



ROMANIAN-AMERICAN
UNIVERSITY

**CROSSING
BOUNDARIES
IN CULTURE
AND
COMMUNICATION**

**VOLUME 14, NUMBER 2
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Crossing Boundaries in Culture and Communication

Journal of the Department of Foreign Languages, Romanian-American University

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Editorial

“Crossing Boundaries in Culture and Communication”, the journal of the Department of Foreign Languages of the Romanian-American University in Bucharest, is a professional publication meant to bring together the preoccupations and contributions of those interested in human communication and cultural phenomena in the global context: foreign language educators, academic researchers, journalists and other specialists, from schools, universities or alternative areas of humanistic approach around this country and abroad.

The 13th international conference with the same name facilitated the issuing of this journal. The articles published here represent a selection of the Conference presentations; they reflect a variety of perspectives and innovative ideas on topics such as Linguistics, Literary and Cultural Studies, Foreign Language Teaching and Teaching Methodologies, Translation Studies and their related fields, providing opportunities for professional development and research.

The editorial board considers that the personal contributions included in this issue as well as in the next ones, come in support of multilingualism and multiculturalism due to their variety of topics and linguistic diversity. This would be, in fact, the challenge we are faced with: to put forth a journal which, in spite of its heterogeneous blend, should serve the goal of gathering under its covers the results of the pursuits and concerns of those interested in the ongoing development of culture and in the interpersonal communication which have been subject to various mutations as an effect of an ever-changing globalized world.

This unity in diversity should be achieved by connections established within and among a variety of fields, which often blend into each other, proving the interdisciplinarity of modern research: education, teaching, literature, etc., which also allow complementary approaches in linguistics, rhetoric, sociology, etc.

The present issue includes four sections: cultural studies and literature, linguistics, translation studies and foreign language teaching. All the contributions published here share their authors' ideas in what we hope to become a large cross-boundaries “forum” of communication, debate and mutual cultural interests.

As we don't want to reveal too much right from the beginning, and in the hope that we have stirred your curiosity, we are inviting you to discover the universe the authors have shaped and described, the view upon life that they are imagining, which might be considered, in fact, the overall desideratum of our Journal.

Thanking all contributors, the Editorial Board welcomes your presence in this volume and invites the interested ones to unravel the various topics, which put forward the concerns and the findings of a challenging professional community.

◆ LINGUISTICS ◆

The Spelling, Phonology and Morphology of the "Međimurje Language" in the Newspaper *Muraköz - Megyimurje* between 1941 and 1944

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Abstract

By applying the results of the latest research findings on the Međimurje dialect, the paper analyses the language (spelling, phonology and morphology) of Kajkavian texts (one of the three major Croatian dialects) in the newspaper Muraköz that was published by occupying Hungarian authorities during World War II in the Međimurje region. The spelling is rated as moderately root-based. Although the vowel systems in the Međimurje dialect are very complex and with many units, the proofreaders and the editor of the newspaper opted for only five vowels recorded in the Croatian standard language. The morphology of Kajkavian texts in that newspaper was very carefully harmonized, which proves that the standardization of the Međimurje dialect was taken very seriously by Hungarians. It is concluded that the authors of Kajkavian texts in the researched newspaper tried to make a choice of language features that would be acceptable to most speakers of the Međimurje dialect.

Keywords

Spelling, phonology, morphology, Kajkavian regional dialect of Međimurje, Croatian standard language, Hungarian standard language.

1. Introduction

In this paper, the authors deal with the language that was used in a local weekly paper in the region of Međimurje that was published during the Hungarian occupation of the region in the period of the Second World War. The name of the paper was *Muraköz - Megyimurje*. The editorial staff were stationed in the capital of the region of Međimurje in Čakovec or as the Hungarians call it Csáktornya. The paper was bilingual. All the texts in that paper appeared in Hungarian and in the Kajkavian dialect. In their analysis of the language used in the paper, the authors apply the results of the latest research findings on

the Međimurje dialect. The analysis presents the spelling, phonology and morphology of the Kajkavian texts.

2. Basic facts about the region of Međimurje and the *Muraköz – Megyimirje* newspaper

Today's Republic of Croatia is divided into 20 counties. The County of Međimurje coincides with the region of Međimurje and is territorially the smallest county. It covers the plains between two rivers – the Mura and the Drava. Total area of the county is 729 square kilometres or 281 square miles. It borders Slovenia in the north-west and Hungary in the east, with about 30 kilometres of Slovenian territory separating it from Austria. According to the data from the last published census of the State Bureau of Statistics, i.e. the 2011 census, the total population of the county was 113,804. They lived in 126 settlements (http://www.dzs.hr/Hrv/censuses/census2011/results/htm/H01_01_04/h01_01_04_RH.html). It was the most densely populated part of Croatia (156.11 per square kilometre) and had the highest percentage of Croats of all Croatian counties (96%).

As in the whole of Croatia, the official language of the Međimurje County is Croatian, i.e. Standard Croatian that is based on Štokavian dialects. However, the local population commonly speaks different local speeches of the Međimurje Kajkavian dialect.

The name of the newspaper *Muraköz - Megyimirje* consists of Hungarian and Croatian toponyms for the region in today's northwestern part of the Republic of Croatia written with a dash whereby the Croatian toponym was also a kind of Hungarianized variation of the Croatian one spelt according to Hungarian orthography (Megyimirje, instead of Međimurje; letters gy were used instead of the letter đ.)

The paper was a bilingual weekly and had been published since 1884 until it stopped coming out for the first time after the end of the First World War with the establishment of the Kingdom of the Serbs, Croats and Slovenes in 1918 (renamed to Kingdom of Yugoslavia in 1929). The initiator and long-time chief editor of the newspaper was József Margitai. He developed a theory about the Međimurians (people of the region of Međimurje) as a special non-Croatian ethnic group with a Kajkavian mother tongue. In this newspaper, he advocated for the integration of the inhabitants of the region of Međimurje into the corpus of the Hungarian political nation, whereby they would retain the right to use the Međimurje language (Hutinec 2005).

With the start of the Second World War the *Muraköz - Megyimirje* newspaper was renewed as a bilingual weekly in 1941

after the occupation of the region of Međimurje by Hungarian troops and its annexation to Hungary as a part of the Zala County. (Hungarian troops entered the region of Međimurje on April 16th, 1941, and the first issue was published on September 11th, 1941. Now they mostly used the abbreviated name with only the Hungarian component *Muraköz*, although they referred to it with both toponyms in the texts. (Kaššan 2006 & 2016, Hutinec 2005).



Fig. 1: Part of the front page of the “Muraköz – Megyimirje” weekly bilingual paper (September 18th, 1941 edition)

The first editor of the renewed paper was Lajos Szabád. The paper used to come out on Fridays (the last issue known appeared on December 1, 1944). The paper continued József Margitai’s policy of Hungarianization of the population of Međimurje. Most of the members of the editorial staff were from the Međimurje region but from the Hungarian town of Nagykanizsa and from the rest of the Zala county. The newspaper contained 10 large format pages. First, they brought the Hungarian text of an article, followed by a translation of that text into the Kajkavian dialect, which was referred to as the Međimurje language, but there were some exceptions: the economic section was thus present only in Kajkavian as well as extensive news from the battlefield whereas sport news and advertisements were only in Hungarian. Most of the articles were not signed, so the authors usually

cannot be known or determined. Only occasionally some articles were signed by Otto Pecsornik, the owner of the paper. He was a leading pro-Hungarian unionist in Međimurje and a prominent member the ruling Magyar Élet Pártja. Those pro-Hungarian unionists used to be pejoratively called *Mađaroni* by the population of the Međimurje region (Hutinec, 2005)). Little is known about the readers of the paper. However, there is evidence that employees in the administration and factories were often subscribed to that paper. That the paper was not favoured by the local Croatian population in Međimurje can be seen from the fact that they mockingly called it *Mura-koza* (Mura-goat) (Kalšan 2006)

3. The Dialect of Međimurje

The dialect of Međimurje belongs to Kajkavian dialects. The other major Kajkavian dialects include Samobor dialect, Varaždin-Ludbreg dialect, Bednja-Zagorje dialect and Upper Sutlan dialect. Kajkavian dialects are one of the three major dialects of the Croatian language. The other two are Štokavian and Čajkavian.

The names of the dialects (Kajkavian, Štokavian and Čajkavian) stem from the three different interrogative pronouns (*kaj*, *što* and *ča*) that are used in the three groups of dialects for the pronoun *what*. This feature is not absolutely reliable as one can find certain local speeches belonging to the Kajkavian dialect that use the interrogative pronoun *ča* as well as some local speeches belonging to the Čakavian dialect that use the pronoun *kaj*. Most important of all is to remember that the three groups of dialects do not only differ in their use of lexis, but that differences also exist in phonology, morphology and syntax and that the mutual intelligibility between Kajkavian and Štokavian, on which the standard Croatian is based, and between Kajkavian and Čajkavian and Čajkavian and Štokavian can be pretty low. In addition to the Međimurje County, the Kajkavian dialect is spoken north of the River Kupa, in the capital of Zagreb, Varaždin and Bjelovar-Križevci counties as well as in one part of Gorski Kotar.

Outside Croatia, the Kajkavian dialect is spoken in some parts of Slovakia (Hrvatski Grob) and Hungary (Hungarian Pomurje region, Umok, Vedešin: (Bartolić 1999, Blažeka 2008, Blažeka, Nyomarkáy, Rácz 2009, Legac 2015)). These are all places where the Kajkavians took refuge during the Ottoman conquests. There are also Kajkavian enclaves in overseas countries: two such centres are best known: Kansas City in the United States, (its western suburb of Strawberry Hill at the confluence of the Kansas and Missouri rivers – they are mostly Croats from the Gorski Kotar region; they arrived in the USA

in the late 19th century) and Mildura in Australia (a vineyard settlement in the interior of Australia: the northwestern part of the state of Victoria - they are mostly from the eastern part of flat area of the Međimurje County; they emigrated before the Second World War).

The dialect of Međimurje sees the strongest influence from Hungarian and German with many loan words from those two languages. It is important to note that the dialect of Međimurje forms dialect continuum with Slovenian dialects (Southern Dolinsko dialect near Lendava) as well as with the dialect of Prlekija and that it bears similarities with them as well as with the dialects of the Slovenian Styria region (Blažeka 2003). Zvonimir Junković (1972) irrefutably proved that the Kajkavian dialect belonged to the Pannonian group of the Western South Slavic language (which according to him would also include the Prlekija, Prekmurje and some West Styrian dialects, unlike other Slovene dialects which according to Junković belonged to the Alpine group of West South Slavic). Jurković has two more great merits:

- A) He successfully proved that the Kajkavian dialect genetically belongs to the Croatian language
- B) As well as that some of today's Slovenian dialects (Prlekija, Prekomurje and some Styrian dialects) developed from Kajkavian dialect.

In this short description of the Kajkavian dialect, it should also be mentioned that Kajkavian has also been used as a literary language since the 16th century. Juraj Habelić is generally considered to be the father of the Croatian Kajkavian literature. Kajkavian was used by many leading Croatian literary authors in the 20th after Štokavian had become the standard norm of the Croatian language including famous names like Miroslav Krleža, Fran Galović, Ivan Goran Kovačić and many others. The first printed book in Kajkavian was Ivan (Ivanuš) Pergošić's *Decretum*. It was printed in a printing house in the village of Nedelišće which is situated in Međimurje, the dialect of which we are referring to in this paper, in 1574 (Bartolić, Pergošić, 2003)

Đuro Blažeka was the leader of most of the projects dealing with the Međimurje dialect in which the spelling (Blažeka 2005), the phonology (Blažeka 2008), the morphology (Blažeka 2007) as well as the vocabulary (Blažeka – Nyomarkáy - Rác 2009, Blažeka – Rob 2014, Blažeka 2018) of the dialect of Međimurje were described.

It should be emphasised that the Kajkavian dialect of the Međimurje region is mutually intelligible with all the neighbouring above-mentioned Kajkavian dialects, but it is not related at all with the Finno-Ugric Hungarian language.

4. Corpus and aim of study

The authors of this article analyzed a couple of dozens of weekly editions of the *Muraköz - Megyimirje* paper available in libraries and museums in Hungary (Halis István City Library in Nagykanizsa) and in Croatia (Muzej Međimurja Čakovec) and on the Internet (<https://www.kl-kl.si/files/fb/periodika/dz2/murakoz/1941-html/mobile/index.html>).

The following were two main aims of this study:

- A) to analyze the spelling, phonology, morphology and vocabulary of the texts in the researched paper by applying the results of the latest research findings on the Međimurje dialect (Blažeka 2008)
- B) an attempt was made to determine whether a group of dialects of the Međimurje dialect served as the basis for the language of these texts or whether the editor sought to make a choice of language features that would be acceptable to all speakers of the Međimurje dialect

5. Research results

5.1. Spelling

The spelling of Croatian texts in the *Muraköz* paper can be characterized as moderately root. Before giving examples to prove that the spelling was moderately root, we should explain the term *root spelling* for international readers of this journal who might not be familiar enough with it.

Root spelling is a popular name for traditional Croatian spelling as it was in use from the mid-19th century to the early 20th century. In official use, it was replaced in 1892 by Broz's phonologically conceived spelling, and with some exceptions it disappeared from general use by the end of World War I. It was revived briefly, with the opposition of most Croatian linguists, during the Independent Croatian State, by an administrative order of the head of that state (Dr. Ante Pavelić), and at the end of the war it completely disappeared from Croatian orthography, except in the orthographic practice of some individuals.

The following can be used as a justification of our claim that the spelling in Kajkavian texts of the *Muraköz – Megyimirje* was moderately root:

- There are no equations in terms of sonority on the border of morphemes: *podugšati* (engl. *to extend*), *zibku* (engl. *cradle*), *sodcov* (engl. *possessive adjectival form derived from the noun judge*), *navčila* (engl. *the l-participle form of the verb to learn*), *rezfrčkaju* (engl. *splash out*), *vitezkom* (engl. *knightly*), *občina* (engl.

municipality), *robstvo* (engl. *slavery*), *odkod* (engl. *from where*), *moške* (engl. *brides*), *srbskoj* (engl. *Serbian*), *obtožen* (engl. *accused*), *reztrgata* (engl. *torn apart*), *rezširila* (engl. *1-participle for the verb in feminine singular of the verb to spread out*). Some examples of the sonority for the above examples would be (*podukšati*, *zipka*, *ropstvo*)

- There are no hasty and ridiculous examples of the radical rooting of spelling, as were often recorded in the written texts printed in the Independent State of Croatia at the time (e.g. *škribca* ((engl.) *genitive of the noun vice (a mechanical apparatus used to secure an object to allow work to be performed on it)*), *jastbina* (engl. *lair (a place where a wild animal, especially a fierce or dangerous one, lives)*), *pjestnik* (engl. *poet*), *pistmen* (engl. *written & literate*), *oštečen* (engl. *damaged*), *družvo* (engl. *company*), *modka* (engl. *hoe*) (Klaić 1942: 6). All these examples sound extremely ridiculous to speakers of Croatian.

- The spelling does not convey the general Kajkavian feature of devoicing of the consonants at the end of a word: *poleg* (engl. *next to; by, near*), *zapoved* (engl. *command, commandment*), *spomenikov* (genitive plural) (engl. *possessive adjective derived from the noun monument*), *hrš* (engl. *rye*), *prav* (engl. *correct; normal*). Correct devoiced form should be *polek*, *zapovet*, *spomenikof*.

- The continuants of the preposition *və-* and the prefix *və-* in front of the voiceless consonants are still written *v* although they are pronounced as /f/: *vtopili* (engl. *for the 1-participle drowned*), *vtekanye* (engl. *interference*), *vkanyuvleju* (engl. *are cheating, cheat*).

- Likewise, the continuants of the preposition *v* are written as *v* in front of words beginning with *v* and *f*, although they are pronounced as *vu*: *v vuhaj* [vuv'uhaj], *v Francuskoj* [vufr'ancuškuj].

- The letter *t* is preserved in the neuter singular of the adjective *žalosten* (engl. *sad*)

- The consonant *j* is not written in the intervocalic position: *nepriatela* (engl. *genitive of the noun enemy*), *porcia* (engl. *portion or ration of meal*), *aviatičaram* (engl. *pilots, but dative plural*), *kancelaria* (engl. *office*), *familiom* (engl. *with the family*).

- A radical exception to root spelling is the writing of conjunctions of propositions related to pronouns; they are written together, phonetically, for example, *žnjimi* (engl. *with them*), *ščem* (engl. *with what*). From today's point of view, this way of spelling practice in these connections greatly reduces the intelligibility of the text.

- Additionally, the authors also found one more import deviation from the basic principle of root spelling – writing a set of negations with verbs: *nebi* (engl. *would not*), *neznam* (engl. *don't know*). According to the root spelling they would have to be *ne bi*, *ne znam*.

- As in the Kajkavian dialect in general, in the Međimurje dialect there is only one *ć*, whereas in the standard Croatian there are two affricates *č* and *ć* which cause a lot of problems to many speakers of standard Croatian. Kajkavians do not distinguish the difference between the two affricates at all if they are not taught the difference. This *ć* from the Međimurje dialect is noticeably softer than the Štokavian *č*. The editor adheres to this, but the soft *ć* often appears, in places where even a person who is only slightly familiar with Croatian standard language would find it difficult to place it. Most likely, such *ć* can be mostly attributed to printing errors, and less to the editor's lack of knowledge of the differences between *č* and *ć*. *dićni / dićni* (Muraköz Megyimurje No. 1, p. 1), *čuda* (Muraköz - Megyimurje No.1, p. 6), *klećija* (Muraköz - Megyimurje No. 1, p. 9), *ćemu* (Muraköz - Megyimurje No.33, p. 1).

The authors found the following most important influences of the Hungarian spelling:

- In the writing of the affricate *đ* and of the nasal *nj* the Hungarian language proofreaders gradually tried to distance the people from the region of Međimurje from the Croatian orthography and accustomed them to the Hungarian orthography: *lagye* (engl. *genitive for the noun vessel*); *nyega* (engl. *pronoun form for him*). Instead of the Croatian letter *đ* they used the combination of letters *gy* which is normally used in Hungarian to record in writing the realization of a similar Hungarian phoneme. It was gradual, because in the beginning they used the Croatian spelling, then they used both forms *gy* and *đ*, *ny* and *nj* and starting with the year of 1944 they only used the Hungarian forms *gy* and *ny*.

- Members of nationalities are written in lower case, as it is usual in Hungarian spelling: *magjar* (engl. *Hungarian*), *čakovčanci* (engl. *inhabitants of Čakovec*), *englezi* (engl. *The English*), *nemci* (engl. *Germans*), *medjimurci* (engl. *inhabitants of the region of Međimurje*). In standard Croatian all these words are written with initial capital letters (*Mađar, Čakovčanci, Englezi, Međimurci*)

- A feature of the Hungarian spelling can also be seen in the writing of personal names: surnames come first followed by the first name: *Kuzmics Mihalj, Gorki Maksim, Pecsornik Otto, Zadravec Istvan, Hitler Adolf*, whereas in Croatian standard first names precede family names: *Mihalj Kuzmić.... Adolf Hitler*.

- Hungarianized anthroponyms and toponyms used to be written with graphemes from the Hungarian orthography: *Tersztenyák Gusztáv* (Kajkavian: *Gustav Trstenjak*), *Miholcsek Miklós* (Kajkavian:

Miholček Mikloš), Csákatornya (Kajk. Čakovec), Stridovár (Kaj. Štrigova).

- A comma used to be placed before conjunctions in dependent sentences, which was the orthographic practice of the time: *Na jempot se pripetilo, kaj je mašina hitila velikoga remena* (engl. *it happened that the engine jerked the belt*); *Glasi od sobote nam veliju, da v Karpatami, v Beskid zvanom bregovju, su bile teške bitke* (engl. *News from Saturday tell us that in the Carpathians, in the Beskids mountain ranges there were fierce battles*)

The authors also noticed many quite unusual forms that should be most probably regarded as typographical errors: *dogovovili*, *sovjem govoru*, *pesice*. They should have been written as: *dogovorili* (engl. *agreed*), *svojem govoru* (engl. *their speech*), *pešice* (engl. *on foot*)

5.2. Phonology

5.2.1. Vowels

The following are the most important features of the vowel system that was used in the Kajkavian texts in the researched paper:

- Although in the Međimurje dialect vowel systems are very complex (they are different according to different local speeches of the Međimurje dialect; in the stressed position there are systems of 10 to 13 vowels, and in the unstressed position there are four with a very complex realization), the editor opted for only five vowels. In fact, he used only those that record vowels in the standard Croatian language.

- As the dialectological knowledge of that time was very scarce, it is quite clear that the editor could not delve into a very complex issue of recording all the possible vowel realizations of the Međimurje dialect.

- Instead of recording the open *ǫ* by the grapheme *o* (as it is done in some contemporary Kajkavian writers, which is quite bad because it significantly contributes to the illegibility of the text (Horvat 1994)) proofreaders in the *Muraköz – Megyimurje* wisely decided to spell it as *q*. An exception was made for the word *hombari* (engl. *storages used for grain*). Even with all the help of today's modern technological devices it is still not easy to use the appropriate written form.

- The reflex of the *yat* (*yat* is the thirty-second letter of the old Cyrillic alphabet which denotes the voice of the same name that once existed in Slavic languages, including in Croatian; The exact pronunciation of that letter is not known, and in various Slavic languages, as well as in Croatian dialects, it changed, most often in the Middle Ages to other sounds: /je/, /i/, /iel/, /e/, but sometimes also /a/)

is exclusively realized as /e/, both in stressed and unstressed position (it is in line with the modern description of the dialect of Međimurje – *yat* is mostly realized as /e/; there is only a difference whether it becomes a diphthong or remains extremely closed /e/. There were only two /i/ realizations recorded: *tirati* (engl. *to chase*) and *sim* (engl. *here*), but *sīnyk'mša* (engl. *meadow*) and *v'inec* (engl. *wreath*) were not recorded that are characteristic for many Lower Međimurje local speeches. It seems to us that proofreaders did not want to record diphthongs from the long *yat* realizations as they are part of the vowel inventory of the Sveti Martin and Vratišinec group of speeches. For international readers of this journal, it is important to note that throughout the Dialect of Međimurje *yat* is realized as /e/ (either diphthongized or remains extremely closed /e/; regarding the reflex of *yat* in the unstressed position, the dialect of Međimurje is divided into : a) $\check{e} > e$ (Lower Međimurje dialect and Middle dialect with the exception of local speech of Vratišinec), b) $\check{e} > i$ (Upper Međimurje dialect, Macinec subgroup and Vratišinec subgroup), *sek'ira* / *šik'ira* (engl. *ax*); *č'ovek* / *č'ovik* (engl. *man*).

- The reflex of the syllabic /l/ is /u/ (*sunce* (engl. *sun*), *vuka* (genitive singular of the noun *wolf*), *pokučimo* (to knock in the first person plural), *podugšati* (engl. *to extend*)), but not /o/, as it is in all Lower Međimurje dialects. This is one of the main proofs that the editor and the proofreaders made sure that the language of the newspaper was acceptable to all speakers of the Međimurje dialect.

- in cases where in grammatical morphemes /o/ is part of the old back nasal (e.g. in the 3rd person of plural in the present tense, and in the accusative case of the nouns belonging to the E-declension), the proofreaders decided to write /u/: *spravljaju* (engl. *make; prepare*), *gizdavu dušu* (engl. *crazy soul*), *zelenkastu opravu* (engl. *greenish clothes*). In live speech, it is the phoneme /ɯ/, whose realization moves between /m/ and /u/, and is more central than /m/ and /u/. However, as the old back nasal gave /o/ in the dialect of Međimurje, it would be consistent to write it as /o/. This tradition can also be found in the texts of older Kajkavian literature.

- The loss of the initial unstressed /o/ or /u/ is a feature characteristic of most Lower Međimurje dialect and Middle Međimurje dialect local speeches, and it is not recorded in the majority of Upper Međimurje local speeches and the local speeches of Donja Dubrava and Sveta Marija. The proofreaders did not treat this phenomenon in the most consistent way. In some words /o/ was preserved at the beginning of the word, and in others it was not retained: *opala* (engl. *fell*) (*Muraköz – Megyimurje* No. 1, p. 6), *otava*

(engl. *mown grass from the second summer mowing*) (no. 31, p. 8), but *zrok* (No. 33, p. 8) (engl. *cause*), *štarija* (engl. *inn*) (No. 32, p. 6).

- In the dialect of Međimurje the loss of individual unstressed vowels is not too common (e.g. *materiala* (engl. *genitive of the noun material*) *Muraköz – Megyimirje* No. 1, p. 3). It can generally be said, that contractions, loss of vowels, individual phoneme transitions, which occur in certain local speeches of the Kajkavian dialect were only occasionally recorded in the Kajkavian texts of the *Muraköz - Megyimirje* newspaper during the researched time period. Although the authors of this article do not know exactly what the local speech of the proofreader(s) was, it is quite clear that they were aware that individual phonological phenomena in individual languages cannot be a model for the standardization of a language.

- Vocalic /r/ in an unstressed position was not written with an accompanying vowel, as it normally occurs in most local speeches of the Međimurje dialect, and as it was mostly noted in the texts of older Kajkavian literature. We recorded only two examples of that kind in all the analyzed numbers of the newspaper: *čerleni* (engl. *red ones*) (*Muraköz – Megyimirje* No. 41, p. 1), *veršnyakov* (engl. *possessive adjective derived from the noun used to denote a person of the same age*) (*Muraköz – Megyimirje* No. 44, p. 5).

- Proofreaders of the *Muraköz - Megyimirje* paper were consistent in their recording of the reflex of the back nasal in the noun *bodočnost / budučnost* (engl. *future*). In everyday speech, until the ideologization of this lexeme, the form *bodočnost* most certainly prevailed, because the back nasal in the Međimurje dialect gave /o/. But in the Kajkavian texts of this newspaper, the form *budućnost* is also confirmed, which tells us that the proofreaders were influenced by the standard language (*Muraköz – Megyimirje* No. 32, p. 6). This is proof to us that the proofreaders and the editor tried to introduce living speech into the language, but that they sometimes had difficulty separating standard language from the dialect. In his dialectological research, the first author of this article has not confirmed the form *bodočnost* anywhere, because during the socialist Yugoslavia the word *budućnost* future was used too often (communists always talked about the bright future that people will see one day) and the old form *bodočnost* was lost from everyday speech.

- The influence of the standard language can also be seen in the vowel /o/ used in the noun *bomba* (engl. *bomb*) (*Muraköz – Megyimirje* No. 42, p. 5). Most native speakers of the Kajkavian dialect would say *bumba* due to the very frequent change of /o/ to /u/ before nasal consonants (e.g. *un* (engl. *he*), *unda* (engl. *then*)).

5.2.2. Consonants

The authors of the article have made the following observations related to the use of consonants in the researched paper:

- The consonant /nj/ is lost in many local speeches of the Međimurje dialect (it became /j/). However, in the Croatian Kajkavian texts of this newspaper, it consistently appears in all words where it exists in those speeches in which it is preserved.

- The consonant /lj/ does not exist in the text, but /l/ is used instead: *lubav* (engl. *love*), *dale* (engl. *farther, further*), *kral* (engl. *king*), *voditel* (engl. *head; leader; director*), *bolševičkih* (engl. *possessive adjective derived from Bolshevik*), *v nedelu* (engl. *on Sunday*), *pogibel* (engl. *death, doom, destruction*), *roditelsku* (engl. *parental*) Hungarian phonology was crucial here because there is no /lj/ in Hungarian. This consonant does not exist in the local speeches of the Upper Međimurje dialect, nor in the speeches of the Pomurian Croats in Hungary, nor in the local speeches of the Podravina dialect. Regarding the consonant /lj/, the Lower Međimurje dialect is a lonely enclave in that very wide area without /lj/ because it is extremely "prone" to that consonant. Thus, in the entire Lower Međimurje dialect /l/ changes to /lj/ before /u/ (e.g. *lj'uk* (engl. *onion*), *plj'uga*, *slj'uga* (engl. *servant*), *glj'uhj* (engl. *death in the plural*), and in the Donja Dubrava group of local speeches this change also occurs before front vowels (e.g. *lj'imón*, *lj'etva*, *l'Žsa*). Independent /l/ to /lj/ transitions, for which we do not see the exact cause at first glance, are also recorded in the Lower Subdialect (e.g. *p'ułt* (engl. *shop counter*), *c'ofūłt* (engl. *adverb meaning immediately*), *š'iłt* (engl. *brim of a hat*), *k'ułkū* (engl. *how much*), *f'ołc* (engl. *gutter*), *pūs!užaņnik* (engl. *tray*), *š'eřļa* (engl. *ladle*), *f'eļa* (engl. *kind of*), *xr'usłaf* (engl. *crunchy*), *C'iļa* (engl. *first name Cecilia*), *t'ōbļa* (engl. *board*), *f'ułatj* (engl. *to miss*), *šm'irgłatj* (engl. *to sand with glass paper*), *g'ułaş* (engl. *goulash dish*), *frt'ōļ* (engl. *quarter of something*), *šp'igel* (engl. *mirror*), *f'iļ* (engl. *stuffing*), *f'uļ* (engl. *a missed shot*), *'aveļ* (engl. *nail*), *r'ingšp'iļ* (engl. *carousel*). Additionally, we have to say that in the treatment of the consonant /lj/ there was also a very radical departure from the standard Croatian language.

- The old group /rj/ is preserved: *pokvarjeni* (engl. *broken; rotten; corrupt*), *morje* (engl. *sea*).

- No sibilization is performed: *bolševiki*, *orsagi*. International readers of this journal should note that sibilization is an important obligatory voice change in the Croatian language where the consonants /k/, /g/, /h/ before /i/ are changed to /c/, /z/, and /s/: e.g. *majka* (engl. *mother*) becomes *majci* (in the the dative and in the

locative cases). This is the second and more common name for the second and third palatalization.

- Among the features of living speech in consonantism recorded in the Kajkavian texts of the researched newspaper, the following features stand out: a) simplification of the group *-žj-* in relative adjectives: e.g. *boža veličanstvenost* (engl. *God's majesty*) (no. 1, p. 5); b) transition of intervocalic /z/ to /ž/ in individual examples: *mužiku* (engl. *music*) (no. 32, p. 1), *pogažiju* (engl. *trampled*) (used in the 3rd person plural) (no. 41, p. 1); c) transition of intervocalic /s/ to /š/: *komišija* (engl. *commission*) (no. 33, p. 8); d) transition of intervocalic /š/ to /ž/ in individual examples: *inšpektor* (engl. *inspector*) (*Muraköz – Megyimirje* No. 32, p. 6), *Budapešt, zarešterali* (engl. *Budapest, arrested*) (*Muraköz – Megyimirje* No. 32, p. 7).

5.3. Morphology

When we compare it with the current living speeches used in the region of Međimurje, we can say that the morphology was well harmonized. This is important to note because it happens that in one and the same local speech of one area subdialect there could be two to four optional suffixes for the same part of speech, and readers can imagine what kind of diversity there is between individual areas.

The proofreaders made a very precise morphological system, both in noun and adjective-pronoun declensions and in conjugation. The choice of sequels is sometimes unexpected or even unusual, but there is a fairly high uniformity, which shows that the editor had very serious intentions for the standardization.

The proofreaders of the Kajkavian texts in the *Muraköz - Megyimirje* newspaper have developed the following suffix system for nouns (Sg. – singular; Pl. – plural; N – nominative; G – genitive; D – dative, A – accusative; L – locative; I – instrumental):

- A-declension (masculine)

Sg. N -	Ø	A -	a, Ø	Pl. N -	i	A -	e
G -	a	L -	u	G -	ov	L -	aj
D -	u	I -	om	D -	am	I -	i

A-declension (neuter)

Sg. N -	o, e	A -	o, e	Pl. N -	a	A -	a
G -	a	L -	u	G -	Ø	L -	aj
D -	'	I -	□m, em	D -	ima	I -	i

- E-declension

Sg. N -	a	A -	u	Pl. N -	e	A -	e
G -	e	L -	i	G -	Ø, rj.	L -	aj (exception: v vremenima engl. in times)
D -	oj	I -	om	D -	am	I -	ami

- I-declension

Sg. N - Ø	A - Ø	Pl. N - i	A - i
G - i	L - i	G - i	L - <i>ima</i>
D - i	I - -i	D - <i>ima</i>	I - <i>ima, -mi</i>

The following are our main observations in the treatment of nouns:

- The genitive plural ending -i, which is very common in the subdialect of the Lower Međimurje, was completely ignored in favor of the zero morpheme. The ending -i was only confirmed in some more modern words, namely in the E-declension, e.g. *puno medalj* (engl. a lot of medals) (*Muraköz – Megyimurje* No. 33, p. 6), *bumbi, konzervi* (engl. *bombs, tins*) (all in *Muraköz – Megyimurje* No. 6, p. 14)

- Suffixes from the Upper Međimeruje were also neglected, the only exception found was: *metrih* (engl. *meters*) (*Muraköz – Megyimurje* No. 1, p. 8).

- The dative plural ending of the A-declension was particularly different from the living local speeches because the ending -am has never been used in any local speech of the Međimurje dialect: *To pustimo našim spametnim voditelam* (engl. *Let's leave this to our smart leaders*) (*Muraköz – Megyimurje* No 32, p. 1). People in charge of the language correctness in the paper made here an analogy with the E-declension.

- The newspaper also standardized the endings for the locative in plural, which are very diverse in living local speeches. Here the language advisors did it in accordance with the rules of the E-declension: *po štacunaj, na vrataj, v selaj, pre varašaj* (engl. *in shops, in gardens, in villages, in towns*). There were only a couple of examples where instead of the suffix -aj, the suffix -am was used: *po glavnim vulicam* (engl. *in the main streets*) (*Muraköz – Megyimurje* No. 31, p. 22).

- The suffix -mj of the instrumental plural ending in the I-declension was confirmed with the nouns *oko* (engl. *eye*) and *reč* (engl. *word*): *otprtimi očmi* (engl. *with open eyes*), *stemi mojemi rečmi* (engl. *with those words of mine*)

- Consistency in the standardization of genitive suffixes can also be seen in the examples of *litrov* (engl. *litres*), *millionov* (*millions*) and *penez* (engl. *money*). Even the oldest respondents in the research of the dialect of Međimurje use these nouns with the suffix -i.

- The suffix -aj used for genitive plural in the express *na čudaj mestaj* (engl. *in many places*) (*Muraköz – Megyimurje* No. 33, p. 8) is not part of the system because the proofreader put the noun *mesto* (engl. *place*) into the locative case instead of the genitive.

The following notifications in the treatment of verbs were notified by the authors of this article:

- The system of conjugation endings is very uniform. Only longer presentations were recorded in the 3rd person plural: e.g., *obrneju, harcuvleju*. In all the living speeches (except in the upper sub-dialect), both longer and shorter forms of the present in the 3rd person plural are used (e.g. *bež'iju / bež'e* (engl. *run / are running*) *kr'odeju / kr'odu* (engl. *steal / are stealing*, *prest'oneju / prest'onu* (engl. *cease / are ceasing*)). In the Kajkavian texts of the researched paper one cannot find even the *-du* that is very common in the 3rd person plural in the Upper Subdialect, in the local speeches of the Prelog area and in the local speeches of the Serdahelj area.

- In case of the suffix for l-participle in masculine singular the proofreaders opted for *l*: *naglasil* (engl. *emphasized*), *gledal* (engl. *watched*), *potpomagal*, (engl. *helped*) In Međimurje, only a small part of speech (Lower Subdialect except the Goričan group) has this suffix, whereas in others *-ě* (Middle Subdialect, Upper Subdialect) and *-o* (Upper Subdialect, Macinec Subdialect) are used.

- There are numerous combinations modelled on German syntax where the adverbs *v'un*, *(f)kr'ej*, *d'oli*, *g'ori*, *pr'ik*, *n'uter*, *pr'o*: are in the role of a separate prefix. This is very common in Međimurje dialects and is not found in Croatian standard, e.g. *doli streliti* (engl. *have somebody executed*), *dal vun naredbu* (*have the order made*), *skup se složili* (engl. *they met*).

The following are the suffixes of the adjective-pronominal declension used in the *Muraköz - Megyimurje* paper (N – nominative; G – genitive; D – dative; A – accusative; L – locative; I – instrumental):

- Singular

	masculine	neuter	feminine
N	-y, -I	-e, -o	-a
G		-oga, -ega	-e
D		-omu, -emu	-oj / -i
A		= N or G	-u
L		-im	-oj / -i
I		-im	-om

- Plural

	masculine	neuter	feminine
N	-i	-a	-e
G		-ih	
D		-am	-im
A	-e	-a	-e
L		-im	
I		-imi	

Here are some observations made by the authors of this article regarding the use of adjectives in the researched paper:

- The greatest inconsistency was found in the dative and the locative of the adjectives used in front of feminine where they mixed the suffixes *-i* (characteristic of most Kajkavian speech in these cases) and *-oj* (from the standard language) used in the standard Croatian
- The suffix *-oj* is especially common in adjectives derived from toponyms: *v megyimurskoj opravi* (engl. *in Međimurje costume*)

We have made one observation regarding the use of adjectival pronominals.

We have noted that they end in *-ši*: *takši, nekši, nikši*, which is not a feature typical of Lower Međimurje dialects (local area speeched of Donja Dobrava group, Serdahelj area group and Podturen area group) where that suffix is *-uf*.

5.4. Vocabulary

It can be said that the lexicon of these Kajkavian texts is very faithful to that of the Međimurje dialects because:

- There are not as many Hungarian loan words as one might expect in this type of text
- Hungarian loan words are most common in words related to administrative structure and Hungarian patriotism, politics or propaganda and education: *aldov* (engl. *victim*), *alduvati* (engl. *to sacrifice*), *čonta* (engl. *bone*) e.g., *čonte siromašnih ruskih selskih ljudi* (engl. *the bones of the poor Russian peasants*), *deak* (engl. *pupil, student*), *gyungy* (engl. *pearl*) e.g. *pravı gyungy naše domovine* (engl. *a true pearl of our homeland*), *hahar* (engl. *butcher*) (eng. *butcher of his own people*), *harcuvanye* (engl. *battle*), *kotrig* (part), *leventaš* (*could be compared with something like a "conscious" youth in the later socialist Yugoslavia*), *orsag* (engl. *country, state*), *ovuda* (engl. *kindergarten*), *pelda* (engl. *example*), *tabor* (engl. *war*), *taborski* (adjectival form derived from *tabor*), *vadas* (engl. *guard, sentry*), *vadasija* (engl. *keeping the guard*), *varaš* (engl. *town*), *zarešterati* (engl. *to put in prison*).
- All the other Hungarian loan words that were found in the researched paper are mostly those that are even today without any imposition part of the active lexicon of the majority of native speakers of the Međimurje dialect, which is surprising from the point of view of linguistic economy: *aprilıš* (engl. *April*), *beteg* (engl. *sick; ill*),

fiškaliuš (engl. *lawyer*), *ketuš* (engl. *collaborator*), *laboda* (engl. *ball*), *majuš* (engl. *May*), *pajdaš* (engl. *friend*), *terh* (engl. *burden*), *t'mlvaj* (engl. *robber*, *kidnapper*). It is surprising that the Croatian word *merosec* is used for an uncastrated domestic male pig, and not the Hungarian word *kanžar*.

- Many German loan words were also found in the texts, but German loan words are very common both in speech and in writing in the modern dialect of Međimurje (Blažeka 2001): e.g. *banhof* (engl. *train station*), *cug* (engl. *train*), *liferacija* (engl. *transport*), *lifrati* (engl. *to transport*), *luft* (engl. *air*), *mashingever* (engl. *machine gun*), *purgar* (*citizen*), *rauber* (*when referring to Bolsheviks*) (engl. *bandit*), *schloser* (engl. *locksmith*), *strof* (engl. *punishment*), *štuk* (engl. *part*), *šloprog* (engl. *slaughterhouse*), *plajbas* (engl. *pencil*), *cajt* (engl. *time*), *švicati* (engl. *to sweat*), *verter* (engl. *paramedic*), *žagar* (engl. *sawyer*).

A couple of other things should be emphasized about the choice of vocabulary in the researched paper. First of all, it is important to mention that none one of the recorded Hungarians and Germanisms contain Croatian synonymous words, which also speaks of the very careful organization of the texts. Additionally, it should be said that that the choice of German terms related to the army and military equipment also speaks of the deliberate choice of such words due to the alliance with the Germans. In the that time neighbouring Independent State of Croatia, great attention was paid to the military nomenclature and many purified Croatian terms were used, but it is clear that due to the Hungarianization (Decroatization) of the Međimurje population, the new military nomenclature and terminology used in the Independent State of Croatia could not be a model for the editor and the proofreaders of the Kajkavian texts in the *Muraköz – Megyimurje* newspaper.

It is also important to note that one can notice only a small number of newly created words as well as the so-called book lexemes, i.e. lexemes that would not be otherwise found in living local speeches, but are the result of the author's innovation. For example it is questionable whether the people from the region of Međimurje used lexemes like *izdajetel* (engl. *traitor*), *pofala* (engl. *praise*) and *tatbina* (engl. *theft*) in their own speech. In the newspaper they also used the suffix *-ni* for which one cannot find any example in the living speech, but it was used in the *Muraköz – Megyimurje* newspaper in the adjective formed by prefixal-suffixal formation consisting of *pod* (engl. *under*) + *more* in *podmorne lagye* (engl. *submarine ships*) (*Muraköz – Megyimurje* No. 33, p. 7). However, it is difficult to make

such judgments given that there are no studies of the lexicon of the Međimurje dialect from that time.

Today's readers of that newspaper cannot overlook the fact that all anthroponyms and toponyms were Hungarianized, both in form and spelling: *Kuzmics Mihalj*, *Tersztenyák Gusztáv*, *Miholcsek Miklós*, *Perlak* (used to refer to the town of Prelog), *Szent Rokus* (used to refer to the village of Sveti Rok), *Csákatorny* (used to refer to Čakovec – the capital of today's Međimurje county), *Stridovár* (used to refer to the historically important village of Štrigova). Only in the beginning of the Hungarian occupation of the Međimurje region, there were some exceptions to Hungarianization, but later there were no more. The influence of Hungarian anthroponymy is visible even today in the names and surnames of some older citizens of Međimurje, e.g. *Bal'š* (**Balász**), *'Ilka* (**Ilike**), *Jandr'š* (**András**), *K'r:ī / K'ar'ē* (**Károly**), *Mjx''* (**Mihály**), *Ž'ofa* (**Zsófia**), *Xeged'uš* (**Hegedüs**), *Mar'mđi* (**Marudi**), *Sab'ml* (**Szábó**).

Furthermore, it should be mentioned that the syntax and pragmatics of the living local speeches were also faithfully reflected in the Kajkavian texts of the analysed newspaper, e.g. in the sentence *Prosil je za sopen vekšu cenu, kak je smeti* (engl. *He asked for a higher price for soap than as it was allowed*) one has to notice a very interesting use of the euphemistic verb *prošiti* (engl. *to beg*) in the context of selling (instead of the verb *iskati* (engl. *to demand*)), as well as the infinitive construction in the function of an impersonal construction.

Last but not least, it should be stressed that each and every group and subdialect of the dialect of Međimurje were represented in our paper. It is evident that the proofreaders wanted to take words from the whole region of Međimurje. Thus they used the lexemes that are only used in the subdialect of the Upper Međimurje and in the subdialect of Middle Međimurje (e.g. *švercar* (engl. *smuggler*) and *človek* (engl. *man*) (in other parts of Međimurje the forms *š'vercer* i *:'ovek* are used). The use of the adverb *brščas* and especially the conjunction *eli* is a proof of the use of vocabulary items that are characteristic feature of the local speeches of Donja Dubrava and Kotoriba (most Kajkavian native speakers of the region of Međimurje use the conjunction *'alj*: *'Alj je t'm 'istina?* (engl. *Is that true?*)). However, typical for the upper sub-dialect (in which the great influence of Slovenian dialects can be seen) is the adjective *izhodan* (e.g. *V Izhodnoj Pruskoj* (engl. in East Prussia)).

6. Conclusion

From a linguistic point of view, the language of the analyzed weekly Hungarian-Croatian bilingual newspaper *Muraköz - Megyimurje* that was used in the editions that appeared during the major part of the Hungarian rule of the region of Međimurje between 1941 and 1944 during the Second World War can be described as a very solid attempt to standardize a dialect in order to denationalize the speakers of that dialect.

The choice of language features suggests that by using proofreaders, the editors of the paper sought to choose language features that would be acceptable to most speakers of the Međimurje Dialect and would ignore those individual features of local dialects that are not prevalent in most of the local speeches.

In fact, all these people that were responsible for language policy did their best to "please" the speakers of all different parts of the Međimurje dialect.

Although there was a visible tendency to move as far away from the Croatian standard language as possible, it was not done extremely radically because some features of the standard language were kept even in places where a person who is not a professional linguist could easily replace them with features that are characteristically used in the Kajkavian dialect and not used in the Croatian standard language.

There is a visible tendency in spelling towards root spelling, so it was in accordance with the language policy of the that time Croatian authorities.

The morphology was very carefully elaborated because there are no numerous doublets, which are present in the entire Međimurje dialect.

The lexicon was also carefully chosen because, contrary to expectations, there are no pairs of synonyms that would be combinations consisting of the original Croatian used together with a Hungarian or German loan word.

