, imprecision and indeterminacy, so anyone who uses it, and no one can isolate it, conquers only shaky positions. The Rhetoric manages the sand castles on the moving sands (Achricesei & Boboc, 2016).

Plato will experience the disappointment of miserable opinion, which explains his doctrinal aversion (confined in "Gorgias", "Sophist", etc.) to the insidiousness of rhetoric, as the sophists used it. He will oppose his doxa - episteme, the science of rational thought. Science has as its object ideas, the real existence. The opinion lies in the shadows, the appearance, the illusion, the deceitful deceiver. An opinion does not cling to the dignity of science, but in any case has some cognitive distinction, for it is more than any ignorance. And as knowledge is beyond ignorance, any opinion carries some knowledge, one that provides the intermediation between ignorance and science. When Socrates, as a "character" (as G. Deleuze tells him) is the ignorance and the science of ignorance, showing that he knows he knows nothing, he reveals the sadness of the opinion that brings the contradiction. The field of cogitative bitterness as the state of the underlying reflection is even the field of opinion. A land of degradation makes Plato out of opinion. But it also creates the possibility of salvation in wisdom. Philosophy removes disciples from appearances, it allows them to evade simple and unstable opinions. The viewer is not a cogitable state, doxa does not announce epistemes (Ellway & Walsham, 2015; Keddell, Stanfield & Hyslop, 2016; Hess, 2016; Silva, 2016; Barnard, 2016; Goldstone, 2017) . Understanding this, opinion appears to be something between a stage of knowledge and a form of ignorance. Opinion does not formulate either knowledge or ignorance, it is. Its being is the appearance. The rhetoric of opinion is the rhetoric of appearances. Keeping in mind, however, that language brings about knowledge, we can today claim that knowing knowledge is irrepressible. At the time of the evolution that he represents during Plato's time, opinion can not be revealed to the limit of our intellectual horizons but that opinion does not exist as knowledge. Plato remains in the history of the viewer through the irrecoverable doxa-episteme segregation. With him, the opinion reaches the lowest point of his existence, comes into contact with nothingness, being essentially a essence of appearance. Opinion is held as a low level of knowledge. In science, science can not be lifted, for it only exists as an innocent attachment of cogitation to its immediate projects and capabilities. The Platonic

opinion has its starting point in a sensitive record. This evidence may not be experienced by anyone else who is on other personal, theoretical and practical reasons. The opinion thus gathers itself as an ephemeral experience, scientifically unusable. With this Platonic charge, opinion will rise in faith and will then constitute a step in gnoseology. By criticizing the sophists, Plato and Socrates have made them more visible by entrusting them with at least three ideas:

- restraining the object of knowledge to an opinionable one;
- establishment of a method of advancement and foundation of the advisor: argumentation;
- a clear delimitation of rhetoric.

In his turn, Aristotle preserves the scale of gnoseological values, but changes positions: the episteme remains primordial, doxa ascends from the Platonic shadow to practical appearance. Neither Aristotle offers love to opinion, although it can be said that closer to his soul is "Rhetoric," not "sophisticated rejections." Plato points out that there is no criterion capable of simply resolving an agreement on good and evil, justice and injustice. Man does not have an exact tool in checking the relationships between the contradictions that divide the value range. The interpretative lesson of his master, Aristotle, translates it into the space of dialectical thinking as the thought of the undefined logos. He understands that dialectical thinking is caught in the game of truth and falsehood, as between yes and no. The play of dialectical deliberation between the two poles is tormented by the powerlessness of which one can not go out. Dialectic turns out to be vulnerable when it focuses itself on practicing life. Everyday existence is devoid of a *tekhne* that regulates axiological agreements. Practical life is a domain of confusion, we understand today. The vague of practical life finds its perfection in consensus. The axiological truth is consensus, material truth is correspondence, practical truth is useful. We see how all the theories of truth appear in Aristotle. The axiological truth will be theorized in the argumentation within a burnt rhetoric. The syllogistic demonstration will end in *ars dialectica*.

