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Linguistics,

Language Teaching and
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Linguistic Shaping of Epistemology, Ethics, and Social Ontology: Implications and Applications

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Language is the lens through which we perceive and understand reality. It has a subtle and complex effect on our environment. It influences how we interact with others and view the world. Academics have long been interested in the intersection between language and philosophy due to its ongoing and shifting dynamics in our increasingly interconnected globalized society. In this chapter, we look at how cross-cultural contexts affect how social ontology, ethics, and epistemology are linguistically shaped. In order to understand how language influences how we perceive information in various cultural contexts, the literature will be thoroughly and methodically analyzed. Through a nuanced exploration of cross-cultural contexts and the influential role of language in identity formation, moral judgments, and the construction of social reality, we embark on a journey to unravel the multifaceted implications and applications of linguistic influences on cross-cultural contexts.

Language; epistemology; social ontology; cross-cultural context; implications and applications.

Introduction

In the vast landscape of human cognition, language stands not only as a medium for communication but as a dynamic force that forms the very essence of our existence. This section delves into the multifaceted influence of language on cognition and social behavior. It sets the stage for a deep exploration into the intricate relationship between language and philosophy. Language is the lens through which we view the world, a dynamic force shaping our thoughts, and interactions. As Pinker asserts, it is not merely a means of communication but a fundamental aspect of human cognition. Lakoff's exploration of metaphors further elucidates how our conceptual system is intricately tied to the language we use. In understanding the power of language, we recognize its role in shaping not only our individual minds but the collective consciousness of societies.

Language, a core of human culture, transcends its part as a simple means of communication. It shapes our understanding of morality, and molds our whole social

reality. It possesses the amazing capacity to shape the way we think, perceive the world, and connect to one another. This power of language to shape our cognitive and social scenery has garnered increasing interest from scholars, especially within our progressively interconnected and globalized world. Language as our defining feature affects our perception of the world around us, including concepts of space and time (Boroditsky, 2011). Paivio (1974) suggests that language is a vehicle for knowledge, with information stored as perceptual images accompanied by verbal descriptions, as it is a practical and historically changing activity that influences meaning-making and interpretation (Savcı, 2017). Language as a prime vehicle for knowledge construction, emphasizes the context-dependent nature of knowledge and highlights its interactivity, context dependency, functional, and its creative nature (Renzl, 2007).

Language, in molding the very fabric of our social reality, shapes our understanding of ethics. Rumsey (2010) argues that elements of the ethical are built into language at its core, and that recent work in linguistic anthropology sheds new light on the role played by language in ethical thought and action. Björk (2016) suggests that the processes of communicating information and receiving instructions are linguistic by nature, and that autonomous and heteronomous ethical thinking is expressed by way of language use. In addition, Millie (2012) and Lambek (2010) both argue that ethics is profoundly ordinary and pervasive, and that ethical practice, judgment, reasoning, responsibility, cultivation, commitment, and questioning are central to social life. Thus, language does not only stand as a tool for expressing ethical ideas, but a fundamental part of how we think about and engage with ethical matters.

Therefore, linguistics has significant implications for epistemology, ethics, and social ontology. Koopman (2011) discusses the significance of the linguistic turn in twentieth-century philosophy, which shifted philosophical scrutiny from certain ideas formulated in seventeenth-century philosophy to words, sentences, and meanings. New materialism's relational ontology, which emphasizes becoming and non-binary thinking, can aid in gaining interdisciplinary perspectives in applied linguistics Toohey (2018). In this regard, Schalley (2007) explored how ontological structures are reflected in intra- and cross-linguistic regularities, and Rumsey (2010) shows how recent work in linguistic anthropology and related fields has demonstrated that elements of the ethical are built into language at its core, shedding new light on the role played by language in ethical thought and action.

With no doubt, language plays a significant role in shaping our understanding of social reality. Language not only reflects our thoughts, but also shapes them, and that understanding the interaction between language and thought is important for effective communication across languages and cultures (Mykhailyuk, 2015). At the level of cognition and social behavior, Fiedler (2008) notes that verbal interaction can lead to unintended or emergent outcomes. Through Language, people create their own roles and perform them accordingly (Clair, 1982). As social beings, language learning is primarily

driven by a desire to belong, and language must therefore be made to fit for social interactions as well as for the speaker's perceptual motor system (Clair, 1982; Wallentin, 2008). The different scientific studies emphasize how important language is for forming our understanding of social reality and how crucial it is to comprehend how language and thought interact in order to communicate effectively. As an elaborate tool that both reflects and affects the very fabric of human existence, it has significance that goes beyond the realm of communication. The complex relationship between language and reality is becoming more and more fascinating at the nexus of philosophy, linguistics, and social studies. The ways in which language creates and alters our ontological frameworks, honest paradigm, and the fabric of social reality as a whole are the subject of extensive study by academics. The current chapter aims to shed light on this active interaction with its many ramifications and potential outcomes in a similar vein.

Purpose and Scope of the paper

The purpose of this paper is twofold: to explore how language serves as a powerful agent in shaping our epistemology, ethics, and social ontology, and to investigate the profound ramifications of linguistic influences in diverse cross-cultural contexts. We embark on a journey that dissects the intricate relationships between language and these critical facets of human existence, with an emphasis on highlighting the rich tapestry of diversity that characterizes our globalized world. In our examination of epistemology, ethics, and social ontology, we navigate the linguistic landscapes of different cultures, recognizing that language serves as both a mirror and a sculptor of worldviews. By venturing beyond the boundaries of language and culture, we aim to shed light on universal and context-specific mechanisms through which linguistic influences shape our understanding of the world. In an increasingly interconnected world, understanding the implications of linguistic shaping becomes imperative. It equips us with the cultural awareness necessary for effective cross-cultural communication, diplomacy, and cooperation, ultimately fostering a more harmonious and empathetic global society.

Language and its Influence on Perception

The Sapir-Whorf Hypothesis

A fundamental tenet of linguistic theory, the Sapir-Whorf hypothesis, asserts a close relationship between language and mind. According to this theory, language actively influences our cognition and experience of reality rather than just acting as a vehicle for the expression of already held beliefs. The Sapir-Whorf hypothesis, which contends that language affects thought, is still hotly debated. The idea is the subject of disagreement, according to Cibelli (2016), who also offers a model that takes into consideration language-consistent biases in English speakers' color memory reconstruction. Skerrett (2010) studies cross-cultural psychology research in another

empirical study to see the degree to which the hypothesis can be demonstrated to be accurate, and she comes to the conclusion that language appears to exert significant impact over how people categorize, evaluate, and remember the world. Kay (1983) also presents experimental evidence from the domain of color perception for a weaker version of the hypothesis than is usually proposed. While it remains a topic of immense doubt, there exist some evidence for the Sapir-Whorf hypothesis, particularly in the domain of color perception, but the extent of its influence on thought is still a matter of debate.