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Linguistic Devices in Rabindranath Tagore's Poetry

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Abstract

Rabindranath Tagore, although not strictly a Bhakti poet, frequently delves into spiritual and philosophical themes in his writings. The corpus contains 15 poems from the Gitanjali collection translated in English by Tagore himself. The linguistic devices employed in the analyzed poems contribute to their thematic richness. These include repetitions of wh- words and phrases, highlighting commitment and persistence. Metaphors convey immersive musical experiences, intimate connections between devotion and action, and the fleeting nature of time. Rhetorical questions challenge traditional forms of worship, while symbolic words and enjambment enhance continuity and rhythm. Descriptive modifiers, such as adjectives and adverbs, evoke vivid imagery and contribute to the overall aesthetic. Tagore's linguistic prowess, demonstrated through these devices, elevates his poems to timeless works that bridge cultural boundaries.

Keywords

Tagore, poetry, themes, linguistic devices, spirituality, devotion.

1. Introduction

Poets use the Bengali language to evoke a range of feelings, from the deep love and devotion to Lord Krishna to agonizing sense of separation. Several ancient literary masterpieces exemplify liberal thought within Bengali literature. Notably, the "Charyapada", a compilation of mystical poems or songs of realization sung during religious gatherings (Pathak, 2020). Another noteworthy work is "Shree Krishna Kirtana Kabya," a pastoral Vaishnav drama in verse composed by Boru Chandidas (Ibidem). This masterpiece delves into the love between Radha and Krishna in the Bengali tradition, conveying the overarching idea that love transcends all and can be considered a religion in itself (Ibidem).

Bengali religious poems reflect the enduring spiritual and cultural heritage of the region. According to Encyclopedia.com, the creation of these poems are linked to the *bhakti movement*, a widespread wave of religious enthusiasm that swept from South to North, originating in the Tamil region around the sixth century and

flourishing in the Hindi region between the fifteenth and seventeenth centuries (e.g. Chaitanya Mahaprabhu, Jayadeva, Krittibas Ojha). This grassroots movement emerged as a protest against formalism and priestly dominance, advocating for the direct accessibility of God to everyone (Ibidem). It criticized external rituals and hypocrisy while emphasizing the significance of inner experience, often expressed as establishing a fervent personal bond with the deity (Ibidem). Although Rabindranath Tagore does not strictly adhere to the Bhakti tradition, his writings frequently delve into spiritual and philosophical themes.

When reading Tagore's poems I have always felt that the poet and I, the reader, are in a teacher-student relationship as he teaches me the meaning of life and how I should perceive the events that unfold both in my personal space and in my social and professional environment. Through his sensitive verses, the reader can notice the kid poet, the teenager poet and the adult poet who becomes an artist as he sings words of wisdom and paints in front of the reader the beauty of his homeland, emphasizing the impact of nature and the creatures living in it on human existence and development. These poems are suggestive messages conveyed to the world and are influenced by Bengali religious poems. Hence, the name of his collection of poems is Gitanjali, or Song Offerings in the English version. These inspirational poems earned him the Nobel Prize for Literature in 1913 and he gained international fame as a religious and philosophical writer. Along with the most common themes in his poems, such as life, love, nature, there is also death. The collection "Gitanjali" is the proof that Tagore had a close relationship to death.

"I know that the day will come when my sight of this earth shall be lost, and life will take its leave in silence, drawing the last curtain over my eyes."

.....

Regardless of the time when the poems were written, one can notice that Tagore's perspective on nature naturally stems from the impact of the environment and individuals he encountered during his early life (Kolahdouz, 2019). Tagore visited many countries around the world to enhance his intercultural awareness and due to his spiritual pitches in front of international audiences; he was considered "an ambassador of peace, kindness and understanding between people". According to Historia, he was close to the Romanian royal house since his family hosted in May 1920, in Calcutta, the expedition of Prince Charles II around the world. In addition, Tagore had many friends and admirers among the Romanian cultural elite, both from the

country and abroad, a fact that contributed to a wide reception of his work in Romania. In his educational mission, in addition to the love of nature and man, Tagore preached the generous embrace of the worlds, postulating the spiritual unity of man (Ibidem). Rabindranath Tagore was the one to assert that Indian Modernism should not be likened to its European counterpart (Sharma, 2023). Instead of adopting European cultural trends, he advocated for India's engagement with Modernism, conceptualizing it as a "freedom of mind" from established customs (Ibidem).

2. Linguistic Devices

The themes of the selected poems include the pursuit of spiritual enlightenment, devotion to a higher power, the simplicity of life, the struggle against worldly distractions, and the interconnectedness of the self with a divine or transcendent reality. While each poem stands alone, they collectively contribute to a broader exploration of human experience, spirituality, and the quest for meaning. The collection reflects a cohesive exploration of similar ideas, sentiments, and values across various poetic expressions. The poems display a variety of linguistic devices to convey these themes and emotions.

- The repetition of *wh-* words at the beginning of each line, which guide the reader to a place where people should live in harmony, be respectful towards one another and willing to learn more about the inner and outer self-personality. Moreover, when the soul is tormented and fatigue conquers his body, the poet prays and asks God to offer him protection and comfort.

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;"

"When the heart is hard and parched up, come upon me with a shower of mercy.
When grace is lost from life, come with a burst of song.
When tumultuous work raises its din on all sides shutting me out from beyond, come to me, my lord of silence, with thy peace and rest."

- The repetition of a phrase at the beginning of each line, which emphasize the poet's spirituality and unconditional love no matter he has to face many obstacles and challenges in life.

"Let only that little be left of me whereby I may name thee my all.
Let only that little be left of my will whereby I may feel thee on every side, come to thee in everything, and offer to thee my love every moment.

Let only that little be left of me whereby I may never hide thee.”

.....

- The repetition of the phrase “I shall ever try” emphasizes commitment and persistence in maintaining purity and truth.

“I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind. I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.”

.....

- The repetition of a sentence at the beginning of each line, as part of a prayer in which the poet asks the Lord to give him the strength to accept what is meant to happen, i.e. the joys and sorrows in his life. Human life is full of hardships but the poet enriched his spiritual life and managed to develop mental strength to survive the hardships in life, for instance, the loss of his wife and the loss of two daughters and son. The poet stays humble before God and his poetry can be seen as human experiences accomplished under the rule of God. He remains faithful to God and in His service, using the power vested in him to help people in need on every occasion or to not surrender to evil forces.

“Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.”

.....

- The metaphorical use of “endless meshes of thy music” depicts the captivating and immersive nature of the master’s music. The metaphor of “keeping love in flower”, with “the deity having a seat in the inmost shrine of the heart”, conveys the intimate connection between devotion and action. In addition, the flower is metaphorically used as an offering in service, emphasizing the fleeting nature of time. As for the understanding of concept of life, the metaphor of “the poet’s life being like a simple flute for the master poet to fill with music” emphasizes the desire for simplicity and receptivity. In the other poems, metaphors like “carrying oneself upon one’s own shoulders and desire putting out the light from the lamp” convey the impracticality of self-reliance and the negative impact of unchecked desire. Last but not least, the metaphor of “the master joyfully taking upon himself the bonds of creation” conveys a profound spiritual idea whereas the metaphor of “the journey, the chariot of light, and leaving tracks on stars and planets” conveys a cosmic and spiritual odyssey.

“Deliverance? Where is this deliverance to be found? Our *master himself has joyfully taken upon him the bonds of creation;*”

.....

“The time that my journey takes is long and the way of it long.

I came out on *the chariot of the first gleam of light*, and pursued my voyage through the wildernesses of *worlds leaving my track on many a star and planet.*”

- The employment of rhetorical questions challenge the reader to reconsider traditional forms of worship and embrace a more engaged, earthly spirituality or lead to a realization and assurance of self-existence, transcending the need for external validation.

“Whom dost thou worship in this lonely dark corner of a temple with doors all shut?”

“Open thine eyes and see thy God is not before thee!”

“Deliverance? Where is this deliverance to be found?”

- The use of symbolic words, for instance, the act of sitting face to face and singing a dedication of life symbolizes a moment of spiritual communion.

“Now it is time to sit quite, face to face with thee, and to sing dedication of life in this silent and overflowing leisure.”

- The use of enjambment, where the continuation of a sentence or phrase flows from one line to the next without a pause, helps contribute to a sense of continuity and rhythm. It occurs in lines like “The child who is decked with prince's robes and who has jeweled chains round his neck” and “In fear that it may be frayed, or stained with dust.”

- Descriptive modifiers, such as adjectives and adverbs, are used to enhance the imagery and convey the intended tone. They introduce to the reader a vivid picture, conveying emotions, and adding depth to the themes explored in the poems. Examples of adjectives – descriptive modifiers, adverbs – descriptive modifiers and modifying phrases include “silent amazement”, “endless meshes”, “silent and overflowing leisure”, “flowering grove”, “vainly struggles”, “secretly filled”, “where live the poorest, and lowliest, and lost”, “where thou keepest company with the companionless among the poorest, the lowliest, and the lost”.

3. Conclusions

By exploring spiritual and philosophical themes, Tagore's works have a timeless quality and contribute significantly to the development of the Bengali literary and religious identity. The linguistic devices contribute to the texture and depth of his poetry,

allowing him to promote a unique and expressive language that is conveyed properly to an international reader. The poems employ a rich array of linguistic devices, including metaphors, repetitions, enjambments, symbolic words, rhetorical questions, vivid language and modifiers. Being an artist, he uses them skillfully, managing to enhance the appeal of the poem and to engage readers with him on multiple levels in order to build bridges across nations.

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Fakenewsul: tipare lingvistice și posibilități de identificare

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Abstract

Lucrarea propune o analiză asupra posibilității de identificare a știrilor de tip fakenews, din mediul online românesc, folosind un program de tip NLP, bazat pe identificarea unei serii de tipare lingvistice recurente. Posibilitatea de automatizare a procesului de identificare a caracterului eronat sau manipulatoriu cu ajutorul inteligenței artificiale, bazat pe structuri lingvistice, devine ipoteza lucrării. Propunerea teoretică, formulată de mai mulți specialiști din domeniul IT cu privire la dezvoltarea unui astfel de program informatic, bazat pe recurențe lingvistice (tipare sintactice, unități frazeologice etc.), va fi dezbătută urmărind principiile de bază ale limbii naturale. În vederea formulării unui răspuns cu privire la ipoteza formulată se vor folosi și teorii semantice, privind valoarea de adevăr a conținuturilor propoziționale. Propunerea va fi analizată din punctul de vedere al caracteristicilor lingvistice ale limbii române, recurente și identificabile în știrile false. De asemenea, datorită implicațiilor de natură socio-culturală, lucrarea are în vedere și o scurtă incursiune în fenomenul fakenews, urmărindu-se caracteristici și clasificări ale acestuia. Astfel, propunerea formulată în spațiul internațional va fi analizată utilizându-se coordonatele spațiului cultural românesc.

Keywords

fakenews, Natural Language Processing, programare, identificare, inteligență artificială, dezinformare.

Introducere

Lucrarea propune o analiză asupra posibilității de identificare a știrilor de tip *fakenews* din mediul online românesc, folosind o serie de tipare lingvistice recurente. Lucrarea dezbate propunerea formulată de mai mulți specialiști din domeniul IT (Probierz 2021, Samrudhi 2021, ș.a.), cu privire la implementarea unui program informatic bazat pe recurențe lingvistice (tipare sintactice, unități frazeologice etc.) care să identifice *fakenews*-ul, în mediul online, aplicat în această lucrare, în spațiul jurnalistic românesc. Ipoteza are în vedere realizarea

și identificarea unui model de procesare a limbii naturale folosite în știrile false. Demersul explorează aplicabilitatea și posibilitățile de realizare ale unui program ce ar putea identifica tiparele lingvistice frecvent utilizate în *fakenews*-uri, pentru a distinge între caracterul fals sau real al informațiilor diseminate. Propunerea formulată de specialiștii IT, în ceea ce privește realizarea unui program bazat pe AI (*artificial intelligence*), care să identifice în mod automat știrile false, pare să fie o posibilă soluție pentru eliminarea conținutului fals și pentru restrângerea fenomenului de dezinformare din mediul online. Astfel, din perspectiva tehnicilor de programare pentru recunoașterea limbii sursă și a unor tipare, programate în prealabil, acest proiect pare mai mult decât posibil. Într-o analiză strictă bazată pe posibilitățile tehnologice ale inteligenței artificiale și ale realizării unui program care să recunoască tipare sintactice, unități frazeologice, analiza informatică permite recunoașterea și clasificarea automată, în funcție de o serie de itemi prestabiliți, a unui text de limbă naturală (Muthusamy 2022:12). Cu toate acestea, principalul impediment în realizarea unui astfel de program, se regăsește la nivel lingvistic. Această problemă apare ca urmare a mecanismelor complexe de construcție a semnificației din limbile naturale și a posibilităților stilistice de manipulare ale limbii, în situațiile de comunicare. Prin urmare, realizarea unui program NLP pentru identificarea *fakenews*-ului, se bazează în mod exclusiv pe informațiile structurale ale limbii naturale și nu pe conținutul efectiv comunicat. Obiectul efectiv al procesului de identificare devine limba sub forma ei de cod, excluse fiind valorile interpretative și/sau dimensiunile discursive. Această perspectivă reprezintă un dezavantaj al analizei de date (formate din corpus de limbă naturală) și al instrumentalizării modului de antrenare automată (*machine learning*) a programelor bazată pe inteligență artificială. Un alt impediment este reprezentat de diversitatea cu care tipurile de *fakenews* au pătruns în mediul online (Higdon 2020: 14). Prin urmare, construcția software se lovește de imposibilitatea de identificare și de programare a unui mod standardizat de decodificare a semnificației urmărite, din punctul de vedere al autorului/locutorului/textului. Această barieră tehnică se explică prin faptul că informația este codificată la nivel lingvistic prin structuri de limbaj supuse ambiguității și variației interpretative.

În cele ce urmează, propunerea privind posibilitățile de identificare ale *fakenews*-ului va fi analizată sub auspiciul caracteristicilor lingvistice ale limbii române. Se va evalua relevanța tiparelor lingvistice recurente și identificabile în știrile false, urmărindu-se și caracterul socio-cultural al acestui fenomen. Demersul face legătura

între cele trei domenii de incidență ale unui program de acest tip (programare, lingvistică și jurnalism) și surprinde concomitent soluțiile care ar permite formularea unui model de procesare a informațiilor, din perspectivă lingvistică.

***Fakenews*-ul: Fenomen cultural și modele de identificare NLP**

Fakenews-ul este un fenomen de dezinformare, care se manifestă prin prezentarea unor informații cu caracter fals, eronat, ca fiind știri reale (Higdon 2020: 11). Acest fenomen, deși identificabil încă de la sfârșitul secolului al XIX-lea, devine extrem de important în lumea contemporană prin instrumentalizarea online a acestuia. Fenomenul de dezinformare bazat pe *fakenews*, devine o problemă globală, care afectează atât utilizatorii, cât și sectorul media. Problematizarea *fakenews*-ului ca fenomen nociv în lumea contemporană, s-a realizat, în special, în urma alegerilor prezidențiale din Statele Unite ale Americii din anul 2016, în urma cărora s-a constatat un amplu proces de dezinformare, propagandă și manipulare. (Allcott 2017: 214). Acest fenomen de dezinformare a devenit extrem de pregnant și datorită noilor posibilități de dezvoltare aduse de mediul online, cât și de posibilitatea de generare a veniturilor online din această activitate. *Fakenews*-ul este în conexiune directă cu o altă realitate a mediului online, care permite realizarea de venituri prin accesare unui link și anume *clickbait*-ul (Curta 2021:51). Cele două fenomene sunt conectate: titlul știrii false atrage atenția, iar prin accesarea linkului și prin vizualizarea conținutului în extenso, se generează venituri. *Fakenews*-ul în sine, creează în continuare mari probleme privind dezinformarea și manipularea în masă, mai ales datorită prezenței pe platformele de social-media a acestui tip de știre. În ceea ce privește exemplele din spațiul românesc, cele mai multe exemple de *fakenews* pot fi identificate în timpul pandemiei de COVID-19, eveniment ce a generat o acțiune de manipulare în masă (Curta 2021:47). Aceste exemple nu sunt izolate, deoarece știrile false sunt o realitate a lumii contemporane, iar modalitatea de propagare, dar și subterfugiile media folosite, rapiditatea cu care evoluează, creează o problemă în stabilirea unui tipar. Sub presiunea socială a dezinformării, au existat mai multe măsuri ale organelor de stat¹, dar și

¹ DECRET nr. 195 din 16 martie 2020 privind instituirea stării de urgență pe teritoriul României, Art. 54, alin (2), (3), (4): Prevederi legale privind eliminarea știrilor false sau a mecanismelor de manipulare privind evoluția pandemiei de COVID-19 și derularea unui proces de informare corectă în spațiul media.

ale platformelor de social-media² pentru a opri aceste știri. Cu toate acestea, datorită evoluției tehnologiei AI care permite generarea automată de text și a mai multor sisteme de tip bot (*internet robot*), *fakenews*-ul a înregistrat o evoluție fantastică, ceea ce îngreunează identificarea și interzicerea acestora.

Fakenews-ul se clasifică în mai multe tipuri de informație eronată și anume: știri satirice sau cu caracter parodic, conexiuni false între titluri, imagini și conținut, conținut fals despre o persoană sau o situație, context eronat adăugat unui eveniment real, uzurparea identitară a unor surse de încredere, imagini/informații create și prezentate ca fiind reale, ș.a. (Kembrew 2020: 67). Această tipologie prevede mai multe categorii de *fakenews* și extinde necesitățile informatice, în vederea identificării acestor știri. Majoritatea categoriilor prezentate se bazează exclusiv pe manipularea limbajului, în procesul de livrare al unui mesaj. Astfel, procedul, pe care se bazează *fakenews*-ul, este preponderent de ordin retoric și constă în manipularea afirmațiilor referitoare la un eveniment, la o persoană reală sau chiar constă în, producerea efectivă a unui conținut fals, mascată de elemente de stil. În ambele cazuri, instrumentul utilizat este limba naturală, ale cărei dimensiuni comunicative sunt exploatate în scopuri diferite. Prin urmare, așa cum era de așteptat, majoritatea programelor existente ce opresc diseminarea *fakenews*-ului se bazează pe identificarea și compararea fragmentelor de text, a unităților lingvistice, ale faptelor de limbă, dintr-o știre, cu surse jurnalistice de încredere.

După scopul știrilor false, mai există o altă clasificare, ce distinge trepte diferite ale impactului negativ asupra audienței. Există știri false (știrile cu caracter satiric), care nu au intenția de a produce un rău efectiv, știri false care propagă informații false, cu o intenție nocivă sau știri false, care se bazează pe informații reale, dar care apelează la mecanisme manipulatorii pentru a crea o reacție negativă. (Giuliani-Hoffman 2017). Această tipologie a scopului, a apărut ca reacție la perspectiva relativ restrânsă, folosită pentru a studia și a dezbate știrile false în spațiul public, fără a se lua în considerare și caracterul non-dăunător al acestora. În urma acestei tipologiei s-au realizat și distincții privind trei termeni cheie ce caracterizează *fakenews*-ul: *misinformation*, *disinformation*, *malinformation* (Giuliani-Hoffman 2017). Această distincție are rolul de a caracteriza natura *fakenews*-ului în vederea analizei variabilelor socio-culturale, cu privire la gradul de pericolozitate, față de audiența, a unor știri.

² Google News Initiative (GNI), Facebook- Fact-checker etc.

Această formă de analiză se dovedește a fi folositoare, ca modalitate de reprezentare graduală a caracterului nociv, al știrilor false.

În categoria știrilor cu caracter satiric sau parodic, care nu se bazează exclusiv pe limbă, se evidențiază *meme*-urile care nu permit, în toate cazurile, identificarea textului care le însoțește. Acest lucru se datorează posibilităților, încă limitate, de recunoaștere a textului de tip OCR (Optical Character Recognition) (Muthusamy 2022:13), din cauza încadrării acestuia într-o imagine. Cu toate că și în această privință există posibilități de identificare, a *meme*-urilor cu caracter de dezinformare, automatizarea procesului nu este posibilă, încă. În celelalte cazuri amintite, identificarea și verificarea *fakenews*-urilor este posibilă, folosindu-se un program de tip NLP capabil să recunoască textul scris într-o limbă naturală și să indice procentual caracterul falsă sau nu al unei știri sau să compare informația cu surse de încredere.

Problema de fond a ipotezei de cercetare, nu se regăsește în mecanismele informatice care ar sta la baza realizării unui model de identificare, ci în modalitatea prin care, elementele lingvistice (tipare sintactice, unități frazeologice etc.) ar putea fi încadrate ca fiind specifice, ar putea fi considerate mărci ale *fakenews*-ului. Astfel, problema lingvistică are în vedere două componente de cercetare: identificarea elementelor lingvistice recurente în știrile false și analiza caracteristicilor de conținut, care să argumenteze utilizarea lor în scop fals. La prima vedere, analiza de corpus ar fi cea care, ar stabili aceste coordonate. Cu toate acestea, sub auspiciile de funcționare ale limbii naturale, dimensiunea comunicativă poate fi manipulată în diverse moduri și sub diverse forme (a se vedea clasificarea *fakenews*-urilor), încât limba nu devine decât un instrument al conținutului. Prin urmare, identificarea unor elemente lingvistice care să demonstreze caracterul fals al unei știri nu este un proces posibil, deoarece realitatea factuală este cea care demonstrează caracterul real sau nu. Limba este un instrument al comunicării, supus manipulărilor.

Fakenews și teoria semantică a adevărului

Problema de fond a instrumentalizării limbii în vederea realizării unui program informatic tip NLP se regăsește în sfera logicii. Valoarea de adevăr, a propozițiilor sau a afirmațiilor prezentate în știri, este determinată de condițiile de adevăr (Gamut 1991:43). Prin urmare, acestea sunt un criteriu al determinării caracterului real sau fals, de la care pornește și analiza noțiunii de *fakenews*. Realitatea extralingvistică este referentul, care validează sau nu, o afirmație. În majoritatea cazurilor de *fakenews*, funcția referențială este exploatată, în vederea impunerii unor afirmații, care

fac legătura cu realitatea, dar care sunt supuse unui interpretări imaginative, scopul știrii false, în lipsa posibilității imediate de a verifica realitatea extralingvistică. Prin urmare, funcția referențială este cea responsabilă de realizarea unor știri „posibile”, din perspectiva referentului, căreia îi sunt adăugate sensuri conotative, ce-i determină și caracterul eronat, datorită manipulării contextuale.

Modelul de analiză relevant pentru identificarea fakenewsului se găsește în teoria adevărului, elaborată de Tarski (Tarski 1935) pentru limbajele artificiale și valorificată de Davidson (1969), pentru limbile naturale. Davidson urmărește să determine condițiile în care, o propoziție este adevărată, luând în considerație emițătorul ei, momentul emiterii și îndeplinirea de către subiectul propoziției a condițiilor descrise, prin predicatul acesteia. Astfel, o propoziție este adevărată dacă și numai dacă este spusă de X, la un moment t și dacă obiectul indicat de X, la momentul t, îndeplinește condiția presupusă de propoziție (Davidson 1969:305). Astfel, o știre (falsă) de tipul: *Florin Salam a murit*³ prezentată de PROTV pe data de 21 august 2022 este adevărată, dacă la data de 21 august, momentul t, Florin Salam, indicat de știre, nu mai era în viață. Este evident așadar, că doar realitatea extralingvistică acordă sau nu, valoarea de adevăr a unei propoziții. În acest caz, analiza structurală a tiparelor lingvistice, în știrile false, nu poate fi decât o analiză care să evidențieze recurența unor utilizări și ale căror caracteristici nu pot demonstra neapărat și validitatea conținutului propozițional. Cu toate acestea, în domeniul AI și NLP au existat așteptări mai optimiste.

De la teoria semantică a adevărului la AI și NLP

Sunt de citat în acest sens o serie de programe bazate pe analiza textuală a unor elemente lexicale (Probierz 2021:11) sau a unui tipar de procesare a textului. Cel mai puternic exemplu este reprezentat de programul Grover (Zellers, Holtzman 2019:3), care se bazează pe analiza mai multor site-uri cu știri, urmărindu-se prin modele de procesare de text, recurențe ale elementelor lingvistice și caracteristici ale stilului, pentru a determina în ce măsură o știre este falsă sau nu. Acest program poate determina dacă o știre este falsă sau nu, urmărind modele de procesare. Cu toate acestea, programul nu poate să determine exact dacă o știre este falsă sau nu, ci doar să prezinte un procent de validitate (Zellers, Holtzman 2019:8) Acest exemplu scoate în evidență, redundanța analizei tiparelor

³ <https://www.paginademedia.ro/derapaj/derapaj-florin-salam-mort-stirile-pro-tv-20817298>

lingvistice în vederea identificării știrilor false. Astfel, majoritatea programelor care au în vedere analize ale tiparelor lingvistice, produc erori și nu reprezintă soluții optime pentru identificarea *fakenews*-ului. Argumentul ineficienței se regăsește în elementele lingvistice funcționale, ce nu reflectă realitatea extralingvistică și nici nu demonstrează caracterul real sau ireal al conținutului comunicat.

Cele mai eficiente programe pentru identificarea *fakenews*ului prin intermediul NLP nu se bazează pe analiza elementelor funcționale ale enunțurilor, ci pe o analiză comparativă a conținutului. Astfel, programele cele mai eficiente se bazează pe recunoașterea unor unități de text și compararea acestora cu alte unități asemănătoare (*fact-checker*). În această categorie sunt incluse programe precum: Check by Meedan⁴, Logically⁵ etc. Aceste programe utilizează un sistem de tip *text recognition* ce utilizează inteligența artificială și se bazează pe un model teoretic dezvoltat de domeniul retoricii. Mai exact, principiul lingvistic de funcționare, are la bază o divizare pe model atomic a textului. Acest model, de analiză a discursului, a fost dezvoltat de Mann și Thompson (Taboada, M. Mann, W. C 2006: 425), care se bazează pe analiza structurală a organizării discursului. RST (*Rhetorical Structure Theory*) propune un mod sistematic de analiză pentru un text, care se bazează pe distincția între un nucleu și elemente adjuncte, sateliți (Taboada, M. Mann, W. C 2006: 430). Nucleul conține cele mai importante informații textuale, în timp ce sateliții reprezintă adiiții informative. Acest model a fost ulterior dezvoltat în sectorul programării, iar programele menționate anterior se bazează pe acest tip de analiză a textului, corelat ulterior cu un proces de comparație. Prin urmare, programele care demonstrează eficacitate sporită în identificarea *fakenews*-ului, se bazează pe recunoașterea textului din perspectiva organizării discursului/a informațiilor propagate și nu iau în considerare elemente funcționale ale limbii. Această metodă de identificare se aplică tuturor tipurilor de *fakenews*, cu excepția *meme*-urilor și este și cea mai folosită, de către platformele de social-media, motoare de căutare etc.

Concluzii

Metodele de identificare enunțate, nu au corespondent pentru limba română în acest moment, cu excepția unor programe, incluse deja în platformele internaționale. Acest aspect denotă dezvoltarea insuficientă în direcția procesării limbii naturale, de către specialiștii în domeniu.

⁴ Check by Meedan: <https://meedan.com/check>

⁵ Logically: <https://www.logically.ai/>

De asemenea, analiza demonstrează că majoritatea programelor, deși se bazează pe analiza și procesarea elementelor lingvistice funcționale sau pe organizarea textului, nu și-au extins aplicabilitate la nivelul mai multor limbi, ci rămân fidele limbilor de circulație internațională. Acest aspect creează o altă problemă a procesării limbii naturale, anume: necesitatea modificărilor software-lor deja existente, pentru a cuprinde caracteristicile tipologice ale altor limbi. În urma dezvoltărilor avansate în domeniul NLP, bazate pe inteligență artificială, *fakenews*-ul evoluează și mai mult, iar soluțiile de identificare trebuie să-și extindă aplicabilitatea și să exploreze noi posibilități lingvistice, care să demonstreze caracterul fals al știrilor.

În urma analizei, modelele teoretice semantice de stabilire a valorii de adevăr, pentru o aserțiune, deci pentru o știre, nu sunt concludente în ceea ce privește determinarea caracterului fals/real al unei informații și fac apel tot la realitatea extralingvistică. În ceea ce privește metodele de analiză și/sau posibilitatea de a identifica, elemente structurale sau funcționale ale limbii naturale, care să codifice valoarea reală sau falsă a unei informații, s-a constatat imposibilitatea realizării acestor demersuri. Mai mult, atât analiza semnelor lingvistice cât și analiza globală a unei știri nu se dovedește a fi relevantă pentru problema în cauză. Principalul impediment în stabilirea, cât și în determinarea unor informații lingvistice (de la unități lexicale, până la structuri complexe), care să permită automatizarea, procesului de stabilire a caracterului adevărat/fals al unei informații, este chiar limba. Limbile naturale dispun de mecanisme complete de construcție a unui mesaj, care nu permit reducerea și nici analiza structurală, ca în cazul limbajelor artificiale. Prin urmare, identificarea *fakenews*-ului în mod relevant se va realiza prin alte metode, decât cele formulate în ipoteza analizată, deci nu, prin identificarea caracterului fals/real la nivelul constituenților lingvistici ai mesajului.

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Title in English: *Fake News: Linguistic Patterns and Identification Possibilities*

Abstract in English: *The paper proposes an in-depth analysis of identifying possibilities of fake news in the Romanian press online environment using a NLP program based on a series of recurring linguistic patterns. The possibility of automating the identification process with regard to the erroneous or manipulative character of news with the help of artificial intelligence based on the linguistic structure becomes the hypothesis of this paper. The theoretical proposal formulated by several IT specialists regarding the development of such a computer program based on linguistic recurrences (syntactic patterns, phraseological units, etc.) will be debated following the basic principles of natural language. In order to formulate an answer regarding the formulated hypothesis, semantic theories are also needed with regard to the truth-value of the propositional content. The proposal will be analysed under the auspices of the linguistic characteristics of the Romanian language, which are recurrent and identifiable in fake news. The paper also presents the social implications of the journalistic phenomenon, describing cultural variables, followed by a short foray into fake news, tracing its characteristics and types. Thus, the proposal formulated in the international space will be analysed using the coordinates of the Romanian cultural space.*

Keywords in English: *fake news, Natural Language Processing, semantics, coding, identification, AI, misinformation.*

Révolutionner l'apprentissage du français: la puissance des outils numériques dans la création d'un environnement de classe dynamique

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Résumé

Les outils numériques sont devenus de plus en plus populaires dans l'éducation. Ils sont conviviaux, attrayants et offrent aux étudiants un moyen interactif d'apprendre. En intégrant ces outils dans la salle de classe, les enseignants peuvent améliorer l'expérience d'apprentissage et créer un environnement dynamique et stimulant pour leurs étudiants.

Dans le monde actuel, les technologies numériques sont largement utilisées pour améliorer l'enseignement et l'apprentissage dans les salles de classe. Les outils numériques tels que Kahoot, Quizlet, Duolingo et d'autres sont devenus populaires dans l'enseignement du français. Ces outils offrent des avantages pratiques et pédagogiques pour les enseignants et les apprenants. Cet article examinera l'utilisation de ces outils numériques pour améliorer l'apprentissage du français chez les étudiants, en rendant l'apprentissage amusant et plus interactive à la fois.

Mots-clés

ère numérique, apprentissage du FLE, enseignement

I. Introduction

Apprendre le français peut être une tâche difficile et intimidante pour de nombreux étudiants. Cependant, l'intégration d'outils numériques dans la salle de classe peut créer un environnement d'apprentissage dynamique et engageant qui peut améliorer l'acquisition de la langue française. Dans cet article, nous examinons l'utilisation d'outils numériques tels que Kahoot, Quizlet et Duolingo pour améliorer l'acquisition de la langue française chez les étudiants. L'objet de cette recherche se concentre sur l'efficacité de ces outils dans la promotion de l'apprentissage actif, l'engagement des étudiants et l'amélioration des compétences linguistiques.

Cette réflexion a donc amené plusieurs questionnements: quels sont les outils pour instaurer un climat de classe propice à l'utilisation des numériques? Comment adapter les pratiques

pédagogiques afin d'en sortir l'efficacité au maximum? Est-il possible d'engendrer une dynamique de classe autour de l'utilisation régulière des numériques? Quels sont les avantages de l'utilisation des outils numériques?

Dans un premier temps, on a établi les outils numériques qu'on va utiliser dans cette démarche: Kahoot, Quizlet et Duolingo, que nous allons les décrire.

Kahoot : Kahoot est une plate-forme d'apprentissage basée sur le jeu qui permet aux enseignants de créer des quiz, des enquêtes et des discussions interactifs. La plateforme est un outil efficace pour améliorer l'acquisition de la langue française car elle engage les étudiants grâce à son format ludique. En utilisant Kahoot, les étudiants peuvent apprendre du nouveau vocabulaire français de manière amusante et engageante. De plus, Kahoot peut être utilisé pour promouvoir les compétences en français à travers des discussions et des débats.

Quizlet : Quizlet est un outil d'apprentissage en ligne qui permet aux étudiants de créer des cartes flash numériques pour la pratique du vocabulaire. Cet outil est un outil efficace pour améliorer l'acquisition de la langue française car il favorise l'apprentissage actif par la création et la pratique de flashcards. De plus, Quizlet peut être utilisé pour améliorer les compétences d'écoute et de lecture en français grâce à ses fonctionnalités audio et visuelles.

Duolingo : Duolingo est une application d'apprentissage des langues qui offre une façon amusante et attrayante d'apprendre le français. L'application propose divers cours de français qui permettent aux étudiants d'apprendre le français à leur propre rythme. De plus, Duolingo propose des parcours d'apprentissage personnalisés adaptés aux styles d'apprentissage individuels. Cet outil est un outil efficace pour améliorer l'acquisition de la langue française car il offre une façon amusante et engageante d'apprendre le français.

Alors, les enseignants peuvent intégrer ces outils numériques dans leur programme pour améliorer l'acquisition de la langue française et peuvent créer un environnement d'apprentissage dynamique et attrayant qui favorise l'apprentissage actif et améliore les compétences linguistiques. De plus, les enseignants peuvent utiliser ces outils pour créer des parcours d'apprentissage personnalisés qui répondent aux styles d'apprentissage individuels. Moirand (Moirand 2016) met en évidence les avantages pédagogiques des outils numériques, tels que les logiciels interactifs, les applications mobiles et les plateformes en ligne. Elle souligne leur capacité à favoriser l'interaction, l'autonomie et la motivation des apprenants, tout en facilitant l'accès à des ressources riches et variées.

Dans un deuxième temps, on a élaboré la méthodologie.

Une enquête a été menée auprès de 40 étudiants roumains, âgés entre 18 et 23 ans, qui étudient le français langue étrangère à l'Université de Bucarest, différentes spécialisations: Administrations des Affaires, Communications et Relations publiques, Faculté de Droit. Les étudiants ont été répartis en deux groupes : un groupe expérimental qui a utilisé les outils numériques choisis

pendant 4 semaines pour mémoriser le vocabulaire en français, et un groupe témoin qui a suivi un programme d'enseignement traditionnel sans l'utilisation de ces outils. Les deux groupes ont passé un test de vocabulaire en français avant et après l'expérience d'apprentissage.

Quels ont été les résultats?

Les résultats ont montré une amélioration significative de la mémorisation du vocabulaire en français dans le groupe expérimental qui a utilisé Quizlet et Kahoot, comparé au groupe témoin qui a suivi un programme d'enseignement traditionnel sans l'utilisation de Quizlet et Kahoot. De nombreuses études ont montré que l'utilisation de ces outils numériques peut améliorer l'apprentissage du français chez les étudiants. Par exemple, une étude menée par Chen et Chen (2019) a montré que l'utilisation de Quizlet pour enseigner le vocabulaire français a amélioré la compréhension des étudiants de ce vocabulaire.

II. Applications

Voici quelques types d'exercices pour fournir le sens des mots en français avec l'utilisation de Kahoot et Quizlet :

Jeu de définitions : Créez des cartes sur Quizlet avec les mots que vous souhaitez enseigner, ainsi que leur définition en français. Les apprenants peuvent jouer à un jeu de correspondance pour faire correspondre les mots avec leurs définitions. Vous pouvez également utiliser Kahoot pour créer un quiz de définitions, où les apprenants devront répondre rapidement et correctement à chaque définition.

Contextualisation des mots : Créez des phrases en français qui contiennent les mots que vous souhaitez enseigner, puis demandez aux apprenants de deviner le sens du mot en fonction du contexte. Les apprenants peuvent également utiliser Quizlet pour créer des cartes de phrases qui contiennent les mots à apprendre, afin de mieux comprendre leur utilisation dans un contexte donné.

Mots croisés : Créez des grilles de mots croisés avec les mots à apprendre et leur définition en français. Les apprenants devront compléter les grilles en utilisant les mots appropriés, ce qui leur permettra de mieux comprendre leur signification et leur orthographe.

Jeu de devinettes : Créez des indices pour chaque mot à apprendre, puis demandez aux apprenants de deviner le mot correspondant. Ce jeu peut être joué sur Kahoot, où les apprenants devront répondre rapidement et correctement à chaque devinette.

En utilisant ces exercices avant et après l'utilisation de Kahoot et Quizlet, vous pourrez évaluer l'efficacité de ces outils pour améliorer la compréhension et l'utilisation des mots en français chez les apprenants débutants. Ces exercices peuvent également être utilisés pour créer des activités d'apprentissage ludiques et interactives, qui encouragent la participation et l'engagement des apprenants.

1. Exemples de jeux Quizlet pour le vocabulaire juridique :

Jeu 1 : *Correspondance des termes*

Associez les termes juridiques suivants à leurs définitions correspondantes :

Termes :

Plaidoyer

Témoin

Présomption

Contrat

Appel

Définitions :

- a. Une déclaration orale ou écrite faite devant un tribunal en défense ou en accusation.
- b. Une personne qui fournit des preuves ou un témoignage dans une affaire judiciaire.
- c. Une supposition ou une hypothèse qui est prise comme vraie jusqu'à preuve du contraire.
- d. Un accord légalement contraignant entre deux parties.
- e. Le droit de demander une révision d'un jugement devant une juridiction supérieure.

i. Termes :

Contrat

Témoin

Plaidoyer

Présomption

Déposition

Définitions :

- a. Document légal qui lie les parties à un accord.
- b. Personne qui fournit un témoignage lors d'un procès.
- c. Argument ou défense présenté devant un tribunal.
- d. Supposition faite en l'absence de preuve.
- e. Témoignage sous serment hors du tribunal.

Jeu 2 : *Vrai ou faux*

Indiquez si les déclarations suivantes sont vraies ou fausses en ce qui concerne le vocabulaire juridique :

Déclarations :

Un prévenu est une personne accusée d'avoir commis un crime.

L'audience préliminaire est une audience au cours de laquelle un juge décide si l'accusé est coupable ou non.

Un testament est un document juridique qui exprime les souhaits d'une personne concernant la disposition de ses biens après sa mort.

La présomption d'innocence signifie que l'accusé est présumé innocent jusqu'à preuve de sa culpabilité.

Un plaignant est une personne qui porte plainte contre quelqu'un d'autre devant un tribunal.

ii. *Vrai ou faux :*

Posez des affirmations sur des concepts juridiques et demandez aux étudiants de déterminer si elles sont vraies ou fausses.

Exemple :

Un témoin est une personne qui a été reconnue coupable d'un crime.

Les contrats oraux sont toujours légalement contraignants.

lii. *Vrai ou faux:*

Déterminez si les énoncés suivants sont vrais ou faux en ce qui concerne le vocabulaire juridique.

Énoncés :

Un accusé est une personne reconnue coupable d'un crime.

La présomption d'innocence est un principe fondamental du droit pénal.

Un notaire est un officier public qui certifie les actes juridiques.

Le plaignant est la personne qui est accusée d'un crime.

La diffamation est une fausse déclaration qui nuit à la réputation d'une personne.

liii. *Vrai ou faux:*

Indiquez si chaque affirmation concernant le vocabulaire juridique est vraie ou fausse :

L'avocat de la défense représente l'accusé.

Le serment est un engagement solennel à dire la vérité lors d'un témoignage.

L'appel est une demande faite à un tribunal supérieur pour réexaminer une décision rendue par un tribunal inférieur.

Le jury est un groupe de personnes chargé de rendre un verdict lors d'un procès.

La présomption d'innocence signifie que l'accusé est considéré comme innocent jusqu'à preuve du contraire.

Jeu 3 : *Remplir les blancs*

Complétez les phrases suivantes en utilisant les termes juridiques appropriés :

Un _____ est un acte illégal grave puni par la loi.

La _____ est une autorité judiciaire qui entend les affaires pénales et civiles.

Un _____ est un ensemble de règles légales établies par une autorité compétente.

Un _____ est un avocat qui représente l'accusation dans une affaire pénale.

Le _____ est le document qui convoque une personne à comparaître devant un tribunal.

Ces jeux Quizlet peuvent être créés sous forme de cartes flash, de jeux de correspondance, de questions à choix multiples, etc.

liv. Complétez les phrases suivantes en utilisant les termes juridiques appropriés.

Phrases :

Lors d'un procès, le juge rend sa _____.

Une personne qui représente une partie lors d'un procès est appelée un _____.

Le _____ est un ensemble de règles et de principes qui régissent la conduite des individus dans une société.

Un _____ est une infraction criminelle grave passible d'une peine de prison.

L'_____ est l'autorité judiciaire suprême dans un pays.

Ces exemples devraient vous donner une idée de la manière dont vous pouvez créer des jeux Quizlet pour enseigner le vocabulaire juridique. Vous pouvez personnaliser davantage les jeux en ajoutant des images ou des exemples pertinents pour faciliter la compréhension des élèves.

Complétez les phrases suivantes avec le terme juridique approprié :

Un _____ est un accord légal entre deux parties.

L'_____ est une branche du droit qui régit les relations entre les personnes et les entités privées.

Le _____ est le fait de donner de faux témoignages sous serment.

Le _____ est le pouvoir d'ordonner à une personne de comparaître devant un tribunal.

Un _____ est un document écrit contenant les revendications légales d'une partie dans un procès.

Jeu 4: *Mots croisés*

Créez une grille de mots croisés en utilisant des termes juridiques et leurs définitions.

Exemple :

Ensemble de lois régissant les relations entre les individus et la société.
(Droit)

Décision judiciaire qui sert de précédent pour les cas futurs. (Arrêt)

Personne accusée d'avoir commis une infraction pénale. (Prévenu)

Jeu 5: *Association*

Demandez aux étudiants de regrouper des termes juridiques similaires ou liés.

Exemple :

Plainte

Procès

Sentence

Regroupez-les par catégorie :

- a) Étapes d'un procès
- b) Résultats d'un procès
- c) Actions initiales d'un procès

Jeu 6: *Choix multiples*

Proposez une série de questions à choix multiples basées sur le vocabulaire juridique.

Exemple :

Quelle est la définition de la présomption d'innocence ?

- a) Principe selon lequel une personne est présumée coupable jusqu'à preuve du contraire.
- b) Principe selon lequel une personne est présumée innocente jusqu'à preuve de sa culpabilité.
- c) Principe selon lequel une personne est automatiquement déclarée coupable.

2. Voici maintenant un kahoot axé sur le vocabulaire utilisé dans le milieu professionnel :

Règles du jeu : Je vais donner une définition ou une description d'un terme lié au vocabulaire d'entreprise, et vous devez deviner le mot correspondant.

Ce terme désigne une personne qui supervise une équipe ou un projet et est responsable de sa réussite. Il prend des décisions stratégiques et assure la coordination des activités.

- Réponse : _____
Il s'agit d'un document officiel qui décrit les responsabilités, les compétences requises, les qualifications et les conditions de travail pour un poste spécifique.
- Réponse : _____
C'est une réunion formelle entre un employé et son supérieur hiérarchique pour discuter de la performance, des objectifs et du développement professionnel.
- Réponse : _____
Ce mot désigne l'ensemble des employés d'une entreprise, considérés collectivement.
- Réponse : _____
C'est une méthode de résolution de problèmes qui encourage les participants à générer un grand nombre d'idées, sans jugement ni critique.
- Réponse : _____
Il s'agit d'un acronyme qui désigne les informations confidentielles d'une entreprise, telles que les secrets commerciaux, les formules, les procédés, les listes de clients, etc.
- Réponse : _____
C'est une pratique consistant à donner à un employé des responsabilités et des tâches plus importantes, souvent en vue d'une promotion ou d'une augmentation de salaire.
- Réponse : _____
Il s'agit d'une courte phrase qui décrit la mission fondamentale d'une entreprise et son objectif principal.
- Réponse : _____
Ce terme désigne l'ensemble des activités et des processus nécessaires pour attirer, recruter, sélectionner et embaucher de nouveaux employés.
- Réponse : _____
C'est une technique de gestion du temps qui consiste à classer les tâches en fonction de leur priorité et de leur urgence.
- Réponse : _____
Comment s'en est-il passé ? Voici les réponses correspondantes :
- Réponse : Manager ou Gestionnaire
- Réponse : Description de poste
- Réponse : Entretien d'évaluation ou Entretien annuel
- Réponse : Personnel ou Effectif
- Réponse : Brainstorming
- Réponse : Propriété intellectuelle
- Réponse : Promotion
- Réponse : Mission statement
- Réponse : Recrutement
- Réponse : Matrice d'Eisenhower

iv. Exercice 2:

Question : Quel est le terme qui décrit l'action de planifier, d'organiser et de contrôler les ressources d'une entreprise pour atteindre ses objectifs ?

Réponse 1 : La gestion.

Réponse 2 : L'administration.

Réponse 3 : La coordination.

Réponse 4 : L'élaboration.

Question : Quel mot désigne un groupe de personnes travaillant ensemble sur un projet commun ?

Réponse 1 : Équipe.