The intuitions of the Platonian dialectics and the Sicilian rhetoric born as a legal-procedural justification and grasp of goodwill, Aristotle synthesizes them in a rhetoric that keeps control of its theoretical irradiations. Here, too, the experience of inducing belief, using seduction, ambiguity, and polysemy of terms is concentrated. There is no lack of awareness of the validity of the approach that opposes the truth sophistically, and it is on the slope of mistrust. The "Socrates Platonician" had gained the concern of agreeing on the meaning of concepts, as well as the conceptual relativity that language in its normal functioning induces. If Plato discovered as a solution to rhetorical failure the dialectical dialectic, Aristotle synthesizes the path in a dialectical rhetoric. It draws on two requirements. First, *Brahilogy Exigency*: Through the Answer Question Question, the tendency of spreading to ambiguous terms is amortized. The vocabulary is immunized to the context. Seduction becomes

unusable. Macrology is prevented by a narrow dialectic. Within this, reasoning advances sequence with sequence. The unconvincing answer does not allow a new question. Each step must be proven and confirmed by the agreement of the interlocutor. The post-factum protocol of restricted dialectics prohibits the passage to a new sentence without ratification of the old one by the interlocutor adherence. Each link can thus enjoy the coexistence of a truth (Ellway & Walsham, 2015; Keddell, Stanfield & Hyslop, 2016; Hess, 2016; Silva, 2016; Barnard, 2016; Goldstone, 2017).

The second requirement is macrology. It is developed as an extended dialectic, because it is based on the elasticity of the vocabulary used. The value of the terms is left to the context. The adherence of the audience is achieved through the diversity of the means used and the overall induced effect of the thesis. No matter how solid the arguments are drawn in the dialectics of scroll, they do not rely on macrology.

Their only obligation is to support each other. As far as the debts to the receiving consciousness are concerned, the style is tempered by procedures that emphasize the nuances attenuate the brutal senses (Simon & Dejica-Cartis, 2015; Malek, Muhammad, Rosmaini, Alaa & Falah, 2017). Psychological seduction is also accompanied by an organic logical reinforcement. If brahiloggy is defined by the diadem, macrology is individualized by the extent of the audience. The line of speech must take into account the massive nature of the recipient and the variety of opinions of those who make up the crowd. Overall, the aristotelian rhetoric, based on doxa, focuses primarily on the persuasive valences of each element and only in the alternative on a persuasive technique automatically. This arsenal of rhetorical influence is fixed on an ethically specific basis. The psychological and dialectic are ethically modeled Aristotle. For Aristotle, according to V. Florescu [207, p. 50], the rhetoric "is an antistrophic of dialectics, meant to extend the domination of the logos and the domain of the viewer (values, beliefs, appearances, verosimil)". On the other hand, beyond the argumentation based on opinion, Aristotle configures the demonstration under two scenarios: a) logical demonstration to support evidence and brahiloggy; and b) rhetorical demonstration supported by macrology and psychological transparency of logic, verosimil, values, beliefs). In the case of the demonstration, Aristotle points out, the method used is silogistic, and in the case of argumentation, the rhetoric.

According to V. Florescu (1973, p. 51), Aristotle's argumentation, means of captatio benevolentiae and seduction through artistic form of discourse are only "necessary", not honorable. As for persuasion, he defines it as non-demonstrating probation that does not generate conviction, but can achieve results as solid as obvious evidence. Moreover, Socrates, Plato and Aristotle set a direction of disdain for reporting. Dispersion for opinion is only a disproportionate reaction to eternal dissatisfaction. Unable to reach the untouched ideal as the ideal of rigorously accurate