Linguistic relativity, which holds that a language's structure and vocabulary affect its speakers' experience of the outside world, is a fundamental component of this idea. An amalgam of scholarly research on linguistic relativity is shown here. Seven categories of hypotheses on the potential influences of language on mind were identified in Wolff's (2011) study, which found evidence in favor of the idea that language may make some distinctions impossible to avoid and that it can enhance particular forms of thinking. Nevertheless, January (2007) details six unsuccessful efforts to replicate a significant discovery in the literature on linguistic relativity and comes to the conclusion that the Whorfian hypothesis is not supported by the original report. However, Niemeier (2000) provides data that goes beyond language, including evidence from language production, interpretation, and change, to demonstrate that language and culture may influence cognition and discourse. Mihatsch (2004) specifically looks at how obligatory vs. optional number marking influences nonverbal categorization and lexical change. Niemeier (2000) and Everett (2013) both discuss evidence from language production, interpretation, and change, as well as cognition, discourse, and culture. Suggesting that the relationship between language and thought is complex and thus remains a topic of debate in the field.

The stronger version of the notion, known as linguistic determinism, maintains that language fundamentally controls cognition, constricting or enlarging our conceptual horizons. Cruz (2009) addresses the question of whether language affects how we perceive the world and whether speakers of other languages have distinct conceptions of reality. According to Bod (2006), learning is improved by probabilistic grammars since language is a probabilistic system. Based on introspective linguistic data, Croft (1998) addresses the mental representations of grammatical and lexical knowledge and contends that the evidence can only constrain the range of potential mental representations *a priori*. Regarding dialects, Trudgill (2000) contends that dialect mixture and the emergence of new dialects are not random processes and that it is feasible to forecast how the mixture will turn out based on linguistic and demographic information. While there is evidence for probabilistic language systems and the influence of language on cognition, the extent of linguistic determinism remains a topic of debate.

The authors Langland-Hassan (2021) and Neuman (2012) contend that language facilitates abstract cognition. Langland-Hassan (2021) discovered that patients with

aphasia had longer reaction times for more abstract activities, suggesting that language facilitates abstract reasoning. Neuman (2012) suggests that language supports abstraction through hypostatic abstraction. On the other hand, Hampton (2002) proposes a more conventional role for language in thought as providing the foundation for the cultural development and transmission of domain-general abstract knowledge and reasoning abilities, whereas Douglas (2003) contends that language abstraction can be influenced by explicit communication goals. The results point to a potential function for language in supporting abstract cognition, but the specifics of this link remain unknown and may be altered by a number of variables. While the Sapir-Whorf hypothesis has garnered both admiration and criticism, it has undergone various modifications over the years, as researchers seek a more nuanced understanding of the relationship between language and perception.

Linguistic Relativity and its Implications

Language acts as a conceptual framework that structures and organizes our thoughts. We start to understand how the structure of our language might affect our cognitive processes through the concept of linguistic relativity. For instance, languages like Russian that distinguish between different blue tones make their speakers more aware of these differences. While there is no evidence to support the notion that language defines the fundamental categories of thinking, there is mounting evidence that language has a significant impact on cognition. The seven kinds of hypotheses Wolff (2011) proposed about the potential impacts of language on mind include motion, color, spatial relations, number, and false belief understanding. The ongoing discussion and research on linguistic relativity must take an interdisciplinary approach and a macro-micro viewpoint to take into account the cognitive processes associated with language use (Slobin, 2003).

In the field of education, Hudson (2004) advocates the notion that linguistics has a significant role to play in language instruction and that it is vital to do research whose findings cut over the boundaries between linguistics and education. It is essential to provide an interdisciplinary review of contemporary linguistic relativity techniques, encompassing empirical and theoretical investigations as well as thoughts on linguistic relativity from many angles (Athanasopoulos, 2016). The ramifications of linguistic relativity on language instruction and learning are significant. According to Lucy (2016), the development of linguistic relativity in middle childhood has an impact on one's capacity to acquire a second language. Students get a wide cultural perspective through the teaching of foreign languages that incorporates the idea of linguistic relativity, and by research whose findings span the boundaries between linguistics and other disciplines is vital (Ardila, 2000; Hudson, 2004). Consequently, linguistic relativity can inform language teaching and education by providing a cultural perspective and understanding of the impact of language on thought and behavior.

The ramifications of linguistic relativity are shown through several cross-cultural instances. For instance, the Hopi language, a Native American language, does not include tense markers for the past, present, or future. Events are described according to whether or not they were seen. This framework questions established ideas about how time is perceived and may result in a more comprehensive and event-based understanding of time. In contrast, English makes extensive use of tense markers to indicate time. Compared to Hopi, this grammatical divergence may lead to a more linear and segmented experience of time.

Another example can be found in the Chinese language system where characters are logographic, with each character representing a morpheme. For instance, characters like "人" (rén) for "person" or "山" (shān) for "mountain" encapsulate distinct meanings within single symbols. This logographic nature potentially shapes specific cognitive patterns involved in recognizing and recalling characters among Chinese speakers. Diacritic marks and logographic characters add additional layers of visual information to the written language, which may impact the way speakers recognize, remember, and process linguistic elements. In Arabic, diacritic marks, also known as "tashkeel," play a crucial role in indicating vowels and differentiating between homographic words. For example, the diacritic mark "ʾ" signifies a short vowel in Arabic, affecting pronunciation and meaning. While Romanian also uses diacritics, such as accents on vowels, they primarily serve to indicate stress and pronunciation rather than changing the meaning of words. An example is the use of the diacritic "ă" in words like "mănânc" (I eat), where it indicates the stressed syllable. Nevertheless, these diacritic marks still add a layer of visual complexity that could potentially influence memory processes. The subtleties of linguistic relativity are still being revealed by modern study. Cognitive psychologists use experimental methods to investigate how language affects perception, showing that linguistic relativity encompasses conceptualization as well as vocabulary.

Cultural Variations in Language and Perception

The linguistic fabric of the world offers a rainbow of variation, and the offered diverse worldviews result from the diverse ways that languages encode concepts. For instance, although Western languages frequently compartmentalize different realms, certain Indigenous languages smoothly blend environment and culture, expressing a holistic viewpoint. The way we think and see the world is influenced by language, which also reflects a society's culture (Deutscher, 2010). According to Chabal's (2015) research, the linguistic information that speakers of different languages have access to influences how they direct their attention when taking in the visual environment. Additionally, Altakhaineh (2014) revealed that EFL students utilized terms considerably differently from speakers from other cultures, while Garimella (2016) built cross-cultural word models to detect words with cultural bias. EFL students encounter difficulties in conveying messages to native speakers of English due to cultural factors related to these speakers. Language and culture are therefore highly interconnected, and that different cultures perceive the same language differently.

Another diverse aspect both within and between cultures is the way emotions are expressed. According to Semin (2002), linguistic representations of emotions and emotional experiences are a reflection of cultural differences in the importance put on relationships and uniqueness. According to Beier (1972), there is an emotional language that is universal across cultures and that is communicated in vocal extraverbal mood expressions. The link between languages and emotions can be better understood by looking at bilingual life writing, which implies that various languages allow for varied emotional expressions (Besemeres, 2004). Similar to the previous finding, Zyl (2015) discovered that cross-cultural variances exist both inside and between languages, with people and entire cultures not all vocally expressing their emotions in the same way. Language and culture thus represent two sides of the same coin in the many ways that emotions are perceived and conveyed.