Réponse 2 : Syndicat.

Réponse 3 : Association.

Réponse 4 : Fraternité.

Ivi. Question : Comment appelle-t-on une réunion formelle où les membres d'une entreprise discutent des progrès, des problèmes et des décisions à prendre ?

Réponse 1 : Assemblée.

Réponse 2 : Congrès.

Réponse 3 : Colloque.

Réponse 4 : Réunion.

Ivii. Question : Quel est le terme qui désigne la personne responsable de la gestion des ressources humaines au sein d'une entreprise ?

Réponse 1 : Directeur des ressources humaines.

Réponse 2 : Chef du personnel.

Réponse 3 : Responsable du recrutement.

Réponse 4 : Administrateur du personnel.

Iviii. Question : Comment appelle-t-on le processus de collecte, d'analyse et d'interprétation des données pour prendre des décisions éclairées dans une entreprise ?

Réponse 1 : Étude de marché.

Réponse 2 : Recherche opérationnelle.

Réponse 3 : Business intelligence.

Réponse 4 : Analyse financière.

Ilix. Question : Quel mot désigne une personne qui investit son propre argent dans la création ou le développement d'une entreprise ?

Réponse 1 : Entrepreneur.

Réponse 2 : Actionnaire.

Réponse 3 : Investisseur.

Réponse 4 : Partenaire.

Ilix. Question : Comment appelle-t-on le processus par lequel une entreprise évalue ses performances, identifie les domaines à améliorer et met en œuvre des actions correctives ?

Réponse 1 : Évaluation de la performance.

Réponse 2 : Contrôle de la qualité.

Réponse 3 : Audit interne.

Réponse 4 : Gestion de la performance.

Ixi. Question : Quel est le terme qui désigne l'ensemble des produits et services qu'une entreprise propose à ses clients ?

Réponse 1 : Portefeuille.

Réponse 2 : Catalogue.

Réponse 3 : Assortiment.

Réponse 4 : Gamme.

Voici quelques exemples de questions pour créer un Kahoot afin d'enseigner le subjonctif en français :

Question 1 :

Parmi les phrases suivantes, laquelle utilise correctement le subjonctif ?

a) Il faut que je vais au cinéma.

b) Il faut que j'aille au cinéma.

c) Il faut que je irai au cinéma.

Question 2 :

Sélectionnez le verbe conjugué au subjonctif présent dans la phrase :
"Je souhaite que tu _____ la vérité."

- a) dises
- b) dis
- c) diras

Question 3 :

Quelle est la forme correcte du verbe "faire" au subjonctif ?

- a) fasse
- b) fais
- c) ferait

Question 4 :

Parmi les phrases suivantes, laquelle n'utilise pas le subjonctif ?

- a) Il est possible que tu ailles à la fête.
- b) Il faut que tu viennes à la fête.
- c) Il vaut mieux que tu iras à la fête.

Question 5 :

Complétez la phrase avec la forme correcte du verbe au subjonctif présent : "Il est important que nous _____ nos devoirs."

- a) fassons
- b) faisons
- c) faisons

Question 6 :

Sélectionnez le verbe conjugué au subjonctif passé dans la phrase : "Je doute qu'il _____ la vérité."

- a) a dit
- b) ait dit
- c) disait

Question 7 :

Quelle est la forme correcte du verbe "pouvoir" au subjonctif ?

- a) puisse
- b) pourras
- c) pourras

Question 8 :

Parmi les phrases suivantes, laquelle utilise correctement le subjonctif ?

- a) Il est possible qu'il fait ses devoirs.
- b) Il est nécessaire qu'il fera ses devoirs.
- c) Il est essentiel qu'il fasse ses devoirs.

Question 9 :

Complétez la phrase avec la forme correcte du verbe: "Si j'avais de l'argent, je _____ un voyage."

- a) ferais
- b) faisais
- c) ferai

Question 10 :

Sélectionnez le verbe conjugué au subjonctif présent dans la phrase : "Il est important que vous _____ l'exemple."

- a) suivez
- b) suivrez
- c) suiviez

lxii. Exercice 2:

Question 1 :

Quel est le subjonctif présent du verbe "aller" à la première personne du singulier ?

- a) Aille
- b) Ailles
- c) Aille
- d) Allons

Question 2 :

Parmi les options suivantes, laquelle est une phrase au subjonctif ?

- a) Il est important qu'il vienne à la réunion.
- b) Il est important qu'il vient à la réunion.
- c) Il est important qu'il est venu à la réunion.
- d) Il est important qu'il a venu à la réunion.

Question 3 :

Quelle est la bonne forme du subjonctif présent du verbe "savoir" à la troisième personne du singulier ?

- a) Sache
- b) Saches
- c) Sachons
- d) Sachent

Question 4 :

Choisissez la phrase qui utilise correctement le subjonctif :

- a) Je veux que tu viens à la fête.
- b) Je veux que tu viennes à la fête.
- c) Je veux que tu viens à la fête.
- d) Je veux que tu venir à la fête.

Question 5 :

Quelle est la bonne forme du subjonctif passé du verbe "être" à la deuxième personne du pluriel ?

- a) Ayez été
- b) Soyez été
- c) Ayez été
- d) Soyez été

Question 6 :

Parmi les options suivantes, choisissez la phrase qui utilise correctement le subjonctif :

- a) Il faut que nous partons tôt.
- b) Il faut que nous partions tôt.
- c) Il faut que nous partons tôt.
- d) Il faut que nous partions tôt.

Question 7 :

Quelle est la bonne forme du subjonctif présent du verbe "pouvoir" à la première personne du pluriel ?

- a) Puissiez
- b) Puisse
- c) Puisse
- d) Puissions

Question 8 :

Sélectionnez la phrase qui utilise correctement le subjonctif :

- a) Je suis contente que tu as réussi.
- b) Je suis contente que tu aies réussi.

- c) Je suis contente que tu as réussis.
- d) Je suis contente que tu a réussi.

Question 9 :

Quelle est la bonne forme du subjonctif passé du verbe "voir" à la deuxième personne du singulier ?

- a) Aies vu
- b) Aie vu
- c) Ai vu
- d) Ayons vu

Question 10 :

Parmi les options suivantes, choisissez la phrase qui utilise correctement le subjonctif :

- a) Il est nécessaire que vous finissez votre travail.
- b) Il est nécessaire que vous finissiez votre travail.
- c) Il est nécessaire que vous finissez votre travail.
- d) Il est nécessaire que vous finissez votre travail.

III. Maîtrise du français avec Duolingo

En ce qui concerne la maîtrise du français avec Duolingo, on a visé à développer les compétences linguistiques des apprenants en français à travers l'utilisation de la plateforme d'apprentissage en ligne, Duolingo. Cette unité d'enseignement est conçue pour les débutants et les apprenants de niveau intermédiaire qui souhaitent améliorer leur compréhension et leur expression orale, écrite et leur vocabulaire en français.

Les tâches d'apprentissage seront variées, allant de l'écoute et la répétition à la production écrite et orale. Des activités supplémentaires, telles que des jeux de rôle, des discussions en groupe et des projets créatifs, pourront être intégrées pour favoriser l'engagement et l'interaction entre les apprenants.

Par rapport à l'utilisation des outils numériques précédents, on a utilisé cette méthode surtout pour :

- a. Développer la compétence de compréhension orale en écoutant et en répétant des phrases et des dialogues en français.
- b. Renforcer la compétence de compréhension écrite en lisant des textes, des articles et des histoires en français.
- c. Améliorer l'expression orale en pratiquant la prononciation, l'intonation et la conversation en français.
- d. Enrichir le vocabulaire en apprenant de nouveaux mots et en les utilisant dans des contextes appropriés.
- e. Acquérir des compétences grammaticales de base en français à travers des exercices et des activités interactives.
- f. Développer des compétences en écriture en rédigeant des courtes phrases, des paragraphes et des textes en français.

L'évaluation de l'unité d'enseignement sera basée sur les performances des apprenants lors des exercices réalisés sur la plateforme Duolingo, ainsi que sur des tâches d'évaluation plus spécifiques, telles que des conversations orales enregistrées ou des compositions écrites.

Pour un niveau débutant et intermédiaire, on va proposer la structure et la thématique suivantes:

Durée de l'unité d'enseignement : 12 semaines (environ 3 mois)

Semaine 1 : Introduction à Duolingo et évaluation initiale

Présentation de Duolingo comme outil d'apprentissage de la langue française.

Création d'un compte Duolingo et configuration des paramètres de l'application.

Réalisation d'une évaluation initiale pour évaluer le niveau de compétence de chaque apprenant.

Semaines 2-11 : Modules d'apprentissage spécifiques

Chaque semaine, les apprenants se concentreront sur un thème spécifique et complèteront les exercices proposés par Duolingo. Les thèmes peuvent inclure :

Les salutations et les présentations.

Les couleurs, les chiffres et les jours de la semaine.

Les membres de la famille et les relations.

Les aliments et les boissons.

Les vêtements et les accessoires.

Les voyages et les transports.

Les loisirs et les passe-temps.

La vie quotidienne et les routines.

La santé et le bien-être.

La culture et la société francophones.

Semaine 12 : Évaluation finale et récapitulation

Réalisation d'une évaluation finale pour évaluer les progrès réalisés par chaque apprenant.

Récapitulation des points forts et des points faibles identifiés tout au long de l'unité d'enseignement.

Discussion sur les stratégies d'apprentissage efficaces et les ressources complémentaires disponibles pour continuer à progresser en français.

Méthodes d'enseignement supplémentaires :

Encourager les apprenants à former des groupes d'étude pour se motiver mutuellement et pratiquer la langue.

Organiser des séances de discussion en français où les apprenants peuvent pratiquer leurs compétences orales.

Fournir des ressources supplémentaires telles que des vidéos, des chansons et des articles pour renforcer l'apprentissage et l'immersion dans la langue française.

Remarque : Cette unité d'enseignement est conçue pour être utilisée en complément des autres ressources et activités d'apprentissage du français. Duolingo est un outil utile pour améliorer les compétences linguistiques de manière ludique, mais il est important de diversifier les approches et les supports d'apprentissage pour obtenir une maîtrise globale de la langue française.

1. Quelques exemples:

Compréhension de la vie quotidienne :

Écoutez un enregistrement audio d'une conversation entre deux personnes discutant de leurs routines quotidiennes. Répondez ensuite à des questions sur les activités mentionnées.

Enregistrement :

Personne 1 : Qu'est-ce que tu fais généralement le matin ?

Personne 2 : Je me lève tôt, je prends une douche, puis je prends mon petit-déjeuner avant d'aller au travail.

Question : Quelles sont les activités que la personne 2 fait le matin ?

Réponse : La personne 2 se lève tôt, prend une douche et prend son petit-déjeuner avant d'aller au travail.

Compréhension de conversations informelles :

Écoutez un dialogue informel entre amis discutant de leurs projets de week-end. Répondez à des questions sur les activités envisagées et les préférences exprimées.

Dialogue :

Personne 1 : Qu'est-ce que tu comptes faire ce week-end ?

Personne 2 : Je pense aller faire une randonnée en montagne avec quelques amis. Et toi ?

Personne 1 : Je vais probablement passer du temps à la plage si le temps est ensoleillé.

Question : Quels sont les projets de la personne 2 pour le week-end ?

Réponse : La personne 2 envisage de faire une randonnée en montagne avec des amis.

Compréhension de conversations professionnelles :

Écoutez un enregistrement audio d'une conversation entre collègues de travail discutant d'un projet en cours. Répondez à des questions sur les tâches à accomplir et les échéances à respecter.

Enregistrement :

Personne 1 : Nous devons terminer la première partie du projet d'ici la fin de la semaine.

Personne 2 : D'accord, je vais me concentrer sur la collecte des données nécessaires.

Question : Quelle est la tâche assignée à la personne 2 pour le projet ?

Réponse : La personne 2 est chargée de collecter les données nécessaires.

Compréhension de discussions d'actualités :

Écoutez un enregistrement audio d'un débat ou d'une discussion sur un sujet d'actualité. Répondez à des questions sur les opinions exprimées et les arguments présentés.

Enregistrement :

Personne 1 : Je pense que les énergies renouvelables sont essentielles pour lutter contre le changement climatique.

Personne 2 : Je ne suis pas convaincu. Je pense que nous devrions investir davantage dans l'énergie nucléaire.

Question : Quelle est l'opinion de la personne 1 sur les énergies renouvelables ?

Réponse : La personne 1 pense que les énergies renouvelables sont essentielles pour lutter contre le changement climatique.

Ces exemples illustrent comment Duolingo peut proposer des enregistrements audio pour développer la compréhension orale au niveau intermédiaire. Ils offrent des situations de la vie quotidienne, des conversations informelles, des discussions professionnelles et des débats d'actualité pour aider les apprenants à améliorer leur capacité à comprendre et à interpréter des dialogues plus complexes.

IV. Conclusion

En guise de **conclusion**, je vous propose un petit aperçu sur quelques-uns des avantages de l'utilisation des outils numériques:

Engagement des étudiants: ils offrent une expérience d'apprentissage interactive et ludique. Les étudiants peuvent répondre aux questions à l'aide de leurs appareils mobiles, ce qui les incite à participer activement et à rester engagés tout au long de la session.

Apprentissage actif : Au lieu d'une approche passive où les étudiants écoutent simplement le professeur, les numériques favorisent l'apprentissage actif. Les étudiants sont encouragés à réfléchir rapidement et à prendre des décisions en fonction des questions posées, ce qui favorise une meilleure rétention des informations.

Évaluation formative : ils permettent aux enseignants de suivre les progrès des étudiants en temps réel. Ils peuvent voir les

réponses individuelles et collectives, identifier les lacunes dans la compréhension des étudiants et ajuster leur enseignement en conséquence. Cela facilite l'évaluation formative et permet aux enseignants de fournir un retour d'information immédiat.

Motivation : L'utilisation des numériques peuvent stimuler la motivation des étudiants en transformant l'apprentissage en un jeu compétitif. Les étudiants peuvent voir leur classement en direct sur le tableau de bord, ce qui encourage la participation active et crée un environnement d'apprentissage compétitif mais amusant.

Accessibilité et flexibilité : toutes les trois sont des plateformes en ligne accessible à partir de différents appareils, ce qui offre une flexibilité en termes d'endroit et de moment où les étudiants peuvent y accéder. Les enseignants peuvent également partager les quiz avec les étudiants à distance, facilitant ainsi l'apprentissage à distance.

Créativité et personnalisation : ils permettent aux enseignants de créer des quiz personnalisés en utilisant des images, des vidéos et des sons. Cela favorise la créativité des enseignants et permet de rendre les sessions d'apprentissage plus intéressantes et stimulantes.

Il est important de noter bien que l'utilisation du numérique en classe de FLE présente de nombreux avantages, il peut ne pas convenir à tous les types d'apprentissage et à tous les sujets. Il est essentiel d'utiliser ces méthodes numériques de manière complémentaire aux autres méthodes d'enseignement et d'évaluer son efficacité en fonction des besoins spécifiques. De plus, les outils numériques offrent également des avantages pédagogiques. Les quiz et les jeux interactifs peuvent aider les étudiants à apprendre de manière plus amusante et stimulante. Les flashcards numériques peuvent aider les étudiants à mémoriser du vocabulaire et des expressions plus rapidement et plus efficacement. Les outils de grammaire numérique peuvent aider les étudiants à comprendre et à pratiquer les règles de grammaire de manière interactive.

L'évaluation régulière et la prise en compte des besoins des élèves sont essentielles pour mesurer l'impact de l'utilisation du numérique en classe et ajuster en conséquence les approches pédagogiques.

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Title in English: *Revolutionizing French Language Learning:
The Power of Digital Tools to Create a
Dynamic Classroom Environment*

Abstract in English: *Digital tools have become increasingly popular in education. They are user-friendly, engaging and offer students an interactive way to learn. By integrating these tools into the classroom, teachers can enhance the learning experience and create a dynamic, stimulating environment for their students.*

In today's world, digital technologies are widely used to enhance teaching and learning in the classroom. Digital tools such as Kahoot, Quizlet, Duolingo and others have become popular in French language teaching. These tools offer practical and pedagogical advantages for both teachers and learners. This article will examine the use of these digital tools to enhance students' learning of French, making learning fun and more interactive at the same time.

Keywords in English: *digital era, FLE learning, teaching.*

◆ LITERATURE AND CULTURAL STUDIES ◆

The Helpless Male: Breaking with the Traditional Male/Female Roles in the Novels *Pride of Chanur* and *Foreigner* by Carolyn Janice Cherryh

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Abstract

For decades science fiction literature was almost entirely dominated by men. Female authors, such as C. L. Moore or Leigh Brackett, usually hid behind male pen-names or initials that did not reveal their gender. The prejudices of the period were reflected in the characterization of the principal male and female characters. The typical male hero possessed mostly positive qualities, while the main female character was characterized by passivity and weakness, both physical and psychological.

*Carolyn Janice (C. J.) Cherryh is one of the authors that have changed the traditional representation of male-female relationships in science fiction. In her novels *Pride of Chanur* and *Foreigner*, we can discern at least four levels of subversion of traditional male-female relationships:*

- a) The powerless man is dependent on the woman who is in a position of power.*
- b) The woman is not transformed into the traditional male hero; she retains many of her female qualities.*
- c) The man is not described as useless and stupid, but as intelligent and capable.*
- d) Inter-species sexual intercourse is allowed.*

Cherryh's work proves that it is possible to speak of contemporary gender related issues in science fiction literature even while following the genre conventions.

Keywords

Science fiction, representation of female and male characters, traditional roles, C. J. Cherryh.

1. Introduction

The so-called Golden Age of science fiction of the 1930s and 1940s was almost entirely dominated by men. There existed several female authors, such as C. L. Moore or Leigh Brackett, but they usually hid behind male pen-names or initials that did not reveal their gender. The prejudices of the period were widely spread among authors, editors

and readers (mostly adolescent), and this was reflected in the characterization of the principal male and female characters. The typical male hero possessed a number of mostly positive qualities, while the main female character was characterized by passivity and weakness, both physical and psychological. This traditional representation of male and female characters (based on Barr 1987, Attebery 2003 and Westfahl 2003) can be presented in a table format containing a set of binary oppositions (based on Cranny-Francis 1992, Woodward 1997, Paechter 1998, Ney and Sciog-Lazarov 2000, Parsons 2004):

<i>Binary oppositions</i>	<i>Main male character</i>		<i>Main female character</i>	
activity/passivity	+			+
strength/weakness (physical)	+			+
power/lack of power (social)	+			+
domination/submissiveness	+			+
independence/dependence	+			+
egocentricity/ethics of care		+		+
intelligence/lack of intelligence	+			+
reason/instinct	+			+
decisiveness/indecisiveness	+			+
control over feelings/sensitivity	+			+
ability to choose/lack of ability to choose	+			+
courage/fear	+			+
formed attitude/lack of attitude	+			+
leadership/following	+			+
vehicle of change/conformism	+			+

The only quality the hero shared with the heroine was the ethics of care (for the weak, children, his/her subordinates, his/her country or civilization). In the majority of novels of the Golden Age the female characters were passively awaiting rescue by their hero; in some instances, the rescue occurred several times in the same novel, and in the end the main male character would “win” the woman as a form of a prize (Attebery 2003: 33, 35). If the woman was from some other, usually hostile world (planet, dimension, plane of existence), the hero would win the battle and she would fall in love with him

because she could not condone the behaviour of her world's rulers (Donawerth 1997: 46).

According to Brian Attebery the typical female character of the 1930s existed in a thematic triangle with two typical male characters - the hero and the professor. The hero was sometimes the professor's student or apprentice, and sometimes an experienced adventurer with a chequered past, agile and strong, as well as intellectually superior to the woman. The professor represented a world of science the hero yearned for, and the relationship between the hero and the professor (as the hero's mentor) was usually the strongest emotional relationship in the novel (Attebery 2000: 132). While emotional relationships between men and women caused the readers' dissatisfaction, the emotional link between the hero and the professor was a welcome addition to the plot.

The woman very often appeared as the professor's daughter, or a surrogate daughter in the form of a secretary or an assistant who assumed the role of a person in need of explanations (perhaps of some scientific discoveries), or who prepared meals and coffee, who needed rescuing, and who in the end married the hero (ibid.). The daughter was sometimes a product of the professor's science, because he despised the usual reproductive procedures and attempted to avoid sexual reproduction, or at least the woman's role in it (ibid.). The daughter was a form of safe sexuality because she prevented the sexual interpretation of the love between the hero and the professor, and as an object of a desire that is never consummated, she did not allow the reader to be disturbed by any sexual implications (ibid.).

Attebery, however, points out that the science fiction of the period was not merely "a set of male sexual fantasies decked out in exotic décor" (ibid.: 138). The potential of science fiction to be used as a powerful weapon for subverting the issues of gender and gender identity was already apparent. Stories were published that did not follow a formulaic concept, and they enabled the authors and readers to break the genre barriers. The readers and authors of that period were not exclusively men. Attebery describes one of the discussions the readers were able to follow on the letters pages of *Astounding Science Fiction* (December 1938):

Women readers, though never more than a small percentage of the correspondents, kept their male counterparts aware that there might be other points of view on gender issues, and indeed, starting in 1938, engaged them in a debate over the appropriateness of women characters in sf. The redoubtable Mary Byers took on a number of male readers over the claim, issued by a very young Isaac Asimov, that "When we want science-fiction, we don't want swooning dames, and that goes double". Byers responded that she is all for

getting rid of such “hooley”, but that “less hooley does not mean less women; it means a difference in the way they are introduced into the story and the part they play.” (Attebery 2000: 138)

This situation began to change in the 1960s, but the schematic and formulaic representation of men and women in science fiction continues to some extent even today. The feminist literary theorists, usually authors themselves, began to question the traditional plots in the 1970s. Joanna Russ pointed out in her essay *The Image of Women in Science Fiction* (1972) that science fiction was a deeply conservative genre: “One would think science fiction the perfect literary mode in which to explore (and explode) our assumptions about ‘innate’ values and ‘natural’ social arrangements” (quoted in Roberts 2006: 78). Russ concluded that “speculation about the innate personality differences between men and women, about family structure, about sex, in short about gender roles, does not exist at all” (ibid.), and epitomized the situation of the genre in two sentences: “There are plenty of images of women in science fiction. There are hardly any women.” (ibid.)

Justine Larbalestier states that women in science fiction functioned only as “love interests” of male heroes (Larbalestier 2002: 10). Moreover, the words such as “love”, “romance”, “sex” and “women” carried one and the same meaning, which had the consequence of completely excluding women from science fiction - the general opinion being that love belonged solely to the romantic genre, and that was literature for “sentimental old maids who like a bit of ‘slop’” (ibid.).

2. The Change in Traditional Male/Female Roles

Carolyne Janice (C. J.) Cherryh is one of the authors that have changed the traditional and staid male-female relationships in science fiction. She often portrays male characters as helpless, while women can be found in positions of power. The novel *Pride of Chanur* (1982) is the first in a series of four that follows the adventures aboard a spaceship of the same name. Its crew consists of females of the species known as *hani*, which to a great extent resembles the lions of Earth. The success of that novel prompted the author to write three more sequels - *Chanur's Venture*, (1984); *The Kif Strike Back*, (1985); *Chanur's Homecoming*, (1986) - and a separate, fifth novel that follows the adventures of the *Pride of Chanur's* captain's niece, Hilfy. The series of novels *Foreigner* starts with the novel of the same title in 1994, to be followed by twenty sequels (*Invader*, 1995; *Inheritor*, 1996; *Precursor*, 1999; *Defender*, 2001; *Explorer*, 2003; *Destroyer*,

2005; *Pretender*, 2006; *Deliverer*, 2007; *Conspirator*, 2009; *Deceiver*, 2010; *Betrayer*, 2011; *Intruder*, 2012; *Protector*, 2013; *Peacemaker*, 2014; *Tracker*, 2015; *Visitor*, 2016; *Convergence*, 2017; *Emergence*, 2018; *Resurgence*, 2020; *Divergence*, 2020). The series follows the life and work of *paidhi* Bren Cameron, the only human representative in the alien civilization of the *atevi*.

The novel *Pride of Chanur* starts with the description of a man as something “pale, naked, starved-looking”, as a being that is “loose”, “skulking” and “lurking” (Cherryh 1982: chapter 1, paragraph 1). The crew of the *Pride of Chanur* discovered him hiding in the vicinity of their ship and his looks did not instill trust:

The intruder was not attractive. It had a bedraggled gold mane and beard, and its chest fur, almost invisible, narrowed in a line down its heaving belly to vanish into what was, legitimately, clothing, a rag almost nonexistent in its tatters and obscured by the dirt which matched the rest of its hairless hide. Its smell was rank. But a straight carriage and a wild-eyed invitation to its enemies... that deserved a second thought. It knew guns; it wore at least a token of clothing; it drew its line and meant to hold its territory. Male, maybe. It had that over-the-brink look in its eyes. (ibid.: ch. 1, p. 8)

In complete opposite to the poor outward appearance of the man, Captain Pyanfar Chanur is described as splendidly dressed:

She was hani, this captain, splendidly maned and bearded in red-gold, which reached in silken curls to the middle of her bare, sleek-pelted chest, and she was dressed as befitted a hani of captain’s rank, blousing scarlet breeches tucked up at her waist with a broad gold belt, with silk cords of every shade of red and orange wrapping that about, each knotted cord with a pendant jewel on its dangling end. Gold finished the breeches at her knees. Gold filigree was her armlet. And a row of fine gold rings and a large pendant pearl decorated the tufted sweep of her left ear. (ibid.: ch. 1, p. 2)

The crew of the *Pride of Chanur* consists of Captain Pyanfar, four of her cousins and a young niece, Hilfy. The man, Tully, is the only Earthling among the “aliens” of the interstellar trading community known as *Compact*. He is on the run from the *kif* who captured his ship and killed the other crewmembers from Earth. The *hani* are not without prejudice - a man on a ship is a risk, at least according to their understanding of the males:

Pyanfar stepped out of the way, thinking it might turn violent, but it did not. It stood up docilely as they patted it and assisted it to its feet. It was naked, and he was a reasonable guess, Pyanfar concluded, watching it make a snatch after the blankets about its feet, while Chur carefully unlocked the chain they had padded about its ankle, Geran holding onto its right arm. Pyanfar frowned, disturbed to be having a male on the ship, with all the thoughts that stirred up.

Chur and Geran were being uncommonly courteous with it, and that was already a hazard. (ibid.: ch. 3, p. 65)

Tully, however, adapts to his new situation and becomes a kind of an auxiliary crewmember. In complete contrast to the traditional representation of humans in the sub-genre of space opera (cf. Westfahl 2003: 200, 202), Tully does not become the most important and powerful member of the crew, who saves everybody's lives and solves the crisis by himself. He is important in the sense that he is the last surviving member of an Earth exploration ship, wanted by the *kif* and by other species as well, but the main role in the conflict among various species of the *Compact* is reserved for Pyanfar and her crew. Moreover, Tully accepts the customs of his hosts and allies, he submits to Pyanfar's orders and shows respect towards other species:

"I won't leave you here. You stay with me."

"I come," he said.

That simply. She stared at him a moment, deliberately held out her hand toward the cup in his. He looked perplexed for a moment, then surrendered it to her. She drank, subduing a certain shudder, handed it back to him.

He drank as well, glanced at her, measuring her reaction by that look, finished the cup. No prejudices. No squeamishness about other species. She nodded approval. (Cherryh 1982: ch. 7, pp. 79-81)

After numerous adventures the Chanur family triumphs (with the help of the species *mahendo'sat* and *knnn*) and there is a prospect of profitable trade with humans. Tully becomes an important person, but not in the sense typical for space opera (he did not win through physical action or thanks to his superior intelligence), but in cooperation with allies he made among the extra-terrestrials:

[...] this Tully [...] a person who knew things; a person with valuable and powerful friends. Good for him, [Pyanfar] thought, recalling the wretched, naked creature under the pile of blankets in the washroom. (ibid.: ch. 14, p. 69)

The second important male character is Pyanfar's husband Khym. The *hani* men are unstable, susceptible to outbursts of rage and completely inadequate for contact with other civilizations. Only one in a family (the strongest one) becomes a kind of a protector of the family possessions, while all other males must leave the family when they come of age. Their fate is to live in poverty in the wilderness or to try and take the family land by challenging the protector and defeating him in combat. Khym is defeated by his and Pyanfar's son, Kara, and evicted from their compound. Although Pyanfar feels sorry for him, she initially does not even think of any other option, because

such are the customs of *hani*. Family solidarity and loyalty holds firm only among women, while for men there is no compassion at all:

Nothing like family loyalty. Her son yearned after his Chanur heritage so much he wanted to take it for his own. Betterment of the species, hani philosophers had called it. Churrau hanim. The death of males was nothing, nothing but change happening: the han adjusted, and the young got sired by the survivors. One man was as good as another; and served his purpose well enough. (ibid.: ch. 12, p. 47)

In the midst of the crisis of the *Compact* Pyanfar starts thinking about the fairness and justness of the *hani* social structure, as well as about the love that, as she discovers, she still feels towards Khym:

But by the gods it was not true; there were the young and the reckless who might, on a better opponent's off day, win; there were challenges like the one shaping up against Chanur, which involved more than one against one. And sometimes – gods - one loved them. (ibid.: ch. 12, p. 49)

Khym played an important role in the resolution of the crisis and Pyanfar feels pride and sadness at the same time. In spite of *hani* customs and her own doubts Pyanfar comes to a decision that will in the long-term cause significant changes in the *hani* social system - she decides to take Khym to her ship:

“I thought you might consider taking a turn in mine. On the Pride.”

“Gods, they'd –”

“Do what? Talk? Gods, Khym, if I can carry an Outsider male from one end of the Compact to the other and come out ahead of it, I can rot well survive the gossip.”

...

“Who's to know – if you stay on the ship; who's to question – when we're not in home territory? What do you think the mahendo'sat care for hani customs? Not a thing.”

“Na Kohan –”

“What's it to Kohan? You're my business, always were; he let you stay on Chanur land, didn't he?” (ibid.: ch. 14, pp. 88-92)

Cherry continues the topic of a lonely man lost among aliens in the series *Foreigner*. Bren Cameron, *paidhi*, is an interpreter and diplomat in the capital city of the most powerful state of the *atevi* civilization. Cameron is the only human allowed to interact with the *atevi*, he is lonely and very often reaches wrong conclusions due to considerable differences in the thinking processes of humans and *atevi*. Just like his predecessors, Cameron fails to understand the alien culture, and after an unsuccessful attempt at his life, he is almost

paralyzed from fear and indecisiveness, and forced to follow the instructions of his *atevi* bodyguards in the situation in which he is unable to decide who are his friends and who his enemies. *Paidhi* Cameron is an excellent example of an anti-hero unable to find his way in a foreign society:

He was drowning in what was *atevi*; and that failure to understand, in a sudden moment of panic, led him to doubt his own fitness to be where he was. It made him wonder whether the lack of perception he had shown with Jago had been far more general, all along - if it had not, with some person, led to the threat he was under. (Cherryh 1994: ch. II, p. 167)
He was overwhelmed with the feeling of being swallowed alive, swept away to where no one human would ever hear of him. (ibid.: ch. III, p. 73)

For a long period of time Cameron is afraid for his life, he is even afraid of driving in a car or of the danger of his bathroom water heater exploding:

He divided his attention nervously between the oncoming fence and Jago's placid face, then paid it all to the fence, as collision seemed imminent. (ibid.: ch. III, p. 157)
Meanwhile Maigi had opened up the boiler, which was mounted on the stone wall, and which had two pipes running into it from overhead, down the wall: the larger one had to be cold water entering the boiler and a hot water conduit carried it out and across to the tub; but he was puzzled by the second, thinner pipe - until he realized that small blue flame in the boiler compartment must be supplied by that smaller gauge pipe. Methane gas. An explosion waiting to happen. An asphyxiation, if the little flame went out and let gas accumulate in the bath.
My God, he thought, racking up violation after violation, several of them potentially lethal as the two servants led the way back through the accommodation and into the hall. (ibid.: ch. III, p. 226-227)

Two strong female characters appear in every novel of the *Foreigner* series - Cameron's bodyguard Jago, with whom he starts a sexual relationship in the third volume, and Ilisidi, grandmother of the most powerful *atevi* ruler, Tabini. Ilisidi is strongly opposed to the technological development of *atevi* (made possible by the transfer of technology from the humans) and she initially views Cameron as a danger to the traditional *atevi* way of life. Ilisidi is old, but of strong opinions and wielding considerable power. She is reputed to have poisoned Tabini's father in an attempt to seize power herself and Cameron has a hard time trying not to show fear in front of her:

Her finger indicated the spot in front of her chair, and he moved there and stood while she looked him up and down, with pale yellow eyes that had to be a family trait. They made the recipient of that stare think of everything he'd done in the last thirty hours.

“Puny sort,” she said.

People didn’t cross the dowager. That was well reputed. (ibid.: ch. IV, pp. 52-54)

Yellow eyes still held his, cruel and cold, and the aiji-dowager’s mouth drew down at the corners. “Impudent whelp.” (ibid.: ch. IV, p. 68)

Ilisidi poisons Cameron and has him tortured in order to put him to a test, trying to determine whether the human influence on Tabini is intended to destroy the *atevi* civilization. Cameron, lives in constant fear of his life, but he realizes that showing fear in front of Ilisidi would ultimately lead to his death. He summons all his inner strength and manages to convince her of his best intentions by steadfastly insisting that peace and cooperation are the only direction their civilizations should follow. In later novels Ilisidi becomes Cameron's greatest ally, although, due to the fact that *atevi* do not know the concepts of love or friendship, he is on the verge of losing her favour on several occasions.

Jago, Cameron’s bodyguard, does not wield any social power, but she is a capable bodyguard and a member of the Assassins’ Guild. While in a traditional novel a male bodyguard would protect a woman, in Cherryh’s novels it is Jago that protects Cameron and saves his life on numerous occasions.

3. The Four Levels of Subversion

We can discern at least four levels of subversion of traditional male-female relationships in the series of novels *Pride of Chanur* and *Foreigner*:

- a) The powerless man is dependent on the woman who is in a position of power.
- b) The woman is not transformed into the traditional male hero; she retains many of her female qualities.
- c) The man is not described as useless and stupid, but as intelligent and capable.
- d) Inter-species sexual intercourse is allowed.

J. Wolmark (1994), J. Donawerth (1997) and J. G. Stinson (2004) point out the importance of the gender role reversal in which Pyanfar Chanur takes over the role traditionally reserved for men, and Tully finds himself in the role of the “daughter/secretary” (cf. Attebery 2000: 133) in need of rescue. According to Donawerth, “Cherryh has managed a wicked critique of Earth women’s oppression by reversing the gender biases” (1997: 139). This was accomplished by positioning Tully as a weak male in need of protection, as well as by equating the *hani* species with the lions of Earth - women “hunt” (manage everyday activities, trade and interplanetary relations) and

men only “protect” (defend the clan possessions), as they are incapable of controlling themselves when confronted by other males.

According to J. Wolmark (1994), Tully has been positioned as a double “other”, because he is the only man on the spaceship crewed with women, and because he is a representative of an alien species, which subverts the traditional approach to the genre:

Because the narrative represents the male as both alien and outsider, he is rendered powerless. Contrary to the expectations generated by the otherwise conventional narrative, Tully does not assert himself to take on more heroic proportions. He remains a powerless alien, totally dependent on the care of others for his wellbeing. The perspective offered by the narrative is both disconcerting and disruptive for readers of conventional SF texts. The male character remains a shadowy figure, and the convention of the alien is used to shift the focus of the narrative towards an examination of gender relations, and of the way in which difference is socially and culturally determined. [...] Although the narrative does not sustain a radical repositioning of masculinity, the complete restoration of the dominant relations of power is prevented. (Wolmark 1994: 76)

Wolmark applauds the fact that C. J. Cherryh’s novels break with the conventional definitions of difference and “otherness”, but she states that genre conventions do not allow a complete reconstruction of gender identity and gender differences:

The novels of C. J. Cherryh are, on one level, highly conventional SF narratives, except for the fact that they are full of women characters who occupy the familiar roles of battlefleet commanders, space pilots, soldiers and so on. Since there is no recourse to narrative devices which might suggest that these are socially and sexually unacceptable roles for women, the narratives are able to go some way towards reconstructing the terms in which gender relations are usually presented in SF. Although the generic conventions do not allow Cherryh to go very far in her reconstruction of gender identity and gender relations, the narratives challenge the limits and constraints of the dominant representations. The tension between the familiar narrative framework and the unfamiliar representation of gender results in open-ended narratives in which the relationship between gender and genre has become unstable. Cherryh’s narratives exploit this instability, and despite their conventional appearance, they disrupt conventional definitions of difference and otherness. (ibid.: 72)

Cherryh does follow many genre conventions, but we cannot agree with Wolmark that these conventions do not allow her to perform a reconstruction of gender identity - there is nothing to prevent the author from escaping the alleged constraints of genre conventions. By listing certain demands aimed at the author, Wolmark creates new conventions that the author(s) should follow, thus constraining them on a different level.

In the fifth novel, *Chanur's Legacy*, Cherryh chooses Pyanfar's niece Hilfy as the main character, and the male-female relationships are strained by the introduction of a young male *hani*, Hallan, into the story. He begs Hilfy for help because his ship marooned him on a space station. Cherryh reverses the male-female roles of the modern society thus creating a "catalogue of indignities" (Donawerth 1997: 139):

The young male hani, Hallan, [...] is exquisitely sensitive to the problems of dealing with a sexist all-female crew: he has to listen to off-color jokes that embarrass hani males [...], he is sexually harrassed by crewmembers [...], he endures remarks about male hormones [...], he is asked why he couldn't find a place as a husband instead of going off into space [...], and he resists the captain's worries that a male member will disrupt the close bonding of her all-female crew. Cherryh mischievously reverses the experiences of women in the workplace under men's power in order to catalogue the indignities that Hallan suffers. In addition, Cherryh critiques the romance ending of most gender-reversed science fictions, when Hilfy resolves Hallan's family's appeal to return him against his will, by marrying him to the entire crew. (ibid.)

In the traditional space-opera the main male character is the leader, who solves the crisis alone, with minimal help from his subordinates. In Cherryh's novels Pyanfar does not achieve victory alone, but in cooperation with numerous other characters, such as the captain of a *mahendo'sat* ship, all members of her crew, Tully, her husband Khym, the Chanur "protector" Kohan, members of other *hani* clans, and even the incomprehensible species known as *knnn*.

If we use our table of binary oppositions (based on Cranny-Francis 1992; Woodward 1997; Paechter 1998; Ney and Sciog-Lazarov 2000; Parsons 2004) to show the relationships between Pyanfar and Tully, we will get the following results:

<i>Binary oppositions</i>	<i>Pyanfar</i>		<i>Tully</i>	
activity/passivity	+		+	
strength/weakness (physical)	+		+	
power/lack of power (social)	+			+
domination/submissiveness	+			+
independence/dependence	+			+
egocentricity/ethics of care		+		+
intelligence/lack of intelligence	+		+	
reason/instinct	+		+	
decisiveness/indecisiveness	+		+	
control over feelings/sensitivity	+	+	+	+
ability to choose/lack of	+			(+)

<i>Binary oppositions</i>	<i>Pyanfar</i>		<i>Tully</i>	
ability to choose				
courage/fear	+		+	
formed attitude/lack of attitude	+		+	
leadership/following	+			+
vehicle of change/conformism	+		(+)	

We see that Pyanfar possesses all positive “male” and “female” characteristics; she is forced to control and hide her feelings in some situations, but this is expected due to her role as a ship’s captain who finds herself in the midst of an interplanetary crisis. Tully finds himself in a subordinate position, which is a consequence of his lonely “otherness”. He too must conceal his real feelings and attitudes because he cannot be certain who are his allies and who his enemies. He gradually opens up to the crew of the *Pride of Chanur*. The item “lack of ability to choose” is in brackets - after his initial choice of Pyanfar’s ship as a hiding place because *hani* resembled Earth lions his position became quite dependent on Pyanfar and he has few opportunities to express his attitudes or possibilities to choose. The item “vehicle of change” is also in brackets because it is Tully’s mere presence that causes the crisis among the species of *Compact* and not his actions.

Cherryh has succeeded in creating female heroes who have a presence, act as real “flesh and blood” persons, and are strong and able, but not superhuman and not immune to the problems of the world around them. Pyanfar’s subjectivity and identity develop in contact with alien cultures. Although already used to different forms of communication, the contact with Tully and the ensuing crisis force her to reconsider her views of the society. With the small symbolic act of taking her husband aboard her ship, she starts to break away from deeply rooted conventions and becomes a true vehicle of change.

J. G. Stinson considers Tully to be a positive character who symbolizes the need to change and adapt. Although the changes start with Pyanfar and her crew, Tully is a catalyst that makes them possible:

Once the Other becomes known, however, the major strength of humans as a species usually comes forth - they adapt. Lack of adaptation endangers the potential for survival; human history is littered with the remains of cultures that didn’t adapt to change and died out. [...] The Other often acts as a catalyst for change, whether the society involved perceives it is ready for change or not. Perspective and adaptability can be said to chiefly govern how humans react to encounters with the Other, regardless of its form. (Stinson 2004: 135)

Tully is not a negative or maladjusted character. On the contrary, he shows a high level of social intelligence and a considerable ability to adjust to his circumstances.

If we attempt to show the relationship of Bren Cameron and Ilisidi from the novel *Foreigner* in tabular form representing binary oppositions, we see numerous similarities between the characters of that novel and those from *Pride of Chanur*:

<i>Binary oppositions</i>	<i>Ilisidi</i>		<i>Bren Cameron</i>	
activity/passivity	+			+
strength/weakness (physical)	+			+
power/lack of power (social)	+			+
domination/submissiveness	+			+
independence/dependence	+			+
egocentricity/ethics of care		+		+
intelligence/lack of intelligence	+		+	
reason/instinct	+		+	
decisiveness/indecisiveness	+			+
control over feelings/sensitivity	+		+	+
ability to choose/lack of ability to choose	+			(+)
courage/fear	+		+	+
formed attitude/lack of attitude	+		+	+
leadership/following	+			+
vehicle of change/conformism		+	(+)	

Ilisidi differs from Pyanfar in only two points - she does not show the complete range of emotions, which is due to the *atevi* custom of hiding their feelings, and she is strongly opposed to any change, particularly to any advances in technology which, according to her, destroy the *atevi* way of life. In subsequent novels Ilisidi modifies her views and, while constantly complaining about the fast pace of technological development, she supports her grandson Tabini and *paidhi* Cameron in their endeavours, which ultimately lead the *atevi* race to the far reaches of the universe. However, her support is more a reaction to several instances of *faits accomplis* (such as the arrival of a human spaceship, the discovery of two potentially dangerous interstellar civilizations, a *coup d'état* that deposed her grandson, etc.) than her true wish to accept technology as a normal part of everyday life. Ilisidi, on the other hand, shows a high ability to adapt to change, certainly to a far greater extent than any other male character in the series.

Bren Cameron is, in a way, in a much more precarious position than Tully of *Pride of Chanur*. He is at first completely

passive, possesses no social power whatsoever, and is physically much weaker (and smaller) than the *atevi*. He is also plagued by fear and indecisiveness, and is forced to follow the lead of his *atevi* hosts. Gradually, though, he earns respect from the *atevi* and Ilisidi in particular, especially in the sequels to *Foreigner*. His advice to Tabini and other important characters very often help to avert various crises in the series. He rarely acts physically; he has gradually managed to grasp the most important customs of the *atevi* and to understand their way of thinking and uses his abilities to mediate numerous disputes between humans and *atevi*, and even conflicts among various *atevi* factions themselves. Cameron advocates patience as a way of avoiding misunderstandings between species. In a conversation to Cenedi, Ilisidi's bodyguard and advisor, he says:

“But we can learn, nadi. I've insulted Jago at least twice, but she was patient until I figured it out. Banichi's made me extremely unhappy - and I know for certain he didn't know what he did, but I don't cease to value associating with him. I've probably done harm to others I don't know about - but at least, at least, nadi, at very least we're not angry with each other, and we each know that the other side means to be fair. We make a lot of mistakes... but people can make up their minds to be patient.” (Cherryh 1994: ch. IX, p. 114)

In the novel *Pride of Chanur* the component of “love interest” (Attebery, 2000: 133) is missing, or, rather, it is not openly expressed, although a certain attraction exists between Tully and Pyanfar's niece Hilfy. According to Wolmark, the genre conventions did not allow Cherryh to explore the sexual relationships between the two species, as well as the existence of other forms of sexuality apart from the heterosexual one:

The interesting but covert suggestion of inter-species sex between Tully and one of the ship's female crew, although it is glossed over, creates another troubling moment in the narrative around the issue of sexuality. Although Cherryh rarely disputes the dominance of heterosexuality, recognition of other possibilities is implicit in the unexplored notion of cross-species sex. While the conventional narrative structure undoubtedly restricts the extent to which gender and difference can be rethought, the areas of irresolution in the narrative prevent it from closing down around the binary oppositions which structure the dominant power relations. (Wolmark 1994: 76)

Cherryh decided to pursue the idea of an inter-species sexual relationships in the third novel of the *Foreigner* series, *Inheritor*, in which Cameron enters into a sexual relationship with Jago, one of his bodyguards. He is never certain of *atevi* feelings, but he is aware that what Jago feels towards him is not love or friendship (feelings that do not exist among the *atevi*); at first it was a kind of curiosity about the

human physiology, and later it was *man'chi*, the *atevi* feeling of loyalty (or close to the human understanding of it). This topic has not been particularly developed in the subsequent instalments, because it was not central to the events in the series, but Cherryh did make an effort to break the tradition in which the male hero enters into a relationship (often not sexual) with a woman only if she is human, or if she looks human.