knowledge, valid for everyone, valid anytime and anywhere, the cognitive spirit following this obsession of human thought undeservingly discredits opinion. Man is not totally a rational being. When he establishes an ideal of pure rationality, he makes it sanctioning himself as essence. Through practical knowledge, the cognitive spirit, marked by the inadequacy of a limited ideal, struggles to hold an absolute truth. From this wrath for epistemes, doxa goes unjustly. The admiration for epistemics makes a hatred for doxa. The order of history is respected in history. For example, in the Stoics, the authentic philosopher was considered the one who respected the maximum "non-opinions". Do not think, that's the dream of philosophy (Cernicova, Dragomir & Palea, 2011; Jarvis, 2016; DeBo'rah, 2016; Frunză, 2017a; Frunză, 2017b; Renea, 2017). We see him in Socrates, Plato and Aristotle, we find him as a word of order in the Stoics, we meet him in the philosophy of Latin, in the compulsive form of advancing on the pejorative nuances of the semantic load of the lex of "opinion". The peak moment of the opinion nightmare will be Hegel who will say that there are no opinions, philosophical opinions (Hegel, 1963, p. 23). Among the few in history who inclined to the idea that the dream of non-opinion would be desirable to fail is Isocrates. We encounter paradigmatic propensity to form reasonable opinions that would be preferable to the uselessness of accurate knowledge (Apud Florescu, 1973, p. 42).

### 3 Conclusions

An argument for the sentence of sanctioning the opinion is also the fact that there is no study dedicated to it or, in general, the domain of the opinionable person. In relation to the quality of the actual opinion of social and individual consciousness, the mentioned lacking acquires an unsatisfactory dimension. This necessity of developing a "picture of the categories of opinions" (Florescu, 1973, p. 42) can be amortized only within the framework of the antinomy of persuasion vs. conviction. The practice of social, political and religious life, advertising, manipulative, seductive enterprises are the concrete field of opinion development (Sandu & Frunza, 2017). Opinion is not strange to us, the dream of not being conscious is an exhausted dream. The practice of opinion lies at the center of the electoral body investigations and commercial clientele that financial colossals such as Gallup execute on demand. From here you can not take the step back.

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**Tilea, M., Duț ă, O.A., Reș ceanu, A. (Eds.)-  
sustainable and solidary education. Reflections and practices  
(2017)**

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The collective volume entitled *Sustainable and Solidary Education. Reflections and Practices*, published at the internationally renowned publishing house Peter Lang in 2017, echoes the research outcomes resulted from the international project *Learning to Live Together: Modern Perspectives on Transversal Skills in Education for Sustainable and Solidary Development (ElitMod)*, financed through the European Economic Area programme (EEA Grants) and implemented by the University of Craiova, in partnership with University of Bifröst (Iceland), during June 2016 - January 2017.

In this work, the authors address different contemporary aspects from the point of view of education for sustainable and solidary development, a fundamental component in forming active and responsible citizens in the third millennium. Specialists from prestigious European academic institutions converge their efforts to offer a multi- and interdisciplinary perspective on this type of education, aimed at proposing a unitary point of view, reflected in a series of ample and coherent theoretical and empirical studies. The originality of this volume resides in dealing with education for sustainable and solidary development “from the perspective of economy, social sciences, language studies, communication and pedagogy” (*Preface*, p. 17).

The editors of this volume, Monica Tilea, Oana-Adriana Duț ă and Alina Reș ceanu, start from the premise that sustainable education is an equation with two essential variables – resources (material, human and financial) and effects (the evolution of the individual at the qualitative and quantitative level). Consequently, the first two sections of the volume correspond to these aspects, and the third brings forth a series of examples of good practice, extremely useful for the specialists in educational studies.

In the first section of the volume, *Interdisciplinary approaches to education for sustainable and solidary development*, the authors offer theoretical and practical approaches to the concept of education for a sustainable and solidary development.