For instance, while universally expressed fundamental emotions like anger, contempt, fear, pleasure, sadness, and surprise might be vocalized, the bulk of positive emotions were communicated through culturally specific signals (Sauter, 2010). Additionally, variables like how and when a language was learned, its current use, the total number of languages known, and the level of emotional intelligence possessed all had an impact on multilinguals' self-perceived competence, attitudes, communicative anxiety, language choice, and code-switching when expressing emotions (Dewaele, 2010). According to Perlovsky (2009), language's emotional content diminishes as conceptual richness increases and that emotional distinctions are often tied to grammar and cannot be copied. Similarly, Semin (2002) argued that in cultures where relationships and interdependence are valued, emotion terms serve as relationship markers, and as self-markers in cultures where individuality is valued, the linguistic representation of emotions and the events that give rise to them is influenced by cultural regulation. The abundance of linguistic variation is evidence of the flexibility and originality of human intellect, according to all the results described above. Each language embodies a distinct viewpoint that affects how its speakers see societal conventions, power structures, and even emotional expression.

Case Studies Demonstrating Linguistic Influence on Perception

In the following examples, we look at individual case studies to show how language has a real effect on perception. We examine instances in which language affects perception and make comparisons between various cultural contexts. The past is described in front of the speaker and the future is described as being behind the speaker in the indigenous language of Aymara, which is used in the Andes of South America. Many other languages, including English, conceive time in the opposite way. Due to the distinctive temporal framing of their language, Aymara speakers frequently display a different cognitive viewpoint. Their perception is that the past is something they know and can see, but the future is something they can't see. This linguistic relativity may result

in a unique manner of conceiving of and organizing the future, with a focus on what is known and familiar, as opposed to what is unknown. Mandarin Chinese uses temporal terms such as "前天" (qiántiān - the day before yesterday) and "后天" (hòutiān - the day after tomorrow) that emphasize proximity to the present. Speakers of Mandarin Chinese, because of the language's temporal terms, may have a heightened awareness of temporal proximity. This can affect their planning and decision-making, causing them to be more aware of the recent past and the near future than speakers of languages that don't make these distinctions. As was previously established, the Native American language Hopi lacks tenses. In contrast to many other languages, the Hopi language does not employ past, present, or future tenses. Instead, it emphasizes whether the incident was observed or not. Hopi speakers would therefore see time as being more flexible and event-based. They could be more interested in whether an event has been noticed or not and less concerned with the exact time of events. This language configuration might result in a distinctive cognitive viewpoint on reality's temporal aspect. These examples demonstrate the intricate interplay between language and cognition, highlighting how linguistic relativity manifests in various cultural contexts. In the following section, we will continue our examination of how language shapes epistemology, ethics, and social ontology, going even further into the tremendous impact of language on these facets of human thinking.

Epistemology and Language

The Role of Language in Knowledge Acquisition

The relationship between language and epistemology is profound; language is not just a tool for communication but a vehicle through which we construct our understanding of reality. In our quest to learn, convey, and share ideas, language—the carrier of knowledge—plays a crucial role. It acts as a conduit for people to share their ideas and experiences, which promotes the transmission of information. The language environment is not always easy to navigate, and it can act as a barrier to some types of knowledge. The Sapir-Whorf hypothesis, which contends that a person's language structure affects how they comprehend the world, provides compelling evidence that language alters the way we think and learn (Gentner, 2003). Boroditsky (2011) focused on how people's views of the environment, especially their understanding of space and time, are influenced by the languages they speak. In addition to place and time, Jackendoff (1996) contends that inner speech facilitates cognition by acting as a "handle" for attention, enabling one to pay attention to relational and abstract components of thought. As evidence that first language does affect ideas, Johansen-Berg (2001) reports research in which it was discovered that respondents' first languages affected priming effects while making true/false judgements regarding time. What types of knowledge are available can be significantly influenced by language. For instance, profound ecological and cultural knowledge is frequently encoded

in indigenous oral traditions, but others who do not speak the language may not be able to access this information. Additionally, linguistic communities play a crucial role in defining epistemic practices by defining the parameters of what is regarded as genuine knowledge in each cultural setting. In this section, we have seen how language shapes not only what we know but also how we come to know it, illustrating the intricate relationship between language and our epistemic foundations.

Cultural Variations in Epistemological Frameworks

The study of knowledge, or epistemology, exposes an intriguing tapestry of cultural perspectives on what is seen as true, legitimate, or acceptable. Different cultures have unique epistemological frameworks, which are frequently impacted by linguistic quirks and cultural norms. Different cultural perspectives on information acquisition and validation exist, and culture has a big impact on how people behave when it comes to knowledge. In individualistic societies, a higher value is placed on individual, evidence-based epistemologies, while others place a higher value on community knowledge, where truth is formed collectively. These contrasting methods reveal ingrained linguistic and cultural impacts on the conceptualization and validation of knowledge.

The cultural factor is present in these debates between individualized epistemology and communal knowledge. In many African indigenous societies, the significance of collective knowledge is quite high. In such collectivistic cultures, oral traditions and stories are common forms of knowledge transmission that are passed down through the generations. When deciding what is thought to be real or genuine, these cultures place a high value on consensus and communal knowledge, rather than individual facts. In their grammatical repertoires, these languages' grammatical structures frequently highlight how information is validated and acquired collectively. For instance, some grammar markers and terms that emphasize group action and shared knowledge are used in various African languages. In Western scientific communities, where personalized, evidence-based epistemology is strongly emphasized. The scientific method and empirical investigation are used to validate knowledge; Individual expertise and evidence are paramount in determining truth and validity.

Acquiring knowledge differs across individualistic and collectivistic cultures. In contrast to individualistic systems, there is a strong regard for tradition and authority in various Asian cultures, such as Japan, which has an impact on how people acquire knowledge. With a hierarchical system, a high value is placed on seniority and experience where knowledge is often obtained. This cultural perspective may have an impact on how information is interpreted and verified. Through the use of honorifics and levels of politeness that signify hierarchy and respect, the Japanese language reflects these cultural values. The language's grammatical structure enables speakers to show respect for others and recognize their standing, which is consistent with the culture's value placed on seniority, knowledge and experience.

Similarly, In terms of belief systems, culture has a significant impact. Religious values and beliefs have a significant influence on how some Middle Eastern societies and the MENA area define knowledge and reality. What is regarded as true knowledge is significantly influenced by the authority of religious scriptures and ecclesiastical authorities. Arabic is a language that has great religious significance to Islam, and as such, it has certain terms and phrases that are connected to religious ideas. The epistemological framework of the society is fundamentally shaped by these language quirks, which make it easier to share and validate religious information and beliefs.

Language as a Tool for Shaping Epistemic Values

The range of human intellect, including concepts of certainty, doubt, and skepticism, is constructed through language. Ideas are expressed with varied degrees of certainty through linguistic framing. Our sense of knowledge and truth is significantly shaped by the subtle representations of belief that are contained in language. According to Paivio (1974), in order to comprehend people's inner lives, including those of teachers, it is crucial to include both representational and presentational interpretations of language data. Knowledge is thought to be stored in the mind as perceptual images accompanied by verbal descriptions. This emphasizes how knowledge is context-dependent and how language plays a crucial part in its construction (Freeman, 1996; Renzl, 2007). Because language and culture interact to generate epistemic values, it is crucial to take into account the social and cultural context in which language is employed. According to Nuyts (2001), who investigated the connection between language and conceptualization, particularly in the context of epistemic modalities in Dutch, German, and English, culture has a significant impact on how one develops intellectually and how they learn about other cultures (Hofer, 2008). Matsui (2006) investigated how language contributes to how Japanese-speaking infants perceive others as epistemic beings. Therefore, it is crucial for cross-cultural studies to look at the connections between age, learning, and epistemic growth. Language subtleties, such as the use of modal verbs (such as "might," "could," and "must"), might reveal a speaker's epistemic position. These language devices have an impact on how we move through the world of knowledge, encouraging either open-mindedness or dogmatism. We will look at case examples where linguistic elements have a real impact on belief structures and the perception of knowledge to show how language affects epistemic values.