We can observe yet another, onomastic, level of subversion. In traditional Anglo-American science fiction alien female names very often end in *-a*, as if that were the norm throughout the universe, when in fact even on our own planet there are numerous cultures and languages in which female names end in different vowels or consonants. In Cherryh's novels such simplification and terracentrism have been completely avoided - in the *Chanur* series, the *hani* female names end in any vowel or consonant, while in the *Foreigner* series they end in *-i* or *-o* (e.g. Jago, Antaro, Ilisidi...); at the same time male names end in *-i* as well (e.g. Tabini, Banichi, Cenedi...). On the other hand, the term for a single individual of the *atevi* species is *ateva*, which, with its ending in *-a*, is typical for female names in the traditional Anglo-American SF literature.

Finally, yet another level of subversion present in Cherryh's novels needs to be mentioned which is, however, not connected to the traditional male-female relationship. Cherryh does not promote the homocentric view of the universe, because the human civilizations in her novels do not play a superior or crucial role in dealings with extra-terrestrial species. Humans very often find themselves in a subordinate role, forced to cooperate among themselves and with other civilizations that are not portrayed as the embodiment of evil intent on subduing the human race. It is the clumsiness of humans in the fourth, fifth and sixth novels in the *Foreigner* series (*Precursor*, 1999; *Defender*, 2001; and *Explorer*, 2003) that almost triggers an interstellar war, and it is up to *paidhi* Cameron, Ilisidi and other *atevi* to try to prevent it. Their joint endeavour is successful and the new species, the *kyo*, becomes a tentative ally.

4. Conclusion

Contrary to the traditional representation of male and female characters in science-fiction, in which male heroes possess only positive, and female heroes mostly negative characteristics, or those that we can associate with weakness, Cherryh subverts the traditional approaches because her male characters are often helpless and dependent on others (usually female characters), but these male

characters are not stupid, incompetent or particularly egocentric, and they are certainly not unimportant for the story development, which is the “destiny” of so many female characters in traditional science fiction of male authors. At the same time, her female characters are not transformed into male characters, because they retain their female characteristics while at the same time embodying many positive features traditionally ascribed to male heroes. Another important issue is that Cherryh allows her characters to engage in inter-species sexual relationships, which was traditionally only allowed for the male heroes that “conquered” beautiful alien princesses that looked exactly like humans.

Cherryh’s work proves that it is possible to represent positively both female and male characters, and at the same time to speak of contemporary gender-related issues in science fiction literature even while following the genre conventions. Her novels are subversive on several levels without being overtly critical of current political problems, thereby allowing the reader to accept her views without being subjected to open persuasion.

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Lucian Blaga`s Poetic Style in Prose: *The Chronicle and Song of Ages*

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Abstract

*The present paper aims at giving a brief insight into Lucian Blaga`s poetic style in prose, as it is revealed by the figures of speech, mainly by metaphors. They are analyzed both from the cognitive linguistics point of view and from the traditional linguistics one. The first part of the paper is a general presentation of Lucian Blaga`s volume, *The Chronicle and Song of Ages*, the second part focuses on the cognitive analysis of some metaphors, identifying the cognitive metaphors and describing the metaphoric mapping, whereas the third part focuses on the traditional analysis of metaphors, identifying the linguistic metaphors and describing the metaphoric mechanism. The fourth part of the paper gathers the conclusions, bringing together the main ideas.*

Keywords

Metaphoric mapping, cognitive/conceptual metaphors, metaphoric mechanism, linguistic metaphors

1. Lucian Blaga`s Prose: *The Chronicles and Song of Ages*

Lucian Blaga, one of the greatest personalities of Romanian culture, is a complex entity, being a poet, a prose writer and a philosopher. The present paper focuses on Blaga as a prose writer in *The Chronicles and Song of Ages*. This book is not an autobiographical retrospective, being rather a selective and chronological account of those memories that allowed him to understand the formation of his intellectual personality. The volume should not be read exclusively from the biographical point of view, but it should be seen as a general meditation on individual development, on the formation of an exceptional intellectual consciousness. Therefore, the confession is, above all, a revelation of the interiority of the self: “*The Chronicles and Song of Ages* is the first volume of several autobiographies that will be written in the next years. (...) It includes my past read in my palm by the poet in me. Thus, you see, it could not claim to be a book of memories. That's why this word doesn't appear in an assumed, but non-existent,

subtitle.”¹ This volume was written by Blaga at the age of fifty-one. It was dated 1946 and published in 1965. Blaga would not publish anything after this. Therefore, it can be said that this volume ended a work by returning to the roots, that is, to the time when Blaga's biography was not yet a biography and when there was only Blaga's being.

Blaga's early age begins with a “fabulous absence of the word” (Blaga, 2012: 11). It lasted no less than four years and could not be explained scientifically. He was the last child of a family with nine children and felt that his birth was meant to fill the gap caused by the untimely death of a little sister, Lelia.

Blaga makes exquisite descriptions of his home, courtyard and of his native village, Lancrăm, as well as impressive portraits of his parents, friends, villagers and teachers. His father's reading habits triggered Blaga's pleasure of reading and this helped the boy overcome the sadness generated by the fact that his brothers were away.

There were two important moments that influenced Blaga's adolescence: his departure to study at Șaguna Highschool in Brașov (the sadness for leaving his parents and his native house was overwhelming) and his father's death, which occurred when he was in the 3rd year at high-school. Not only all the stages of mourning that Blaga experienced but also the period of his father's disease prior to his death, are accurately described. After this unfortunate event, his family relocates from Lacrăm to Sebeș which generates many regrets because of the boy could no longer take a more active part in the life of the village.

One very important event in Blaga's youth is the outburst of the Second World War. Because of it, Blaga had to give up on his dream of studying philosophy abroad, thus being forced to enroll in the Faculty of Theology in Sibiu. Another essential moment is the fact that he fell in love with his future wife, Cornelia.

Regarding Blaga's intellectual training within the education system, it is mentioned that he attended the primary school in Sebeș-Alba and the high school in Brașov. Although he disliked the education system as such, the school environment amplified Blaga's native

¹ Letter to Mrs. Gheorghinescu-Vania, the 1st of August 1945, Romanian Academy Library, Manuscripts Sections, no. 148.455 J 148.461. Our translation from the original Romanian: „*Hronicul și cântecul vârstelor este*” „întâiul volum din cele câteva autobiografice ce se vor alcătui în cursul anilor. (...) El cuprinde trecutul meu citit în palma mea de poetul din mine. Vezi tu, prin urmare, nu s-ar putea pretinde că ar fi o carte de amintiri. De aceea, acest cuvânt nu apare nici măcar într-un subtitle bănuț, dar inexistent.”

inclinations. He was eager to acquire vast knowledge in all fields. All subjects in the school curriculum exerted an irresistible seduction on him. He absorbed, with great ease, both the information from the school textbooks and the one discovered in the fundamental books of mankind that he read on his own initiative and with great enthusiasm. His passion for reading played an essential role -he read poetry, prose and dramaturgy alike-, leading him to such fields as literature, science and philosophy. He was among the best students, always having very high grades. The intellectual work was a second nature to him, study becoming a vital function. He imposed a constant and meticulous discipline of study upon himself. It can be said about Blaga that he traversed the fields of human knowledge as an explorer, the learning process being for him a systematic and multilateral cultivation of the spirit in the Renaissance sense. He had a strong sense of personal becoming and genuine awakening.

Throughout *The Chronicles and Song of Ages*, Blaga masterly uses metaphors in order to render his feelings and experiences, in order to describe people or places. One can easily notice the writer's creativity in constructing these outstanding figures of speech.

From the semantic point of view, the metaphors can be classified into several categories such as:

- light metaphors: "golden core of October" ("miez auriu de octombrie"- (Blaga 2012 – 193));
- chromatic metaphors: "moss- white beard" ("lichenele – bărbii albe" – (Blaga 2012 – 64));
- definition metaphors: "Tears were growing in my eyelashes - secret fruit of my whole being" ("Lacrimile îmi creșteau în gene – rod tainic al întregii mele ființe" - (Blaga 2012: 187));
- metaphors of burning: "path of embers" ("cărare de jar" - (Blaga 2012: 221));
- metaphors of writing: "escape without steps" ("evadarea fără pași" - (Blaga 2012: 161));
- death metaphors: "handful of transparent ashes" ("pumn de țărână străvezie" - (Blaga 2012 - 59)), etc.

From the grammatical point of view, one can identify:

- verbal metaphors: "cheese stretches - spun thread" ("brânza se-ntinde – fir de tors" - (Blaga 2012: 66));
- nominal metaphors: "the delirium of upper brass" ("delirul aramei de sus" - (Blaga 2012 : 228).

A [is (not)] B: "the nose of boars – ploughs" ("râtul mistreților – pluguri" - (Blaga 2012 – 70))

AB -apposition: "attention nets" ("năvoadele luării aminte"- (Blaga 2012 – 45))

B of A - prepositional metaphor: "curtain of clouds" ("perdea de nori" - (Blaga 2012 – 65)); "whips of nettles" ("plesne de urzici" - (Blaga 2012 – 63)); "locks of clouds" ("șuvițe de nori" - (Blaga 2012 – 63)), etc.

Mention should also be made of the multiple metaphors that play an important part in the narrative: "Realizing that I lived in a world of insects, I was trying to build a collection. (...) In my box, there were lined *emerald chips, opal strands, ruby fragments*, so many nameless beings, out of the ordinary varieties, which I could not meet on the plane" ("Luând seamă că trăiam într-o lume de insecte, căutai să-mi alcătuiesc o colecție. (...) Se aliniau în cutia mea așchii de smarald, țandări de opal, frânturi de rubine, tot atâtea ființe fără nume, soiuri alese, pe cari nu le întâlneam la șes" - (Blaga 2012: 67)).

2. Cognitive analysis

We begin by giving some examples of metaphors in prose, analysed from the point of view of cognitive stylistics. The cognitive paradigm has been chosen because it underlines the importance of metaphor (Steen, 1994: 3), so that it facilitates the reassessment of Blaga's poetic prose from a point of view that leaves behind the conception that a metaphor is a mere trop, a peripheral phenomenon, in favour of a cognitive standpoint. The present investigation regards metaphors as ubiquitous cognitive phenomenon rather than a mere figure of speech which allows us to understand the poet's conceptualization of emotion better than ever before. In cognitive linguistics, metaphors are considered a matter of a "conceptual structure" (Lakoff, Johnson, 1980: 235), the starting point of the cognitive approach stating that thought itself has a metaphorical nature, and, therefore, language in general is metaphorical, a metaphor being "pervasive in everyday language and thought" (Lakoff, Turner, 1989: page ix).

The following examples have been analysed from the cognitive stylistics perspective:

a) "Red leaves fell on our shoulders like flames" (Blaga 2012: 232)².

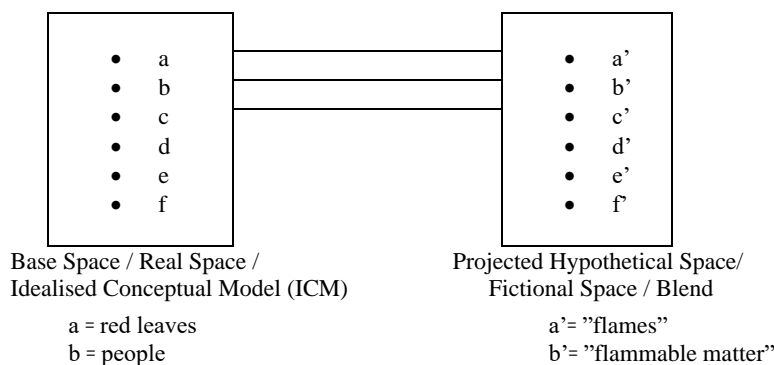
In this example, we can identify the following elements in reference to the cognitive metaphor "flames":

² Our translation from Romanian. The original verses: „Frunze roșii ne cădeau pe umeri, ca niște flăcări”. (Blaga 2012:232)

- i. *red leaves*– target, vehicle, focus space. It is in attribute relation with the base domain.
- ii. "*flames*" – source, tenor, base space.
- iii. Common features / generic space / ground³ – the red colour
- iv. The blended space (the new emergent understanding) – a dream-like autumn landscape.

Cognitive linguistics refers to the process of metaphor as a mapping of properties between the two spaces or domains. It is a visible metaphor, as both the source and the target are present.

The above example can also be seen from the point of view of the discourse world theory, which considers the cognitive tracking of entities, relations and processes to be a mental space. In order to understand and represent reality, Blaga builds a mental space which contains mental representations of everything that can be perceived in real space (also called *base space*). In Blaga's above example, there is obtained a blended space, a space that combines the other spaces and which has specific features emerging from the mapping. The stages that can be referred to are: cross-space mapping, generic space and blend.



In the base space (real space), there are basic level categories and objects. It is a familiar representation of life, with familiar entities and familiar structure. Thus, there are red leaves, people, etc. Unlike this base space, in the hypothetical space/ blend, red leaves become "flames", people become "flammable matter" etc. So, everything contributes to creating a magic world in which, in autumn, the writer is still capable of perceiving the beauty of autumn, in spite of the hard time. We can say that in the projected hypothetical space / blend,

³ Containing "common general nodes and relationships across the spaces" (Stockwell 2002: 97).

Blaga creates a world that seems to be like the ICM but, however, it is an entirely different world. In this fictional space, common elements of natural world become poetical representations. **a'**, **b'**, **c'** are counterparts of **a**, **b**, **c** in the base space.

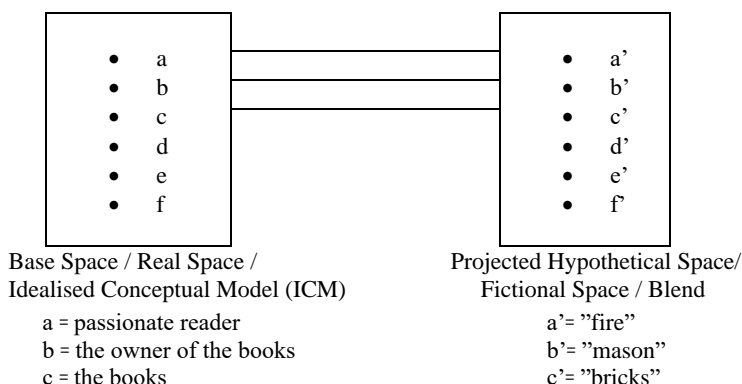
The generic space/ ground contains the commonalities of the two spaces, namely common general nodes and relationships across the spaces. Thus, in point of common features, mention should be made of such characteristics as *the red colour* which form the ground for the metaphor "flames", and *the excitement* which forms the ground for the metaphor "flammable matter".

b) "I threw myself like a fire over the books" (Blaga 2012: 144)⁴.

In this example, we can identify the following elements in reference with the cognitive metaphor "fire":

- i. *myself*– target, vehicle, focus space. It is in attribute relation with the base domain.
- ii. "fire" – source, tenor, base space.
- iii. Common features / generic space / ground – ardent passion
- iv. The blended space (the new emergent understanding) – a dream-like poetic universe in which one can find a poetical transfiguration of the passion for reading.

From the point of view of the discourse world theory, the above example can also be represented as follows:



Blaga's example, is a blended space, a space that combines the other spaces and which has specific features emerging from the

⁴ Our translation from Romanian. The original verses: „M-am aruncat ca un incendiu asupra cărților”. (Blaga 2012:144)

mapping. The stages that can be referred to are: cross-space mapping, generic space and blend.

In the base space (real space), there are basic level categories and objects. It is a familiar representation of life, with familiar entities and familiar structure. Thus, there are passionate readers, owners of books, books, etc. Unlike this base space, in the hypothetical space/blend, the passionate reader becomes "fire", the owner of the books turns into a "mason", the books becomes "bricks", etc.. So, everything contributes to creating a magic world in which a young man, Blaga himself, lives in the special world of study, learning, acquiring knowledge. We can say that in the projected hypothetical space / blend, Blaga creates a world that seems to be like the ICM but, however, it is an entirely different world. In this fictional space, common elements of natural world become poetical representations. **a', b', c'** are counterparts of **a, b, c** in the base space.

The generic space/ ground contains the commonalities of the two spaces, namely common general nodes and relationships across the spaces. Thus, in point of common features, mention should be made of such characteristics as *passion, the capacity of constructing hypothetical words, the foundation of knowledge, etc.* which form the ground for the metaphors "fire", "mason", "bricks", etc.

3. Traditional analysis of metaphors

Here are some examples of extraordinary metaphors that Blaga used in his prose writing, analysed from the traditional linguistics point of view, namely from the point of view of Group μ 's *Rhetorics*. According to it, metaphors- part of the group of metasemes (semantic figures) - have a primary role in any poetic writing, namely that of substituting the proper elements of a given discourse with abnormal elements. In fact, this alteration of the signifier is the first thing that a reader notices. In order to create this deviation, the poet resorts to a series of substantial operations: the operation of partial omission of semes (metaphor in praesentia); the operation of simple addition of semes (mainly synecdoche); the mixed operation of omission- addition of semes (metaphor in absentia: (Sg+Sp) Σ ; (Sp+Sg) Π) (Group μ 1974: 5-10). That is precisely why, in order to completely describe a rhetorical figure, one must describe these operations.

a) "The sun was scorching and whipping our foreheads with whips of nettles" (Blaga 2012: 63)⁵

It is a metaphor *in absentia*, an amazing metaphor for whose decodification the readers need to rely on the context. It is obtained by the omission-addition operation, the writing degree zero being "painful burning" that points to the fact that the temperature was so high and the sun rays were almost unbearable, being felt as instruments of torture, like whips of heat.

This metaphor points to something abstract, "hot sunrays", by means of something concrete "whips of nettles". The metaphoric mechanism (suppression-addition of semes) can be presented as follows:

1. the reader notices a violation of the discourse logic;
2. the reader resorts to a reduction when looking for the third term (I) which is the bridge between the two above mentioned terms:

D	→	(I)	→	A
hot sunrays	→	(I)	→	"whips of nettles"

The two different lexemes (D, A) have the following common semes: [burn], [painful] and [part of natural world]. Therefore, there is a (Sg+Sp)Σ conceptual metaphor. (I) is a generalization synecdoche of D (because it suppresses some semes of "hot sunrays" and by suppressing semes, a generalization is obtained) and A is a synecdoche of I (because other semes are added, - such as [human-made], [concrete] [object] and [plant] -, in order to form the class of the semes of the term "whips of nettles").

hot sunrays: [burn] + [painful] + [part of natural world] + [radiation]

Sg is obtained by keeping the essential semes [burn] + [painful] + [part of natural world] and eliminating the other semes, such as [radiation].

Sp is obtained by adding other semes to [burn] + [painful] + [part of natural world], thus forming the class of the semes of the term "whips of nettles":

"whips of nettles": [burn] + [painful] + [part of natural world] +
[element of vegetal world]

⁵ Our translation of the original verses: "Soarele ne pârjolea și ne biciuia frunțile cu plesne de urzici" (Blaga 2012: 63).

Blaga describes a trip up the mountains using an impressive group of metaphors, one of them being the metaphor of the hot sunrays, mentioned above. The other metaphors refer to the ``locks of clouds`` and ``the wings of the wind``.

b) "Thin rain, thick like cloth" (Blaga 2012: ..)⁶

It is a metaphor *in praesentia*, an impressive metaphor for whose decodification the readers have to resort to context. It is obtained by the omission-addition operation, the writing degree zero being „blurring of sight” that points to the fact that it was raining so heavily that one could not see even less than a meter away.

This metaphor renders something concrete, „rain”, by means of something concrete „cloth”. The metaphoric mechanism (suppression - addition of semes) can be presented as follows:

1. the reader notices a violation of the discourse logic;
2. the reader resorts to a reduction when looking for the third term (I) which functions as a link between the two above mentioned terms:

$$\begin{array}{l} D \rightarrow (I) \rightarrow A \\ \text{rain} \rightarrow (I) \rightarrow \text{„cloth} \end{array}$$

The two different lexemes (D, A) have the following common semes: [blurring of sight], [thickness], [thinness]. Therefore, there is a (Sg+Sp)Σ conceptual metaphor. (I) is a generalization synecdoche of D (because it suppresses some semes of „liquid” and by suppressing semes, a generalization is obtained) and A is a synecdochy of I (because other semes are added,- such as [man-made], [solid]-, in order to form the class of the semes of the term “cloth”.

$$\text{rain: [liquid] + [blurring of sight] + [thickness] + [thinness] + [concrete]}$$

Sg is obtained by keeping the essential semes [blurring of sight], [thickness], [thinness], [concrete] and eliminating the other semes, such as [liquid].

Sp is obtained by adding other semes to [blurring of sight], [thickness], [thinness], [concrete], thus forming the class of the semes of the term „cloth”.

⁶ Our translation of the original verses: „Ploaie subțire, deasă ca pânza” (Blaga 2012: 67).

„cloth”: [blurring of sight], [thickness], [thinness], [concrete] +
[man-made]

Here, Blaga masterly depicts an autumn landscape, a gloomy day in October, when the university year begins, students come back to university, leaves are turning yellow, rain is pouring calmly, incessantly, like a huge cloth covering the world. The author feels it covers not only the space, but also the future of his entire life, bringing along the insecurity of those years, immediately after the war.

c) „Nicolae Iorga (...) was writing at a table (...), making corrections (...), talking to me all the time (...) At the same time, he was also talking to typographers (...), giving orders, correcting, lamenting (...), writing, joking, talking to me. I felt like I was in front of a factory, triggering its autonomous subdivisions.” (Blaga 2012: 256)⁷

This is a metaphor that stands out among the others as it presents a person, in fact a famous personality of Blaga’s time, namely Nicolae Iorga.

It is a metaphor *in praesentia*, an outstanding metaphor for whose decodification the readers have to resort to context. It is obtained by the omission-addition operation, the writing degree zero being „restlessness at work” that points to the fact that Nicolae Iorga was doing simultaneously many things, bewildering the audience with his amazing capacity of multitasking.

This metaphor renders something concrete, a famous historian and politician, „Nicolae Iorga”, by means of something concrete „factory”. The metaphoric mechanism (suppression-addition of semes) can be presented as follows:

1. the reader notices a violation of the discourse logic;
2. the reader resorts to a reduction when looking for the third term (I) which functions as a link between the two above mentioned terms:

$$\begin{array}{ccccc} D & \rightarrow & (I) & \rightarrow & A \\ Nicolae Iorga & \rightarrow & (I) & \rightarrow & \text{„factory”} \end{array}$$

The two different lexemes (D, A) have the following common semes: [restlessness at work], [agitation], [diversity of performed

⁷ Our translation of the original verses: „Nicolae Iorga (...) scria la o masă (...), făcea corecturi (...), vorbea tot timpul cu mine (...) Concomitent se întreţinea şi cu culegătorii tipografii (...), da ordine, corecta, se tânguia (...), scria, glumea, îmi vorbea. Mă simţeam în faţa unei uzine, ce-şi declanşa subdiviziunile autonome” (Blaga 2012: 256).

tasks]. Therefore, there is a (Sg+Sp) Σ conceptual metaphor. (I) is a generalization synecdoche of D (because it suppresses some semes of „Nicolae Iorga” and by suppressing semes, a generalization is obtained) and A is a synecdochy of I (because other semes are added,- such as [inanimate], [man-made], [concrete]-, in order to form the class of the semes of the term “factory”.

Nicolae Iorga: [animated], [human], [famous personality] + [restlessness at work], [agitation], [diversity of performed tasks].

Sg is obtained by keeping the essential semes [restlessness at work], [agitation], [diversity of performed tasks] and eliminating other semes such as [animated], [human], [famous personality].

Sp is obtained by adding other semes to [restlessness at work], [agitation], [diversity of performed tasks], thus forming the class of the semes of the term „factory”.

„factory”: [restlessness at work], [agitation], [diversity of performed tasks] + [inanimate] + [man-made] + [concrete].

Here, Blaga masterly depicts the influential figure of Nicolae Iorga who helped him a lot in his youth. He is absolutely fascinated by his complex personality and by the fact that he can perform several tasks at once.

4. Conclusions

After a brief insight into the universe of Blaga`s *The Chronicle and Song of Ages* volume, the present paper aims at analysing the poetic style of Blaga`s prose by resorting to the most important figures of speech, namely metaphors, using both the classic stylistics and the novel cognitive stylistics. This double approach of poeticity, both rhetoric and cognitive, is the most appropriate to best understand Blaga`s innate poeticity which can be easily noticed both in his poetry and in his prose. Metaphors can be classified both from the semantic point of view and from the grammatical one. Thus, from the semantic point of view, metaphors can be classified into several categories such as: light metaphors, chromatic metaphors, definition metaphors, metaphors of burning, time metaphors, metaphors of writing, death metaphors, etc. From the grammatical point of view, one can identify verbal metaphors and nominal metaphors: A [is (not)] B, AB -apposition, B of A - prepositional metaphors. An important part is played by multiple metaphors. The high creativity of Blaga`s

metaphors is also underlined. Taking into account the structure and complexity of his metaphors, one can conclude that Blaga has a specific system of producing absolute unique metaphors.

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Figli degli immigranti in Germania tra identità culturale, sfide e inclusione

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Abstract

Nella società tedesca contemporanea, i figli degli immigrati affrontano sfide e complessità legate all'identità culturale e all'inclusione sociale. Cresciuti in un contesto culturale diverso da quello dei loro genitori, questi individui sono costantemente alla ricerca di un equilibrio tra le tradizioni familiari e le aspettative della società ospitante. Le sfide principali possono influire sull'accesso all'istruzione e alle opportunità professionali. Tuttavia, molti di loro sviluppano strategie creative di adattamento, come l'apprendimento delle lingue e l'attiva partecipazione nella società tedesca.

L'inclusione di questi individui è fondamentale per il successo personale e il benessere della società nel suo complesso. Programmi di integrazione e educazione interculturale giocano un ruolo chiave nel facilitare l'integrazione dei figli degli immigrati, contribuendo a una società più diversificata e inclusiva. Questa tesina esplora sfide, strategie di adattamento e le iniziative di inclusione che caratterizzano la vita di questi individui in Germania.

Keywords

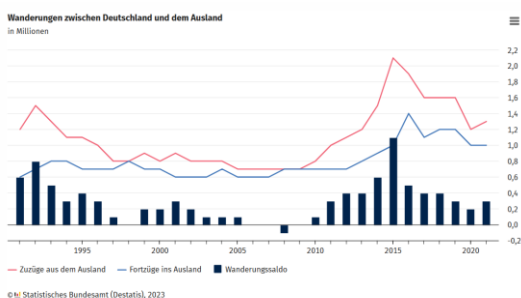
Identità culturale, figli degli immigrati, adattamento, inclusione.

La società tedesca contemporanea è caratterizzata da una diversità culturale sempre più evidente, riflessa nella presenza di una varietà di gruppi etnici e culturali. L'apertura alla globalizzazione ha portato a una società in rapida evoluzione, in cui le influenze multiculturali si intrecciano con le tradizioni nazionali. La Germania, con la sua economia robusta e il sistema sociale avanzato, attrae una considerevole immigrazione, creando un tessuto sociale dinamico e complesso.

Si tratta quindi di una realtà sempre più variegata, caratterizzata dalla presenza di individui che sono figli di immigrati. Questi individui, cresciuti in un contesto culturale diverso rispetto a quello dei loro genitori, si confrontano quotidianamente con sfide legate all'identità culturale e all'inclusione sociale. Questa tesina esplorerà le sfide uniche che i figli degli immigrati affrontano in

Germania, le strategie creative di adattamento che sviluppano e le iniziative di inclusione che influenzano la loro vita quotidiana.

Basta solo riferirsi ai dati statistici dell'Ufficio Federale di Statistica della Germania (Statistisches Bundesamt) (Destatis), 2023 per capire che i flussi migratori sono stati sempre a cifre con più di sei zeri e per cui anche la complessità e la diversità delle dinamiche da affrontare. Circa il 24% della popolazione tedesca, secondo uno studio del 2022 dell'Istituto di Statistica federale, ha origini migratorie, con un aumento del 6,5% rispetto all'anno precedente. L'incremento è dovuto principalmente al flusso di ucraini causato dalla guerra. Le principali ragioni per l'immigrazione includono fuga, asilo e protezione internazionale (27,9%), ricerca di lavoro (24,2%) e ricongiungimento familiare (23,9%). Nel 2022, su 15,3 milioni di immigrati, il 40% è arrivato dal 2013, con un'età media di 29,9 anni, notevolmente più giovane della media nazionale (47 anni). I principali paesi di provenienza sono Siria (16%), Romania (7%) e Polonia (6%), con l'Ucraina al quarto posto (5%).



Fonte foto: Destatis (2023)

Quindi in questa complessità di spostamenti, vi risulta anche un a complessità di sfide. I figli degli immigrati in questo contesto affrontano una serie di sfide intricate, spesso derivanti dalla dualità culturale. Cresciuti in un ambiente familiare che conserva le tradizioni e le radici culturali dei genitori, si trovano a navigare in un contesto sociale tedesco che potrebbe differire significativamente dalle esperienze dei loro genitori. Questa dualità crea una complessità unica, poiché cercano di equilibrare le influenze culturali familiari con la necessità di integrarsi nella società più ampia.

Le sfide possono variare, ma spesso includono la gestione dell'identità culturale, la negoziazione di linguaggi e norme sociali divergenti, oltre a confrontarsi con stereotipi culturali. Inoltre, l'accesso all'istruzione e alle opportunità professionali può essere

influenzato da pregiudizi culturali, creando barriere aggiuntive per la loro piena partecipazione nella società tedesca contemporanea.

Luca, 10 anni, italiano in quinta classe elementare dice: *“Sono venuto 3 anni fa in Germania con la famiglia, non capivo per quale motivo dopo le 18:00 non vi era più nessun bambino nel parco giochi. Nel mio paese si stava fuori fino alle 21:00.”*

La dinamica dell'identità culturale per questa categoria è un processo intricato e in continua evoluzione. Essi si trovano spesso in una posizione di doppia appartenenza, sperimentando l'influenza delle tradizioni culturali delle loro famiglie d'origine e, contemporaneamente, interagendo con la cultura dominante della società ospitante. L'identità culturale di questi giovani è plasmata dalla complessa intersezione di elementi culturali, linguistiche e sociali.

Il bilanciamento tra le tradizioni familiari e le aspettative della società ospitante emerge come una delle sfide centrali. La fedeltà alle radici culturali e la preservazione delle tradizioni familiari sono importanti per mantenere un legame con le proprie origini. Tuttavia, contemporaneamente, la necessità di adattarsi alle norme sociali e culturali della società tedesca può creare conflitti interiori.

Le aspettative della società ospitante possono influenzare la percezione di sé stessi di questi individui e la loro accettazione all'interno della comunità più ampia. La pressione per conformarsi a stereotipi culturali o sociali può generare conflitti identitarie, poiché cercano di conciliare la loro eredità culturale con la volontà di essere accettati e integrati.

Nel saggio *"Cultural Identity and Diaspora"* S. Hall, (1990) esplora la natura dinamica dell'identità culturale, sottolineando che non è un concetto statico ma un processo fluido plasmato da vari fattori come la storia, la lingua e le esperienze personali. Approfondisce le complessità dell'esperienza diasporica, in cui comunità si disperdono da un'area geografica all'altra, influenzando la formazione e la percezione dell'identità culturale. Hall enfatizza come gli individui negoziano la propria identità in contesti multiculturali durante il processo diasporico. Inoltre, introduce il concetto di *"identità ibrida"* o *"identità frazionata"* evidenziando come le persone nella diaspora spesso mescolino elementi di diverse culture per creare un'identità unica e complessa.

Quindi, l'esplorazione delle dinamiche dell'identità culturale di questi individui rivela un intricato intreccio tra tradizioni familiari e aspettative della società ospitante, delineando una sfida significativa nel processo di formazione di un'identità equilibrata e autentica.

È importante considerare queste sfide vadano affrontate in modo multidimensionale, esaminando il contesto culturale, economico e sociale in cui si verificano.

In conclusione, affrontare efficacemente queste sfide richiede un impegno collettivo per abbattere barriere, promuovere la consapevolezza e creare un ambiente inclusivo che riconosca e valorizzi la diversità culturale presente nella società tedesca contemporanea.

Strategie Creative di Adattamento:

Di fronte alle sfide legate all'identità culturale, i figli degli immigrati sviluppano strategie creative di adattamento per navigare con successo nel contesto socio-culturale tedesco. Queste strategie riflettono la loro resilienza e la volontà di superare le barriere che potrebbero compromettere il loro benessere e successo.

a) **Apprendimento delle Lingue:** Una delle strategie più evidenti è l'apprendimento attivo delle lingue. La competenza linguistica è fondamentale per la comunicazione efficace e per l'integrazione nella società ospitante. Studiando il tedesco, si migliora così la loro accessibilità a opportunità educativa e professionale. L'acquisizione di competenze linguistiche è anche un mezzo per abbattere barriere culturali, favorire la comprensione reciproca e consolidare un senso di appartenenza.

b) **Partecipazione Attiva nella Società Tedesca:** La partecipazione attiva nella società tedesca è un'altra strategia chiave. Molti giovani immigrati si impegnano in attività culturali, sportive o sociali locali, contribuendo così alla tessitura sociale della comunità. Questa partecipazione non solo consente loro di costruire reti sociali significative, ma dimostra anche il desiderio di integrarsi pienamente nella società ospitante, superando stereotipi e pregiudizi.

A titolo di esempio vi sono molte attività sportive, attività di volontariato in comunità, o di assistenza presso asili anziani in cui sono partecipano attivamente numerosi figli di immigranti dando il loro contributo nella società.

c) **Progetti Multiculturali:** Alcuni figli degli immigrati si impegnano in progetti che celebrano la diversità culturale, promuovendo la comprensione interculturale attraverso eventi artistici, culturali o educativi.

d) **Attivismo Sociale:** Alcuni individui si dedicano all'attivismo sociale, lavorando per combattere la discriminazione e promuovere l'uguaglianza.

e) **Coinvolgimento nell'Educazione:** Alcuni figli degli immigrati si distinguono nel campo dell'istruzione, sia come studenti eccellenti che come promotori dell'educazione interculturale. A tale prospettiva, viene incontro anche la scuola con le sue agevolazioni a livello sia locale che regionale. Per esempio, in molte scuole della

Regione Baviera, i figli degli emigranti sono esentati dal voto per la materia Lingua Tedesca, per cinque anni dalla data di ingresso in Germania. Tale fatto, per agevolare l'avanzamento senza causare stress ai bambini nell'apprendimento della lingua tedesca. Inoltre, durante questo tempo, la scuola prevede a mettere a disposizione dei figli degli emigranti ore di lezione di tedesco settimanali per tale categoria, per rafforzare le competenze linguistiche, culturali e facilitare la loro inclusione nella società tedesca.

Queste strategie non solo riflettono l'adattamento individuale, ma contribuiscono anche alla costruzione di ponti tra diverse comunità culturali. Riconoscendo e celebrando la diversità, facilitano l'integrazione personale, ma arricchiscono anche il tessuto sociale della Germania, contribuendo a una società più inclusiva e consapevole delle sfide e delle opportunità offerte dalla multiculturalità.

Educazione interculturale: I programmi di integrazione e l'educazione interculturale svolgono un ruolo fondamentale nel facilitare l'inclusione degli immigrati e dei loro figli. Questi programmi mirano a sensibilizzare la popolazione locale sulle sfide affrontate dagli immigrati e a promuovere una cultura di accettazione e rispetto per la diversità. Nelle scuole, ad esempio, l'educazione interculturale può contribuire a creare un ambiente inclusivo, aiutando gli studenti a comprendere e apprezzare le diverse prospettive culturali presenti nella loro classe.

Nel contesto scolastico, l'educazione interculturale è essenziale per creare un ambiente inclusivo. Gli insegnanti possono integrare temi multiculturali nei programmi di studio, incorporando letture, progetti e discussioni che riflettano la diversità culturale presente nella classe. Questo non solo aiuta gli studenti ad apprezzare le differenze culturali, ma promuove anche il rispetto reciproco e la consapevolezza delle sfide che alcuni dei loro compagni potrebbero affrontare.

L'educazione interculturale non si limita alla mera consapevolezza, ma si estende allo sviluppo di competenze interculturali pratiche. Gli studenti imparano a comunicare efficacemente con persone provenienti da diverse culture, a gestire conflitti culturali in modo costruttivo e a lavorare in team culturalmente diversificati. Queste competenze sono fondamentali nell'era della globalizzazione, preparando gli individui a interagire in un mondo sempre più interconnesso.

L'educazione interculturale coinvolge anche le famiglie degli studenti immigrati. Organizzando incontri, workshop e risorse per i genitori, le scuole possono favorire una collaborazione più stretta tra la comunità educativa e le famiglie degli immigrati. Questo

contribuisce a creare un ambiente di sostegno più ampio, migliorando l'integrazione degli studenti a casa e a scuola.

Infine, l'educazione interculturale aiuta a coltivare prospettive globali tra gli studenti. Mentre imparano a comprendere e rispettare le culture locali, gli studenti sono incoraggiati anche a esplorare le sfide globali e a riflettere su come possono contribuire a un mondo più inclusivo e sostenibile.

In sintesi, l'educazione interculturale è un processo che va oltre la semplice informazione e coinvolge la trasformazione delle mentalità e delle competenze. Creando un ambiente che valorizza la diversità, promuove il rispetto reciproco e sviluppa competenze interculturali, si contribuisce significativamente all'inclusione degli immigrati nella società ospitante.

Le iniziative di inclusione che vengono promosse da organizzazioni e istituzioni in Germania per facilitare l'integrazione degli immigrati. Queste iniziative spaziano da programmi pratici a eventi sociali, mirando a creare un tessuto sociale più coeso e inclusivo.

Molti programmi di mentoring mettono in contatto immigrati con individui locali disposti a condividere le proprie esperienze e competenze. I mentori forniscono orientamento, supporto e consulenza personalizzata per aiutare gli immigrati a integrarsi nella società tedesca. Questi programmi favoriscono lo sviluppo di reti sociali, offrendo agli immigrati un punto di riferimento per le domande e le sfide quotidiane.

Si offre accesso a corsi di formazione professionale, il che è cruciale per l'integrazione economica degli immigrati. Questi corsi offrono opportunità di apprendimento e sviluppo di competenze che aumentano le prospettive di impiego. Inoltre, alcuni programmi includono sessioni specifiche sulla cultura lavorativa tedesca, aiutando gli immigrati a comprendere le aspettative e le dinamiche del mondo del lavoro nel paese ospitante.

Numerosi sono anche i progetti di inclusione sociale che si concentrano sull'abbattimento delle barriere sociali. Questi progetti possono includere attività culturali, sportive o artistiche che coinvolgono sia la popolazione locale che gli immigrati. Creare occasioni di incontro informale favorisce la comprensione reciproca e contribuisce a creare una comunità più unita e solidale. In quest'ottica sono molte associazioni governative, non governative e religiose che sono impegnate nel sociale, sia con i bambini di chi arriva in Germania da lavoratore qualificato che con le persone adulte e loro figli che sono giunti chiedendo asilo e si sono accomodati nelle strutture predisposte a tal fine. Da menzionare che nessuno è privato

dalla formazione obbligatoria o da corsi professionali gratuiti offerti dalle Regioni gratuitamente per queste ultime categorie.

La creazione di spazi comuni, come centri comunitari o aree pubbliche aperte a tutti, fornisce un luogo di incontro per le diverse comunità. Organizzare eventi interculturali, come festival, mostre o cene, offre l'opportunità di celebrare e condividere le diverse tradizioni culturali. Questi momenti contribuiscono a promuovere la consapevolezza e l'apprezzamento della diversità. Vi sono, non solo nelle grandi città, dei locali di incontro per persone di varie etnicità, in cui si possono organizzare eventi e non solo a volontà.

Le organizzazioni di inclusione lavorano anche per garantire agli immigrati un accesso equo ai servizi e alle risorse disponibili. Ciò include servizi sanitari, consulenza legale, supporto per l'istruzione e l'orientamento nel sistema amministrativo tedesco. Facilitare l'accesso a queste risorse è essenziale per garantire una transizione più agevole nella società ospitante.

Le iniziative di inclusione in Germania abbracciano un approccio olistico che va oltre il solo fornire supporto pratico. Creano ponti tra le comunità, promuovono la formazione individuale e lavorano per costruire una società più inclusiva, rispettosa della diversità e basata sulla collaborazione. L'integrazione degli immigrati richiede un impegno continuo da parte di individui, istituzioni e comunità per costruire un ambiente accogliente e armonioso per tutti.

Solo attraverso l'adozione di strategie di adattamento e l'implementazione di pratiche inclusive possiamo costruire un futuro in cui ogni individuo possa fiorire indipendentemente dalle proprie origini culturali. È nel tessuto di un'umanità inclusiva che troviamo la forza per affrontare le sfide del nostro tempo e costruire una società veramente aperta e diversificata.

Conclusioni

Questa analisi delle sfide, delle strategie di adattamento e delle iniziative di inclusione per i figli degli immigrati in Germania evidenzia la complessità di navigare tra identità culturale e inclusione sociale. La diversità culturale nella società tedesca contemporanea è evidente, con flussi migratori in costante aumento e una popolazione sempre più eterogenea.

I figli degli immigrati affrontano una serie di sfide uniche legate alla gestione dell'identità culturale in un contesto dualistico. La loro crescita in un ambiente familiare con radici culturali diverse richiede un equilibrio delicato tra la preservazione delle tradizioni familiari e l'adattamento alle aspettative della società ospitante.

La pressione per conformarsi a stereotipi culturali può generare conflitti identitari, ma molte di queste persone sviluppano strategie creative di adattamento.

L'apprendimento attivo delle lingue, la partecipazione attiva nella società tedesca, il coinvolgimento in progetti multiculturali, l'attivismo sociale e l'eccellenza nell'educazione sono alcune delle strategie adottate. Queste non solo riflettono l'adattamento individuale ma contribuiscono anche alla costruzione di ponti tra diverse comunità culturali, arricchendo il tessuto sociale della Germania.

L'educazione interculturale svolge un ruolo chiave nell'agevolare l'inclusione. Non solo sensibilizza gli studenti sulle sfide degli immigrati, ma sviluppa competenze pratiche per gestire la diversità culturale. Coinvolgendo anche le famiglie degli studenti immigrati, l'educazione interculturale crea un ambiente di sostegno più ampio.

Le iniziative di inclusione, che vanno dai programmi di mentoring all'accesso a corsi di formazione professionale, contribuiscono a superare le barriere sociali ed economiche. Progetti di inclusione sociale e la creazione di spazi comuni favoriscono la comprensione reciproca tra le comunità.

In conclusione, la diversità è una ricchezza che contribuisce alla tessitura sociale della Germania contemporanea. Le iniziative di inclusione, sebbene già significative, richiedono un impegno collettivo continuo per abbattere barriere, promuovere la consapevolezza e creare un ambiente inclusivo. Solo attraverso l'azione collettiva possiamo costruire una società aperta, diversificata e consapevole della ricchezza che la diversità culturale apporta.

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Title in English: *Children of immigrants in Germany: Cultural identity, challenges, and inclusion*

Abstract in English: *In contemporary German society, the children of immigrants face challenges and complexities related to cultural identity and social inclusion. Growing up in a cultural context different from that of their parents, these individuals are constantly seeking a balance between family traditions and the expectations of the host society. The main challenges they faces can influence access to education and professional opportunities. However, many of them develop creative adaptation strategies, such as language acquisition and active participation in German society. The inclusion of these individuals is crucial for personal success and the well-being of society as a whole. Integration programs and intercultural education play a key role in facilitating the integration of the children of immigrants, contributing to a more diverse and inclusive society. This paper explores the challenges, adaptation strategies, and inclusion initiatives that characterize the lives of these individuals in Germany.*

Keywords in English: *Cultural identity, children of immigrants, adaptation, inclusion.*

**◆ FOREIGN LANGUAGE TEACHING
AND TEACHING METHODOLOGIES ◆**

Challenges of Teaching in a Multicultural Environment

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Abstract

Teaching in a multicultural environment presents both enriching opportunities and unique challenges for educators. The diverse backgrounds, languages, and cultural perspectives of students contribute to a dynamic learning environment, but they also require teachers to navigate various complexities. This article explores the key challenges faced by educators in multicultural settings and suggests strategies to overcome these obstacles. Foreign language teaching and learning today are characterized by a blend of technological integration, communicative methodologies, a focus on intercultural competence, individualized approaches, and innovative assessment practices. These developments aim to equip language learners with the skills and cultural awareness necessary to thrive in our interconnected and multicultural world.

Keywords

Multicultural Environment, Intercultural Sensitivity, Classroom Diversity, , Cross-Cultural Teaching Strategies, Challenges

1. Introduction

Learning a foreign language extends beyond linguistic competence, encompassing a broader access to social life and professional success. Achieving proficiency in a language requires not only linguistic skills but also a combination of communication and sociocultural competencies, facilitating the understanding and interpretation of a foreign environment.

The pursuit of learning a foreign language is a transformative journey that reaches far beyond the acquisition of linguistic competence. In today's interconnected world, mastering a second language extends into the realms of social life and professional success, becoming a dynamic tool that opens doors to new opportunities and enriches every facet of an individual's life.

At its core, learning a foreign language is a gateway to broader access to social life. Language is not merely a means of communication;

it is a conduit for understanding and connecting with diverse communities. Proficiency in a second language facilitates meaningful interactions with people from different cultural backgrounds, breaking down barriers and fostering a sense of global citizenship. Whether engaging in conversations with native speakers, participating in cultural events, or forming connections during international travels, individuals with language proficiency find themselves navigating social landscapes with a heightened cultural sensitivity.