Lying within the boundaries of intercultural studies, Claudiu Bunăiaș u's chapter points to the issues of developing an intercultural curriculum from the perspective of international solidary education, while the contribution of the same author and Aida Stoian's deals with the assessment of students' intercultural competences. The chapter authored by Porzia Quagliarella offers reflections on education in the context of interculturality and globalization, and Cristiana Teodorescu's study proposes an analysis of the intercultural component in a group of international students. From the same reference domain of education for sustainable and solidary development, Jón Freyr Jóhannsson presents the innovative vision of the University of Bifröst, Marie Françoise Olivier and Thierry Delavet describe the notion "learning territory", whereas Emil Lazăr brings into discussion the design of the educational curriculum. Monica Tilea focuses in her research on the question of using social platforms in education, proposing a method for analysing the reception of a viral video that refers to the topic of environmental protection. Oana-Adriana Duț ă supports the idea of using education as a means of fighting negative cultural prejudices and stereotypes, while Germina Cosma and Ligia Rusu meditate on a way in which physical education, as a discipline of study, could contribute to the multilateral development of students' personality.

The second section, *Economic perspectives on sustainable and solidary education*, regards the sustainable education as a modern extension of the concept of sustainable economic growth, in which case the economic resources generally play an extremely important role in ensuring the quality of the educational process. Firstly, the studies included in this section envisage compared analyses of the Romanian and Icelandic education systems: Cristian Stanciu presents and compares correlations between the financial resources for education and the results of the educational process in the two countries, and Anca Tănasie proposes a parallel discussion of funding and quality assurance in the Romanian and Icelandic higher education, and, in collaboration with Magnús Árni Skjöld Magnússon, authors a study about the Romanian and Icelandic educational policies, pertaining to the UN sustainable development goals. Secondly, the other three contributions bring forth some national and regional perspectives: Daniel Cîrciumaru and Silviu Cârstina focus on the legal impact of the labour market insertion of the vulnerable persons in the South-West Oltenia, Raluca Drăcea discusses the funding of higher education in Romania, and Cristina Trincu-Drăguș in's contribution emphasizes the importance of public internal auditing in assessing the risk management process in higher education institutions. After dealing with the proposed topic from the general perspective of education and the close link between economic resources and educational results, the volume culminates with a necessary and much appreciated set of best-practice examples from the domain of the humanities. Therefore, the third section, *Language teaching and intercultural communication*, start from the premise that an essential component for a comprehensive and efficient approach of education is represented by

communication, either in a native or in a foreign language. Using arguments and rigorous demonstration, the authors succeed in proving that the teaching and learning activities in this domain had to take into account the development of transversal/transferrable skills, more specifically of intercultural communication, tolerance, solidarity, cultural mediation, critical thinking and creativity. In order to increase the efficiency of the didactic process, the authors provide new instruments and methods for the consolidation of a participatory education. Thus, sustainable education is also the subject of Carmen Banț a's contribution, who underlines the importance of the access of Roma people to higher education, as a vulnerable category. The issue of intercultural communication is analysed from the point of view of the pedagogical challenges in Cristiana Teodorescu's second contribution. In the chapter signed by Mihaela Popescu, the same theme is discussed in the context of intercomprehension, while Anca Gabriela Mic investigates an original corpus of international gastronomic terminology. In the chapters authored by Iulia Cristina Frînculescu, Daniela Kohn, Adriana Lăzărescu and Darko Ristovski are presented the modern aspects of foreign language learning, such as interdisciplinary cooperation in translation, the importance of combining linguistic, artistic and iconic signs in designing didactic materials or using authentic documents in foreign language classes. Alina Reș ceanu demonstrates the possibility to develop critical thinking during foreign language courses by means of using interdisciplinary writing techniques, and Daniela Dincă describes a model of an action-based approach to foreign languages, offering a concrete example of project-based learning.

The scientific value of this volume is enriched with its exquisite graphic design and the impressive number of figures and tables, which highlight the valuable work of the editors. This research work is based on an ample and complex bibliography, representing a meritorious endeavour that offers a solid and consistent support for future scientific studies focused on the inciting theme of sustainable and solidary education.