Cross-Cultural Comparisons of Epistemological Concepts

Exploration across cultures exposes jarring differences in epistemic perspectives. As the bases of knowledge, certain cultures may place more importance on empirical data and first-hand sensory experience than others, which may place more emphasis on intuition, storytelling, or tradition. The usage of modal verbs like "might," "could," and

"must" expresses varied degrees of confidence and uncertainty, for example, and has a profound linguistic impact on English. She must be at home, for instance, conveys a high level of assurance, but "She might be at home" connotes ambiguity. The subtle use of modal verbs, which enables the speakers to articulate their epistemic attitude about a belief or assertion, illustrates how it affects epistemic values. This language trait promotes receptivity and recognizes the possibility of opposing ideas. It develops a culture skepticism, as individuals can express doubt without rejecting ideas outright. On the other hand, the Japanese handle epistemic modality differently. To indicate assurance or skepticism, it frequently depends on environmental clues and politeness levels, and directly expressing skepticism or doubt may not be acceptable in some situations. Its language rules, which may prohibit overt statements of doubt or skepticism and encourage a culture of respect and deference to authority, have an impact on epistemic values. People could be less willing to publicly contest widely held opinions, and their perceptions of knowledge might be more strongly correlated with reputable, established sources.

Another important cultural variation is in Arabic and its inclusion of the word "Inshallah" which means "God willing." This phrase is often used when discussing future plans or outcomes, indicating that the realization of these plans is contingent upon God's will. The use of "Inshallah" in Arabic reflects a cultural and linguistic influence on epistemic values. It acknowledges uncertainty about future events and reinforces the belief that ultimate control lies with a higher power. This linguistic nuance can influence how individuals approach future planning and the perception of certainty or doubt in everyday life. When "Inshallah" is used in discussions about future plans or outcomes, it serves as a reminder of the inherent uncertainty in life. It conveys the idea that while individuals may make plans and set goals, the realization of those plans is not guaranteed, as it ultimately depends on the will of a higher power. The use of "Inshallah" reflects a cultural value of humility and surrender to the divine will. It encourages individuals to recognize their limited control over future events and to approach their plans with a sense of humility, acknowledging that they are subject to external factors beyond their control. In some cultural contexts, a strong emphasis on self-confidence and assertiveness may be tempered by the inclusion of "Inshallah." This linguistic nuance can prevent individuals from becoming overly confident or presumptuous about the success of their plans. This cultural and linguistic influence can lead to a greater acceptance of unforeseen events and a reduced sense of frustration when plans do not unfold as anticipated.

These examples show how linguistic characteristics and cultural norms affect how confidence, doubt, and skepticism are expressed in language. This in turn shapes the epistemic values and knowledge-seeking strategies inside various cultures, which in turn shapes their whole reality. Understanding how language affects epistemology has significant ramifications for intercultural communication and comprehension. It encourages us to approach other epistemological frameworks with consideration and respect, promoting a more open and compassionate interchange of ideas on a global scale.

We will examine the relationship between language and ethics in the parts that follow, looking at how linguistic factors affect our moral judgements and ethical reasoning in diverse cultural situations.

Ethics and Language

Moral Relativism and Linguistic Diversity

Language is not neutral; it carries a grand ethical weight; our moral judgments compass which guides and influences our actions. Austin's exploration of speech acts and Grice's theory of conversation reveal how language is inherently tied to ethical considerations. In cross-cultural communication, the nuances of language become particularly pronounced, as the ethical implications of words vary across cultural contexts. We now enter the intricate interplay between ethics and language as a result of moral relativism, a philosophical position that recognizes the variety of ethical values held among cultures. Moral relativism, at its foundation, admits that moral viewpoints are not universal but rather are socially created. These moral ideas are effectively framed by language. The literature displays a rich mixture at the intersection of language varieties and moral relativism. Language proficiency, for instance, may moderate moral decision-making, according to Stankovic (2022), who discovered that bilinguals with higher self-reported reading proficiency were less likely to make a utilitarian choice in a foreign language. Sidnell (2012) also proposed a third locus of linguistic relativity, arguing that a language's resources provide the means for carrying out fundamental interactions. While Brogaard (2008) contended that moral contextualism may explain the same evidence as relativism without relating the veracity of statements to the situations in which they are made.

A society's multilingualism may have an impact on how individuals see morality. In particular, learning a foreign language can result in less harsh moral judgements (Geipel 2015), less emotional processing of moral issues (Hayakawa 2017), and more utilitarian moral judgments (Costa 2014). According to Cipolletti (2016), moral judgment requires a variety of mental operations, and speaking a foreign language can stimulate more methodical thought processes. Thus, language variety may affect moral decision-making and various linguistic resources may influence social interactions and moral assessments. Additionally, moral judgements formed in a foreign language may differ from those made in one's own tongue. Moral ideals and ethical standards are fundamentally shaped by language in a community. The language used to discuss moral ideas and ethical conundrums serves as a prism through which people view what is good and wrong. But since various languages may not have equivalent names for some moral concepts or may highlight alternative ethical goals, the diversity of languages poses special ethical issues.

Language's Role in Moral Judgment and Reasoning

Language serves as a conduit for the presentation, discussion, and resolution of moral predicaments. Previously acknowledged by ethical philosophers, language framing may elicit many moral meanings and affect ethical judgements. According to Geipel (2015), processing information in a foreign language reduced the severity and confidence of moral judgements and decreased the activation of social and moral standards during moral judgments. The CNI model of moral decision-making was utilized in this empirical investigation, and it indicated that learning a foreign language decreased sensitivity to consequences and sensitivity to norms without influencing general action inclinations. Nadarevic (2021), however, found discrepancies in his findings and was unable to reproduce the moral foreign-language impact. Therefore, language may affect moral judgements, but more research is needed to determine the full scope and underlying processes of this effect.

In the public sphere, how a problem is phrased may have a big influence on how people feel about it. For instance, Shulman (2017) found that adopting simple language in public opinion surveys resulted in higher ratings of political interest and efficacy than using complex language. According to a theory put out by Pérez (2016), language influences survey responses by making some political concepts easier for people to understand. It was discovered that interview language also affected the accessibility of concepts and heightened people's attitudes. Similarly, Goetz (2008) found that the words used to describe a policy can have an impact on how well-liked that program is, with some people stigmatizing and associating the term "affordable housing" with race. While prior research by Nelson in (1999) asserted that frames impact attitudes by changing the priority people give to problem-relevant beliefs, this study also found that framing may independently affect both belief content and importance, both of which affect issue opinion. The ethical ramifications of linguistic relativism are therefore brought to the forefront when taking into account how various languages present moral quandaries. As an illustration of the substantial impact that language has on ethical reasoning, discussions on issues like, assisted suicide, euthanasia, or abortion may greatly affect public perception and policy debates depending on the language deployed.