This article aims to explore the role of the (inter)cultural dimension in foreign language learning and teaching by addressing key questions:

1. Preparation for Intercultural Communication:

- Is foreign language teaching aimed at preparing individuals for communication in general and, more specifically, for intercultural communication?

2. Teaching without Cultural Elements:

- Can a foreign language be effectively taught and learned without considering the cultural elements associated with it?

3. Understanding Cultural Elements:

- Does learning a foreign language involve not only perceiving but also understanding the elements that constitute a different cultural system?

4. Relationship between Language Acquisition and Cultural Awareness:

- Does the relationship between acquiring a foreign language and gaining corresponding cultural insights contribute to the development of intercultural communication competence?

5. Training of Language Teachers:

- Does the initial training of foreign language teachers, as professional intercultural mediators, include an intercultural dimension?

2. Intercultural education

The current process of teaching and learning foreign languages exhibits two distinctive characteristics: a pronounced infusion of cultural content and a practical orientation. The transmission of foreign language knowledge is inseparable from the transmission of cultural and civilizational knowledge. Consequently, the concepts of interculturality and intercultural communication are increasingly integrated into language education. Several factors,

including adaptation to a more comprehensive theoretical and social discourse, pedagogical professionalization, and a practical focus, contribute to this trend.

Intercultural principles emphasize openness to others, active respect for differences, mutual understanding, active tolerance, affirmation of cultural diversity, equal opportunity provision, and the fight against discrimination. Communication between different cultural identities may seem paradoxical, requiring recognition of both similarities and differences. In this context, intercultural education is seen as promoting and developing a better understanding of cultures in modern societies, enhanced communication across diverse cultures, a flexible attitude toward cultural diversity, and improved participation in social interactions while recognizing humanity's common heritage.

In the landscape of contemporary foreign language education, the traditional focus on linguistic competence has evolved into a more holistic approach, transcending mere language acquisition. Today, foreign language teaching and learning extend beyond linguistic boundaries, embracing and integrating cultural dimensions into the educational process. This shift reflects a recognition that language is not an isolated system of rules and syntax but a living expression of culture, history, and societal norms.

The integration of cultural dimensions into foreign language education serves multiple purposes. Firstly, it provides students with a contextual understanding of the language they are learning. Language is not just a set of vocabulary and grammar; it is a reflection of the culture that gives it meaning. By delving into cultural elements such as traditions, customs, and historical contexts, students gain a deeper insight into the nuances of language use, enabling them to communicate more effectively in real-world situations.

Moreover, incorporating cultural dimensions enriches the learning experience by making it more engaging and relatable. Students connect with the language on a personal level when they understand the cultural context in which it is embedded. Literature, films, music, and folklore become not just tools for language practice but windows into the cultural soul of the target language. This engagement fosters a sense of appreciation and curiosity, motivating students to explore beyond linguistic structures and actively participate in the cultural narrative.

The integration of cultural dimensions also plays a crucial role in fostering cultural competency among language learners. In an increasingly interconnected world, individuals with the ability to navigate and understand diverse cultural perspectives are better

equipped for success in various fields, including international business, diplomacy, and academia. Cultural competency goes beyond language proficiency; it involves an understanding of societal norms, values, and communication styles, enabling individuals to engage respectfully and effectively in cross-cultural interactions.

Beyond the practical implications, incorporating cultural dimensions into foreign language education contributes to the broader goal of promoting global citizenship. Language learners become not only communicators but also cultural ambassadors, capable of bridging gaps and building connections across linguistic and cultural boundaries. This aligns with the broader societal shift towards fostering intercultural understanding and appreciation.

Learning a foreign language is not just about mastering grammar rules and vocabulary; it is about acquiring a set of skills that transcends linguistic boundaries. Cultural awareness, adaptability, and effective communication are integral components of language learning that directly translate into enhanced social interactions and professional achievements. Individuals who invest time and effort in mastering a foreign language find themselves better equipped to thrive in our interconnected and multicultural world.

Furthermore, the benefits of learning a foreign language extend beyond practical considerations. It enriches personal growth by fostering a broader worldview, instilling empathy, and cultivating an appreciation for diverse perspectives. Language learners develop cognitive flexibility as they navigate different linguistic structures and cultural contexts, enhancing their problem-solving abilities and adaptability in various aspects of life.

3. Challenges and Strategies for Teaching in a Multicultural Environment

In today's multicultural classrooms, educators face a myriad of challenges and opportunities as they navigate the complexities of diverse student populations. One pressing issue is the need for culturally responsive teaching methods that acknowledge and celebrate the various backgrounds present in the classroom. This involves recognizing and valuing the unique perspectives, experiences, and contributions of students from different cultural, linguistic, and socioeconomic backgrounds.

Another significant concern is the achievement gap that often persists among students of various ethnicities and socioeconomic statuses. Educators grapple with the task of addressing these disparities and implementing strategies to ensure that all students,

regardless of their cultural background, have equal access to quality education and opportunities for success.

Language barriers pose a considerable hurdle in multicultural classrooms. Students with limited English proficiency may struggle to fully engage in the learning process, making it imperative for educators to employ effective English as a Second Language (ESL) strategies and provide additional support to ensure these students can participate meaningfully in the academic environment.

Cultural misunderstandings and stereotypes can also impact the classroom dynamic. Teachers must be vigilant in challenging stereotypes and fostering an inclusive environment where all students feel seen, heard, and respected. Additionally, addressing implicit biases among both students and educators is crucial for promoting a truly equitable learning experience.

Furthermore, the integration of diverse perspectives into the curriculum is an ongoing challenge. It requires a commitment to revising and expanding educational materials to reflect the diversity of cultures, histories, and contributions. This not only enriches the learning experience but also promotes a more accurate and inclusive representation of the world.

We will enumerate below some challenges and discuss the strategies that we can adopt in a multicultural class:

1. Diverse Learning Styles:

- Challenge: Students from different cultural backgrounds often have distinct learning styles shaped by their educational experiences. Adapting teaching methods to cater to diverse learning preferences can be challenging.
- Strategy: Implement varied teaching strategies, incorporating visual, auditory, and kinesthetic elements to accommodate diverse learning styles. Encourage collaborative learning where students can share their preferred approaches.

2. Language Barriers:

- Challenge: In a multicultural classroom, students may have varying levels of proficiency in the language of instruction, leading to potential communication barriers.
- Strategy: Foster a supportive language-learning environment by incorporating activities that enhance language skills. Provide additional resources, such as bilingual materials or language support sessions, to help students overcome language challenges.

3. **Cultural Sensitivity:**
 - Challenge: Misunderstandings stemming from cultural differences can arise, impacting student-teacher relationships and classroom dynamics.
 - Strategy: Promote cultural sensitivity by incorporating diverse perspectives into the curriculum. Encourage open discussions about cultural backgrounds, fostering an environment where students feel comfortable sharing their unique experiences.
4. **Inclusive Curriculum:**
 - Challenge: Developing an inclusive curriculum that reflects the diversity of the student population can be a complex task.
 - Strategy: Regularly assess and update the curriculum to ensure it is culturally inclusive. Integrate diverse authors, historical perspectives, and cultural references to create a curriculum that resonates with all students.
5. **Managing Stereotypes and Bias:**
 - Challenge: Unconscious biases and stereotypes may influence both teachers and students, affecting the classroom atmosphere.
 - Strategy: Conduct diversity training for educators to raise awareness of potential biases. Encourage open conversations about stereotypes, fostering an environment where students can challenge preconceptions and build mutual respect.
6. **Parental Involvement:**
 - Challenge: Engaging parents from diverse cultural backgrounds in the educational process can be challenging due to language barriers or differing expectations.
 - Strategy: Implement effective communication strategies, such as multilingual newsletters or interpreters during parent-teacher meetings. Create a welcoming atmosphere that encourages parental involvement and values diverse perspectives.
7. **Addressing Equity Issues:**
 - Challenge: Ensuring equal opportunities for all students, regardless of their cultural backgrounds, requires a proactive approach to address potential disparities.
 - Strategy: Implement policies and practices that promote equity, such as providing additional support for students

facing academic challenges or establishing mentorship programs to assist students in navigating the educational system.

4. Conclusion

Foreign language teaching and learning today go beyond linguistic boundaries, integrating cultural dimensions into the educational process. The emphasis on interculturality and intercultural communication reflects the necessity of preparing individuals not only as language speakers but also as culturally competent communicators in our interconnected global society. This approach enhances not only language proficiency but also fosters a deeper appreciation for diverse perspectives and experiences.

Teaching in a multicultural environment demands a commitment to understanding, embracing, and navigating the challenges that arise from diversity. By fostering inclusivity, promoting cultural sensitivity, and implementing tailored teaching strategies, educators can create a vibrant and supportive learning environment that celebrates the richness of multiculturalism while addressing the unique challenges it presents.

The evolution of foreign language teaching and learning reflects a nuanced understanding of language as a cultural phenomenon. The integration of cultural dimensions into language education goes beyond the traditional emphasis on grammar and vocabulary, transforming the learning experience into a rich exploration of cultural identities. This paradigm shift not only enhances language proficiency but also equips learners with the skills and perspectives needed to thrive in our interconnected and culturally diverse world. Furthermore, learning a foreign language is a transformative experience that extends beyond the realm of linguistic competence. It opens doors to social life by fostering meaningful connections with people from diverse backgrounds and enriches professional success by providing a competitive edge in the global job market. As individuals embark on the journey of language learning, they not only acquire the skills to communicate in a different tongue but also gain a broader perspective that enhances their personal and professional lives.

In conclusion, the multicultural classroom presents educators with both challenges and opportunities. By addressing issues such as cultural responsiveness, the achievement gap, language barriers, stereotypes, and curriculum inclusivity, educators can create an environment that fosters learning and success for all students, regardless of their cultural background. Embracing diversity and

actively working to create an inclusive atmosphere can lead to a more enriching and equitable educational experience for everyone involved.

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Creating an Intercultural Educational Space at the Pedagogical Higher Educational Institution

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Abstract

Competent performance of professional duties in an intercultural environment is of particular importance for a multinational Europe. An interculturally competent teacher has fundamentally new qualities, namely, a tolerant attitude to diversity. Effective teachers are expected to cultivate students' intercultural competence enabling them to engage in everyday intercultural interactions. The presented vision is a comprehensive approach to the formation of intercultural competence based on the teachers' professional training in any pedagogical higher educational institution. The proposed research describes an example of creating an intercultural educational space at Ternopil Volodymyr Hnatiuk National Pedagogical University in Ukraine and using its potential opportunities for the formation of intercultural competence of future teachers. The study confirmed the hypothesis that the creation of the intercultural educational space at the higher education institution has a positive effect on the process of intercultural competence formation.

Keywords:

intercultural educational space, intercultural competence, future teachers, pedagogical higher education institution.

1. Introduction

Educational processes around the world raise the topic of the expediency of purposeful training of teachers for professional activity in an intercultural environment. A teacher today should be able to function effectively across cultures, to think and act appropriately, to communicate and work with students from different cultural backgrounds, to prevent religious conflicts, and various manifestations of extremism. Effective teachers are expected to cultivate students'

intercultural competence enabling them to engage in everyday intercultural interactions free of stereotypes or prejudice.

2. Intercultural education

Modern pedagogy undoubtedly includes the intercultural education of children and the youth based on the principles of freedom, equality, and social justice. One of the most considerable functions of an educational institution is to teach people to live together, to help them transform the existing interdependence of ethnic groups into solidarity. Therefore, there is a need to educate future teachers in the context of an intercultural educational space and to create a setting for the students to develop intercultural competence (Dyman, Bonkovsky, Vovkogon, 2017).

Today the issue of the development of intercultural competence as a fundamental strategy in teacher education is raised in the scientific literature (Thapa, 2019). The worldview of each future educator will promote profound change in a multicultural society, so education should encourage the intercultural competence of students. Before including intercultural competence into classrooms, the question of whether or not the teachers are interculturally competent needs to be answered (Cushner and Mahon, 2009). Thus, providing university students with a specific intercultural curriculum is a considerable task for higher education institutions (Deardorff, 2009; Lee, Poch, Shaw, Williams, 2012). Today many initiatives help complete the idea of interculturalism in education. Creating intercultural universities is not only about making changes to some subjects and programs. It also applies not only to changes in the physical environment, such as visual manifestations of diversity, but implementation into practices that affect all aspects of university life (Fitzsimons, Finn, Grummell, 2017). People learn their best when they feel like a part of a learning community, and creating intercultural environments means working in a way that is participatory, experiential, and relevant to the interests of the people who are in the room (Connolly, 2008). Therefore, work in the intercultural space implies openness to educational processes, where teachers and students work together to learn, and, therefore, in this context, different ways of learning are valued (Melnyk, 2013). The specificity of professional training of future teacher to work in an intercultural environment occurs through the allocation of an intercultural component in the content of education and the development of special courses on this basis; planning and management of students' work (multicultural orientation); involvement of future teachers in scientific activities in the sphere of

multiculturalism; inclusion of practical tasks related to professional activities in a multicultural society (Demchuk, 2015).

The implementation of the intercultural education of future teachers in a higher pedagogical institution implies the creation of an intercultural educational space (Blondin, 2015). The issue of creating an intercultural educational space was described by Pikalova and Korolkova, who investigated the educational process in the multicultural space of an educational institution (Pikalova, Korolkova, 2012). Koretska described the functioning of social institutions in the context of an intercultural educational space (Koretska, 2014). Mironova studied the organization of multicultural educational space at a pedagogical higher education institution. According to Mironova, intercultural educational space is interpreting as a set of subsystems that purposefully ensure the achievement of educational goals by participants in the educational process of different nationalities and cultures. An intercultural educational space of an educational institution is a territorially defined environment in which there are intercultural and social interconnections of subjects of educational processes (social processes, education, value orientations, e.g.) that determine the specifics of realizing the goal of education and a comprehensive development of the individual in a multicultural society. (Mironova, 2007). The leading idea of intercultural education and the creation of an intercultural educational space is a subsystem of the general pedagogical system of a higher pedagogical institution. It includes the organization of a pedagogical process, built on partnerships between teachers and students, based on the principles of humanism, cultural dialogue, taking into account the multicultural nature of today's society (ethnic, religious, linguistic, e.g.). Intercultural education aims to develop the personality of a future professional who can live and perform professional activities in a multicultural society.

In the structure of an intercultural educational space of an educational institution, it is possible to distinguish the intercultural background of teachers and students; representatives of social-cultural institutes (educational and cultural centers of national communities, cultural infrastructure, public and religious organizations); financial and regulatory support (Charkina, 2016). The intercultural space of higher education should preserve ethnic and cultural traditions, open new cultural perspectives, focus on diversity and openness to other cultures, develop students' capacity to accept it, cultivate empathy for people of different nations, acquaint with the folk traditions and behavior and their modern cultural interpretation. The purpose of the intercultural space in the educational institution is to fulfill social and

educative tasks (Antonova, 2015). It is necessary to cooperate with various cultural institutions of the region (national, cultural societies), which influence the implementation of intercultural education at the micro level to create a favorable intercultural educational space in the pedagogical institution of higher education. Relevant in this context is the opinion of Pikalova and Korolkova that “close relations with cultural and art institutions (museums, exhibition halls, theaters, libraries), public organizations (diasporas, cultural centers), professional and amateur groups (choirs, ensembles), participation in various initiatives and activities promote consolidation, education in a spirit of peace and mutual assistance” (Pikalova, Korolkova, 2012, p. 33-35). The purpose of the intercultural educational space is to create the conditions, mechanisms, and technologies of adaptive integration of personality into culture through education. It is also necessary to define ways of support, personal development (self-realization, adaptation in intercultural society). Substantiation of the essence of intercultural educational space allowed to distinguish its functions: educational, adaptive, social, pedagogical protection, and support (Vashchuk, 2011).

With the assistance of the Institute of Pedagogics and Psychology at Ternopil Volodymyr Hnatyuk National Pedagogical University (TNPU), the author opened the experimental Intercultural Communication Center in 2019, whose activity was aimed at modeling and implementation of the intercultural educational space at this university. The next step was to develop a program of activities and approve a project to implement an intercultural educational space. First, the content of education was reviewed. In several disciplines and courses taught by different faculty members, with their agreement, from 4 to 10 hours were added to study specific topics to form intercultural competence. Certain topics were elaborated on additional lessons, others on trainings, and some on self-study. Within the discipline «Theory and Methodology of Education» the topic «Education of Tolerance and Culture of International Coexistence» was additionally studied (4 hours added). Within the discipline “General Pedagogy” one additional module was offered – “Culture Pedagogy” (4 hours added), which included the following topics: “Pedagogy, Culture, and Society”, “Culture-Based Education”, “The Concept of Tolerance and Culture at School”, “Interculturally Competent Teacher”. Such discipline as “Comparative Pedagogy” also has been supplemented and systematized. The objective of the course was to study and make a comparative analysis of the theory and practice of educational work in different countries, to generalize

of positive experiences (4 hours added). Students also attended the course “Professional self-regulation of the future teacher”. An unsure teacher, with prejudices and stereotypes, can be a problem for students, that is why this course was supplemented by the topics “Exploring Your Own Identity”, “Overcoming Stereotypes and Prejudices” (2 hours). The course “Psychology” was supplemented by two modules: “Ethnic Psychology” (4 hours) and “Conflictology” (2 hours), where students studied, for example, the topic “Intercultural conflicts in school: how to prevent and resolve them”. Such correction of the content component of future teachers’ professional training became possible in cooperation with faculty and university teachers. Virtually every academic discipline in the educational training program directly or indirectly addressed the issues of interculturalism, intercultural interaction, and the introduction of a transdisciplinary approach to the disciplines. Taking this approach into teaching, it facilitated the acquisition of sound information about the peculiarities of professional activity in an intercultural society.

Scholars say that elective courses, such as intercultural communication courses, can substantially enhance special intercultural training for future teachers (Demchuk, 2015). The course developed by the author, “Intercultural Competence and Intercultural Communication”, 42 hours (Pryshliak, 2018), the purpose of which was to promote the development of intercultural competence of future educators by developing the ability for the implementation of pedagogical activity in the intercultural environment. The objectives of this course were as follows: to acquaint students with interculturalism, its various manifestations, and problematic aspects; peculiarities of pedagogical work in the intercultural society; to master the methods, techniques, and means of pedagogical work in the multicultural community; to master the method of organization of educational process in multicultural educational environment of educational establishments of different types; to involve students into various aspects of intercultural practical pedagogical activity through participation in role-playing, business games, pieces of training, e.g.; to educate tolerance towards representatives of different cultures; to develop positive social potential: social interest, social sensitivity, capacity for empathy and sympathy. Students listened to lectures, the first of which was entitled “Intercultural Competence and Intercultural Communication Skills as an Investment in Future”, they also attended practical classes, seminars, wrote essays, and conducted a quiz on intercultural education. The topics of such classes were as follows: “The Importance of Tolerance in Society”, “Benefits of Intercultural

Communication”, “Obstacles of Intercultural Communication”, “Stereotypes and Intercultural Communication”, “National Identity and Mentality”, “Social and Cultural Identity”, “Intercultural Workplace Communication”, “Interculturally Competent Personality: Characteristics”. Also, the course “Intercultural Competence and Intercultural Communication” included weekly trainings, for example: “Essence, Prerequisites, Types of Intercultural Conflicts: Ways to Overcome”, “Intercultural Dialogue – Overcoming Stereotypes”, “Reassessment of Cultural Values”. Besides, attention was paid to the management of students’ work, it was directed to preparing the future specialist for work in the intercultural environment. It should be noted that in the last sessions of the course the atmosphere of cohesion, agreement, and cooperation prevailed due to the cooperative participation of students in various classroom and non-classroom socio-cultural activities.

To ensure the completeness of the intercultural educational space in this higher educational institution, cooperation with various socio-cultural institutes of the region (national educational and cultural societies of the city of Ternopil and region) was established. Ternopil is home to about a hundred nationalities, but the largest communities are Poles, Jews, Germans, Bulgarians, and Azeris, communities of African, Asian, and South American origin. TNPU has established relationships and communication with some organizations: “Society of Revival of Polish Culture of the Kremenets District Y. Slovatsky”, “Ukrainian-Polish Cultural and Educational Society named after Y. A. Mickiewicz”, “Cultural Educational Society of Ternopil region”, “Jewish Community”, and others. In cooperation with different cultural organizations of the region, various intercultural events were held related to the cultural traditions and customs of the Ukrainian people and the peoples representing foreign cultures, namely *presentations*: “Mysterious World of China”, “Unknown Turkey”, “Traditions of Arab Countries”; “Incredible Greece”; *literary artistic events*: “Song Traditions of Africa”, “Oriental Motives”; *theatrical performances*: “Charm of the East”, “Ukrainian Christmas”, “Ancient Greece”; *conversations with guests* “Cultural Diversity”, “Stereotypes and Intercultural Communication”, “How Tolerant Are You?”, “What Does It Mean for a Person to be Transgender?”, “Interpreting Intercultural Situations in School”; *Saturday viewing and discussion of films* of ethnographic content depicting different cultures of the world; *master class*: “Origami Creation”; *excursions* to cultural fairs held in the city and the region. In general, there was an atmosphere of cohesion, agreement, and cooperation through the organization of the joint

participation of students and representatives of public organizations in various socio-cultural activities.

Including an intercultural component into a vocational program shows how the intercultural educational space of a higher education institution influences the transformation of students' values, the system of their perception of diversity, and attitude to it. Particular attention should be paid to the special courses on intercultural competence. Thus, the special course "Intercultural Competence and Intercultural Communication" was not initially welcomed by students, they were indifferent during classes at first. However, the students got involved in activities aptly, practiced intercultural games, and analyzed intercultural situations. Subsequently, the relationships between foreigners and Ukrainians were harmonized, they even started to treat one other differently – with respect and tolerance. An influential principle of the course "Intercultural Competence and Intercultural Communication" was the selection of knowledge from different areas of science, which ensured the development of complex skills that contribute to the formation of intercultural competence of the future teacher. The subject, theoretical and practical tasks of this course have integrated into the system of previously acquired philosophical, cultural, historical, psychological, pedagogical, and other humanitarian knowledge and skills of students. It allowed them to take a new level of judgment and to re-evaluate themselves, to form critical thinking, and to develop the capacity for introspection. Each student assessed a new level of readiness for professional activity, personal qualities as a future specialist, ability to work in a multicultural environment.

For a comprehensive implementation of intercultural education of future teachers, recommendations are as follows:

1. The creation of a united intercultural educational space at a pedagogical institution that will ensure the coordination of the intercultural orientation of the educational process and tasks at each stage and sphere of work;

2. The specification of the content of the future teacher's professional training that takes into account the intercultural vector: activities in an intercultural environment; allocation of the intercultural component in academic disciplines, implementation of courses for the formation of intercultural competence; planning and management of students' work (creative intercultural orientation); engaging intercultural training, presentations, artistic events, cultural discussions with guests, and viewing films of ethnographic content depicting different cultures of the world; excursions to cultural fairs held in the city and the region;

3. The organization of cooperation with various social-cultural institutes of the region (national educational and cultural societies and communities, joint intercultural events, e.g.);

4. The harmonization of interethnic relations in education between students – representatives of different cultures in the multinational educational space of the university, city, and even region of residence; organization of practical training aimed at overcoming communication difficulties and other forms of interaction with members of different cultural communities; cooperation through the organization of various intercultural extracurricular activities.

V. Conclusions

Scientific studies in higher education set clear goals for improving the intercultural competence of students, but ways to implement it still need to advance. Today, there is considerable heterogeneity in the methodology used by educational institutions to achieve this. The view presented in this paper is an attempt to reveal one of the possible approaches to the formation of intercultural educational space in higher education and show the possibilities of using its potential for the formation of intercultural competence of future teachers.

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Studentii alogeni și competența de citire-înțelegere: provocări, blocaje, strategii și soluții

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Abstract

De mai bine de o jumătate de secol, lingviști (și nu numai) din toată lumea, precum L. Ehri, K. Goodman, W. Rivers, J. Zwiers, F. Serafini, ca să numim doar câțiva, s-au preocupat intens de cercetarea procesului de citire-înțelegere, în general, și de provocările și soluțiile posibile în cazul însușirii celei de-a doua limbi (uneori a treia), după cea maternă (și, în speță, după limba engleză), în mod particular. Aceste studii au demonstrat faptul că cititul se dovedește a fi un proces complex și interactiv, în relație cu care studenții pot întâmpina mari dificultăți, ce vizează limbajul, memoria, percepția senzorială și aspectele motivaționale (K. Maria, P. Pearson și L. Fielding, G. E. Woolley). Articolul de față, organizat în trei părți (una care fixează cadrul general al analizei, alta în care se trasează metodologia cercetării și o a treia, în care sunt prelucrate informațiile relevante colectate) își propune să expună analiza datelor rezultate în urma unui experiment derulat pe parcursul a trei ani în cadrul Anului Pregătitor la Universitatea „Petrol-Gaze” din Ploiești în perioada 2020-2023, având ca subiect dificultățile de receptare a unui mesaj scris pentru nivelul B1 de către studenții alogeni (în număr de 72), proveniți din toate colțurile lumii. M-a interesat, în mod deosebit, identificarea elementelor care conduc la dificultăți și blocaje și găsirea unor pârghii prin care acestea să fie eliminate sau, în cel mai rău caz, ameliorate, dar și măsura în care putem corela competența de citire-înțelegere cu aceea care vizează comunicarea scrisă și orală în limba română.

Keywords

Receptarea mesajului scris, mecanism citire-înțelegere, dificultăți, blocaje, măsuri ameliorative

1. Considerații generale

După contextul pandemic, care a produs o uriașă undă de șoc la nivel global, obligând întreaga lume să se adapteze unor situații pe care nu le anticipase și pentru care nu era pregătită, pe plan economic, social, politic, administrativ, când educația a fost și ea nevoită să găsească cele mai bune soluții pentru probleme nemaîntâlnite (când paradigma *offline* s-a transformat în ceea ce specialiștii denumesc

*remote/ distance education*¹), se pare că, odată ce lucrurile s-au întors la normalitatea pre-pandemică, școala contemporană continuă să pună, în multe dintre cazuri, un criticabil accent pe realizarea formală a programului, în detrimentul dezvoltării individuale, creatoare a gândirii, lăsând deoparte elementele ce vizează sfera emoțională și motivațională a studentului². Colectivele de limba română din cadrul Anului Pregătitor, în mod particular, au misiunea, printre altele, de a se strădui să identifice și să aplice cele mai bune metode și strategii didactice care să permită atât accesibilizarea vocabularului și structurilor gramaticale ale limbii române, cât și integrarea studentului, prin intermediul acestora (dar nu exclusiv prin acestea), devenind ceea ce unii cercetători definesc prin termenul de *broker cultural*: “un *translator cultural* capabil să le niveleze diferențele și nepotrivirile.” (Chisholm 1994: 4), conferindu-i studentului alogen “sentimentul că este inclus și valorizat și că, la rândul său, se poate comporta amical și respectuos față de indivizi aparținând altor grupuri etnice sau culturale.” (Sultana 2011: 115).

În ceea ce privește profilul demografic avut în vedere, cei 72 de studenți străini care au urmat cursurile de limba română în cadrul Anului Pregătitor la Universitatea „Petrol-Gaze” din Ploiești (14 în perioada 2020-2021, 38, între 2021-2022, și 18 în anul universitar 2022-2023) au provenit din țări precum Cuba, Senegal, Angola, Turkmenistan, Siria, Maroc, Libia, Iordania, Yemen, Sudan, Liban, Peru, Sudanul de Sud, Congo, Sierra Leone, Algeria, Camerun, Guinea Conakri, China, ceea ce se traduce nu numai printr-o diversitate culturală extrem de ofertantă, dar și provocatoare, dar și printr-o diversitate a backgroundului lingvistic³, fapt care a avut darul de a spori

¹ Mulți cercetători se văd obligați să opereze o distincție clară între învățământul online și cel la distanță, care, se pare, a fost prevalent în perioada lock-down-ului (Craig 2020; Stauffer 2020). În viziunea lui Holmberg (1989: 2), de exemplu, educația la distanță reprezintă încercarea de a acoperi diferitele forme de studiu la toate nivelurile, care nu se află sub continua și imediata supraveghere a tutorilor prezenți cu studenții în sălile de curs ori în aceeași sediu, dar care, cu toate acestea, beneficiază de planificare, îndrumare și predare din partea unei organizații de sprijin. (tr. ns.)

² “Percepțiile influențează stima de sine a studentului, răspunsul emoțional și interesul pentru citire, precum și dorința de a persevera. Din nefericire, aceste probleme sunt ignorate adesea în instrucția privind procesul de citire-înțelegere a textului, deși astăzi sunt considerate predictive pentru succesul academic.” (Grabe & Stoller 2011: 49) (tr. ns.).

³ “Când vorbim despre background, nu ne referim exclusiv la cel lingvistic, ci includem acea rețea de cunoștințe interconectate, felii de memorie ori modele mentale. “Toate acestea ajută cititorul să anticipeze organizarea discursivă a textului, precum și să dezambiguizeze sensurile cuvintelor și ale frazelor, ca informație nouă încorporată în text.” (Grabe & Stoller 2011:21). Carrell susține și el determinarea socio-culturală: „Înțelegerea unui mesaj scris este un proces interactiv între background-ul cititorului și text.” (Carrell 1984: 33) (tr. ns.).

problemele întâmpinate. La toate aceste grupe, am avut calitatea de profesor titular atât la cursul practic de comunicare orală și scrisă în limba română, cât și la acela de receptare a mesajului scris/ oral.

Ca în marea majoritate a cazurilor, studenții străini veniți la universitatea noastră au pornit de la zero în învățarea limbii române (ceea ce reprezintă un indicator clar al vocabularului extrem de limitat, fapt de natură a genera frustrări legate de imposibilitatea de a-și exprima verbal gândurile, sentimentele, trăirile, raționamentele sau necesitățile) și numai unii dintre studenți cunoșteau limba engleză (limbă-suport) la un nivel acceptabil sau foarte bun (A2-B1), în timp ce alții nu o stăpâneau deloc (fiind francofoni sau vorbitori nativi de limba spaniolă ori portugheză), ceea ce, alături de eterogenitatea grupelor, diferențele de background cultural și bagajul diferit de cunoștințe generale, cât și competențele, atitudinile față de învățare și motivația intrinsecă diferite, a îngreunat atât procesul de predare, cât și pe cel de învățare⁴. Au existat situații în care studenții nu cunoșteau nici măcar alfabetul latin. O problemă foarte importantă a fost că unii dintre ei au început să frecventeze cursurile cu întârziere de săptămâni sau chiar luni față de colegii de grupă, ceea ce m-a obligat să vin cu explicații suplimentare pentru a facilita înțelegerea textelor, depășind obiectivele propriu-zise ale modulului centrat pe competența de receptare a mesajelor scrise și orale. Prin urmare, în acest cadru de lucru specific, am ales acele strategii didactice care să faciliteze procesul de învățare în cadrul orelor de curs practic de limba română, pentru competența vizată. În încercarea de a surprinde specificitatea acestui grup sociocultural, extrem de eterogen, cu scopul declarat de a identifica și gestiona raportarea lor la limba română, devenită limbă-țintă prin intermediul mesajului scris, am folosit metoda observației directe și continue (pe parcursul celor trei ani de studiu), iar, la final fiecărui ciclu, am aplicat un chestionar, ale cărui coordonate le-am prezentat mai jos, însoțind analiza răspunsurilor de observații și propuneri de măsuri care să rezolve eventualele dificultăți și blocaje. Studiul meu se oprește numai asupra rezultatelor obținute în cazul citirii-înțelegerii, urmând ca, problemele observate în cazul receptării mesajului oral să fie examinate și analizate într-un alt proiect de cercetare.

Cercetători ai complicatului proces de citire-înțelegere⁵ (poate că nu e o întâmplare faptul că, în definiția lui J. M. Hughes, acesta nu

⁴ “Erorile gramaticale sunt datorate în marea lor majoritate deosebirilor dintre limba-bază și limba-țintă.” (Rusiewicz-Woźny, Struzińska 2002: 149) (tr. ns.).

⁵ J. R. Kirby, de pildă, menționează faptul că citirea-înțelegerea constituie un proces complicat, care te pune la încercare și presupune instrucție deliberată. (tr. ns.) (Kirby 2007:1)

este altceva decât o interacțiune complexă între text, cititor și scopul lecturii, modelate aprioric de cunoștințele anterioare despre citirea și scrierea în limba respectivă și de comunitatea lingvistică a cititorului care este condiționată social și cultural) (Hughes 2007: 1) au înțeles că învățăm să scriem prin lectură și că există o corelație cuantificabilă între participarea studenților la exerciții de citire și îmbunătățirea abilităților de scriere, prin urmare, a comunicării scrise/ orale, fapt pe care l-am putut confirma, punând față în față rezultatele obținute de către studenți la cele două competențe.

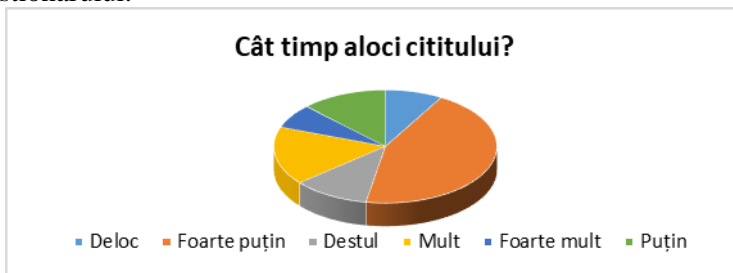
2. Motivație, scop și metode de cercetare

Bazată pe o anchetă calitativă și intensivă, realizată pe o populație restrânsă, cu scopul de a aprofunda o temă socio-psiholingvistică, lucrarea de față pornește de la rezultatele obținute în urma aplicării unui chestionar⁶ (*Anexa 1*), care, utilizat împreună cu dialogul/ interviul și observația directă, poate reprezenta o tehnică eficientă de aflare a unui fapt social. Chestionarul a avut 12 întrebări, cu o eșantionare non-aleatorie, convențională (eșantionul face parte din populația vizată și e reprezentativ ca număr de participanți), din motive de resurse reduse de timp și pentru a colecta datele cât mai ușor (Șandor 2011: 134). Din totalul de 72 de studenți la Anul Pregătitor, au fost 72 de respondenți, prin urmare, mărturisirile lor sunt reprezentative statistic pentru comunitatea studiată și sunt semnificative pentru diversitatea abordărilor și a categoriilor decelabile. Sondajele au fost ghidate de mine, în calitate de operator de interviu, în data de 30 iunie 2021, 12 iulie 2022, respectiv 22 iunie 2023. Chestionarele nu s-au semnat, din rațiunea protejării identității studenților, în vederea asumării unei depline libertăți de alegere. Întrebările și discuțiile din timpul completării au fost în limba română, dar și în limba engleză, pentru a mă asigura de deplina înțelegere a mesajului scris, dar întrebările din chestionar au fost formulate exclusiv în limba română. Am coroborat rezultatele chestionarului, pe care le-am analizat și interpretat, cu rezultatele obținute de studenți la examenele curente și la acela de finalizare, la competențele de citire-înțelegere și comunicare orală și scrisă, pentru a demonstra relația de interdependență dintre cele două.

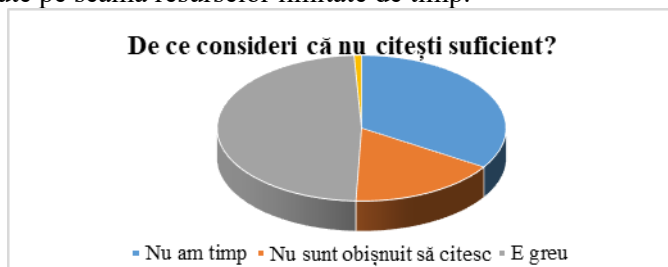
⁶ Chestionarul reprezintă un mijloc simplu și eficient de aflare de informații, dar nu și suficient (Chelcea 2001: 18; Știucă 2007: 52).

3. Rezultatele chestionarului și interpretarea acestora

1. La prima întrebare, *Cât timp aloți cititului în general?*, conectată cu una secundară, care viza motivul pentru care studenții consideră că nu citesc suficient au reprezentat două întrebări care au primit răspunsuri anticipate (plecând de la premisa că experiența de lectură, hotărâtoare în procesul complex de citire-înțelegere, este redusă) aflate în strânsă legătură cu acelea oferite la următorul punct al chestionarului.



Așa cum reiese din grafic, timpul alocat lecturii în viața de zi cu zi este redus la minimum, în unele cazuri, ori este puțin. Întrebarea ce își propunea să afle care este principalul motiv pentru care studenții nu citesc suficient a revelat faptul că majoritatea pune lipsa lecturii susținute pe seama resurselor limitate de timp.



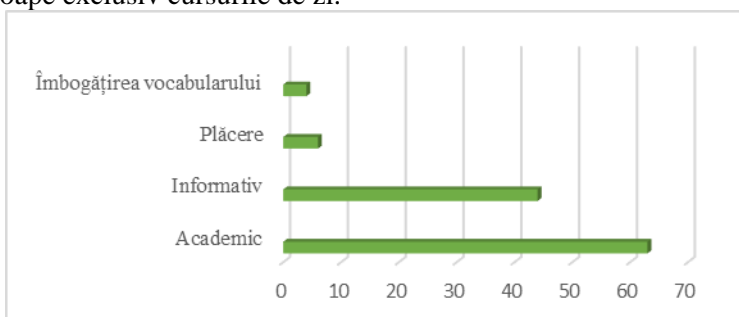
S-a demonstrat încă o dată, dacă mai era necesar, că experiența de lectură este esențială și se află în relație de interdependență cu rezultatele academice slabe la competența de citire-înțelegere.

2. Întrebarea cu numărul 2, legată indisolubil de primele, viza identificarea tipurilor de texte în limba română pe care le accesează studenții. Răspunsurile lor au venit să verifice ipoteza formulată în procesul observației directe și continue: în afară de cursuri, studenții citesc foarte puțin, concentrându-se pe oferta găsită pe internet. Din păcate, în mod predictibil, așa cum au admis, studenții care nu citesc prea mult în limba maternă, nu citesc aproape nimic în limba română,

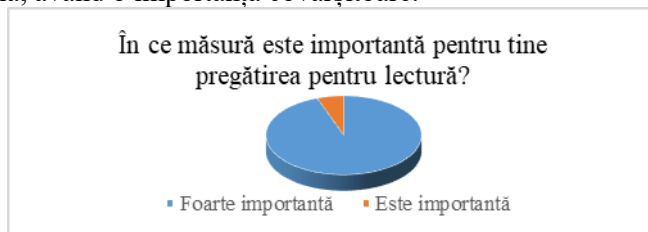
în afară de materialele de curs, aspect punctat și de răspunsurile oferite la întrebarea de mai jos. Pe parcursul anilor, am observat că imposibilitatea de a înțelege referințele culturale și lipsa unor elemente de cultură generală (geografie, istorie, artă) au condus, de fiecare dată, la o avalanșă de întrebări suplimentare, iar explicațiile profesorilor au fost cronofage, în ciuda accesului la mijloace audio-video moderne.



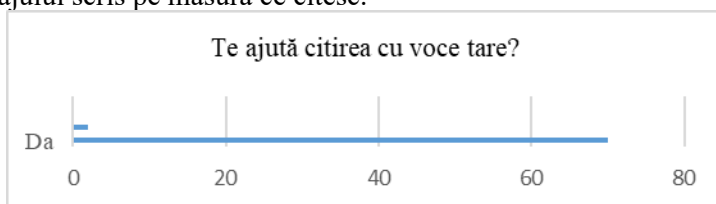
3. Răspunsurile bifate la întrebarea *În ce scop citești în limba română?* au confirmat concluzia conform căreia studenții citesc aproape exclusiv cursurile de zi.



4. Răspunsurile la cea de-a patra întrebare din chestionar, care își propunea să afle în ce măsură pregătirea pentru lectură ajută (fotografii, ilustrații, scheme etc.), creând anumite *triggere*, necesare în procesul de înțelegere, au venit să demonstreze că aceasta este esențială, având o importanță covârșitoare.



5. La întrebarea *Te ajută cititul cu voce tare în înțelegerea textului?*, respondenții au avut de ales între două variante de răspuns: da sau nu. Rezultatele au confirmat faptul că lectura silențioasă nu se dovedește a fi la fel de profitabilă precum aceea cu voce tare (lucru pe care l-am putut confirma și prin observația directă și continuă). Nu a fost evident, însă, dacă studenții își monitorizează înțelegerea mesajului scris pe măsură ce citesc.

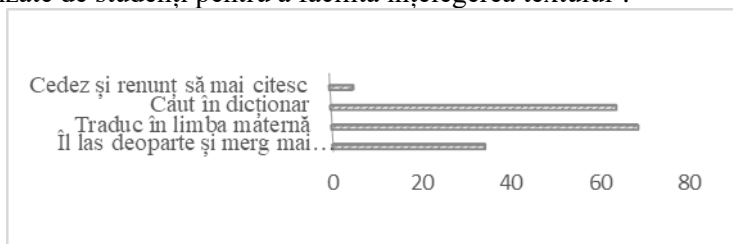


6. Întrebarea următoare ținea să identifice metoda cel mai des utilizată de respondenți la citirea textului: cuvânt cu cuvânt, pe sărite sau se scanează, măturând cu privirea. Răspunsurile au fost variate, în funcție și de competențele de lectură ale fiecăruia, după cum arată și graficul următor.



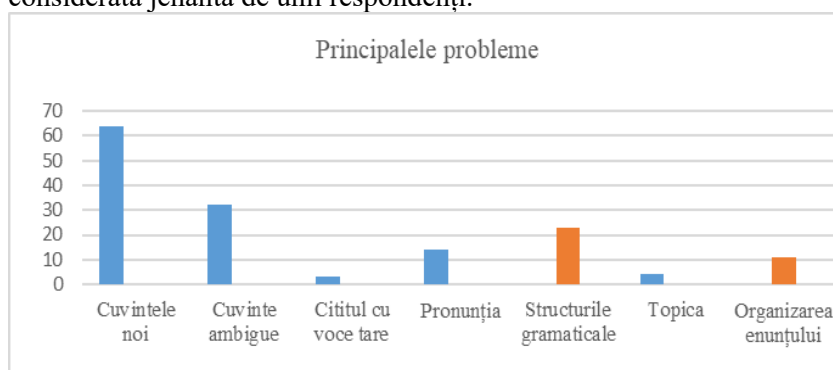
În mod evident, cei mai mulți au admis că se încapățânează să citească fiecare cuvânt, insistând asupra sensului. De cele mai multe ori, bazându-mă pe observația directă, la citirea cu voce tare, am constatat că studenții au utilizat un număr mare de strategii, în încercarea lor de a descifra mesajul scris. Apare foarte adesea nevoia de a repeta un cuvânt/ parte a unui cuvânt, iar printre provocări, am notat atât dificultăți în pronunțarea vocalelor, dar și a consoanelor (uneori silabe întregi), lucru de natură a genera nașterea unui alt cuvânt sau verbalizarea unor vocabule inexistente în limba română, omisiunea, adăugarea sau substituirea unor componente (sufixe/ prefixe), ceea ce a condus la greșeli gramaticale (tipuri verbale, persoane etc.) Așa cum arată și noile cercetări în domeniu, atunci când un cititor dobândește automatisme, e capabil să proceseze mai rapid un cuvânt. La aceasta, se adaugă o capacitate sporită de a recunoaște ideile principale din text, care contribuie direct la eficientizarea procesului de citire-înțelegere.

7. Cum procedezi atunci când întâlnești cuvinte necunoscute? era o întrebare care căuta să evidențieze și să examineze strategiile utilizate de studenți pentru a facilita înțelegerea textului⁷.



Conform datelor obținute, este evident că raportarea la limba maternă este un reflex.⁸

8. Printre principalele dificultăți menționate, pe prima poziție s-au situat problemele legate de unele cuvinte considerate ambigue ori doar noi, cele de pronunție și altele, inclusiv citirea cu voce tare, considerată jenantă de unii respondenți.



Deși în urma observației directe și continue am constatat că principala provocare în receptarea unui mesaj scris o reprezintă vocabularul, studenții au clasat pe primele locuri structurile gramaticale (problemă generată, probabil, de nesiguranța lor în privința însușirii gramaticii limbii române, ce nu are neapărat legătură

⁷ Unii lingviști au observat că “cerința fundamentală pentru citire fluentă și înțelegere este recunoașterea rapidă și automată a cuvintelor (sau accesul lexical). Cititorii fluenți recunosc aproape toate vocabulele întâlnite în procesul de lectură (98% din cuvinte), cel puțin la un nivel de bază.” (Grabe & Stoller 2011: 15) (tr. ns.).

⁸ “Una dintre principalele dificultăți este legată de faptul că textele sunt scrise în raport cu așteptările culturale ale autorilor, vorbitori ai limbii respective și nu în acelea ale limbii materne a vorbitorilor-cititori”, ceea ce conduce, inevitabil, la proasta înțelegere a mesajului scris. (McDonough 1995: 42) (tr. ns.).

cu înțelegerea textelor în sine)⁹. Cele două categorii pot fi interrelaționate pentru că unele structuri gramaticale influențează înțelegerea relațiilor logice dintre propoziții/ idei (mărcile temporale, conjuncțiile, conectorii etc.). Foarte mulți studenți au avut dificultăți de înțelegere a organizării interne a textului (legătura logică dintre idei) aspect care ține și de cunoașterea vocabularului și a sintaxei specifice limbii române, dar are legătură și cu experiența de lectură insuficientă a unora dintre participanții la cursuri (familiarizarea în prealabil cu exercițiile de lectură de tip *skimming*, *scanning*, *reading for gist*), fapt evident din răspunsurile oferite la următoarele întrebări din chestionar. Lipsa unor instrumente de lucru intelectual în cazul unora dintre studenți, care nu aveau abilitatea de a selecta informațiile dintr-un text, sau de a înțelege ordinea logică a ideilor, a reprezentat o dificultate generală și pentru profesor și pentru participanții la studiu. Motivația intrinsecă a fiecărui student a fost diferită, determinând diverse atitudini față de procesul de învățare.