Ethical Implications of Linguistic Framing

Beyond philosophical discussion, ethical questions can have real-world implications for distinct cultural situations. Analyzing particular cases in which linguistic quirks have an ethical influence offers concrete illustrations of how language and morality are related. These cases highlight the nuanced ways in which language forms moral conundrums, impacts moral judgments, and generates a range of ethical sentiments. Cultural differences displayed in obtaining or expressing consent, as an illustration, shows remarkable differences between thought systems, in contrast to the explicit verbal style of expression common in the West, nonverbal clues and subtleties play a more major

part in indicating permission in a conservative Middle Eastern nation, for instance. Consequently, when handling intimate situations, in particular, this language and cultural mismatch might cause misunderstandings and moral quandaries. Therefore, cross-cultural comparison increases our awareness of ethical variety. It emphasizes the relevance of linguistic awareness in navigating ethical issues in a multicultural environment by highlighting how linguistic elements contribute to the construction of distinctive moral frameworks. We will examine the connection between language and social ontology in the parts that follow, looking at how language creates social identities and affects how we perceive the world at large.

Social Ontology and Language

The Social Construction of Reality Through Language

Our social reality is a linguistic construct, shaped by the words we use to describe and define it. Geertz's exploration of cultural interpretation and Foucault's analysis of power dynamics reveal the intricate relationship between language and social ontology. The words we choose not only describe our social reality but actively participate in its construction and preservation. The formation of our common world is significantly influenced by language as a social instrument. Language serves as a tool for social categorization and definition, influencing how we view the world and our role in it. Language is crucial in creating and maintaining social hierarchies, categories, and norms, eventually affecting the whole social structure. According to Mykhailiuk (2015), language not only expresses our thoughts but also forms them, and this has a significant impact on how we create reality. Language, according to Patton (2000), influences how people see things, what constitutes "reality," and how people communicate with one another. In addition, Beedham (2005) provides evidence that the way language is structured influences how we comprehend the world and that language shapes the reality we see. By using language to construct and act out their own roles, individuals may shape their own social scene, according to research into the function of language in society (Clair, 1982). On the other end of the spectrum, this construction's foundational element is the interaction between language and power. Social reality is significantly influenced by those who steer the conversation, define the terminology, and construct the narratives. Language may both reflect and serve as a tool for challenging or reshaping current power arrangements.

Identity Formation and Linguistic Expression

Language in addition for being an instrument of communication, is important for constructing and upholding one's identity. As a result of the intricate interaction of linguistic, cultural, and social elements, it helps to shape both individual and collective identities. The

idea of intersectionality emphasizes how language interacts with several facets of identity, including gender, race, and social class, to produce complex identities. The area has shown a great deal of interest in poststructuralist theories of language, identity, and power because they provide fresh views on language teaching and learning (Norton, 2011). With a focus on code-switching, dialect, and self-perceived language proficiency, Padilla (2016) investigates how language is used to express individual identity. She also discusses the connections between group membership and the languages that are significant to each group and the relationships between languages, dialects, and identities, paying particular attention to religious, ethnic, and national allegiances (Edwards, 2009). On a global scale, Higgins (2011) looks at the ways that globalizations affect language learners, including how transnationalism, intercultural interaction zones, and globalized media influence learners' identities as they pick up and utilize new languages. Evidently, language has a significant impact on how people and groups identify. Prospective case studies on the relationship between language use and identity construction offer specific illustrations of how language affects the creation and negotiation of identities in various cultural situations. The development and negotiation of identities across a variety of cultural settings heavily depends on linguistic expression, including language choice, accent, and code-switching. People use language as a potent instrument to establish, confirm, and modify their identities in response to cultural and societal reestablished conditions.

Social Ontology and Linguistic Categorization

Languages classify social relationships, positions and organizations, which aid in shaping how society is structured. The many address, honorific, and title forms employed in various cultures show the linguistic variety of social ontology. According to Searle (2008), institutional truths are logically antecedent to the objects themselves. His argument centers on the ontology of social entities and the function of language in establishing and sustaining such entities. These language classifications serve to maintain and reflect social norms, hierarchies, and expectations. In light of this, social ontology can benefit greatly from linguistic classification. The cognitive functions of various linguistic categories used to characterize people and their activities are examined in a significant earlier study by Semin (1988), who discovers that language mediates between social cognition and social reality. To understand social identity and the social world, categorization is therefore essential, and how categorization impacts identity depends on its effects and the ability of actors to make their identifications of other people matter (Jenkins, 2000). According to (Bickhard, 2008), social ontology is composed of a variety of hierarchical, interconnecting norms. This convention is patterned after one developed by David K. Lewis. Language impacts our perception of social roles and relationships, as revealed through comparative research of social ontology ideas across cultural boundaries. We get insights into the cultural intricacies of social organization by analyzing how various languages encode these notions.

Comparative Analysis of Social Ontology Across Cultures

By examining variations in language across cultures and navigating the nuances of cultural relativism and universalism, we delve into the complexities inherent in cross-cultural communication, enriching our appreciation for linguistic diversity. The considerable disparities in social ontology amongst language cultures are clarified through comparative research. It stresses how various linguistic systems provide various methods for classifying and identifying social entities. These language differences have significant effects on intercultural communication, teamwork, and social engagement. In an increasingly varied and linked society, understanding and accepting these distinctions in social ontology is essential for encouraging empathy and successful cross-cultural research and intercultural communication. It encourages us to approach social structures and identities with consideration for language quirks and cultural perspectives.

The comparative investigation of social ontology across linguistic cultures was examined in several academic works with an emphasis on how language affects social interactions and cross-cultural understanding. Language influences perception and cognition, especially social ontology, according to research based on Benjamin Lee Whorf's theory of linguistic relativity. Analyzing how language reflects and shapes cultural ideas and social realities is the focus of the area of cultural linguistics, which was founded by scholars like Anna Wierzbicka. according to research comparing honorifics and politeness techniques across languages, such as those of Penelope Brown and Stephen Levinson, language choices reflect social ties and hierarchies. Language and culture interact to create social realities, and interdisciplinary studies at the junction of linguistics, anthropology, and sociology examine this interaction. These disciplines have benefited from the work of scholars like Susan Ervin-Tripp and Clifford Geertz. While scholars like Stuart Hall and James Paul Gee have explored the relationship between language usage and social identity in their research on language and identity.

In addition, the linguistic choices made in public discourse and educational institutions have an impact on how people conceive of their identities and social hierarchies, according to studies on language policy and multilingualism. Last but not least, Geert Hofstede contribution, a distinguished social psychologist and researcher from the Netherlands, well-known for his work on cultural factors and how they affect behavior in various cultures enriched cross-cultural research pallet. Even though Hofstede's study generally focuses on cultural issues, some of his findings have implications for how language and communication affect social ontology and intercultural dialogue. All these and other contributions testify to the power of linguistics in shaping our worldviews, including its theoretical contributions, real-world applications, and the significance of linguistic awareness in diverse circumstances, which will be discussed in the parts that follow.

Implications of Linguistic Framing

Theoretical Implications for Philosophy and Linguistics

In the real world, the implications of linguistic shaping are far-reaching and touch upon every aspect of our lives. In the context of contemporary issues, we see how language becomes a powerful tool in shaping belief systems, mobilizing movements, and influencing political landscapes. The implications extend to education and cross-cultural engagement, where language plays a pivotal role in shaping perspectives and fostering understanding. The following examples breathe life into the implications of linguistic shaping on our worldviews and construction of social ontology. During the COVID-19 pandemic, the choice of terminology significantly influenced public perception and response. The use of phrases like "social distancing" and "lockdown" conveyed a sense of urgency and necessity, while the term "Chinese virus" raised concerns about stigmatization and blame. This had profound implications for how the virus was framed to the public. In addition, discussions on Climate Change issues went from "Global Warming" to "Climate Crisis", the terminology used to describe climate change has shifted from "global warming" to "climate crisis" or "climate emergency" which has framed the issue as an immediate and urgent threat, affecting public discourse, policy, and activism as a result. Similarly, the discourse surrounding immigration, makes the distinctions between refugees vs. migrants. This distinction in media and political discourse has profound implications, because labeling individuals as "refugees" highlights their vulnerability and the need for protection, while categorizing them as "migrants" can downplay their dire circumstances. The same applies for the "Defund the Police" phrase used by the Black Lives Matter movement, which illustrates how language can shape public discourse. Supporters argue that it calls for reallocating funds to community services, while opponents perceive it as advocating for the complete abolishment of law enforcement.

Theoretically, philosophy and linguistics both benefit greatly from the study of linguistic shaping. It calls into question long-held beliefs about the objectivity of knowledge and morality, leading philosophers to reconsider key ideas like ethics, belief, and truth. It also contributes to linguistic theory by illuminating the processes through which language shapes social reality and affects cognition. According to Rastall (2000), knowledge of the boundaries of linguistic communication is crucial for metaphysics, epistemology, philosophy of science, and ethics. Linguistic abilities are key to total semiotic activity and awareness, he claims. More than ever, linguistics' application to philosophy is crucial. Skepticism, realism, hermeneutics, and functionalism are choices for the philosophy of languages, according to Harris (1993). The linguistic change in philosophy transferred the emphasis from concepts of mind and experience from the seventeenth century to concepts of words, sentences, and meanings from the twentieth century (Koopman, 2011). The linguistic turn brought new issues into the philosophy of language, such as the study of contexts and premises of utterances, objectified language

structures, and the functions of language, as shown by an analysis of the role of non-classical philosophy of language in the study of linguistic reality by (Kornienko, 2022). As a result, linguistic shaping is a key component of philosophical conceptions of language, and a variety of philosophical questions need an understanding of the nature and constraints of linguistic communication. Linguistic philosophers explore topics related to epistemology, ethics, and social ontology using the insights into linguistic shaping. These observations help us comprehend how language and philosophy interact on a deeper level since they are based on the complex interaction between language and human cognition.

Practical Applications in Cross-Cultural Contexts

Understanding linguistic impacts has practical benefits in cross-cultural settings outside of academics. In diplomacy, international relations, and cross-border economic dealings, cultural sensitivity, which is cultivated via linguistic awareness, is essential. People and organizations may successfully traverse the complexities of other cultures by understanding how language forms worldviews. Crossing cultural barriers can be made easier by understanding linguistic factors. Since language reflects culture, learning a new language may help people become contributing members of society while also posing challenges for cross-cultural interactions (Ahtif, 2022; Yeung, 2012). In order to find cross-cultural variances, Gutiérrez (2016) offers a statistical approach that may uncover variations in viewpoints on typical themes among linguistic populations. In cross-cultural collaboration, communication failures can broaden our perspectives and foster more creativity (Nakakoji, 1996). For instance, the use of educational linguistics to encourage cross-cultural dialogue highlights the uniting power of language variety in a society that is dependent on all of its languages (Alatis, 1994). To this purpose, translation challenges cultural differences by including cultural aspects that can close the communication gap between source and destination texts (Sun, 2003). From this knowledge, practical cross-cultural communication techniques result. To establish rapport, negotiate, and work together in multicultural contexts, practitioners from a variety of areas can use linguistic sensitivity. This will ultimately result in more fruitful and peaceful interactions, as well as culturally sensitive and accurate cross-cultural research.

Education and Awareness About Linguistic Influences

It is crucial for educating students to be linguistically aware if they are to succeed in a multicultural world. Educational institutions must value linguistic variety and provide students with the resources needed for its understanding and management. Students can be given the ability to understand and negotiate linguistic variants in a multicultural environment by using a number of instructional approaches, such as mini-lectures, interactive lectures, reading, audio-visual resources, and group discussions (Pelekani, 2009).

According to Lado's (1970) "thought" perspective of language training, mind and language are separate yet connected. Additionally, Jackson (2020) suggests employing language analysis techniques like comparative linguistics and natural-language processing to shed light on issues relating to a variety of academic fields, including psychology.

Briefly expressed, educating others about how language affects mind may be accomplished through a range of techniques and approaches, and current developments in cognitive science and language analysis provide fresh avenues for its investigation and understanding. Promoting cultural competency via language proficiency creates a larger perspective of the world, a deeper regard for variety, and empathy for others. By fostering individuals who are well-rounded and culturally knowledgeable, it promotes critical thinking regarding the way ideas are expressed via language. Navigating a world that is becoming more linked and varied requires an understanding of the consequences of linguistic shaping, ranging from theoretical contributions to practical applications and pedagogical awareness. It promotes an all-encompassing knowledge of the intrinsic connection between language and social ontology.

Conclusion

In conclusion, this extensive article unknots the intricate tapestry woven by the interplay of language and philosophy. The importance of language has never been more pronounced, particularly with the surge of online communication and globalization. As we navigate this ever-evolving linguistic landscape, a call to action is declared, to stay informed, engage in linguistic awareness initiatives, interdisciplinary collaborations, and contribute to ongoing research. By doing so, we embark on a journey of understanding and navigating the profound linguistic shaping of our world, recognizing its implications on our united future. We examined the complex connections between language, epistemology, ethics, and social ontology throughout the whole study. We discovered that language is a basic factor that shapes our sense of reality as well as a means for communication. Cultural differences in language have also been proven to create various ethical paradigms, social realities, and epistemological frameworks, which bears significant weight on the ways in which cross-cultural research is understood, conducted and interpreted.

In a globalized environment, and progressively AI advanced world, studying the intricate interplay between philosophy and linguistics becomes a necessity. Particularly, the ethical discussions surrounding AI and language have emerged. Linguists, philosophers and ethicists will debate the responsibilities of AI developers, addressing concerns about bias, discrimination, and the potential for AI to shape societal values and norms through language. In addition, collaborations amongst linguists, philosophers, psychologists, and cultural theorists can shed more light on how language affects our social, ethical, and cognitive aspects. More generally, linguistic knowledge is essential for forging cross-cultural understanding and collaboration. It provides people and

businesses with the cultural competence required for successful diplomacy, effective international relations, and successful economic negotiations. Understanding the effects of linguistic impacts enables us to traverse the difficulties of a heterogeneous society with profound knowledge, compassion and understanding, leading to a more peaceful and ethical multicultural coexistence; In Ludwig Wittgenstein's wise words, "The limits of my language are the limits of my world".