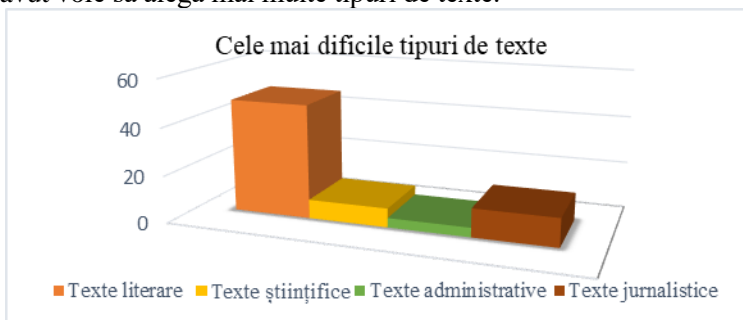
O modalitate de contracarare a dificultăților semnalate este utilizarea unor texte care să aparțină unor stiluri funcționale cât mai variate, cu moduri de expunere diferite și a unor cerințe care să vizeze exersarea abilităților de lectură mai puțin dezvoltate în experiența școlară anterioară. Acest efort a fost îndreptat nu doar spre selectarea textelor potrivite, cât și spre adaptarea textelor și a cerințelor în conformitate cu dinamica grupului țintă.

9. Întrebarea care viza stabilirea celui mai dificil tip de text¹⁰, pe criteriul apartenenței la stilurile funcționale ale limbii române (literar, științific, administrativ, jurnalistic), a dezvăluit un alt adevăr: cei mai mulți studenți au decis că textele beletristice ocupă locul fruntaș: 48 dintre ei au ales textele literare, 8 au ales textele științifice (în ciuda faptului că există un număr de ore suficient de mare alocate studiului limbajelor de specialitate, experiența limitată cu acest tip de text în pregătirea studenților anterioară înscrierii la cursurile anului pregătitor reprezintă o cauză valabilă), 2 studenți, textele administrative, iar alți 14 studenți s-au oprit la textele jurnalistice. Prin urmare, numai 22 de studenți au considerat că textele non-literare sunt dificile (care au

⁹ Cele trei motive principale care provoacă dificultăți în înțelegerea mesajului scris sunt: lipsa backgroundului informațional, lipsa resurselor lingvistice esențiale și insuficienta expunere la limba-țintă. (Grabe & Stoller 2011:21) (tr. ns.).

¹⁰ “Așa cum demonstrează cercetarea actuală, se recomandă ca studenții să fie învățați în mod explicit despre trăsăturile tipurilor de texte, pentru construirea unui background puternic. Odată ce sunt conștienți de acestea, sunt alertați asupra punctelor de interes din text și asupra subiectului mesajului scris.” (Kelley & Clausen-Grace 2010) (tr. ns.).

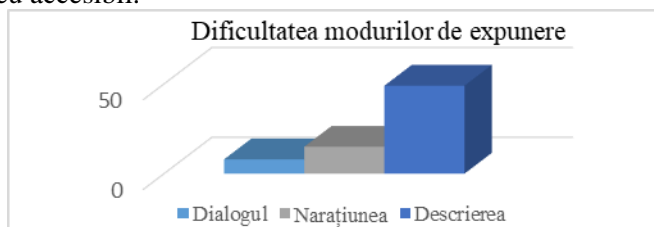
o structură preponderent tematică, accesează un vocabular specializat, care nu se întâlnește în situații de comunicare informale), în timp ce marea majoritate a ales stilul beletristic (texte ficționale). Studenții nu au avut voie să aleagă mai multe tipuri de texte.



Faptul că un număr atât de mare de respondenți a considerat textele literare (descrierea unor locuri din România, din punct de vedere geografic, cultural, turistic etc.) poate fi pus generat de vocabularului inactual și referințele culturale specifice sfârșitului de secol al XIX-lea (schițele lui I. L. Caragiale). Acest răspuns este în concordanță cu rezultatele de la următoarea întrebare, la care studenții au clasat pe primul loc descrierea ca mod de expunere cel mai puțin accesibil. Textele științifice au fost considerate drept mai puțin dificile, dar tot grele, fapt datorat, cel mai probabil, cunoașterii insuficiente a vocabularului de specialitate, modului de organizare internă a acestui tip de text. În plus, studenții au asimilat extrem de puținele texte științifice studiate în cadrul cursului de receptare a mesajului scris și oral (descrierea unor afecțiuni și prospectul unui medicament) cursurilor de limbaje de specialitate, care sunt mult mai numeroase, mai ofertante și mai complexe. Așa cum anticipam, textele considerate a avea gradul cel mai scăzut de dificultate sunt cele non-literare, în speță cele administrative (tipizate cu un grad mare de formalizare).

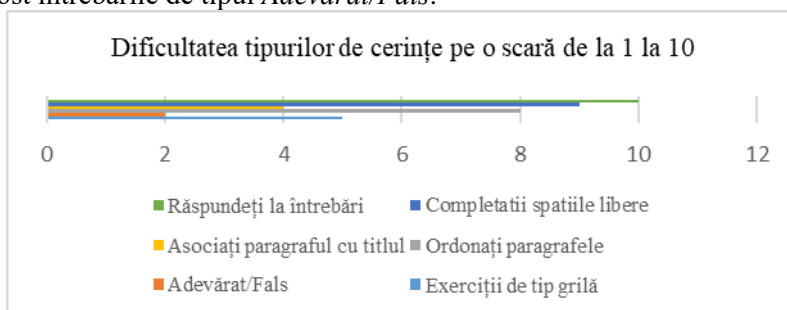
10. La întrebarea *Care dintre modurile de expunere consideri că este mai dificil în înțelegerea unui text?*, 41 studenți au plasat descrierea pe locul fruntaș, lucru ce poate fi pus pe seama însușirii insuficiente a elementelor de vocabular (substantive, adjective numeroase), în timp ce pentru 25 studenți narațiunea este dificilă (textele narrative sunt, de obicei, redactate la timpul trecut, organizate în secvențe în ordine cronologică și accesează un vocabular uzual, iar principala dificultate în acest caz o reprezintă abundența structurilor verbale: concordanța timpurilor, mărcile temporale, conectorii dintre

propoziții). Numai 6 dintre respondenți au considerat că dialogul este mai greu accesibil.



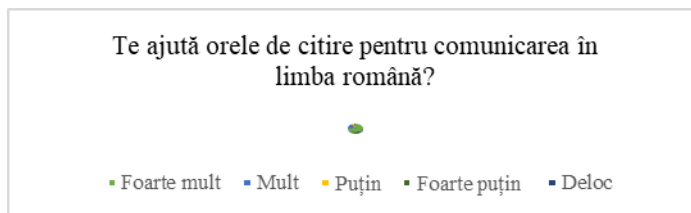
Descrierea, considerată cea mai dificilă de studenți, presupune o cunoaștere bună a vocabularului, atenție la detalii și spirit de observație, aspecte care nu au neapărat legătură cu materia predată în cadrul orelor de curs, ci mai degrabă cu structura interioară și cu bagajul de cunoștințe individual.

11. La penultima întrebare, referitoare la gradul de dificultate al cerințelor care însoțesc de obicei textele suport pentru receptarea mesajului scris, variantele au însumat următorul punctaj: exercițiile de tip grilă: 5; întrebările de tip *Adevărat/Fals*: 2; *Puneți în ordine paragrafele*: 8; *Asociați paragraful cu titlul corect*: 4; *Completați spațiile libere cu paragraful/ enunțul potrivit*: 9; *Răspundeți la întrebări pe baza textului*: 10. Dintre tipurile de cerințe după răspunsul la întrebări pe baza textului, cele mai dificile au fost considerate de studenți exercițiile de tipul *Ordonati paragrafele* și *Asociați paragraful cu titlul*, în deplină concordanță cu răspunsurile de la întrebarea numărul 5, la care un număr important de respondenți a considerat că organizarea internă a textului este problema care le-a creat cele mai mari dificultăți. După cum am anticipat pe baza observației directe, tipurile de cerințe considerate mai accesibile au fost întrebările de tipul *Adevărat/Fals*.

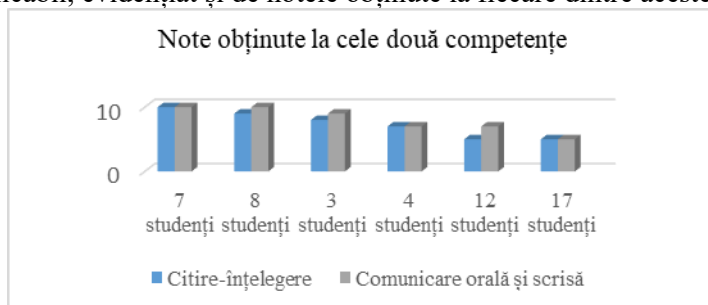


12. Ultima întrebare era menită să verifice ipoteza conform căreia există o legătură intrinsecă între obținerea de rezultate bune la

competența de citire-înțelegere și aceea de comunicare orală și scrisă în limba română, pe baza percepției studenților privind această relație de cauzalitate/ interrelaționare între cele două.



Nu a fost deloc dificil să coroborez răspunsurile studenților cu rezultatele obținute de ei la examene, la competențele vizate și să ajung la concluzia că premisa de cercetare a fost verificată: există un raport de intercon condiționare între cele două competențe distincte, ușor verificabil, evidențiat și de notele obținute la fiecare dintre acestea.



Un student cu bune competențe de citire-înțelegere nu numai că va fi capabil să înțeleagă vocabulele, ci și să observe organizarea textului, să răspundă la întrebări pe baza acestuia și chiar să observe prezența mijloacelor stilistice (în cazul celor avansați) (Sato & Kleinsasser 1999). Înțelegând ceea ce citesc, ei vor putea să își îmbunătățească abilitățile de comunicare, așa cum arată studiile unor cercetători (A. Pérez-Rosas (2017), M. Edwards-Schachter, A. García-Granero, M. Sánchez-Barrioluengo, H. Quesada-Pineda & N. Amara, (2015), M. Segura (2016)).

Studiul de față a indicat faptul că există o fractură vizibilă între ceea ce își propune cursul practic de limba română, competența de citire-înțelegere a mesajului scris și realizările cuantificabile ale studenților alogeni și că se conturează un număr mare de cauze care

pot determina dificultăți sau blocaje în acest complex proces¹¹, ceea ce va cauza, ca o reacție în lanț, o slabă capacitate de comunicare în limba română. Între acestea, lipsa strategiilor de lectură, cantitatea insuficientă a cunoștințelor anterioare, absența entuziasmului privitor la actul lecturii, vocabularul limitat, foarte puținul timp alocat cititului sau o atenție deficitară ies în evidență. Studenții pot eșua în a aprecia scopul lecturii sau se pot dovedi cititori nemotivați. Deloc întâmplător, unii lingviști (Faust 1994: 25), observau că, dacă un cititor solitar explorează textul pentru a descoperi acea idee unică, majoritatea accesează, în momentul lecturii, experiențe dintre cele mai variate, de la cele de natură personală, de viață, până la cele culturale, literare și/ sau lingvistice (Smagorinsky 2001: 141), construind astfel, în mod activ, sensul, pentru a înțelege. Fluența și înțelegerea sunt nu numai interconectate, ci și interdependente (Oppenheimer 2005: 139-156).

Profesorul are un rol deosebit de important în identificarea și aplicarea unor măsuri ameliorative. Vorbim, în primul rând, de instruire pentru accesarea strategiilor de citire silențioasă, în afară, de aceea absolut necesară, ce include elementele textului în limba română (raportul grafem/ fonem, punctuația, decodarea etc.). O mai atentă selecție a textelor și o mai mare diversitate a acestora ar putea nivela golurile studenților, dovedind creativitate și adaptabilitate la nevoile lor și la cerințele actuale, în detrimentul unei atitudini de tipul *magister dixit*. Deși cititul cu voce tare se dovedește a fi foarte util, dascălul trebuie să ia în considerare și elementul de stânjeneală a studentului care știe că are dificultăți, este mai timid ori se teme de expunere excesivă, lucruri de natură a afecta serios procesul, având ca rezultat mai degrabă grija de a verbaliza, lăsând în plan secundar înțelegerea. Pentru a contracara efectele negative, se poate organiza citirea cu voce tare în grupuri mici sau în perechi sau se poate face o lectură silențioasă supervizată atent. Nivelul textelor alese trebuie să fie concordant cu nivelul grupei; în caz contrar, studenții vor fi demoralizați și demotivați, pornind de la prezumția că au de-a face cu un text prea dificil. Dovedind deschidere, empatie, flexibilitate și o bună capacitate de a gestiona situațiile dificile, profesorul poate facilita accesul la universul aparent închis al textului.

¹¹ F. Serafini descria lectura drept “procesul de a genera interpretări viabile în tranzația cu textul și capacitatea unui individ de a construi înțelegere dintr-o multitudine de perspective; inclusiv intențiile autorului, referințele textuale, experiențele personale și contextele socioculturale în care se plasează cititorul.” (Serafini 2012 : 193) (tr. ns.)

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Title in English: *International students and reading comprehension skills: Challenges, barriers, strategies and solutions*

Abstract in English: *For more than half a century, linguists and educators from all over the world, such as L. Ehri, K. Goodman, W. Rivers, J. Zwiars, F. Serafini (to name but a few) have been intensely concerned with the research of the reading-comprehension process, in general, and with the challenges and possible solutions in the case of acquiring a second (sometimes third) language after the mother tongue (and, in this case, after English). These studies have shown that reading turns out to be a complex and interactive process, in relation to which students can experience great difficulties, which target language, memory, sensory perception and motivational aspects (K. Maria, P. Pearson and L. Fielding, G.E. Woolley). My paper, organized in three parts (one that sets the general framework of the analysis, another in which the research methodology is outlined and a third, in which the collected data are processed) aims to present the analysis of the data resulting from an experiment carried out during three years in the framework of the Preparatory Year at "Petroleum-Gas" University in Ploiesti during 2020-2023, having as its subject the difficulties of receiving a written message for the B1 level by allogeneic students (72 in number), coming from all corners of the world. I was particularly interested in identifying those elements that lead to difficulties and blockages and finding some strategies by which they can be eliminated or at least ameliorated, but also the extent to which we can correlate reading-comprehension skills with that concerning written and oral communication in Romanian.*

Keywords in English: *Reading-comprehension mechanisms, difficulties, challenges, ameliorative measures.*

Fostering Global Student Engagement: Insights from Jude Carroll and David Killick

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Abstract

This article explores strategies for promoting global student engagement in higher education, drawing from the works of scholars like Jude Carroll and David Killick, along with practical examples from educational practice. It emphasizes the importance of encouraging active participation, addressing intercultural interactions, and creating inclusive learning environments. Additionally, it incorporates insights from other sources to provide a comprehensive guide for educators seeking to prepare students for a diverse and interconnected world.

Keywords

Global student engagement, higher education, active participation, intercultural interactions, inclusive learning environments, student-centered learning, diversity, transformative learning, educational practice, inclusivity.

1. Introduction

Higher education today faces the challenge of preparing students for a world marked by diversity, interconnectedness and rapid change. To meet this challenge, educators must adopt innovative approaches that promote global student engagement. In this article, we draw from the wisdom of scholars like Jude Carroll and David Killick and supplement their insights with additional sources to provide a comprehensive guide for educators. We explore strategies for encouraging active participation, addressing intercultural interactions, and creating inclusive learning environments. Additionally, we present practical examples from educational practice to illustrate how these strategies can be implemented effectively, moving from a teacher-center to a student-centered learning environment.

2. Encouraging Active Participation: Insights from Jude Carroll

Jude Carroll's work challenges traditional notions of lectures by emphasizing the need for active student participation. She advocates for

cognitive engagement as a means of fostering deeper understanding. While cultural and language factors are often cited to explain differences in student participation, Carroll reminds us that culture alone should not lead to labels of passivity or disengagement.

2.1 Understanding and Decoding Student Behavior

In the realm of education, the dynamics of student-teacher interactions are both universal and unique to each educational setting. Often, when students' behaviors do not align with their teachers' expectations, explanations tend to surface quickly, such as attributing it to 'culture' or 'language capabilities.' While language skills can indeed influence behavior in lectures, reducing non-participation solely to these elements or making sweeping cultural assumptions does not justify the negative labels that students often receive. It is essential to recognize that culture does not inherently render students passive, unresponsive, or disengaged, nor does it lead to what some perceive as 'confused' academic work.

Moreover, it is crucial to acknowledge that student participation is a complex interplay of various factors, not solely determined by their cultural or linguistic background. Teaching and learning are inherently social interactions, and the behavior of students is also influenced by the teaching methods employed and the assumptions made by educators. Therefore, what may seem like non-participation could, in fact, be the opposite.

For instance, as Carroll points out, it is not uncommon for lecturers to describe students from specific countries as 'passive' merely because their facial expressions do not align with the lecturer's preconceived notions of engagement. However, many students with seemingly immobile faces are not disengaged; rather, they are intensely focused on comprehending the lecture content. In teacher-centered methods like lecturing, it falls upon educators to maximize the potential for learning. One way to enhance engagement is for teachers to decode the true meaning behind students' behaviors and subsequently adopt strategies that align with their students' preferred forms of engagement.

2.2 Interactive Teaching in Student-Centered Pedagogy

Interactive teaching methods form the cornerstone of constructivist pedagogies. Weilekala and Watkins (2008) quoted in Carroll's work, characterize constructivist conceptions as requiring active efforts to make sense of experiences and understand the human

world. In this context, understanding arises from human interaction and the sharing of meaning with one another.

Constructivist learners engage in metacognition, which involves thinking about the process of learning. They recognize that others arrive at knowledge through different pathways and are capable of making informed choices based on various interpretations of the truth.

In lectures designed in accordance with constructivist learning theory, a lecturer should not imply, "Listen to me," but rather, "Think with me", as Weilekala and Watkins (2008) insist. Lectures, in this context, should ideally facilitate understanding and the creation of study materials, such as notes, for future reference. Active participation by students should enable them to comprehend and apply lecture content and eventually, analyze or evaluate it. Often, full understanding of the lecture's content emerges when students later contemplate it, applying the knowledge to practical scenarios, problem-solving, or explaining concepts.

The re-use of lecture material can manifest in various educational settings, such as seminars, examinations, or coursework. Consequently, a lecture proves ineffective if students cannot grasp the language, follow the argument, or comprehend the content. Hence, it is essential for educators to ensure that their teaching strategies and delivery methods align with the principles of constructivist pedagogies, promoting active engagement, critical thinking, and meaningful learning experiences.

This research explores the nuances of student behavior and emphasizes the importance of understanding cultural and linguistic diversity in educational settings. It also underscores the role of constructivist pedagogies in promoting active student engagement and fostering a deeper understanding of lecture content.

3. Practical Strategies inspired by Carroll's insights

In this sub-section, we will explore various techniques that educators can employ to make the flow of their lectures clear and effective, as well as address the importance of making language adjustments to accommodate diverse student populations. All the upcoming suggestions draw intensely on Carroll's work (page 112).

3.1 Enhancing Lecture Clarity

Educators who aim to make their lectures more accessible and comprehensible for all students have employed a range of techniques to provide clarity and structure. These techniques include:

3.1.1. Signposting

Educators can use signposting to explicitly guide students through the lecture's progression. For example, they might say, "*I will now illustrate that point about x by...*" or "*I made the point that x, but here is some of the evidence that supports it.*" Signposting helps students anticipate the direction of the lecture and maintain a clear mental map of the content.

3.1.2. Naming the Parts

Providing labels for different sections of the lecture aids in organizing information. For instance, educators may introduce a section as "*This is an introduction...*" or "*So, in a summary of the last section...*" This naming of parts helps students identify the lecture's structure and key components.

3.13. Providing a One-Page Summary

Some educators have employed visual aids to reinforce lecture structure. For instance, one lecturer used an overhead projector to display an outline of the lecture alongside the main PowerPoint slides on the screen. At various points, he highlighted where he was in his one-page outline. This visual representation can assist students in tracking the lecture's flow.

3.1.4. Signalling Importance Explicitly

To emphasize key points, educators can explicitly signal their importance. For instance, they might say, "*The evidence which was used – that is what is important. The evidence. It was important because...*" Alternatively, educators can imply importance by stressing specific words or using non-verbal cues, although it is essential to recognize that these signals may be *culture- and language-specific*. Therefore, educators should exercise care when using such cues and avoid overwhelming students with too many "key points."

3.2. Making Language Adjustments

In diverse learning environments, Carroll indicates students may be working with different language backgrounds and varying levels of language proficiency. To support all students and create a conducive learning environment, educators should consider making language adjustments in their lectures. Here are some considerations, which are included in Chapter 9 of Carroll's book, *Tools for Teaching in an Educationally Mobile World*.

3.2.1. Lowering the Language Load

Students, especially those with Non-English Speaking Backgrounds (NESB), may benefit from lectures with reduced language complexity. Lowering the language load allows students more cognitive space for understanding and processing the lecture content. This adjustment can be particularly helpful at the beginning of their educational journey.

3.2.2. Addressing New Accents and Language Variations

Both English as a Second Language (ESB) and NESB students may encounter challenges related to new accents, slang, local references, and unfamiliar formal or informal language usage. Educators should be aware of these potential barriers and strive to provide a more inclusive learning environment by adapting their language and pronunciation accordingly.

3.2.3. Explaining Discipline-Specific Jargon

In many academic disciplines, Jude Carroll insists jargon is an essential means of communication among experts. However, students, especially newcomers, may be unfamiliar with discipline-specific terms and phrases. Educators should make an effort to define and explain such jargon to ensure that all students can participate in discussions and assignments with a clear understanding of these terms.

3.2.4. Building Vocabulary

To help students build their vocabulary, educators can create customized glossaries or reference materials specific to their courses. These resources should go beyond dictionary definitions and provide context and examples to enhance students' understanding of academic terminology.

In the following section, we will explore the work and insights of David Killick (2015) that focus on the challenges of promoting intercultural interactions, the need to address diversity in curricular requirements, and the importance of structuring learning experiences to strengthen inclusivity and facilitate the development of global perspectives

4. Challenges and Support in Student-Centered Learning: insights from David Killick

David Killick reminds us that the mere presence of international students, even in large numbers, does not automatically promote intercultural interactions or foster international understanding.

To achieve these goals, educational situations must be *thoughtfully structured to encourage cross-cultural engagement*. Despite curricular requirements for diversity classes, research suggests that students are not effectively learning about and from diversity.

4.1 Structuring Learning Experiences in Student-Centered Learning

To address these challenges, educators must actively structure learning experiences to strengthen inclusivity and facilitate the development of *global perspectives*. This includes equalizing university environments, defining the attributes of graduates in a globalized world, diversifying curriculum sources, and designing learning outcomes that encourage critical engagement with diverse perspectives.

Central to this approach in Killick's research is the concept of student-centered learning. It recognizes that students are active participants in their own learning journey. Student-centered approaches prioritize student experience, encounters and reflection as mechanisms for fostering transformative learning. However, these approaches may challenge traditional notions of education and require students to re-envision themselves as learners.

Student-centered approaches require students to be active participants in their learning, which may not always align with their previous educational experiences. Consequently, students may not always respond positively to these approaches and may require support in understanding the rationale behind them and engaging with associated learning activities. This necessitates a reimagining of what it means to be a learner and how students perceive themselves in that role.

Research has shown that students' conceptions of learning strongly correlate with their approaches to learning and, by extension, their engagement in learning activities. Student-centered learning approaches often contrast with traditional school education models, leading some students to view them as unfocused, unproductive, or an abdication of the teacher's responsibility.

4.2 Practical Examples from Educational Practice

To bring these insights to life, Killick's research explores good examples from educational practice:

1. **Global Classroom Collaborations:** Collaborative projects that involve students from diverse backgrounds can promote intercultural interactions. For instance, students from different countries can collaborate on research projects or engage in cross-cultural dialogues through online platforms.

2. Active Learning: Emphasis is placed on active rather than passive learning, where students engage directly with the subject matter through participation, discussion, and *problem-solving*.

3. Student-Led Discussions: Empowering students to lead discussions on global issues allows them to take ownership of their learning. It fosters a sense of responsibility and autonomy.

4. Peer Learning: Implementing peer learning strategies where students work in diverse groups encourages them to learn from one another's experiences and viewpoints.

5. Mutual Respect: Relationships between educators and students are characterized by mutual respect, recognizing the contributions and perspectives of both parties.

Thus, student-centered learning is an educational approach that empowers students to actively engage with their learning experiences and encourages deep understanding. It may challenge traditional notions of education, but it is a valuable approach for preparing global students who are equipped to navigate and contribute to an interconnected world.

In the view of education presented here, students are not passive recipients of knowledge but active participants and creators in their own learning journey. Their lifeworld horizons are not fixed but can be expanded through the process of education. Educators play an essential role in creating opportunities for students to engage with ideas, behaviors, and emotions beyond their current boundaries. This process can be challenging and discomfoting, but it is through these encounters that transformative learning occurs. In this paradigm, educators are not mere subject experts who transfer knowledge to learners. Their role is more complex and crucial; they facilitate transformative learning experiences in which students engage with, challenge, and accommodate new truths about the world and their place within it.

In such learning situations, educators or peers may serve as the "more-knowing other," providing support and scaffolding to guide students across their Zone of Proximal Development (ZPD), as discussed by Vygotsky already in 1978. However, it is ultimately the student who must undertake the journey. This concept aligns with the idea of student-centered learning, which is relevant across diverse fields of study, from business studies to arts, physics, or healthcare. Contrary to misconceptions, student-centered learning is not about catering to students' desires within a market-driven model of education. Instead, it is an educational approach rooted in the constructivist learning paradigm. Student-centered approaches prioritize student experience,

encounters, and reflection as mechanisms to facilitate lifeworld change. They acknowledge the diverse biographies, perspectives, and emotional responses that each student brings to the learning process.

5. Conclusion

In conclusion, educators occupy a transformational role in shaping the educational experiences of a diverse student body. By implementing pedagogical techniques such as signposting, naming parts, providing summaries, and explicitly signaling importance, instructors can significantly enhance the clarity and structure of their lectures. Moreover, as Carroll's research shown, addressing language barriers, unfamiliar accents, and discipline-specific jargon while actively building students' vocabulary is crucial in establishing an inclusive learning environment where all learners can effectively engage with the content.

However, fostering global student engagement in higher education necessitates a comprehensive and adaptable approach. Drawing from the insights of scholars like Carroll, Killick, Weilekala and Watkins, alongside contributions from various sources, educators must be willing to reimagine traditional lectures, thoughtfully structure learning experiences and embrace student-centered methodologies. These strategies collectively contribute to the creation of inclusive and transformative learning environments.

As we navigate the complexities of diversity and intercultural interactions, it is extremely important that we equip our students with the skills and perspectives needed to excel in an interconnected world. Educators should continually adapt their teaching methods and communication styles to cater to the diverse needs of their students, fostering a supportive and inclusive learning environment where every individual has the opportunity to thrive, contribute and succeed. By embracing these principles, we can truly prepare our students to become global citizens capable of navigating the challenges and opportunities of our ever-evolving educational landscape.

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◆**TRANSLATION STUDIES**◆

Remote Interpreting in Albania: From ABC to PhD.

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Abstract

The present paper addresses some of the challenges faced by Albanian interpreters regarding remote interpreting from the start of the pandemic until the present. The global COVID-19 pandemic saw the imposition of unprecedented restrictions at national and international levels with regard to travel and congregation. While some conference organizers decided to postpone or cancel their activities, others opted to move the event, or a reconceptualization of it, to an online format. Simultaneous interpreters had to adapt to this new reality and become accustomed to remote simultaneous interpreting in order to survive.

Albanian interpreters faced challenges and obstacles in adapting to remote interpreting on various platforms, which rapidly developed during the pandemic. This required them to acquire technical skills in addition to their language skills and interpreting techniques.

Some Albanian interpreters of different languages willingly took part in a survey conducted for this study purpose. This paper will present specific problems, failures, limitations, and successes encountered by these interpreters and explain their remote interpreting experience, which began with the ABC and quickly achieved a PHD.

Keywords

Remote interpreting, online platforms, pandemic, Albanian interpreter

Introduction

1. Remote Interpreting: A fight or flight response!

Remote interpreting was rarely used before in the Albanian context before 2019, but the pandemic situation changed the interpreters' perception, knowledge, and, above all, their skills by using it on a weekly or daily basis during that time and even nowadays as part of their work schedule.

But how easy or difficult was it to adapt to this new situation and complicated process in which everything started from the ABC, and for a part of the interpreters, the fast acquisition of the whole

process and the acquired skills have led them to the PhD level? What were the challenges and successes of this hard process in the interpretation world? Some interpreters who are used to the traditional ways of interpreting have found change to be very difficult, but surviving and adapting to the interpretation labour market remains crucial. For this reason, I consider it, and in a lot of cases, it is a “*fight or flight response.*”

This paper will shed light on some of the challenges of the whole process of remote interpreting by giving special importance to the Albanian situation and how the Albanian interpreters who became part of a study for this purpose have adapted themselves to remote interpreting and have made it part of their job.

1.1. But what is remote interpreting, and how did it begin?

Remote interpreting (RI) refers to the use of communication technologies to gain access to an interpreter in another room, building, town, city, or country. In this setting, the interpreter connects to the primary participants, who are together at one site, using a telephone line or videoconference link. Nowadays, people often refer to remote interpreting by telephone as telephone interpreting or over-the-phone interpreting. When referring to spoken-language interpreting, people often simply call remote interpreting by videoconference remote interpreting. A method of delivering interpreting best describes remote interpreting. It has been used for *simultaneous, consecutive, and dialogue interpreting.*

In a world where technology changes so fast and new inventions and improvements to online platforms are amazing, interpreters can work remotely, deliver interpreting in different modes and contexts on many devices (phones, tablets, laptops, etc.), and even manage bookings and invoice clients with ease. But unlike translation, which can be done just sitting in front of a computer and, when finished, can be sent to clients who might be thousands of miles away just by email, interpreting is a human activity that, above all, needs human interaction, including body language, facial expressions, gestures, and other body language interactions that cannot be fully automated as in translation.

In regard to remote interpreting, Braun (2015: 352) emphasizes that remote interpreting (RI) “refers to the use of communication technologies to gain access to an interpreter in another room, building, town, city, or country.”

Braun and Taylor (2012 a) define videoconference interpreting as an interpreting mode used when the service provided is carried out

between two places (e.g., court and prison) connected by videoconference, with the interpreter at one of the two locations (Corpas Pastor and Gaber 2020:1). Currently, developers have created a wide range of technological solutions to meet the growing demand for RI. Corpas Pastor (2018) presents a concise typology of such solutions, ranging from applications installable on smartphones, PDAs, and laptops to easily accessible online cloud-based devices or platforms. Boostlingo, Interprefy, KUDO, Olyusei, 59 WebSwitcher, Interactio, Webex, and ZipDx are some of the most used technological platforms in the market. These platforms meet the needs of remote simultaneous interpreting (RSI), i.e., remote interpreting for conferences, seminars, workshops, and other similar events.

2. The ABC of Remote Interpreting. A short historical background

In chapter 22 of Routledge Handbooks, Brown (Brown: 2015:353) credits the Australian immigration service with establishing the first service for telephone-based interpreting, the Telephone Interpreting Service (TIS), in 1973. Mikkelson (2003) states that in the US and most Western European countries, telephone-based interpreting services have been available since the 1980s and 1990s, respectively.

Today, telephone-based interpreting is the business of large and mostly private operators who act as agencies between clients and interpreters, but some large hospitals have their own in-house telephone interpreter provision (Angelelli 2004). Interpreters mostly carry out telephone-based interpreting in consecutive mode (see Chapter 6 on consecutive interpreting). Telephone-based interpreting, which was worth an estimated US\$994.18 million worldwide in 2011 compared to US\$700 million in 2007, is still a growing market and expected to grow further by more than 15% per year from 2011 to 2013 (Commonsense Advisory 2011). This is particularly interesting in view of Ozolins' (2011) observation that telephone interpreting services still rely nearly exclusively on the use of landline phones rather than mobile or internet-based connections due to concerns about line quality and confidentiality. Thus, while the 'telephony revolution' has fundamentally changed global business communication, leading to a possible increase in the demand for interpreter-mediated telephone conferences, it does not seem to be the driver of the expansion of remote interpreting by telephone. Ozolins believes that it is the fall in call rates, including long-distance rates, following deregulation that has fostered the expansion of telephone-based interpreting.

Another important factor is demand. Rosenberg (2007) analysed over 1000 instances of telephone-based interpreting and

found that, at the time of his study, migration and associated language policies were the main drivers of demand for remote interpreting by telephone. Additionally, he observed that healthcare settings were the most common context for its use, while three-way telephone conversations were more prevalent in the business world. Rosenberg described interpreting in telephone conversations as less problematic than remote interpreting by telephone, as a three-way telephone connection puts the primary participants and the interpreter “on equal footing.” But in in-depth studies that contrasted interpreter-mediated phone calls with non-interpreted phone calls (Oviatt & Cohen 1992) and face-to-face communication (Wadensjö 1999), a lot of interactional problems were found. It was also clear that the interpreters worked hard to keep the conversation on track. Rosenberg, in turn, believes that the difficulties of telephone-based interpreting arise more from situational factors and the lack of a shared frame of reference than from the inherent difficulties of telephone communication (2007: 75). Boostlingo, Interprefy, KUDO, Olyusei, 59 WebSwitcher, Interactio, Webex, and ZipDx are some of the most used technological platforms in the market. These platforms meet the needs of remote simultaneous interpreting (RSI), i.e., remote interpreting for conferences, seminars, workshops, and other similar events. RI is also closely associated with access to public services through community interpreters or public service interpreters, i.e., professional interpreters that specialize in the public sector (legal, health, education, government, and social services). This type of interpreting facilitates communication between people who cannot speak the official language(s) of a country (e.g., tourists, immigrants, refugees, asylum seekers, expatriates, etc.) and providers of public services in a variety of contexts in order to guarantee full and equal access to such services. In the words of Hale (2011: 343), public service interpreting (PSI) “is the type of interpreting that takes place between residents of a community. It is carried out in the context of public services, where service users do not speak the majority language of the country. “Supranational institutions such as the United Nations and the European Union originally drove the development of videoconference-based interpreting due to their interest in this method of delivering interpreting services. UNESCO organized the earliest documented experiment in 1976 to test the use of the Symphonie satellite. UNESCO organized the earliest documented experiment in 1976, which connected the UNESCO headquarters in Paris with a conference center in Nairobi. The experiment utilized three different methods: remote interpreting by telephone, remote interpreting by

video link, and interpreting in a videoconference between Paris and Nairobi, with the interpreters located in Paris (UNESCO 1976). The UN organized similar experiments later in the 1970s and 1980s (Luccarelli 2011, Mouzourakis 1996).

Although reports about these early tests do not always make a clear distinction between remote and teleconference reporting, they indicate that remote interpreting was perceived to be challenging or unacceptable, while interpreting through a videoconference link seemed more feasible. It was, however, remote interpretation that the supranational institutions were most interested in. When videoconferencing over the Integrated Services Digital Network (ISDN), i.e., digital telephone lines, became available in the 1990s, a series of studies into the feasibility of remote interpreting were organized by various institutions, including the European Telecommunications Standard Institute (ETSI) in 1993 (Böcker & Anderson 1993), the European Commission in 1995, 1997, and 2000, the United Nations in 1999 and 2001, the International Telecommunications Union (ITU) in collaboration with the École de traduction et d'interprétation (ETI) in 1999 (Moser-Mercer 2003), the European Council in 2001, and the European Parliament in 2001 and 2004.

Brown (Brown 2015: 354) continues her historical description by referring to Mouzourakis (2006), who says that the studies used a variety of technical conditions. The ETSI and ITU/ETI studies and the first European Commission study employed ISDN connections that were based on H.320, the encoding and transmission standard developed by the ITU for ISDN-based videoconferencing. However, simultaneous interpreting found this unacceptable due to the sound quality falling short of the ISO 2063 standard for interpreting booths. The UN experiments used ISDN connections with non-standard encoding to achieve a better audio signal, and the more recent tests in the European institutions were based on coaxial or fiber optic cable connections to avoid a loss of sound and also image quality. The equipment used also varied widely. According to Mouzourakis, the studies revealed a range of physiological and psychological problems that recurred in different technical conditions, so that it would be “difficult to attribute [these problems] solely to a particular technical setup or even to the working conditions provided by a particular organization” (2006:52). In the first instance, Mouzourakis attributes the problems to the overarching condition of remoteness. Professional conference interpreters, most visibly the International Association of Conference Interpreters (AIIC), resisted the idea of remote interpreting. In its ‘Code for the use of new technologies in conference

interpretation’, published in 2000, the association warned that “the temptation to divert certain technologies from their primary purpose, e.g., by putting interpreters in front of monitors or screens to interpret at a distance a meeting attended by participants assembled in one place (i.e., tele-interpreting), is unacceptable” (2000). The updated version of 2012 is unchanged in this respect. While technology has improved, the realization that remote interpreting is still hard was a blow to the organizations that saw it as a way to make interpreters more available, cut down on travel time and costs, and, starting in the 1990s, as a way to deal with the linguistic and logistical problems that came with the EU's growth, such as the lack of interpreting booths in meeting rooms (Mouzourakis 20).

3. The research, survey, and Albanian situation regarding Remote Interpretation

We designed a questionnaire to assess the impact and adaptability of remote interpretation on Albanian interpreters. This questionnaire focused exclusively on professional Albanian interpreters of different languages, who were contacted through social media and email. They were requested to contribute by sharing their personal experience through answers and comments.

I have to underline that for most of them, remote interpreting was a totally new experience, and they got acquainted with remote interpreting, especially simultaneous remote interpreting, during the pandemic as a necessity to work on a daily or weekly basis during this time.

The survey contained 20 questions of both structured (*closed-ended*) and unstructured (*open-ended*) types. We minimized the use of open-ended questions and primarily used them as sub-questions based on critical responses to specific structured questions. The survey consisted of separate sections. The first section focused on the user profile, while the second section included questions on RI professional practice. The remaining sections addressed specific aspects related to RI, such as the psychological and physical impact of using remote technology to deliver the interpretation service, the types of technologies used by public service interpreters, and a final open-ended question designed to collect comments and suggestions regarding their attitude towards RI with an exploratory aim. The link to the online questionnaire was distributed through interpreting companies, accredited interpreters and freelancers, mailing lists, social media groups for interpreters, interpretation blogs, and interpreter’s associations. The distribution list aimed to reach interpreters of

different languages, apart from individual contacts. One of the challenges during this stage was to attract enough participants in order to obtain representative results. Although only 50 professional interpreters responded, this is still a significant number for Albania to observe the trend and make provisions regarding the situation of remote interpreting during the pandemic and in the present.

3.1 The results

The Ministry of Justice in Albania has accredited all the interpreters who participated in the research: (<https://www.drejtesia.gov.al/lista-e-perkthyesve-zyrtare-dhe-interpreteve-te-gjuhes-se-shenjave-per-vitin-2023-2024/>) . It is the only authority that accredits approved official translators in Albania for different languages as well as for sign languages.

When asked about their use of remote interpreting during the pandemic, 71.4% of the interpreters reported working with it, while 14.3% used it rarely, and another 14.3% mentioned never having used remote interpreting due to lack of opportunity or not being asked.

The questionnaire asked what type of remote interpreting they have mostly used since the pandemic. 57.1% said that they only worked on simultaneous interpreting, with the rest, which was divided respectively into 14.3% in judicial interpretation, 14.3% only in consecutive interpretation, and 14.3% stated that they had worked on both consecutive and simultaneous interpretation.

Another question had to do with the types of platforms they have used for remote interpreting. Although this is something that is decided by the clients who hire you for interpretation or the interpreting company facilities, the interpreters still said that 42.9% had used the Zoom platform, whereas the remaining percentage was divided between Google Meets, Jitsi, Skype, or Telephone Voice.

The main focus of the research was to explore *the physical and psychological challenges* faced by interpreters when using remote interpreting, which was a new experience for most of them. The most dominant answer to this question was *adaptability* to the new technology. It was hard to know 10 minutes before the online meeting started which keys of the keyboard to use, as even the instructions were given online and there was no physical presence of a technician who generally explains or demonstrates how to use the interpretation equipment on a normal basis. Additionally, another very important challenge was *the lack of eye contact with the speaker*. In the interpretation job, this is very important, as you get feedback in order to transmit the message as clearly and as warmly as possible. One of

the interviewed interpreters gave an example of interpreting in interviews for a European institution where people sought asylum, particularly when the interviewees were asked about their reasons for seeking asylum in another country. Usually, the people who are asked experience a lot of pain, fear, sorrow, and insecurity during these kinds of interviews. But the interpreter said that the sensation she had when she heard these people talking was that she was completely feeling less, without any pain, as a result of a loss of eye contact between the speakers and the interpreter. Thus, it transmitted no human feelings at all.

Commenters also mentioned problems with consistency, incorrect sentence structures by speakers whose native language differed from the conference working language, lack of knowledge of technical terms, and frequent instances of the speaker's voice fading, resulting in unclear and inappropriate interpretation.

Another question had to do with *their adaptability*. When asked about their adaptability to RI, 57.1% of respondents reported being able to adapt in a short time, 28.6% found RI difficult even at present, while 14.3% picked it up immediately.

To assess the frequency of remote interpreting and the involvement of the interviewed interpreters in online meetings during the pandemic, we asked them how many activities they had interpreted between *March 2019 and May 2021*. 28.6% of the interviews said that they had interpreted in a number of 1–5 meetings, 28.6% in 5–10 meetings, whereas 42.9% answered that they had interpreted in a number of events between 10 and 15.

During the interviews, participants were asked *about their most challenging moments during online interpreting* to understand the personal challenges they had faced. Some of the challenges were: the use of technology, the quality of speakers' voices, the interruption of the internet line and loss of connection, or even relay interpreting on two different pieces of equipment. Other reasons had to do with understanding other people whose English was not their mother tongue, such as the way they constructed sentences.

During the interviews, participants were also asked about *their most enjoyable moment while remote interpreting*. Some of the answers were funny, such as you dress well only on the upper part of the body, and you don't worry about shoes or heels as slippers will work well. Another funny answer suggested that you could interpret lying in bed while your pet cat plays with your feet, due to the different time zones of the speakers and the event, which was arranged in the USA.

No matter how good interpreters are, there are always losses and gains in the interpretation process. Just to ask the interpreters *about some of the reasons for loss of information during remote interpreting* based on their experience, some of the dominant answers were: These losses mostly came as a result of the *channel transmitter*. Others mentioned the *speed of speaking and time available*, but others mentioned even psychological reasons such as the lack of eye contact or the fact that you appear lazy as if you are doing your job just from your house without any professionalism at all, just sitting bent on a chair. The thing everyone *mentioned was the lack of eye contact, which is a must in an interpreter's job*; otherwise, you cannot get any feedback from the speakers at all while you are doing the right thing or not. Other interpreters believed that the losses consisted mainly of *insignificant, unimportant details*, while the message was always transmitted.

57.1% of the Albanian interpreters believe that remote interpreting is here to stay and that its popularity is growing day by day, while the remaining interpreters were divided between those who think it is not efficient at all (14.3%) and those who are unsure **28.6%**.

But 100% of the interviewed interpreters agreed on the fact that the future is going to be *hybrid. (online and on-site)*

The interviewed respondents were asked *whether remote interpreting has increased their interpreting skills*. Their responses were as follows: 71.4% answered "definitely yes," 14.3% stated that it has shrunk their skills, and 14.3% reported no influence at all.

4. Conclusions

The survey results showed that despite the unexpected introduction of remote interpreting in Albania, many Albanian interpreters *quickly adapted* to the new situation and began using it as part of their daily job.

Humanity has always faced great challenges during difficult times, which must be overcome successfully. So the Albanian interpreters started all from ABC, and some of them have reached the level of PhD in using Remote Interpreting, which is a great step forward and has equipped them with so many updated skills and suitability for this.

Although RI has disadvantages, especially in regard to the lack of direct human nature, body language, facial expressions, and direct eye contact, making the interpretation sound without feelings and a bit cold, it is still a great solution for conferences in which participants become part of the meeting at their homes or offices in different countries and quite remotely from one another.

Is remote interpreting here to stay? For sure, the future is going to be *hybrid*. It is a facility, and as with any kind of facility, it is always going to be here to make the interpreter's job easy or more difficult. Some love it, some hate it, but it is there, it is a solution, and the future will tell us better.

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Slovene Literature in Foreign Translations (2000-2020): Trends, Dynamic and Significance

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Abstract

Literary translation is a communicative process based on the interaction and interweaving of cultures, which represents one of the most important factors for the promotion of a national literature in foreign cultural milieus. The main goal of this article is to analyse trends of translating Slovenian literature into foreign languages based on the data provided by the Slovenian Book Agency (JAK).¹ We are interested in the following two questions: how many literary works have been translated into foreign languages from 2000 to 2020, and which languages are the commonest target languages? We analysed the data in the context of the Slovenia's political situation and geographical position and paid a special attention to the position of a translation in a polysystem.