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Conceptualisation of Romantic Relationships in English and Lithuanian Online Articles

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The present pilot study explores the conceptualisation of relationships in English and Lithuanian online newspaper articles. The research is motivated by the observation that, while the metaphoric representation of emotions has been given substantial scholarly attention, not much research has been done on the metaphoric encoding of romantic relationships, especially from a contrastive perspective. To accomplish this aim, two mini-corpora were compiled from articles published in the online versions of English and Lithuanian mainstream newspaper articles within the period 2020–2023. Developed within the framework of conceptual metaphor theory and discourse analysis, the analysis adopts a constructivist perspective on language, whereby the language used to describe phenomena is believed to reflect how they are perceived by the people of a given culture, rather than what they really are (Berger and Luckmann, 1967). Our findings reveal a number of similarities and differences in the ways romantic relationships are conceptualized in English and Lithuanian. Following discourse analytical tradition, the metaphorical expressions of the conceptual metaphors identified are analyzed and interpreted, as we focus on the strategies of nominalization and predication. The study is hoped to have implications for the cultural and social dimensions, contributing to the understanding of cultural differences as well as to the improvement of the quality of relationships.

Conceptualisation of relationships; online newspaper articles; conceptual metaphor theory; nominalisation strategies; predication strategies.

Introduction

Since the end of the last century, critical metaphor analysis (CMA) has received a lot of attention among language scholars. The importance of figurative language, and metaphors in particular, in determining the perception of reality has been emphasized by many cognitive linguists (Lakoff & Johnson, 1980; Gibbs, 1999; Kövecses, 2002; Evans & Green, 2006; Croft & Cruse, 2004). The seminal work “Metaphors We Live By” (1980) by Lakoff and Johnson changed the understanding of metaphor, demonstrating that the human worldview is a richly encoded conceptual system, one way to access which is by

analyzing linguistic manifestations and deciphering in them the underlying conceptual metaphors. The role of conceptual metaphors as a tool for understanding a more abstract concept in terms of a more concrete one, as it turned out, may affect one's perception of reality and, consequently, may affect one's actions. CMA has contributed vastly to revealing the ideologies, attitudes and ulterior motives that sometimes lie behind seemingly innocent words and phrases. The cognitive perspective on metaphors as instruments that help to reason about abstract concepts, such as relationships, has placed an emphasis on distinguishing between the cognitive level and the verbal level. Consequently, while language serves as a tool of communication in creating relationships, it also shapes the perception of events that occur in a relationship.

As human relationships and gender roles constitute the core of social life, a number of researchers have addressed their encoding in language from a metaphorical perspective. In her study, López Maestre (2020) examines the conceptualisation of love, seduction and the search for a partner/husband through hunting metaphors and highlights the representation of romantic relationships as an act of hunting. Such metaphorical expressions as “a good catch”, “chasing a guy”, which are widely spread among speakers on the topic of relationships, reveal the dominating approach to the search for a partner in modern culture. A study conducted by Bogdanowska-Jakubowska (2013) reveals the effect of transformations in Polish culture on language.

One of many applications of exploring metaphorical expressions in a language is by comparing dominant beliefs about relationships in different cultures, which is a perspective the present pilot study undertakes. We focus on analyzing the conceptualization of relationships in English and Lithuanian in online newspaper articles. The aim is to analyze metaphorical expressions related to relationships, reconstructing the underlying conceptual metaphors. We seek to identify any regularities in the perception of romantic relations by the two cultures, as well as examine their potential differences, adopting a constructivist perspective, whereby people's experience stipulates how it is translated into the verbal form while the linguistic representation of phenomena has a subsequent formative effect on the ways public perception, and ultimately, culture's worldview, are shaped (Bock & Burkley, 2019; Lakoff, 1987; Berger & Luckmann, 1967).

This article consists of four parts. Section 1 provides an overview of the relevant theoretical literature on cognitive linguistics, metaphor theory, and discourse analysis. In section 2, *Methodology*, collected data, methods and the procedure of the empirical research are described. Section 3, *Results and Discussion*, presents the findings and develops an analysis, interpretation and comparison of the data collected. Section 4, *Conclusions*, summarises the findings.

Theoretical framework

According to the cognitive perspective, language and the brain are connected so that the human body responds to hearing a phrase by running simulations, which is

facilitative in understanding the concept heard (The University of British Columbia, 2011). For instance, *skydiving* evokes associations and mental images related to the activity; the phrase “*chew on the idea*”, where the word *chew* is a metaphorical linguistic expression, creates an image in our mind of what it is like to physically chew on the idea. According to Gibbs, “these simulation processes operate even when people encounter metaphoric language that is abstract, or refers to actions that are physically impossible to perform” (The University of British Columbia, 2011, 45:07). This perfectly illustrates that language is closely tied to the processes in our minds and cannot be treated as separate from our minds and bodies. Croft and Cruse (2004, p. 40) further maintain that every sentence said by the speaker is unconsciously structured by the experience that he/she has had and seeks to convey to the listener. This challenges the view that semantics is “purely truth-conditional”. (ibid.) Thus concepts are largely formulated depending on subjective perspectives on a given phenomenon and hence are *construed*, resulting in a number of possible *construals* (Verhagen, 2007). To understand a specific concept, the category of *judgment and comparison* is involved, which is also used to both construct and interpret metaphor – by categorizing concepts and by aligning them in the A is B formula (Carroll, 2007). Croft and Cruse (2004, p. 55) use the metaphorical expression “to waste time” as an example: it involves comparing TIME (the target domain) and MONEY (the source domain). Time is thus viewed as something valuable, an object that can be owned and therefore can be wasted. This was significant in that it demonstrates how metaphorical expressions in particular are not isolated from the cognitive processes, but rather, are an outcome of the construal processes, named by Croft and Cruse. The understanding of this comparison whereby an abstract notion is explained employing the features of a specific one is enabled through a set of *mappings*, defined as “Correspondences between entities inhering in regions of the conceptual system” (Evans, 2007, p.130; Lakoff & Johnson, 1980; Kövecses, 2002). Kövecses (2002) explains the concept of mappings with the help of the conceptual metaphor LOVE IS A JOURNEY (p. 7). The narrative of love is explained through the narrative of a journey, and so the components of love, such as the lovers, their life together, the obstacles they face, and so on, have their respective correspondences, or mappings, in the narrative of the journey, viz., the travellers, the journey itself, the obstacles experienced during the journey. Consequently, this conceptual metaphor has a great variety of metaphorical linguistic expressions which are its linguistic manifestations, e.g., *We are at a crossroads*, *It’s been a bumpy road*, and which are used to define the properties of love. Consequently, to understand the meaning of a conceptual metaphor, it is important to understand the mappings drawn between its source and target domains.

As has been noted above, conceptual metaphors formed in our minds serve as a rhetorical tool as they get translated into linguistic manifestations, thereby stipulating people’s actions and reality (Lakoff and Johnson 1980, pp. 3-4, Chilton, 2004, Lindström

and Marais, 2012). The significance of language for social impact reflects a constructive perspective on language and is also sustained in discourse analysis (van Dijk, 1998).