Keywords

Translation, Slovenian literature, foreign languages, publishing, literary translation.

1. Introduction

Literary translation² is one of the most important factors for the promotion of national literature in foreign language cultures and important for the establishment of the overall reciprocal dynamics of the literary system. While there are a few studies on translation of foreign literature into Slovenian language (Stanovnik 2005; Ožbot 2012; Vevar 2013; Krajnc, Nidorfer, Očepek 2004), this field remains relatively unresearched.³

¹ Javna Agencija za Knjigo.

² Though Nida points out that only 5% of all translated texts are literary and Newmark (2004: 8) further states that that less than 0.5% of all literary works are translations of poetry.

³ Among the most important works on translation of Slovenia literature we need to mention: Mezeg, Adriana and Anna Maria Grego "Boris Pahor's Prose in Italian and French: The Case of The Villa by the Lake" (2022), Zlatnar Moe, Žigon, and Mikolič Južnič *Center in periferija: razmerja moči v svetu prevajanja* (2019) and Julija Rozman "Literary Translation as an Instrument of Slovenian Cultural Diplomacy with Particular Regard to Translations in German" (2022).

The first part of the research will focus on the analysis of translated works into European largest languages by the number of native speakers, i.e. English,⁴ German, Spanish and French. This group will also include translations into Hungarian, as our assumption was that there was interest in Slovene literature in Hungary as a neighbouring country. In the second part, we will focus on the languages of the former Yugoslavia and analyse translations of Slovenian literature into Croatian, Serbian, Bosnian, and Macedonian. The third group will be devoted to the translations of Slovene literature into East and West Slavic languages, i.e. into Russian, Ukrainian, Polish, Czech and Slovak.

The article will focus on the translation of Slovenian literature into foreign languages between 2000 and 2020. The analysis will also provide an overview of the historical dynamics of the translation of Slovenian literature into foreign languages, based on the social, political, and historical situation. The results are expected to be of a special interest for future translators and researchers in the field of literary translation.⁵ The main aim of the research is thus to present and systematically analyse translations of Slovene literature into foreign languages, as divided into three main groups over a period of twenty years and identify the reasons which increased possibilities for Slovene literature to enter foreign language literary markets.

2. Theoretical background: Polysystem

What we owe to the Polysystem theory is that this theoretical approach uses translation and the position of the translation as its starting point. As Lambert states, “Even-Zohar's discussions started on the basis of general considerations on the interaction between languages, literatures, societies and cultures while considering the heterogeneity - and the dynamics - of translated communication as a more or less particular kind of communication in and between societies and cultures” (1995: 113). According to Even-Zohar, texts are chosen “according to their compatibility with the new approaches and the supposedly innovatory role they may assume within the target literature” (Even-Zohar 2004: 163). Even-Zohar also (1990: 45-46) states that translated works are interconnected in two ways, namely:

- (1) how the target text is chosen by the target literature, and
- (2) how certain values, norms and politics are received.

⁴ According to Johan Heilbron, English has a hypercentral role, as in Europe it reaches fifty to seventy percent of all translations (Heilbron 1999).

⁵ The research is in progress and the result will present an overview and analysis of translations of Slovene literature into foreign languages from 1900 until 2023.

In the first case, it is important to stress that the principles of selection are never unrelated to the domestic inter-system of the target literature. In the second case, it is the use of a literary repertoire that is derived from the relations that apply to other domestic inter-systems. Thus, the translated literature can create its own repertoire, which in certain cases applies only to it (Even-Zohar 1990: 45-46). Repertoire in this case designates “the aggregate of rules and materials which govern both the making and handling, or production and consumption of any given product” (Even-Zohar 1997; emphasis in original)

Even-Zohar sees translated literature as “not only an integral system within any literary polysystem, but as a most active system within it.” Further explaining an active position of a literary translation within a literary polysystem, Even-Zohar states that,

One would be tempted to deduce from the peripheral position of translated literature in the study of literature that it also permanently occupies a peripheral position in the literary polysystem, but this is by no means the case. Whether translated literature becomes central or peripheral, and whether this position is connected with innovatory (“primary”) or conservatory (“secondary”) repertoires, depends on the specific constellation of the polysystem under study. (1990: 45-46).

In its central position, translated literature actively shapes the polysystem and is an integral part of the new forces and as such likely to be identified with major events in literary history while these are taking place. Zohar explains that in such case there is “no clear-cut distinction between “original” and “translated” writings” and that often it is the leading writers (or members of the avant-garde who are about to become leading writers) who produce the most conspicuous or appreciated translations. Moreover, when new literary models are emerging, translation is likely to become one of the most effective means of influencing and expanding the new repertoire. Through translations, a whole range of new poetic forms, features, plots, characters, compositional pattern and techniques, principles and elements, are introduced into the home literature which did not exist there before. (ibid., 46-48).

As Even-Zohar (ibid.) points out, translated literature is most likely to occupy the central position of polysystem in the following situations:

- (1) When the literature of a particular polysystem is still “young”, i.e. still in the processes of emergence and establishment.
- (2) When the domestic literature is marginal (part of a larger group of interrelated literatures) or weak, or both.

(3) When there are turning points, crises or literary vacuum in domestic literature.

This is what happens when one or several of these factors operate in the literary system. According to Codde, “The dynamics within the polysystem creates turning points, that is to say, historical moments where established models are no longer tenable for a younger generation. At such moments, even in central literatures, translated literature may assume a central position (2003: 95).

On the other hand, in relatively established literary systems (e.g. USA, Great Britain, Germany, France, Spain, etc.), translated literature may maintain a peripheral position, which means that it constitutes a peripheral system within the polysystem, generally employing secondary models. In such a situation it has no influence on major processes and is modelled according to norms already conventionally established by an already dominant type in the target literature. Translated literature in this case becomes a major factor of conservatism (Even-Zohar 1990: 49)

3. Translations of Slovene Literature into Foreign Languages

Half of the books translated at the global market are translated from English, which dominates a book translation system and occupies a hypercentral position, to borrow a term from Abram de Swaan (2001). According to Heilbron and Sapiro, there are two other languages that have a central position⁶: German and French as each shares of about 10% of the global translation market. At the third level, there are seven or eight languages that have a semi-central position. These are languages that are neither very central on a global level nor peripheral, having a share of 1% to 3% percents of the world market. These are languages like Spanish, Italian, and Russian. Finally, at the fourth level, there are all the other languages, including Slovene. Less than 1% of the book translations worldwide are made from these languages. These languages are considered ‘peripheral’ in the international translation economy, in spite of the fact that some of these languages have a large number of speakers, e.g. Chinese, Japanese and Arabic (Heilbron and Sapiro 2007: 96).

⁶ The literary translation system is strongly influenced by political events. For instance, before 1989 Russian had a central position in the international translation system, comparable to German and French, with a market share of about 10 to 12% because of translations of Russian literature in the languages of the countries of the eastern communist block. After the collapse of communism, interest for Russian literature rapidly declined, substituted with rejection and denial of Russian language and literature as symbols of communist oppressive power and translations from Russian fell rapidly to about 2 or 3%.

The flow of translations is uneven and towards the peripheral languages from the centre. Moreover, the more central a language is, the more likely it is to act as an intermediary between peripheral languages, as most communication between these languages always takes place through the central languages. Finally, more genres of literary works are translated from central languages, and it is also true that there are significantly fewer translations into these languages from peripheral languages (Heilbron and Sapiro 2007: 97). Lefevere (1982: 237) argues that the translation of a literary work that seeks to move from one system to the other represents a compromise between the two systems, and it is an indication of the dominant compulsion of the two systems.

Slovene belongs to peripheral languages which means that there are less translations from Slovene into other languages but more translations from other languages into Slovene. According to the database of translations available on the website of the Public Agency for Books, most Slovenian literary works are translated into German which is followed by English. Slovenia's close ties with the former Yugoslavian states are still noticeable, as on the list of the commonest languages in which Slovenian literature is translated are also Croatian, Serbian and Macedonian.

We expected that Slovene literature was mostly translated into the languages of the neighbouring countries. Among six most represented languages into which Slovene literature is translated are German, Italian and Croatian. A huge amount of literature has been translated into English, so it is not surprising that English is on the second place. To facilitate the analysis, we have considered under the term English all versions of English that appear on the list: Canadian, British and Australian English. It is not surprising that Serbian is one of the commonest languages, as Slovenia was part of Yugoslavia where Serbo-Croatian was the official language. Surprisingly, between 2000 and 2020, two Slovenian works has been translated into Serbo-Croatian though this language officially does not exist anymore, *Razgovori i vizija: izabrani eseji* by Aleš Debeljak, and *Uvod u Boga* by Peter Mlakar.

Macedonia was a part of the former SFRY and it is due to this fact that we can attribute the surprising number of translations of Slovene literature into Macedonian, which ranked among the six commonest languages in terms of the number of translations.

We expected most of works to be translated into English as a hypercentral language, yet the results of the analysis demonstrated that translations into German dominated. This can be attributed to the

geographical proximity of Austria and the official language which is German.⁷ Next is the world lingua franca or English.

In the third, the fourth and the fifth place are Italian (15%), Spanish (9%) and French (8%). Due to its geographical connection with Slovenia, translations into Italian prevail, but the gap between English, which accounts for 27%, and Italian, which accounts for 15%, is not negligible. Translations into Hungarian language reached 4% which was expected, as Slovenia borders Hungary. Other languages included in this part achieved negligible values of 1-2%.

It is also interesting to see, which languages are the least represented and have only one or two Slovene literary works translated. Those are languages like Thai, Irish, Hindu, Belarusian, surprisingly, Montenegrin and minority languages such as Galician and Basque. It is also surprising that only three works have been translated into Romani language. Considering that there is a Romani community in Slovenia, Slovenian literature is hardly represented in this language.

Table 1: Number of translations into foreign languages

Language	Number of translations
German	287
English	245
Croatian	161
Italian	142
Serbian	124
Macedonian	94
Czech	71
French	69
Spanish	66
Polish	53

In the second part, we focused on the area of the former Yugoslavia and analysed the number of translations of Slovenian literature into Croatian, Serbian, Bosnian and Macedonian. According to the number of translations, the Croatian language occupies the first

⁷ It may also be explained by the Slovene cultural policy, subsidies and grants for translations from JAK and the Trubar Foundation, as well as other private or public grants. The National Programme 2014–2017 specifies that the main target language for translation of Slovenian literature should be German. Rozman explains that this can be attributed to “Slovenia’s role as the Guest of Honour at the world’s largest book fair in Frankfurt in 2023” (2023: 325).

place. This should also be attributed to the geographical position of Croatia, which borders Slovenia. In second place is Serbian. The first and second place can probably be explained that in the former Yugoslavia the Serbo-Croatian language was an official language.

Table 2: Number of translations into former Yugoslavia languages

Croatian	161
Serbian	124
Macedonian	94
Bosnian	23
Serbo-Croatian	3

The third set includes East and West Slavic languages: Russian, Ukrainian, Polish, Czech and Slovak. These languages have common roots with Slovene. As the table demonstrates, most of the works were translated into Czech. Czech-Slovenian literary contacts were cultivated after the First World War, when Prague became a Slavic centre. Important cultural and political contacts up to 1918 are discussed in the monograph *Czech a Jihoslované in the Past* (1975). After 1918, many Slavic scholars studied or continued their studies in Prague and Brno. Apparently, the contacts they made at that time were maintained, as Czech ranked sixth among all languages in terms of the frequency of translations of Slovene literature in the period 2000-2020.

Table 3: Number of translations into Slavic languages

Russian	31
Ukrainian	6
Polish	53
Czech	71
Slovak	28

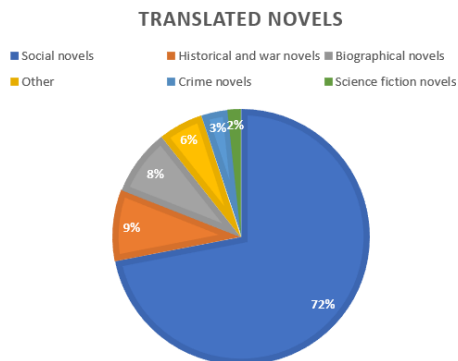
Most often Translated Genres

We discovered that poets, such as Tomaž Šalamun, Brane Mozetič and Srečko Kosovel, are among the most translated authors. Translations of poetry reached an average about 30% of all translated Slovene literature per year. This can be attributed to the various subsidies offered, for example, by the Public Book Agency, as poetry is usually one of the least translated genres due to its low profitability. Nevertheless, a declining trend in the translation of poetry has been observed since the beginning of the century. In the first five years, on average about 40% of poetry was translated per year, while in the last five years this number declined to 20%.

There are a few classics among the most often translated authors, such as Ivan Cankar and France Prešeren.⁸ Prešeren's works were mostly translated into English and German, but also into Albanian, Croatian, Hungarian, French, Italian and Spanish, and three works were also translated into Esperanto. Cankar's works have been mostly translated into English and German, as well as into Bulgarian, Japanese, Russian, Macedonian, Serbian and Portuguese.

When dividing by genre, social novel is the most often translated genre as this is also one of the most popular genres in the Slovene language (e.g. *I Saw Her That Night* by Drago Jančar, *Nomadi senz'oasi* by Boris Pahor, and *The Fig Tree* by Goran Vojnović). The rest are mostly historical and war novels, biographical novels, and a very few are crime novels or science-fiction novels, as the graph below demonstrates.

Figure 1: Most translated types of novels, by percentage



⁸ In future research, it would be interesting to see which works are most translated into foreign languages. It has long been considered that the two most translated works are *Alamut* by Vladimir Bartol and *Necropolis* by Boris Pahor.

The following most represented genre in translation is poetry, with 732 translations in the past 22 years due to various subsidies for literary translations into foreign languages aimed at promoting Slovenian literature abroad. Short prose is also well represented with 672 translations, followed by picture books and fairy tales with 612 translations which indicates interest for Slovene children's literature at other language markets. Picture books and fairytales were largely translated into English, German, and Italian, followed by a surprising number of 43 works translated into Chinese.

3. Conclusions

Slovenian shares 1% of the international translation market with other languages, so the position of the Slovenian language is peripheral. In the article we analyzed the commonest languages in which Slovenia literature has been translated from 2000-2020 translated and the most popular genres in translations. For the Slovene language, the most important factors in the market are geographical location and close relations with the countries of the former Yugoslavia as well as various subsidies offered. We discovered that Slovene literary works are translated most often into the languages of the countries bordering Slovenia (German for Austrian, Italian, Croatian and Hungarian) and generally into the languages with the largest number of speakers in the European area (English, French and Spanish). It has been interesting to see how, due to the maintenance of literary contacts, Czech is still one of the languages into which Slovene literary works are regularly translated.

We discovered that in the last twenty years, Slovene poets have also been well represented in translations. This can be attributed to the fact that cultural production in Slovenia is regulated by the state or state institutions, which offer various subsidies for translations, ensuring that Slovene poetry is also translated into foreign languages.

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The Role of Paratext in Slovenian Translations of *Alice's Adventures in Wonderland*

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Abstract

*This paper examines paratextual elements in four Slovenian translations of Lewis Carroll's *Alice's Adventures in Wonderland* by Bogo Pregelj (1951), Gitica Jakopin (1969, 2011), and Helena Biffio (1994). The analysis will focus on the reception of the narrative among Slovenian target readership, namely children. The empirical part will include the analysis of titles, prefaces, introductions, interactive didactic material, and other paratextual elements and how these elements affect the readers' perception, interpretation, and understanding of the book. The results of the research confirm that paratexts not only inform readers about the author, the literary work, or the genre, but often have a didactic function.*

Keywords

*Paratext, paratextual elements, children's literature, translation, *Alice's Adventures in Wonderland*.*

1. Introduction

Carroll's Alice is a curious, imaginative, and adventurous young girl who finds herself in a fantastical world. Throughout her journey in Wonderland, she meets unusual and often bizarre characters. Although the author expressed concern when the book was first published, stating that it would be difficult to find someone who can translate it, the book has been translated into more than 170 languages with 7,609 editions (Lindseth and Tannenbaum 2015: 22).

There are several versions of the novel in Slovenian, and the reasons for re-translations can be various. Hagfors (2003:124) believes that translations should be retranslated or updated because only through retranslation the texts survive. "By interpreting classics from the perspective of our own time, we help to keep them as a part of our own history" (Hagfors 2003:124). Due to mostly financial reasons, multiple updated translations for the Slovenian book market are unusual, which only asserts the exceptional interest of publishers, readers, and translators.

In the last decade, more attention has been given to the role of the paratexts. Most of this interest stems from the work of Gérard Genette, who defines paratext as elements that accompany the text (Genette 1997: 2). Not only do they complement the text, but coexist with it. Genette (1997: 5) further differentiates between peritexts and epitexts; peritexts are the elements located in the text, such as the title and the preface, while epitexts are the elements located outside the text, such as interviews and reviews. The paper only focuses on peritext. Literary works are rarely released without paratextual elements, verbal or not, and cannot exist on their own, as they are always dependent on the paratext. Paratextual elements are, therefore, the features that transform the text into a book and present it to the public as such. This paper focuses only on titles, prefaces, introductions, and interactive didactic material in the four selected translations. The first Slovenian translation by Bogo Pregelj was published in 1951, almost a hundred years after the original, and nearly two decades later, in 1969, a translation by Gitica Jakopin was published. We have also closely examined the paratextuality in the translations of Helena Biffio (1994) and the re-translation by Gitica Jakopin from 2011, which was released as part of the *Domače branje Knjiga pred nosom* collection. This updated translation is based on Jakopin's translation of *Alice's Adventures in Wonderland* and *Through the Looking Glass* (1969).

2. Paratranslation and paratextuality

A number of studies in translation of children's literature (Nikolaeva 1996, Puurtinen 2006, Shavit 1980, Stolze 2003, Kaloh Vid 2020) reached the conclusion that translating children's literature is even more complicated and challenging than translating for adults, taking into account such concepts as children's different reading capacities, way of thinking, level of comprehension, and preliminary knowledge about the source cultures. Cerar (1998: 7) states that it is by no means childish to translate for such a demanding audience, which, with the sensitive internal structure of a literary work, expects a pleasant bedtime reading or an interesting adventure with young protagonists with whom they can identify. Shavit (1986: 112) explains that a translator of children's literature can adapt the original text by changing, extending, or abbreviating it to create a translation that is understandable to the child. Puurtinen (1995: 525) shares a similar view, claiming that apart from being a tool of entertainment, children's literature also importantly conveys knowledge, ideas, values, and accepted behaviour.

The concept of paratranslation originates from the work of Genette, a French literary theorist and critic, and his concept of the paratext. It was created to analyze any paratext that surrounds, accompanies, introduces, presents, or extends a translation to ensure its existence and reception (Yuste Frías 2015: 322). Translating from the perspective of paratranslation implies that new translations demand a new approach to translation: paratranslation. Yuste Frías (2015: 322) further emphasizes that the detailed study of iconotextual entities, along with the minimal analysis of verbal, iconic, verbo-iconic, and material productions that surround, accompany, introduce, present, and extend the text, led to the creation of a new concept of paratranslation. This new approach in translation studies was needed to draw attention to the translation of paratexts (Nord 2012: 2). There can be no text without paratext (Genette and Maclean 1991: 261), therefore there can be no translation without analysing the paratextual elements. Genette and Maclean (1991:261) define paratext as an element that helps the reader by providing initial guidelines about the book's content. Although paratexts are often written texts, Genette's proposal is much more open and considers other elements of a book, such as illustrations, paratexts too. Paratexts are not only textual; they can also include maps, pictures, drawings, and photos (Kaloh Vid 2020: 85) but also prefaces, introductions, footnotes, endnotes, side notes, glossaries, indexes, and appendices. In this article, the focus is primarily on the textual elements of the paratext.

3. Titles

The title is a central element of a book, shaping the reader's initial impressions and ideas. Although it is not exclusive to narrative discourse, it has a specific semantic connotation and a prominent sociocultural value due to its connection with artistic or commercial purposes (Álamo Felices 2009: 16). The main difference between four Slovenian translations is not in the translation of the title but in their visual representation. The choice of the font, colors, and other details of a title affects how a reader approaches reading a book. The title is, in fact, one of the first elements that is visible on the cover and attracts the reader's attention.

Orthotypography is an essential paratextual element in translation since each letter's typographic writing, size, and style contributes not only to the translation's legibility but also to the success or failure of the translation's presentation on the first and foremost paratextual space in a book – its cover and title page (Yuste Frías, 2010). Yampbell (2005: 348) further emphasizes the power that

covers have in translation of young adult literature, stating that covers are prominent materials in attracting readers, especially in young adult literature. All ortho-typographic details are part of the iconotextual materials to be paratranslated since they have a great influence on the editorial presentation of any book, and what is more, these small details end up being essential elements in the rhythm of the story by guiding the reader's eyes and by having an emotional influence on the reader (Yuste Frias 2012: 121).

What should the title of a children's book be? Certainly, it should be catchy, easy to pronounce, and memorable for young readers. The primary function of a title is to appeal to the reader, as it must uniquely and individually identify the work it refers to. However, it also informs potential readers about the content or at least some aspects of the content. A title should accurately represent the theme and content of the book and provide an idea of what the story is about. When it comes to creating a title for a children's book, it is also important to consider the target's public age and the theme of the book. Bright and bold colors undoubtedly attract children's attention. Children are more likely to choose books that have visually appealing covers, including bright colors and interesting illustrations. Using a simple and easy-to-read font is also crucial, so the font should be easy to read and appropriate for the target audience. Another important feature of the title is size; it needs to be big enough to be read from a distance but not as big to overwhelm the rest of the cover. Titles that are easy to understand, memorable, and spark curiosity tend to be more appealing to children.

The translations by Bogo Pregelj (1951), Gitica Jakopin (2011), and Helena Biffio (1994) differ from the first translation by Gitica Jakopin (1969). Pregelj was the first to translate the masterpiece into Slovenian, and his translation is the most domesticated one, as is obvious from the translation of the title *Alica v Deveti deželi* (*Alice in Ninth Land*). Pregelj translated *Wonderland* as *Deveta dežela*, which is a common expression in Slovenian fairy tales and means a “*distant land*” (SSKJ, 2021). Therefore, it is not surprising that Pregelj decided to substitute the original title, as he wanted to convey to the target reader that Alice found herself in a distant land, further emphasizing that this was a different, unknown, foreign, and exotic world. Interestingly, Pregelj is the only translator who wrote *Wonderland* with a capital letter; thus, he attributed real-world elements to it as if this magical land exists outside the imaginary world. In this way, Pregelj convinces the reader that *Deveta dežela* is a real place. On the other hand, other translations suggest an unnamed land, as the word for it is

not capitalized, and therefore *Wonderland* is not the name of the land where Alice finds herself. Pregelj (1951) also used an omission in a title, as he did not translate the word *adventures*. In Jakopin's first translation (1969), the title *Alica v čudežni deželi* (*Alice in Wonderland*) was also translated with an omission, as it does not mention Alice's adventures. The second translation of the title by Gitica Jakopin *Aličine dogodivščine v čudežni deželi* (*Alice's adventures in Wonderland*) is more faithful to the original, revealing the content of the book already in the title and informing the reader that this is not a story about a girl named Alice who accidentally finds herself in a magical land, but rather about her adventures there. Helena Biffio's translation of the title *Aličine prigode v čudežni deželi* (*Alice's adventures in Wonderland*) follows the same pattern. Both translators chose a strategy of a literal translation.

All four translations of the title differ one from another, but without a doubt, they attract the attention of young readers who are interested in who Alice is and in what kind of land she finds herself in. Additionally, the translations by Gitica Jakopin (2011) and Helena Biffio (1994) reveal that the story is about her adventures in this magical land. The phrase *čudežna dežela* certainly has associations with a magical, mysterious, and fairy-tale world, and it is precisely this enchanting world that appeals to young readers and promises them from the very beginning that they will embark on a very special journey.

4. Prefaces

Prefaces usually have an education role and include ideological elements to “guide” the readers. This type of paratext can be analyzed to assess its contribution to enhance the reader's understanding of the text, guiding the reader on how the work should be approached or experienced, and shedding light on the origins or intent behind the creation of the text (Gross and Latham 2017: 17). Translators often use the preface to elucidate their text selection and the strategies they employ to address specific challenges within the text (Kaloh Vid, 2020: 87). Moreover, the preface enables a translator to communicate specific guidelines or recommendations for adhering to during the translation process and is also used to elaborate on the source text and its sociocultural contexts (Kaloh Vid, 2020: 87). However, prefaces are typically not written by the translators (Norberg 2012: 105). Translators are usually authors of prefaces or introductions only in scientific research (Kaloh Vid 2020: 85).

The preface to *Alice's Adventures in Wonderland* gives the reader a taste of what the story is about. Not only does it relate to the

legendary origins of the tale of Wonderland, but it also subtly introduces the role of the reader in the book. The preface is a song written for the entertainment of three girls – Lorina, Alice, and Edith Liddell – the daughters of Carroll’s friend and colleague, Liddell. The poem recalls a summer afternoon in 1862 when Dodgson, three Liddell girls, and Dodgson's friend Reverend Duckworth went on a boating trip up the river. During the journey, Dodgson told the girls a story about a bored little girl named Alice who went looking for an adventure. He told them this story on various occasions and eventually wrote it down in a manuscript called *Alice's Adventures Underground*. Later, he published the book (with some changes and illustrations by J. Tenniel) under the title we all know today. The poem appeals to the readers and introduces the main themes of the fairy tale. This authorial, or autographic preface, according to Genette (1997: 183), belongs to a category that defies the already diverse categories theorized by the French critic. It is authentic in the sense that the attribution of the preface to a real author is confirmed by the other paratextual signs (in this case, the title page), but it is more difficult to determine whether the preface is assumptive or disavowing.

Interestingly, Pregelj did not translate the poem but decided to omit it and lost an important part, which explains how Carroll became a storyteller. Similarly, Jakopin (1969) omitted the poem in her translation. We can assume that they both thought the poem was unnecessary or they did not know how to adapt it to Slovenian readers unfamiliar with Carroll and his background. Perhaps it was a decision of the publisher. However, both subsequent translations by Jakopin (2011) and Biffio (1994) include the translations of the poem. Additionally, Jakopin’s preface also includes Miha Mohor’s introduction, inviting the children to read the book.

5. Introductions

A good introduction can engage the reader and establish a connection between the reader and the characters, making the story more relatable and enjoyable. Introductions in children's books are important for several reasons:

- (1) They set the tone for the rest of the book.
- (2) They can help prepare children for what’s to come.
- (3) They can introduce the main characters and themes and help children get excited about the story.

Introductions can also help younger children with comprehension by providing context and explaining new concepts or vocabulary. That can help children follow the story and understand the plot and characters.

Mohor's introduction in the translation of Jakopin (2011) is about a magician and the party children had many years ago. At the party, a tall man approached the children and asked if they could predict the sum of numbers they did not know yet. The children were amazed when they saw that the magician correctly predicted the sum of the numbers even before the children had told him the numbers. He revealed to the children how he did the trick and left. Little Lancelot later added that he was his father's friend who taught mathematics at the university, and his name was Charles Dodgson, and that he also performs magic with words because he is a writer. In the end, Mohor invites children to explore the imaginary world of Wonderland.

Although Pregelj omitted the poem in the preface, he wrote an introduction to the book, in which he first exposes a few classic young adult works by Cooper and Hart that still needed to be translated into Slovenian. In what follows, Pregelj introduces the writer Charles Lutwidge and provides biographical data. He also explains that Dodgson was ashamed of writing fairy tales and used a pseudonym. Pregelj then briefly describes which of the most famous characters from English fairy tales appear in this tale and how it remained popular all these years. He continues that despite numerous translations and reprints, the most accurate and best illustrations are those by John Tenniel, as his images are the most faithful depiction of the story and demonstrate both real and fantastic. Pregelj concludes his introduction by stating that Slovenian readers will appreciate the book despite a certain level of unfamiliarity. In Jakopin's translation (1969), there is no introduction, however, we can find her commentary at the end of the book. Jakopin wrote a few words about the author and the literary work in her commentary, in which she concisely informs the reader who Lewis Carroll was and explains how Alice's story differs from the fairy tales we are familiar with. She also mentions some of the characters from the story and, in particular, playing cards which are personified. Similar to Pregelj, Jakopin presented the work and the author at the end of the book.

6. Didactic material

Didactic material, as part of children's books, has additional educational value. It provides children with valuable knowledge and skills that can help them learn. Moreover, children's books that include didactic material are more engaging and interactive.

In Jakopin's translation (2011), Miha Mohor prepared didactic material, which includes questions for readers and explanations of certain concepts at the end of each chapter. These questions further

encourage young readers to think about the adventures in Wonderland, the creatures that inhabit it, the illustrations, the events that happen there, etc. At the same time, they ask the reader about their own experiences, for example “Si tudi ti kdaj zašel, zašla v podobne zadrege ob srečanju z neznancem? Pripoveduj o lastni izkušnji.” (“Have you ever found yourself in a similar situation when meeting a stranger? Speak about your personal experience”) (Jakopin, 2011: 32). The explanatory notes and various definitions, such as “Večina pesmi v Aličinih prigodah v Čudežni deželi so parodije. Parodija je pretirano, zafrkljivo posnemanje široko znanega in resno mišljenega književnega dela, njegove teme, sloga, ideje ali nazora” (“Most of the songs in Alice’s adventures in Wonderland are parodies. A parody is an exaggerated mocking imitation of a widely known and serious literary work, its topic, style, idea, or point of view”) (Jakopin, 2011:32), confirm that the accompanying didactic material is also educational. There are many similar explanations in Jakopin's translation (2011) about what is a visual poem, who the Dodo and Griffin are, and what fake turtle soup is, making it much easier for the reader to understand unfamiliar elements. In the accompanying text, Mohor also explains why there were substitutions, changes, and other modifications in the work (Jakopin, 2011: 32). The fact this translation is truly enriched with didactic material is also seen in the extensions at the end of the story, *Pomenki in igrice*, where children can summarize the story, reflect on the characters, the unusual humor, and John Tenniel's illustrations. Next are themed games, which include recommendations for a mad tea party with friends, a board game, and further artistic creations. We can also see creative texts written by three girls after reading the book and a board game with rules and an illustration created by pupils of the Kapela Primary School. The children's creative works are followed by somewhat more educational content from Miha Mohor, shifting the attention to the author himself. His narration of Carroll's life ends with photographic material that is part of Carroll's photo albums. In his correspondence in letters, Carroll also included riddles (Prenovljeno okno, Uganka o lisici in goski in vreči znanja, Tatiča in jabolka), which Mohor translated and wrote down in this edition. The riddles are followed by a description of the croquet, where we learn that Carroll adapted a game of croquet for Lorina, Alice, and Edith and called it *grajski kroket (castle croquet)*. He also invented the mind game of arithmetic croquet, for which the rules can be found in this translation. Mohor concludes the didactic part with instructions for parents, encouraging them to observe how this fantastic story captures children's imagination and stimulates their

creativity. He urges parents to talk to their children about the book, tell nonsensical jokes, and encourage them to play games.

Contrary to Mohor's introduction in Jakopin's (2011) translation, other translations of the text lack didactic material crucial for children's educational progress. Didactic material within children's books expands beyond the narrative, offering additional educational value. This material encourages active engagement and makes the reading experience more enjoyable. In Jakopin's translation, Miha Mohor thoughtfully incorporated extensive didactic content, including questions for readers, explanations at the end of each chapter, and insightful notes. These elements prompt young readers to contemplate the adventures in Wonderland, fostering critical thinking and reflection on personal experiences. The didactic material further extends to explanations of unfamiliar elements in the story, making it more accessible. The inclusion of educational extensions at the end of the translation, such as summaries, reflections, themed games, and creative works by children, adds a valuable dimension to the reading experience. Additionally, Mohor provides insights into Lewis Carroll's life, translating and including riddles and games created by the author. This comprehensive didactic approach enhances the children's understanding of the book, encourages parents to engage with their children, fosters children's imagination and creativity, and creates meaningful conversations about the fantastical world presented in the story.

7. Conclusions

Carroll's multilayered narrative, enriched with numerous word plays, poems, parodies, and illustrations, poses numerous challenges for the translator. Although paratext is a relatively new concept, we must be aware of its importance, especially in children's and young adult literature. A competent reader in the formative phase can develop interpretive hypotheses about a literary text based on paratextual elements conveyed by the literary work. The more information children (or their parents) have, the greater the chances they will choose the story they like most. Paratextual elements not only have an informative role in attracting readers and advertising the literary work but also greatly facilitate the understanding of the selected work.

The analysis of paratextual elements in the Slovenian translations of Lewis Carroll's *Alice's Adventures in Wonderland* by Bogo Pregelj (1951), Gitica Jakopin (1969, 2011), and Helena Biffio (1994) reveals the intricate ways in which these elements impact the reception and interpretation of the text. The paratextual elements analyzed in this paper, including titles, prefaces, introductions, and

didactic material, play a crucial role in shaping the reader's engagement with the narrative.

The titles serve as a gateway to Wonderland, and in each Slovene translation, the translators employed unique strategies to capture the essence of the story. Although the visual representation and overall design of the title contribute significantly to the reader's initial impression, these specific elements of the cover were not researched in this paper. Despite being an underutilized element in translations of children's literature, prefaces have an educative role. The analysis of prefaces in the translations underscores the impact of these paratextual elements in guiding readers and providing context for the original text. It was found that introductions set the tone for the narrative and establish a connection between the reader and the story. The varying approaches of translators, writers, or other linguists, such as Miha Mohor's introduction in the translation of Jakopin (2011), demonstrate how important introductions are for the reader's understanding and anticipation of the narrative. What is more, the didactic material, a valuable addition to children's literature, enriches the reading experience by offering educational material. The comprehensive didactic material in the last Jakopin's translation, including questions, explanations, and extensions, encourages active engagement, critical thinking, and creativity.

Due to the preservation of foreign elements, the translations by Gitica Jakopin have an exceptional pedagogical function. They familiarize the reader with elements from the English culture. Pregelj created a more domesticated translation in which he replaced many elements from the original cultural environment with similar ones from the target culture. His translation is better adapted to the target audience of younger readers, but I believe it might be outdated. Nowadays, it might be partially incomprehensible to Slovenian readers because of the outdated language. Although Jakopin used more foreignization strategies, she maintained the educational purpose of the text, which, among other things, acquaints the reader with Victorian culture, and what is more, she better recreated the overall effect of the original. The re-translation by Gitica Jakopin from 2011 contains more foreign elements, which may be less understandable to younger readers, but this translation is also accompanied by explanatory didactic material, which clarifies some of the culturally specific elements.

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**Las variantes de traducción de un texto
jurídico-económico y la importancia de los métodos
de traducción de los contextos económicos:
financiero-bancarios, comerciales,
jurídico-administrativos, legales**

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Resumen

La globalización ha hecho imprescindible la comunicación multilingüe, ya que muchas interacciones y transacciones requieren la ayuda de un intérprete o traductor para poder completarse con éxito. Además, la productividad se basa en varios factores, como la comunicación, que es posible en multitud de idiomas. Se requieren traducciones destinadas a proveedores de servicios bancarios y financieros de todos los sectores económicos porque los mercados se están desarrollando rápidamente. Está claro que el sector financiero necesita especialistas con ciertos conocimientos insignes en el sector económico, porque los errores podrían resultar costosos. En este sentido, las fases de traducción de un texto jurídico-económico y la importancia de los métodos de traducción de semejantes contextos: financiero-bancarios, comerciales, jurídico-administrativos, legales, resultan esenciales. Es vital investigar las traducciones jurídico-económicas de: estados financieros, documentos bancarios, balances y todo tipo de formularios financiero-bancarios (órdenes de pago, cheques, extractos de cuenta, nóminas); de contratos financiero-bancarios (contrato de crédito, contrato de cuenta); de documentación de auditoría (traducción de operaciones específicas de auditoría, informes de auditoría, memorias de planificación, formularios de auditoría de información financiera); de procedimientos económicos, para que las transacciones y la comunicación sean lo más seguras y claras posibles para los clientes que hablan un idioma extranjero (traducciones de estudios y análisis financieros respectivamente); de conferencias y reuniones de negocios con analistas financieros e inversores.

Palabras clave

contextos comerciales, contextos financiero-bancarios, contextos jurídico-administrativos, contextos jurídico-económicos, contextos legales, métodos de traducción, variantes de traducción

1. Introducción. La motivación y los objetivos de la investigación

El ámbito jurídico-económico, los contextos económicos: financiero-bancarios, comerciales, jurídico-administrativos, legales y el lenguaje particular de este ámbito influye permanentemente en la vida de cada miembro de una sociedad. En esta categoría de textos, predominan construcciones de sintaxis complejas, abundancia de sintagmas formales y de cortesía, abundancia de formas arcaicas y pues, debido a su complejidad, muchas personas no logran comprender plenamente tales documentos sumamente importantes, como los derechos y las obligaciones constitucionales, actos normativos, documentos resolutivos, contratos bancarios, contratos de importación-exportación, informes de contabilidad, actas notariales, decisiones emitidas por un juzgado o tribunal, y así por el estilo. En este sentido, se debería conferir plena importancia a la traducción de textos del lenguaje jurídico-económico. En la actual investigación, me propongo analizar las dificultades de traducción de los textos jurídico-económicos, ya que se trata de una traducción que no sólo se realiza a través de una transferencia lingüística, sino también a través del intento de comunicar un mensaje ajeno a través de otro idioma. De esta forma, yo, como traductora, debería de centrarme en una dimensión muy compleja de factores para lograr una traducción correcta, tales como: el contexto de la situación, el propósito comunicativo, el conocimiento genérico, el contexto retórico. Para ello, cada traductor debería de tener conocimientos básicos de varias culturas y de los sistemas jurídico-económicos de la lengua de origen y de la lengua de destino y debería de ser consciente de las diferencias entre dichas culturas e incluso de la falta de algunos conceptos equivalentes.

2. El desarrollo del estudio: Las fases de traducción de un texto económico y la importancia de los métodos de traducción de los contextos económicos pues, financiero-bancarios, comerciales, jurídico-administrativos, legales

La traducción en el sector de actividad jurídico-económico implica unos conocimientos específicos para reproducir el contenido exacto del texto y encontrar las equivalencias correctas y reconocidas de términos especializados. En el proceso de traducción, es fundamental que los textos especializados mantengan las características estilísticas de la lengua de origen (español) en la lengua de destino (rumano). La traducción jurídico-económica ha sido

frecuentemente descrita como una categoría independiente, debido a la complejidad de este tipo de discurso que combina dos extremos: la precisión terminológica de la traducción especializada y la inventiva del lenguaje literario utilizado en la interpretación de significados ambiguos. Cuando se habla de traducción jurídico-económica no deberíamos de cometer el error de pensar que se trata únicamente de transcodificar palabras de un idioma a otro, porque un texto está escrito para un receptor concreto. La traducción de la terminología jurídico-económica requiere cierto cuidado porque, desde un punto de vista abstracto, está profunda y firmemente arraigada en la cultura y tradición intelectual nacional. Esto lleva a dos consideraciones: en primer lugar, una traducción puede estar orientada al destino o al origen, por lo que tendrá un objetivo que alcanzar a través de la traducción, o que las estrategias de traducción puedan cambiarse. Los conceptos de fidelidad de la traducción (la precisión de la traducción, el grado en que el traductor logra reproducir el texto original) versus transparencia de la traducción (el grado en que una traducción, en opinión de un hablante nativo, se ajusta a la gramática, la sintaxis, expresiones lingüísticas de su lengua materna) se aborda a través de una diferenciación entre la transparencia, como método que acerca al autor al lector, y la fidelidad, que acerca al lector al autor. Desde el surgimiento de la traducción jurídico-económica se han debatido diferentes puntos de vista sobre el papel del traductor jurídico-económico, ya sea economista, abogado o lingüista, hasta su relación con el origen y el destino de la traducción jurídico-económica, textos económicos, así como la discrecionalidad que deben tener. El carácter desafiante del papel del traductor jurídico-económico surgirá pues, justamente de la esencia misma de la traducción y, en este tipo de traducción, la investigación terminológica es muy importante. Por ejemplo, muchas legislaciones se basan en leyes especiales y en esas leyes se debe utilizar el idioma de traducción. Como ocurre con casi todas las traducciones jurídico-económicas, la precisión está a la orden del día, pero se debe hacer todo lo posible para mantener una traducción lo más elegante posible. Los textos legales se diferencian según la naturaleza de su función y podrían considerarse como compuestos por varios tipos de textos (así pues, existen tres tipos diferentes de textos legales: textos académicos que están compuestos por revistas académicas de investigación y libros de texto jurídicos; textos legales que tratan de sentencias judiciales o informes judiciales; textos legislativos o normativos que abarcan leyes del parlamento y acuerdos). El texto fuente, perteneciente al sector de actividad jurídico-económico, se caracteriza por ciertas características

específicas: gramaticales, léxicas y terminológicas. Para conseguir una buena traducción y sobre todo para facilitar el proceso de traducción y pasar por todas sus etapas, yo, como traductora, necesito conocer algunos detalles a fondo y seguir al pie de la letra algunos pasos elementales; por ejemplo: leer, en primer lugar, el texto completo para tener una idea general del texto, analizarlo, en segundo lugar, desde la perspectiva de un traductor, es decir, hasta la especificidad del texto, luego tomar nota de la terminología y del registro lingüístico, y estilo de expresión de las ideas empleadas y, por último pero no menos importante, que mi intención como traductora sea clara. El texto fuente podría ser, por ejemplo, una resolución jurídica con finalidad informativa y ejecutiva que responda a una solicitud y cuyo objeto sería la dictación de una decisión preliminar sobre la libre circulación de trabajadores, el procedimiento de cancelación total o parcial de las deudas, deudor como persona física y la norma nacional que condiciona el otorgamiento de una medida de cancelación de deuda basada en el domicilio (se trataría pues, de un texto descriptivo, estático, con énfasis en verbos y adjetivos específicos de dicho sector de actividad). Estos textos suelen utilizar características del lenguaje especializado, como sustantivos específicos y verbos imperativos, que no son comunes a otros tipos de textos. Un idioma es un conjunto que utiliza el complejo sistema de la lengua, pero que, dentro de esta lengua, ha establecido un código y ha organizado su propio sistema. (Montolío Durán 2012: 22) Cada idioma utiliza en cierta medida las complejidades de los sistemas organizativos pues (fonología, morfología, sintaxis, estilística), organizando una red terminológica de significantes a partir de los recursos léxicos de la lengua común para expresar nociones y conceptualizar los sistemas específicos del dominio mentalmente. Un lenguaje como el jurídico-económico utiliza todos los sistemas formales del lenguaje, pero también tiene una red terminológica que incluye nociones específicas de su dominio; se trata por lo tanto de un lenguaje especializado y calificado, que no sólo representa una serie de términos técnicos utilizados para describir objetos o nociones, ya que, el discurso jurídico-económico incluye elementos sintácticos, léxicos, estilísticos y semánticos que le son propios y que deben emplearse en circunstancias muy precisas. Se trata de elementos del lenguaje pues, constituidos en unidades muy difíciles de dividir y que la lingüística sólo separa cuando se propone analizarlos.

En cuanto a ciertas investigaciones de la terminología jurídico-económica, se supone que, al lado de la perspectiva diacrónica, es decir, del establecimiento de todas las etapas de formación de la terminología jurídico-económica, de particular

importancia y utilidad es la investigación del inventario de términos jurídico-económicos. Esta terminología pone de relieve de la manera más actual todos los acontecimientos lingüísticos más importantes ocurridos de antemano, cuyo estudio resulta de especial interés en la historia de la lengua. Asimismo, el estado actual de la terminología jurídico-económica forma parte de una fase determinada por su evolución, siendo expresión de varias investigaciones, tratándose, por lo tanto, de enfoques metodológicos. Además, en los estudios dedicados a estos términos se puede ver la intención de no quedarse en una perspectiva estrictamente lingüística, sino de asociar los términos, siempre que sea posible, con fenómenos sociales, culturales y políticos. Al mismo tiempo, se presta atención a la estrecha conexión que se establece entre las ciencias del lenguaje y la realidad lingüística, por un lado, y entre el derecho y su terminología, por el otro. El movimiento reformista, al dar prioridad al habla en lengua extranjera sobre la escritura enfatizó el papel de la lengua como vehículo de comunicación, insistió en la necesidad de contextualizar los actos de habla y culminó, en términos de reservas en el uso de las traducciones, con la opinión expresada por el método audiolingüístico (traducciones solamente a nivel avanzado y sin finalidad comunicativa alguna) y el enfoque comunicativo (traducciones aceptadas sólo si son estrictamente necesarias y sin reconocer ningún papel comunicativo en el aprendizaje de la lengua extranjera). La distinción entre léxico común y léxico especializado implica referencia a la totalidad del léxico de una lengua. La delimitación tiene en cuenta varios criterios interdependientes: la circulación o frecuencia de las palabras, el factor estilístico-funcional (el interés de algunos grupos de hablantes según las profesiones y afiliaciones socioculturales). La importancia de un determinado núcleo léxico común a cualquier comunicación en un determinado idioma es obvio, independientemente de si ésta se denomina: lengua general, vocabulario común, vocabulario fundamental o, más precisamente, fondo léxico principal o vocabulario representativo. Los lenguajes (o terminologías especializadas) son diversificados, individuales y relativamente independientes; su investigación, por lo tanto, requiere un enfoque bastante particular, específico de cada terminología, que identifique, en primer lugar, sus rasgos definitorios. La lengua común está representada por todas las palabras y combinaciones de palabras que se utilizan actualmente, mientras que el léxico especializado incluye todos los elementos léxicos que están, de una forma u otra, relacionados con una actividad específica, con un campo científico-profesional, y que son utilizados por un grupo de hablantes en su comunicación escrita u oral, dentro de

un ámbito de existencia social, profesional y cultural. (Castellón Alcalá 2001: 49) Tiene un ámbito de uso limitado y, en consecuencia, sólo es comprendido por un grupo social estrictamente determinado. Además, las relaciones existentes entre el léxico común y el especializado permiten trasladar varias unidades léxicas de un registro a otro. Es decir, por un lado, el vocabulario especializado atrae por su especialización y transferencia elementos actuales del léxico común, y por otro, presta términos a otros sectores léxicos, que pueden ser objeto de una que otra especialización o de una nueva transferencia metafórica. Principalmente, al limitar el campo nocional de objeto, las palabras del léxico común pueden pasar a formar parte del léxico especializado. En efecto, en el caso del lenguaje jurídico-económico, una conexión bastante estrecha entre éste y el lenguaje común se establece a nivel de palabras que tienen uno o más significados comunes pero un solo significado especializado: se trata generalmente de palabras polisemánticas, creadas o bien sea desarrollando un significado jurídico, con el significado o significados propios del lenguaje común (huella dactilar, incidente, procesamiento), o bien mediante la extensión semántica de determinados términos jurídicos por excelencia (coartadas, delito, alegato). También existen términos que tienen un significado jurídico, así como uno o más significados pertenecientes a otros lenguajes especializados (investigación, ordenanza, reincidencia) y términos pertenecientes exclusivamente al lenguaje jurídico (achiesa, casación, extrada). Las frases de léxico especializado se utilizan frecuentemente como sinónimos de las frases de vocabulario especializado. Actualmente, los vocabularios especializados se estudian dentro de la disciplina más actual, que es la terminología, que analiza la lógica del conocimiento, la jerarquía de conceptos, la codificación lingüística y no lingüística y los problemas de la creación de las palabras, necesarios para diversos campos profesionales. Esto también representa un conjunto de términos o palabras especializadas pertenecientes a un subsistema lingüístico, caracterizándose dichos términos por la univocidad, por la no ambigüedad y por sus propias relaciones léxico-semánticas. Así, en primer lugar se delimita la terminología como ciencia interdisciplinar y las terminologías, lenguajes especializados con un corpus de términos correspondientes a diversos campos de actividad. Esta conexión se justifica en el nivel teórico: siendo la unidad terminológica básica el término, el término jurídico no adquiere ni desarrolla significado sólo en el nivel de la expresión del derecho, es decir, en los textos jurídicos. La traducción jurídica es una traducción con un propósito especial: preservar el significado del texto original y

conducir a los mismos resultados en la práctica. Por lo tanto, el lenguaje jurídico se distingue tanto del lenguaje común como del lenguaje especial de otros ámbitos. Los diferentes idiomas dividen el espacio semántico de diferentes formas; este aspecto excluye cierta posibilidad de encontrar una equivalencia total entre los términos. La teoría de la traducción de los lenguajes jurídico-económicos ayuda bastante a detectar una serie de alternativas y posibilidades en su implementación en la práctica. En la traducción jurídica, muchos investigadores han encontrado una equivalencia jurídica de términos, en la medida en que se puede producir el mismo efecto jurídico en el texto traducido manteniendo la fidelidad en el texto original. Esta técnica se describe como un procedimiento que ocupa el espacio entre el idioma de origen y el idioma de traducción, y a menudo se denomina equivalencia funcional; cuando se trata de documentos legales como contratos, el traductor debería centrarse en el enfoque comunicativo. La traducción jurídica puede resultar necesaria en diversas situaciones y, lo más importante, para diferentes propósitos, ya que, un texto de ley podría necesitar una traducción con fines informativos y prescriptivos, con resultados diferentes en términos de fuerza jurídica. (Reig-Alamillo 2008: 31) La traducción podría ser necesaria a nivel internacional, durante un tratado bilateral o multilateral, entre partes que hablan diferentes idiomas, o durante la redacción de un contrato, por el mismo motivo; o bien como a nivel interno, por ejemplo, en el caso de un país bilingüe o multilingüe, para resolver disputas entre personas pertenecientes a comunidades lingüísticas diferentes. Los textos no vinculantes, como las decisiones judiciales, también se pueden traducir, sentando un precedente en países de derecho consuetudinario y con fines informativos en otros. Dado que el significado de los textos legales está determinado por el contexto legal, se deben tener en cuenta varios criterios legales a la hora de seleccionar la estrategia más adecuada para una traducción. Se apoya la idea de que la traducción jurídico-económica debe formular dos versiones iguales para un mismo instrumento, con el propósito de lograr pureza lingüística dentro de los límites de la equivalencia jurídica. Está bastante claro que la traducción no es una simple transposición, ya que, esta es una declaración universalmente válida para la traducción en general y para las traducciones jurídico-económicas en particular. Al traducir un lenguaje jurídico, yo, como traductora, debo transmitir no sólo una traducción lingüística, sino también jurídica, lo que significa, que yo, lo que debo traducir no es el texto en sí, sino las palabras del mensaje jurídicamente expresado. Es típico que la traducción jurídica aborde más de un

sistema jurídico, por lo que la traducción no sólo debe ser terminológica sino también conceptual. Por lo tanto, los traductores deberían poder producir un texto que sea fácil de entender, no sólo en términos de palabras, sino también en términos de ideas. En una traducción literal se enfatiza la terminología, reemplazando palabras y frases del idioma de origen con equivalentes. Pero está claro que esto no se puede lograr cuando se trabaja con documentos legales porque están en juego varias implicaciones, en su mayoría contextuales. Esta es la razón pues, por la cual una traducción jurídica es esencialmente un proceso de traducción de sistemas jurídicos, lo que trae a la discusión otra consideración: la interpenetración de la traducción jurídica con el derecho comparado. Es difícil decir qué asignatura podría ser una herramienta para la otra, ya que los traductores jurídicos necesitan el tecnicismo de los abogados para disipar dudas conceptuales. Sin embargo, los abogados recurren en muchos casos a la ayuda de traductores cuando se enfrentan a problemas terminológicos o lingüísticos. La cuestión de la equivalencia en la terminología de la traducción jurídica tiene su origen en diferentes traducciones jurídicas; el primer paso en la traducción de conceptos jurídicos sugiere estudiar el significado del idioma de origen y el término jurídico a traducir. Después de comparar los sistemas jurídicos implicados, yo, como traductora, debo buscar un término con el mismo contenido en el sistema jurídico de la lengua de destino. La equivalencia tiene como objetivo dar igual significado y significados a la terminología de dos idiomas diferentes. También está claro el esfuerzo por lograr el mismo efecto jurídico, que se basa en la interpretación jurídica de la información del texto fuente. La equivalencia lo más cercana posible ocurre cuando los conceptos legales en dos idiomas diferentes comparten la mayoría de sus características primarias y adicionales, mientras que la equivalencia parcial ocurre cuando conceptos legales en dos idiomas diferentes son bastante similares y las diferencias pueden aclararse (por ejemplo, mediante expansión léxica). En cuanto a métodos alternativos de equivalencia y traducción, el caso es que, cuando un traductor no puede utilizar un equivalente funcional porque podría dar lugar a una mala interpretación (como en el caso de la no equivalencia), debe seleccionar una alternativa, otro equivalente, que sirva de señal a los jueces, por ejemplo, para indicar el ordenamiento jurídico al que pertenece un determinado término a definir. (Castellón Alcalá 2000: 62) En ocasiones, este método puede tener un efecto significativo en la interpretación de un texto completo a traducir. Al utilizar un equivalente alternativo, una regla importante para la traducción es que el traductor tenga presente un principio, que es el de la coherencia del lenguaje: utilizar el mismo equivalente en todas partes

respecto a un concepto jurídico determinado. En los algunos tribunales, una diferencia de terminología implica una diferencia de significado y se cuestiona el uso de sinónimos. La forma más eficaz de traducir términos jurídicos, según ciertos abogados, sería la del empleo de definiciones y paráfrasis descriptivas, las que puedan compensar dicha congruencia terminológica presentando la información jurídica en un lenguaje neutral. Este método requiere un cierto grado de investigación, conocimientos generales pertinentes y formación jurídica por parte del traductor. Los abogados recomiendan mantener el equivalente funcional pues, pero seguido únicamente por paréntesis que contenga el término prestado, para dejar claro que el término proviene de un sistema jurídico extranjero. Cuando un texto legal hace referencia a un término técnico específico, se puede utilizar como préstamo en el texto traducido y, deberían de evitarse los préstamos inexplicados o modificados grafológica o fonológicamente siempre que ya exista un equivalente aceptable en el sistema jurídico de destino.

Todos los traductores que se dedican a la traducción oficial de contratos, que pueden ser utilizados en los tribunales, están sujetos a factores sociológicos y legales, que condicionan la forma en que realizan la traducción. Esto significa que, mi posición como traductora tiene un grado significativo de importancia en la elección del método de traducción, seguido por la transferencia de la terminología jurídica en las traducciones oficiales. Existen varios códigos de ética y leyes para controlar la traducción como profesión, ciertas leyes que regulan las relaciones del traductor con los clientes u otros traductores. Estos códigos van impuestos por el gobierno o por las asociaciones profesionales de traductores. Para traducir con precisión la terminología de los contratos oficiales, incluso si están escritos en diferentes tradiciones jurídicas, es necesario comprender estas tradiciones, porque el principal desafío de un traductor jurídico es la incongruencia de los sistemas legales. En efecto, el aspecto más importante para mí, como traductora, debería de ser que estos contratos sean acuerdos legales, que sirvan como instrumentos que sí abarcan dichas reglas de conducta, y se interpreten en conformidad con la ley, independientemente del idioma en el que estén escritos. Claro está pues, que función y efecto nos permiten hacer una distinción: cuando trabajan con textos jurídicos informativos, los traductores tienen más libertad de expresión que cuando trabajan con contratos legales, y deben considerar los efectos que producirán, tendiendo menos a la personalización y a la iniciativa estilística. Esta tendencia estaba respaldada por la creencia de que la unidad más importante a considerar era la palabra y, en consecuencia, al cambiar las formas se

podía perder el efecto deseado. Y como para concluir, los traductores de textos jurídico-económicos se encuentran constantemente bajo la presión de dos fuerzas opuestas, una que es mantener lo más cercano posible al texto original, respetando todas las reglas posibles para evitar imprecisiones, malentendidos e interpretaciones arriesgadas, y por otro lado la otra, que es dejar mucho más espacio para reformular más o menos libremente, centrándose más en comprender el mensaje. La globalización ha hecho imprescindible la comunicación multilingüe, ya que muchas interacciones y transacciones requieren, claro está, la ayuda de un intérprete o traductor para poder completarse con éxito. Además, la productividad se basa en varios factores, como la comunicación, que es posible en multitud de idiomas. Se requieren traducciones destinadas a proveedores de servicios bancarios y financieros de todos los sectores económicos porque los mercados se están desarrollando rápidamente. Está claro que el sector financiero necesita especialistas con ciertos conocimientos insignes en el sector económico, porque los errores podrían resultar costosos. En este sentido, las fases de traducción de un texto económico y la importancia de los métodos de traducción de ciertos contextos económicos: financiero-bancarios, comerciales, jurídico-administrativos, legales, resultan esenciales.

3. Conclusiones

En conclusión, yo, como traductora, puedo elegir entre un enfoque léxico o literal, favoreciendo la llamada equivalencia funcional y, por lo tanto, un enfoque más interpretativo. En efecto, el término técnico traducido debe presentar todas las cualidades terminológicas del término original. En las frases estándar, que se encuentran con mucha frecuencia en el lenguaje jurídico-económico, el traductor debe buscar expresiones correspondientes para expresarlas en el idioma de destino; aquí las reglas del juego se vuelven más inflexibles, lo que permite dejar la frase sin traducir, lo que no sólo es posible, sino a veces incluso recomendable. En tales circunstancias, el traductor deberá dar una explicación, entre paréntesis o con una nota. Parece pues, que producir versiones completamente idénticas al original es imposible; puede parecer obvio, pero no lo es, ya que, el lenguaje es un producto de la cultura y, como tal, responde a las necesidades de ese entorno particular. Por lo tanto, es imposible tener dos textos absolutamente iguales, no sólo en términos de palabras (siendo imposible la equivalencia literal), sino también en significado, ya que algunos conceptos no pueden tener una contraparte perfecta en la lengua, la cultura y el sistema jurídico de destino. La terminología

jurídico-económica representa un código metalingüístico, rigurosamente definido, dentro del cual los más obvios son los términos que designan funciones, relaciones e instituciones sociales o que expresan un orden, una decisión, o una exigencia. Los términos de esta categoría se caracterizan por la univocidad semántica, el significado objetivo y cerrado, debido a que en el proceso de recepción el significado, decodificado en las mismas circunstancias que la elaboración del texto, sólo puede ser aceptado o rechazado. Otra particularidad es el carácter histórico del significado que se mantiene objetivo y constante en un marco sociopolítico y jurídico estrictamente definido, lo que explica los sorprendentes cambios que a veces se producen en la evolución de la terminología especializada. Incluso si el umbral de accesibilidad de los términos legales ha aumentado con el tiempo, debido al mayor nivel de formación de la población, para un no especialista todavía existen dificultades en el proceso de recibirlos y utilizarlos adecuadamente. Es vital investigar las traducciones jurídico-económicas, de estados financieros, documentos bancarios, balances y todo tipo de formularios financiero-bancarios (órdenes de pago, cheques, extractos de cuenta, nóminas); de contratos financiero-bancarios (contrato de crédito, contrato de cuenta); de documentación de auditoría (traducción de operaciones específicas de auditoría, informes de auditoría, memorias de planificación, formularios de auditoría de información financiera); de procedimientos económicos, para que las transacciones y la comunicación sean lo más seguras y claras posibles para los clientes que hablan un idioma extranjero (traducciones de estudios y análisis financieros respectivamente); de conferencias y reuniones de negocios con analistas financieros e inversores. En este sentido, yo, como traductora, tengo la responsabilidad de encontrar siempre las soluciones óptimas, a la hora de iniciar una traducción que incumbe semejante categoría de textos.

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Title in English: *Translation options of a judicial-economic text and the importance of translation methods of economic contexts: financial-banking, commercial, judicial-administrative and legal*

Abstract in English: *Globalization has made multilingual communication essential, as many interactions and transactions need the help of an interpreter or translator to be completed successfully. Furthermore, productivity is based on several factors, such as communication, which is possible in many languages. Translations intended for banking and financial service providers from all economic sectors are required because markets are developing rapidly. It is clear that the financial sector needs specialists with certain distinguished knowledge in the economic sector, because mistakes could be costly. That is why the phases of translation of a legal-economic text and the importance of translation methods in similar contexts: financial-banking, commercial, legal-administrative, legal, are essential. It is vital to investigate the legal-economic translations of: financial statements, bank documents, balance sheets and all types of financial-banking forms (payment orders, checks, account statements, payrolls); financial-banking contracts (credit contract, account contract); audit documentation (translation of specific audit operations, audit reports, planning reports, financial information audit forms); of economic procedures, so that transactions and communication are as secure and clear as possible for clients who speak a foreign language (translations of financial studies and analyzes respectively); of conferences and business meetings with financial analysts and investors.*

Keywords in English: *commercial contexts, financial-banking contexts, legal-administrative contexts, legal-economic contexts, legal contexts, translation methods, translation variants*

British Imperial Desire and Transylvania: from *The Land beyond the Forest* to *Wild Carpathia*

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Abstract:

*Exploring remote and foreign lands was one of the first justifications of the related ideologies of imperialism and colonialism. For Western European colonial powers like Britain, countries on the periphery of Europe, in the Balkans or their vicinity, were more or less regarded as lying “at the gates of the Orient”, and so exerted a similar fascination to those located in Asia or Africa. Transylvania, the mysterious land beyond the forest, was among the lands which made quite a strong impression on British travellers, an impression that found its most imaginative expression in Bram Stoker's *Dracula*. However, until it became the background of the vicious vampire, the abject Other of civilization, Transylvania had been described by various British travellers as a land of wild and majestic beauty, a stereotype taken over in the 21st century by the British documentary *Wild Carpathia*.*

Keywords: *travelogues, imperialism/colonialism, geography militant, vampire*

Though ideas may be born one at a time, they live and flourish in clusters. British imperialism was a result of the modern idea of enlightened rationality, which on the one hand gave rise to capitalism and technological progress, and on the other associated itself with a sense of political superiority, which laid the foundation for the specific civilizing mission the British had taken upon themselves, to rule other peoples. If self-rule leads to developing the infrastructure of a viable democracy, ruling other peoples (mostly against their will) entails the use of violence. The white man's burden proved to be the curse of the colonized. Colonial violence needed no justification: it was the stick with which the adult punished the little rebel child as a means of education. The sense of superiority which was embedded in the idea of the British nation also thrived on a diffuse desire, which made other nations be perceived as wild, irrational or uncivilized, and thus appear as a possible colonial subject. Orientalism was just one part of the story. The complex dynamic of self and heteroimages made even peoples who lived on the margins of Europe, in Central or

Eastern Europe, acquire the the partial characteristics of the Oriental. When the territory inhabited by these people proved to be geographically important, or revealed rich resources, imperial desire led to the exploration and description of those areas.

Transylvania, as the furthestmost point of the Austro-Hungarian Empire, situated near the Danube (and thus linked to the Black Sea) and possessing rich mineral ores, was one of the 'out-of-bounds' territories which invited exploration. Travellers wrote fascinating accounts of their journeys through Transylvania, back then a little-known territory, endowed with plentiful natural riches and populated by a mixture of ethnicities which presented a colourful and attractive picture to a curious traveller. In most of the travelogues and accounts of British travellers, Transylvania is depicted and 'exoticised' as a land of wild and majestic beauty, populated by Germans, Hungarians and Wallacks/Wallachians¹ (Romanians).

The Danube and the Carpathians often become sublime objects in British descriptions. Upon entering Banat, by boat, John Paget assures the reader that, "however inadequately I may describe it [...] I know of no river scenery in Europe to be compared with it. The Rhine is pretty and highly cultivated; the Danube is wild and awfully grand" (1839: 115). The majesty of the Danube is less a physical phenomenon than the subjective impression produced by the clash between the unknown and the imagined (as an educated person, Lord Paget had read a lot about ancient history and the Roman Empire, and he found himself at the very margin of that former empire). He goes on listing "the exclamations and wonders of admiration which burst from us" and noted that "the whole route is one succession of beauties" (1839: 115). The sublime and exotic landscape², made more interesting by the traces of Roman history the traveller evokes (the Tablet of Emperor Trajan, the remains of the Via Trajana), is nevertheless also an object of technological interest, as in most colonial enterprises the exoticisation of landscape is only a convenient discourse hiding the spoliation of the land and nature. In this instance, Paget makes some observations on the importance of Danube for

¹ Charles Boner briefly explained in *Transylvania: Its People and Products* that he used "the word 'Wallachian' to denote an inhabitant of Wallachia, in contradistinction to the descendants of the original dwellers in Transylvania, whom I designate Wallacks" (1865: 66).

² Everything is described in a majestic and overwhelming tone: "On the opposite side, and not far from this cavern, rises a majestic cliff two thousand one hundred and sixty feet in height from the water's edge. This is the Sterbeczu Almare, the huge bastion of the Danube, a glorious monument of Nature's boldest architecture" (1839: 120-121).

forging a connection between Western and Eastern Europe (The Black Sea): “there is no impediment of consequence that can oppose an easy and direct communication from Ratisborn, in the very heart of Europe, to the Black Sea. Nay, the projected rail-road between the Danube and the Rhine will accomplish the union of those two rivers, and thus the great idea of Charlesmagne will be fulfilled after the lapse of so many centuries” (1839: 119). In view of this last remark, the initial comparison between the tame Rhine and the wild Danube becomes more visibly laden with pragmatic concerns. The union of the tame and the wild, like the union of all binaries developed by colonial ideology, is the great underlying idea of Empire: no wonder Charlemagne is mentioned as the initiator of the project.

The exoticisation of the inhabitants of this land is part of the imperial drive. While French travellers like Ubicini describe the Romanian population as the descendants of the ancient Romans (both physically and mentally), Paget chooses to see them as the spitting image of the Dacians depicted on Trajan's column in Rome:

As we turned from these remains of Roman greatness to the other side of the river, and again got on shore, to examine the progress they were making with the modern road, it was impossible not to be struck with the resemblance of the Wallack peasants, who were engaged on it, to the Dacians of Trajan's column. The dress, the features, and the whole appearance of the Wallacks, were so Dacian, that a man fresh from Rome could scarcely fail to recognise it. They have the same arched nose, deeply sunken eye and long hair, the same sheep-skin cap, the same shirt bound round the waist, and descending to the knee, and the same long loose trowsers which the Roman chain is so often seen encircling at the ankles. It was only required to change the German or Hungarian overlooker in his smart hussar uniform, for the soldier of the Roman legion in his brilliant armour, and we might have supposed ourselves present at the very scene enacted for a similar purpose on the opposite side of this river seventeen hundred years before! (1839: 124-125)

So much for objectivity. Abdolonyme Ubicini, a French historian and journalist, in the introduction to *Ballades et chants populaire de la Roumanie (Principautés Danubiennes). Recueillis et traduits par V. Alecsandri* noted that the Romanians were the descendents of the Romans³. To be a follower of the Romans, the colonizers, was to be

³ In the introduction Ubicini wrote that the Romanian people, a “slave of misery and hunger, is the direct descendent of the King-people”. Ubicini also explains that the name Wallachian had been borrowed from Slavic languages, which designated,

worthy of independence and self-rule. In Paget's view (no doubt influenced by the Wallachians' subaltern status in Transylvania) the Wallachian peasants are associated with the Dacians, as both held subaltern status and were subjects of Empire. They seem to have just descended from Trajan's column: this observation, by denying them any modern relevance, turns them into vestiges of the past, archeological remains, historical curiosities. By being both primitive and subaltern, the Wallachians appear more ready to be colonized.

It is certainly interesting to note that, although when describing the Wallachian language, Paget observes that it derives "most of its words from the Latin" and the pronunciation "resembles much the Italian", he seems reluctant to admit their Roman origin:

It is difficult to say how far the Wallack of the present day has a title to his claim of Roman descent. It was natural enough that the half-civilized Dacians should regard with contempt and hatred the savage hordes which succeeded the Romans, and although conquered, that they should proudly cherish the name of Rumunyi. The greater number of the Roman colonists retired across the Danube, but it is possible that some may have remained behind, and from such the Wallacks of Hátszeg claim their descent. [...] the features of the Wallacks are more like those of the Dacians of Trajan's column, than those either of the Romans or of the modern Italians. The more I think of the matter, the more I am convinced that the majority of the Wallacks are true Dacians (1839: 188-189).

Almost three decades years later, David Thomas Ansted's *A Short Trip in Hungary and Transylvania* makes a different point, although the overall focus is still on description with an eye to colonization. In the preface to the book Ansted confesses that:

[The author] thinks that by suggesting for investigation certain portions of Hungary and the Carpathians, he may induce some of his natural history friends to extend their excursions and help to fill up the lacunae in that part of European investigation [...] The object of the Author's trip was not to write an account of his journey, but to make a special and careful investigation of a department of practical science (1862: vi-vii).

through the words Vlak or Vloky the people of ancient Rome as well as modern Latin races" (1855: iv). Arguing against the opinion that the Romanians were Slavs, Ubcini claims that "traditions such as popular costume, habits such as language, physiognomy, religion itself, in spite of the changes brought by Christianity, remind one of ancient Rome" (1855: xlii).

Ansted was a professor of geology at Addiscombe Military Seminary, where the future East India Company officers studied and a fellow of the Royal Society. As a natural scientist, he was more interested in the practical side of geology, and, according to the *Encyclopaedia Britannica*, he visited various parts of Europe as a consulting geologist and mining engineer.

Both Paget and Ansted, through the perspective they use when describing Transylvania, are part of what Felix Driver has called ‘geography militant’⁴: “a practice of exploring, naming and claiming new lands and new knowledge” (qtd in Peter Mitchell 45). Both of them dedicate important parts of their accounts to the description of the natural riches, minerals, forests as well as travel infrastructure. Paget writes at length about the coal and gold mines; Ansted, as a geology expert, dedicates a whole chapter to the minerals and ores that can be found in Transylvania (red gold, silver, copper, iron, coal, lead, mercury, antimony, as well as one of the rarest metals on earth, tellurium⁵), and also to the form in which they appear and the local methods of mining or gold washing. He also gives details about the Carpathians, the meteorology, zoology and botany of the area, noting that “the Carpathians offer points of very great interest to the physical geographer, and they have the advantage of being comparatively little-known” (1862: 229). Ansted’s general observations about Transylvania are aimed at increasing knowledge about a little-known area whose great potential can attract every type of natural scientist:

[...] reptiles of rare forms and colours are not wanting; and of the insect world there are flights of locusts only rivalled in Asia Minor, and a particularly troublesome fly, a kind of tsetse of the Danube⁶, also absolutely local. The geologist will find in the bed of some rivers,

⁴ Peter Mitchell notes that “Mapmaking, surveying, anthropology, linguistics, and the pure exercise of force and daring had all converged by the late nineteenth century in what the geographer Felix Driver calls ‘geography militant’: a practice of exploring, naming and claiming new lands and new knowledge” (2021: 45).

⁵ The first who wrote about the tellurium found in the gold mines of Transylvania (at Nagyag, Romanian Săcărâmb) was Edward Daniel Clarke, in his *Travels in Various Countries of Europe, Asia and Africa*. When travelling from Constantinople to Vienna, he crosses Transylvania and stops to see the tellurium mines, noting that “Transylvania is the only country in the world where tellurium has been discovered” (1813: 618). The surroundings of the mine are described again in terms of the sublime: “At last the prospect of it opened, with great boldness of scenery, quite among the summits of this mountainous region, and in a manner highly picturesque and striking” (1813: 618).

⁶ Ansted refers to the Golubatz fly (*Simulium colombaschense*), a black fly which feeds from the blood of humans and cattle. It was a notorious pest of the Banat region.

and in the mountains, rare and valuable minerals. The paleontologist may study the innumerable fossils obtained from the plains and bed of the Theiss, one of the richest localities in the world for gigantic bones⁷. The antiquarian will follow with interest the course of Roman conquest [...] and may enrich his museum with rare coins and rarer and more interesting household utensils [...] of the fine gold of the country (1862: 5).

Transylvania thus seems to be one great cabinet of curiosities. It possesses all the wonders of faraway lands from Asia or Africa (the Danubian fly is compared to the tsetse fly) and it has the great advantage that is located in Europe – more precisely, at its margins. A hybrid space – both European and not – it is exactly this marginality that gives it an aura of mystery. Add to it the innumerable advantages of its fertile soil and rich underground, its complicated ethnic mixture (with Magyars, Saxons and Wallachians who hate or despise one another) and the perfect colony profile is created.

One of the best-known (on account of its being the source of inspiration for Bram Stoker's *Dracula*) book about Transylvania, its inhabitants, geography and culture is *The Land Beyond the Forest: Facts, Figures and Fancies from Transylvania*, by Emily Gerard, a writer of Scottish origin, married to a Polish officer from the Austro-Hungarian army, who spent a few years in the area due to her husband's being stationed in Kronstadt and Hermannstadt. A late Romanticist, Gerard found in Transylvania the embodiment of everything which could impress a Romantic imagination, voicing her interest in “the wild beauty of the country, the strange admixture of races [...] and their curious and varied folklore” (1888: 4). She fell in love with the land which she saw as being “out of reach, whose existence even for a time was enveloped in mystery” (1888: 12) and wrote extensively – subjectively, true, but also with a great deal of sensitivity and humour – about its natural beauty, ethnic makeup, folklore, traditions and language. Her enthusiasm did not prevent her, though, from taking over some of the stereotypes of her predecessors, and occasionally resorting to reductionism when faced with an unfamiliar culture.

⁷ Though Ansted mentions only the bones of the extinct species of *Deinotherium*, the Irish elk (*Cervus megaceros*) and the mastodon, together with those of the elephant and rhinoceros (1862: 213), several decades later another important paleontological discovery was made in Transylvania. The first dinosaur bones were unearthed by Franz Nopcsa in the Hatzeg area, and in 1899 he described a new species, *Limnosaurus Transilvanicus*. Following him, other dinosaur skeletons were discovered in Bihor county.

While Paget and Ansted celebrated Transylvania as a land of rich mines and great scientific potential, Gerard, an artist herself, notes that “though offering a perfect treasure-mine to artists, Transylvania has not as yet received from them the attention it deserves” (1888: 4). Her first encounter with the land leaves an indelible impression: “Coming from the Hungarian plains, the entrance into Transylvania is very striking, as the train dashes along narrow winding valleys, where, below, a green mountain torrent is breaking over gray boulders; and above, the cliffs are piled up so high and so near that only by craning our necks out of the carriage-window can we catch a glimpse of the sky above” (1888: 27). The Carpathians are described in sublime terms, “a long glittering row of snowy peaks shining in the outbursting sunshine, so delicately transparent in their loveliness, so harmonious in their blended coloring, so sublimely grand in their sweeping lines, that I could have begged their pardon for having doubted their existence” (1888: 33).

Gerard’s colonial gaze is less direct and more subtle, maybe on account of her being a woman and a Victorian at the same time. However, her descriptions of Transylvanian nature, especially those of the mountains, which she had climbed and visited many times, abound in characterizations which identify the area as one of pristine, uncivilized and uncultured nature. Her walks around the Carpathians celebrate the unspoiled landscape as one of the last comfortable retreats allowed to the weary traveller, a treasure of primitive pleasures which offers inspiration to an artistically inclined mind:

A thorough dose of nature enjoyed in this way acts like a regenerating medicine on a mind and body wearied and weakened by a long strain of conventionalities. It is refreshing merely to look round on a beautiful scene as yet untainted by the so-called civilizing breath of man, who, too often attempting to paint the lily, invariably vulgarizes when he seeks to improve the work of the Creator. What unmixed delight to see here everything unspoiled and unadulterated, each tree and flower living out its natural life, or falling into beautiful decay, without having been turned aside from its original vocation, or distorted to an unnatural use to minister to some imaginary want of sensual, cruel, greedy, rapacious man; to find one little spot where nature yet reigns supreme;[...] the swelling outlines of those glorious blue gentians will be flattened in no improved herbarium, nor those gorgeous butterflies invited to lay down their young lives to further the interests of science; those brown leaping trout will, thank Heaven, never, never figure on an illuminated menu card as *truites à la Chambord*, to flatter the palate of some dissipated sybarite! The pure light of the north star alone will point out my direction, and neither Kant nor Hegel will rise from his grave to torment me here (1888: 398-399).

However, this Romantic celebration of virgin nature, as V. S. Naipaul has shown, is the very basis of the colonial impulse. In *The Loss of El Dorado*, a narrative of the foundation of his native Trinidad as a colony, V. S. Naipaul argues that the British colonial empire in the New World was founded upon a double fantasy: that of the gold (the search for El Dorado) and the modern nostalgia for pristine nature: “To be the first man on the earth, to see the first shoots of the first crop, to let off 'the first gun that had been fired there since the creation of the world': it is an aspect of what the El Dorado quest had become” (2010: 27). It is interesting to note that the apology of untainted nature and the lack of the “civilizing breath of man” come at a time when the mountain tracks in the Carpathians had become more accessible. While in 1862 Ansted described most areas in the Carpathians as quite inaccessible (1839: 58), suggesting that they would test the powers of the members of the Alpine Club⁸, Gerard, two decades later, remarks that

only within the last half-dozen years [...] some attempt has been made to unlock the long range of lofty mountains which tower so invitingly over the Transylvanian plains, and render practicable the access to many a wild, rocky gorge and secluded loch hitherto unknown save to wandering Wallachian shepherds. A most praiseworthy institution, somewhat on the principle of the Alpine Club, has been formed, thanks to whose energy suitable guides have been secured and rough shelter-houses erected at favorable points. (1888: 381)

As for the population of Transylvania, Gerard gives a pithy, humorous summary of the inter-ethnic (strained) relationships, a state of fact tolerated and perpetuated by the Austro-Hungarian central powers, who relied on political divisions to rule the country:

it is certainly somewhat amusing to observe the feelings with which the three principal races inhabiting this country regard each other: thus, to the Hungarian and the Saxon the Roumanian is but simple, unqualified vermin; while the Saxon regards the Magyar as a barbarian, which compliment the latter returns by considering the Saxon a boor; and the poor Roumanian, even while cringing before his Saxon and Hungarian masters, is taught by his religion to regard as unclean all those who stand outside his faith. (1888: 129)

After re-iterating the stereotypical heteroimages present in many of the previous travel accounts, Gerard, a quite perceptive

⁸ The Alpine Club, founded in 1857 in London, was the world's first mountaineering club.

anthropologist, presents her own analysis of the three 'races' (the Victorian word for ethnicity). Writing after the age of the national revolutions, she uses the name Romanian instead of Wallachian, and interestingly enough, in her analysis of the character of each, she remarks that the Romanians are the ones who possess the most potential for being the future rulers of Transylvania:

The Saxons have been men, and right good men, too, in their day; but that day has gone by, and they are now rapid degenerating into mere fossil antiquities from constant intermarriage, and morally opposed to any sort of progress involving amalgamation with the surrounding races. The Hungarians are men in the full sense of the word, perhaps all the more so that they are a nation of soldiers rather than men of science and letters. The Roumanians will be men a few generations hence, when they have had time to shake off the habits of slavery and have learned to recognize their own value. There is a wealth of unraised treasure, of abilities in the raw block, of uncultured talent, lying dormant in this ignorant peasantry, who seem but lately to have begun to understand that they need not always bend their neck beneath the yoke of other masters, nor are necessarily born to slavery and humiliation. In face of their rapidly increasing population, of the thirst for knowledge and the powerful spirit of progress which have arisen among them of late years, it is scarcely hazardous to prophesy that this people have a great future before them, and that a day will come when [...] these descendants of the ancient Romans, rising phoenix-like from their ashes, will step forward with a whole fund of latent power and virgin material to rule as masters where formerly they have crouched as slaves. (1888: 129-130)

Yet although she is the first British writer to acknowledge the humanity and agency of the Romanian population, she is far from offering an unbiased view, taking over from her predecessors certain stereotypes, such as the image of the Romanian as the shepherd who loves his pastures so much that he becomes an enemy of the forest:

Forests have no charm for the shepherd, who, regarding everything from a pastoral point of view, sees in each tree an insolent intruder depriving his sheep of their rightful nourishment; and he covertly seeks to increase his pasture by setting fire to the woods whenever he can hope to do so with impunity. Whole tracts of noble forest have thus been laid waste, and it is much to be feared that half a century hence the country will present a bleak and desolate appearance, unless some means can be discovered in order to prevent this abuse. (1888: 151)

A decade before Emily Gerard published *The Land beyond the Forest*, another British traveller, Andrew F. Crosse, taking its cue from Paget's and Charles Boner's books, had penned one of the most infamous descriptions of the Romanian population, black-balling them as primitive Communists who enjoy the destruction of woods:

The Roumain is a Communist pure and simple; the uneducated among them know no other political creed. It is not that of the advanced school of Communism, which deals with social theories, but a simple consistent belief that, as they themselves express it, 'what God makes grow belongs to one and all alike.' In this spirit he helps himself to the fruit in his neighbour's garden when too lazy to cultivate the ground for himself.

This child of nature is by instinct a nomadic shepherd and herdsman; he hates forests⁹, and will ruthlessly burn down the finest trees to make a clearing for sheep-pastures. It is impossible to travel twenty miles in the Southern Carpathians without encountering the terrible ravages committed by these people in the beautiful woods that adorn the sides of the mountains (1878: 51).

However, Crosse also notes, and this may have formed the basis for Gerard's prediction, that the Wallachians "possess an amount of natural intelligence which promises better things as the result of education" (1878: 53).

Crosse's travel impressions echo the judgement and opinions¹⁰ of Charles Boner, a writer and journalist who had visited Transylvania roughly at the same time as Ansted. Boner and Crosse's political

⁹ Crosse had travelled around the Carpathians in 1875-1876, and in his criticism of Romanians he refers to Boner's travels: "Judging from what I saw during my travels in Hungary in 1875-76, I should say the evil described by Mr Boner ten years before has in no way abated. The Wallacks pursue their ruthless destruction of the forests, and the law seems powerless to arrest the mischief. At present there is wood and enough, but the time will come when the country at large must suffer from this reckless waste" (1878: 52).

¹⁰ Starting from the observation that the Wallachians around Kronstadt earn their living entirely from raising sheep, Boner notes that shepherding had led the Wallachians to destroy forests in order to create new pasture ground. However, this leads to a somewhat doubtful generalization, from which we are given to understand that Boner's anti-liberal, pro-conservative leanings might have influenced his judgment: "This nomade life is most congenial to the Wallack. He is a shepherd and herdsman by instinct; [...] Hence his wanton destruction of the finest forests; for in them he sees only a hindrance to his favourite occupation [...] Indeed, it is a striking feature in all democratic minds, that they have no respect for forests. It may arise from their want of veneration for what is the growth of centuries [...] we find the feeling showing itself in popular movements, as well as in individuals whose political bias is anti-conservative (1865: 65-66)

sympathies may have lied with the conservatives, as both of them refer ironically to the 1848 moment, calling it “the nationality fever”¹¹. In his book *Transylvania: Its People and Products* Boner has one chapter titled “The Land beyond the Forest” (briefly explained in a note as etimologically deriving from *trans* and *sylva*) which might have served as inspiration for Emily Gerard's study¹² and another one “El Dorado”, where he describes the various mineral riches of Transylvania, including the rare tellurium¹³.

The one who made Transylvania famous in world literature and popular culture, was of course, the Irish-English writer (Abraham)Bram Stoker. Though he never saw for himself the part of the world he made into the abode of vampires, his inspiration came from many sources: Emily Gerard's essay about Transylvanian superstitions, Charles Boner's book and the stories of the Magyar writer Armin Vembery. One of the names for the vampire, Nosferatu, is certainly borrowed from Gerard's study of Transylvanian superstitions¹⁴. Most certainly there was no such Romanian word for the vampire, but if we also take into consideration the name “Dracula” (derived from the Romanian name for the devil), then Nosferatu might

¹¹ Travelling on a ship down the Danube with various East European nationalities, Boner makes some interesting observations in regard to how the 1848 moment had changed the policy of naming and self-naming: “Until lately the Servians were always called “Ratzen” [...], just as the present Rumanians (Romanen), were, till the other day, called Wallacks. Not long since both were a wild horde, without a trace of civilization; but since that malignant epidemic, the “nationality fever”, has raged in Europe, both have changed their old appellation (1865: 5-6). Crosse also noted that Wallacks, “since the nationality fever has set in desire to be called Roumains” (1878: 47).

¹² Gerard was familiar with Boner's book. In the introductory chapter to her own work, though praising Boner's study on its accuracy of information regarding the geology of Transilvania, she ironically notes that if one would like to know “what the Roumanians are utterly unlike, read the description of them in the aforementioned book of Mr. Boner” (1888: 14).

¹³ Boner notes that at Nagyag gold “is found in alliance with black tellurium ore, and the latter is so valuable that the entrance to the mine is carefully locked, and every worker searched each time he leaves it [...] Tellurium is very rare, especially when pure and unmixed with other minerals” (1865: 532).

¹⁴ Gerard gives a thorough description of it in her book on Transylvania: “More decidedly evil is the *nosferatu*, or vampire, in which every Roumanian peasant believes as firmly as he does in heaven or hell. There are two sorts of vampires, living and dead. The living vampire is generally the illegitimate offspring of two illegitimate persons; but even a flawless pedigree will not insure any one against the intrusion of a vampire into their family vault, since every person killed by a nosferatu becomes likewise a vampire after death, and will continue to suck the blood of other innocent persons till the spirit has been exorcised by opening the grave of the suspected person, and either driving a stake through the corpse, or else firing a pistol-shot into the coffin” (1888: 197).

simply have been Gerard's version of "necuratu(l)" ("the unclean one"), another Romanian designation for the devil.

There is very little in *Dracula* which can shed light on Transylvania, as is the case of the other British travellogues, which, though indiscriminately taking over clichés and stereotypes, are still replete with details about the landscape, soil, agriculture, popular culture and ethnic interrelations in the land. However, the figure of the vampire speaks volumes about the interplay of symbolic perceptions. Also, one should not forget that Stoker was an Irishman, and as such he was part of a nation which had long been subjected to the Empire's colonial gaze. The Vampire as the symbolic embodiment of the otherness of Transylvania alters the typical colonizer-colonized binary.

Before Jonathan Harker embarks on the journey which was to take him to Count Dracula's castle, like any educated Victorian, he tries to find out more about his destination. He goes to the British Library and consulting the book and maps of Transylvania, finds out that his destination lay "in the extreme east of the country, just on the borders of three states, Transylvania, Moldavia and Bukovina, in the midst of the Carpathian mountains" (2004: 41). These details are highly symbolic: the 'extreme east' places the action within a gothic orientalist frame, the border points to the unstable, porous and shape-shifting nature of the reality of the land, while the Carpathians, famed for their majesty and wildness, add a touch of the exotic to the scene. It is no wonder, thus, that the area in question is, in Harker's words, "one of the wildest and least-known in Europe" (2004: 41). In such a land there might be dragons, and Count Dracula proves to be such a dangerous being, not wholly of this world, an instance of the 'undead' vampire haunting the living.

To his surprise and delight, the inhabitant of the extreme east is not an uncivilized, uncouth specimen. In Count Dracula's library, Harker finds "a number of English books, whole shelves full of them, and bound volumes of magazines and newspapers" (59). It seems to be more than a random collection meant to impress the visitor, as the books "were of the most varied kind, history, geography, politics, political economy, botany, geology, law, all relating to England and English life and customs and manners" (2004: 59). This extensive knowledge mirrors the effort of the British travel-writers to name, identify and classify all kind of data and information about Transylvania. The colonial gaze is turned upon itself. It can no longer exclude and marginalize, because in the process of othering, though a kind of 'wrong' sublimation, has turned the other into a powerful agent of evil.

The vampire is Empire's most undesired/undesirable colonial subject, because it reverses the dynamic of power/knowledge. The vampirical other's power over the Empire is represented as blood-sucking, a symbolic 'consumption' of the other. What is worse is that this consumption, taking place as a forbidden ritual only during certain periods, is accompanied by a kind of mimicry. Count Dracula is far from being a savage monster. Quite the opposite: his manners are that of the perfect English gentleman, his conversation is engaging, and he can rationally approach any topic. Maybe this is what is the most frightening about him: that he is a dual, duplicitary being, just like the colonizer. If the colonizer represses his innate savage nature by representing his interests as "civilizing mission", the vampire does so, too. Dracula hides his blood-sucking nature under the appearance of an urbane gentleman. Thus the vampire becomes another way of writing back to the Empire, by showing that in fact, all Empires are vampires, blood-sucking institutions which slowly drive the life-force out of the subject-peoples.

That the Empire is in fact a vampire may be also surmised from the description of Count Dracula's abode:

Then we looked back and saw where the clear line of Dracula's castle cut the sky. For we were so deep under the hill whereon it was set that the angle of perspective of the Carpathian mountains was far below it. We saw it in all its grandeur, perched a thousand feet on the summit of a sheer precipice, and with seemingly a great gap between it and the steep of the adjacent mountain on any side. There was something wild and uncanny about the place. (2004: 439)

The feeling of the uncanny (*unheimlich*, in Freud's theory) points to the return of the repressed, something familiar that is disguised beneath the strangeness of the perception or phenomenon: the vampire seems uncanny because it is, in essence, the same under a different appearance. The empire recognizes itself in the vampire and shudders. The effort to annihilate Dracula will be, in fact, the endeavour to annihilate itself and its own ideology.

Another argument in favour of the hypothetical equivalence of vampire and Empire is Prince Charles' relatively recent self-identification as the descendent of Vlad the Impaler (Vlad Țepeș or Vlad Dracul, in Romanian). In 2011, HRH Prince Charles featured in the first episode of the documentary *Wild Carpathia*¹⁵, which centered on

¹⁵ *Wild Carpathia* is a four-episode travel and documentary series: *Transylvania* (2011), *From the Mountains to the Sea* (2013), *Wild Forever* (2013), *Seasons of*

Transylvania. Strolling casually along with Charles Ottley, the presenter, Prince Charles made an amazing statement: “Transylvania is in my blood. The genealogy shows that I’m descended from Vlad the Impaler. So I do have a bit of a stake in the country”. Prince Charles seemed to enjoy promoting himself as the heir of Dracula by using ‘blood’ metaphors. Understandably, this sensationalist piece of news was echoed in both national and international media, and were reiterated with Charles’ ascension to the throne (www.cornwalllive.com, www.npr.org, www.marca.com), the link between the British Royal Family and Vlad the Impaler-Dracula giving rise to all sorts of commentaries, from sensationalist to ironic. Yet again the vampire raised the issue of empire, as behind Prince Charles’ statement lay a claim to a “stake in the country”. In actual fact, more than being a presumptive heir of Dracula (British writer David Hughes claimed that he was the great-grandson of Dracula 16 times removed), Charles owns property in Transylvania and is a frequent visitor in the area.

We can speak thus, in the case of Transylvania, of a case of enduring British imperial desire, manifested, in the age of high imperialism, as a desire for exploration and knowledge of a little-known, yet rich in resources, territory. This desire, far from being extinguished after decolonisation, was perpetuated and sublimated as nostalgia in a figure of supreme irony: the discovery that one of the symbols of Britishness, the monarch, is related to the Vampirical other of Empire.

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