Discourse analysis focuses on identifying, analyzing, and interpreting language data, defining the actors of the discourse as well as their motivation and adherences, which are encoded in the text, yet may not always be explicitly available on its surface. (Wodak, 2011, Fairclough & Wodak, 1997). Examining the prevalent language patterns, primarily those of nomination, predication, and argumentation, critical discourse analysis allows one to motivate the discursive representation of phenomena of interest, and is also applicable in critical metaphor analysis, the methodologies unveiling hidden ideologies at both the literal and the figurative levels.

Research on metaphors of emotion has been one of the earliest, and has been developed into related dimensions, such as metaphor and gender, viewed from a variety of social perspectives. Stemming from the idea that specific source domains have a tendency for clustering around specific target domains and map on their various properties, seminal work on emotion metaphors was developed by Kövecses (2003). Part of this work was further confirmation on the hierarchical arrangement of conceptual metaphors and identification of a specific superordinate emotion metaphor, viz., EMOTION IS FORCE.

Within gender dimension, for instance, in two studies, Koller and Semino (2009ab) examine the use of metaphors in political speeches by German chancellors, Gerhard Schröder and Angela Merkel, and Italian politicians, Silvio Berlusconi and Emma Bonino. In addition to identifying specific gender-related differences, such as preferences for particular language constructions, keywords as well as metaphor use, which highlight the femininity of the female politicians analyzed, the authors also note *en passim* that, in comparison to the German corpus, the Italian corpus overall uses more “novel, extended and deliberate metaphors” (Koller and Semino, 2009b, p. 57).

Bogdanowska-Jakubowska (2013) investigates metaphors of femininity in Polish. The author investigates how transformations in culture are reflected in language and metaphors, in particular. She attributes the widespread Polish metaphors of “Sacrificed Self” and “Split Self”, manifested in conceptual metaphors such as WOMAN’S LIFE IS A SELF-SACRIFICE, SELF-SACRIFICE IS GOOD, or A WOMAN’S LIFE IS A LOST FIGHT FOR THE INNER BALANCE/HARMONY, which glorify the woman’s sacrifice for the sake of the family, to the cultural stereotype of *Matka Polka*, dating back to the 19th century.

Exploring the attitudes towards male and female roles at different stages of relationships, López Maestre (2020) focuses on the conceptual metaphors LOVE/ SEDUCTION/THE SEARCH FOR PARTNER OR HUSBAND IS HUNT. The findings of the research show that women are frequently represented as active hunters, who desperately need to find a partner. This fact is illustrated by metaphorical expressions like *capture the heart*, *a good catch*, which originate from the source domain of the hunt and are used to explain the nature of the search for a partner. As López Maestre notes, men are

consistently presented in a positive way, using adjectives like *right*, *perfect*, or *marvellous*. Another important point made by the author is that sometimes females are also presented as prey to the male hunter and they are invited to play *hard to get* yet without overdoing, for otherwise, the man may redirect his attention and find another, *easier prey*. López Maestre (2020) highlights the value of conventional metaphors, that is, metaphors which are widely used in a culture, as being essentially the carriers of cultural lore, together with its values and ideologies. It is this perspective that our study adopts.

Data and methods

Our pilot study investigates how relationships are conceptualized in English and in Lithuanian. To that aim, an internet search was first conducted using the keyword *relationship*. From all the articles that appeared, only those articles with the topic of romantic relationships were selected. As a result, two corpora were compiled: the English corpus consists of 16 online newspaper articles, totalling 13 957 words; The Lithuanian corpus comprises 15 online newspaper articles, comprising 14 124 words. The selection of articles was based on the keyword *relationships*. From all the articles that appeared, only those articles with the topic of romantic relationships were selected and included in the corpus.

For the English corpus, four mainstream online newspaper were chosen: the Independent (*Independent.co.uk*), the Telegraph (*Telegraph.co.uk*), Express (*Express.co.uk*) and Dailymail (*Dailymail.co.uk*). For the Lithuanian corpus, the following four mainstream online newspapers were chosen: Lrytas (*Lrytas*), LRT (*Lrt*), 15min (*15min*), Alfa (*Alfa*). These sources were chosen based on their popularity among the readers. The articles from the English corpus date from March 2022 to February 2023, and Lithuanian articles date from August 2020 to March 2023. As a result, 414 metaphorical expressions were collected in the English corpus and 454 metaphorical expressions in the Lithuanian corpus.

Metaphorical linguistic expressions in the English corpus were identified using the updated version of the Metaphor Identification Procedure (MIPVU) (Steen et al., 2010). The procedure is based on examining every word in the text, assessing whether or not its use can be explained – directly or indirectly – as a cross-domain mapping. If it can, the word is marked as metaphorical. The same procedure with a minor coding variation is applied in the case of substitution of lexical or grammatical purposes, as well as when the function of the word is overtly that of cross-domain mapping (Steen et al., 2010, pp. 5-6).

For the identification of metaphorical linguistic expressions in the Lithuanian corpus, the MIPVU adapted for Lithuanian was used (Urbonaitė, et al., 2019). This procedure has been adjusted as Lithuanian is a flectional language, which necessitates taking into consideration grammatical cases and derivational morphology.

Following the established practice, in the process of analysis of the English corpus, the online *Macmillan English Dictionary* (Rundell, 2002) was used to determine its basic meaning and assess its metaphorical use (Pragglejaz Group, 2007). In order to determine

basic word meanings and metaphorical uses in Lithuanian, the online *Dabartinės lietuvių kalbos žodynas (Dictionary of Contemporary Lithuanian)* (DCL; Keinys 2012) was used.

The data was analyzed both quantitatively and qualitatively. The quantitative method and the comparative approach were used to identify the most frequent groups of conceptual metaphors in online articles of both languages. AntConc software (Anthony, 2019) was used to assist analysis of the corpora, specifically, comparing frequencies of selected keywords pertaining to the semantic fields of the identified metaphors and examining the concordances in which they were used. The qualitative method and the descriptive and analytical approaches were employed in the analysis of the collected examples. The identified metaphors were grouped according to the particular conceptual metaphor or, in the case of several target domains identified with the same source domain, according to their source domains.

Findings and discussion

1. General overview of the findings

The English mini-corpus (EnC) consists of 16 articles totalling 13 957 words of actual text; the Lithuanian mini-corpus (LtC) comprises 15 articles with a total of 14 124 words. The number of metaphorical expressions found in English and Lithuanian is similar: 414 and 454 metaphorical expressions, respectively, so that metaphor frequency in the EnC is one metaphor every 33 words and in the LtC, one metaphor every 31 words.

Overall, it can be stated that metaphors collected in English and Lithuanian online articles share a number of similarities. The conceptual metaphors identified in English and Lithuanian media are presented with their raw frequencies in Table 1 and Table 2 below.

Table 1. *Conceptual metaphors and their raw and relative frequencies in the English corpus*

EN: Conceptual metaphor/source domain of conceptual metaphor	Raw frequency of MEs (%)
Metaphors with SD CONTAINMENT	49 (12%)
LOVE IS UNITY	41 (10%)
Metaphors with SD OBJECT	40 (10%)
LOVE IS A GAME	31 (7.5%)

Table 2. *Conceptual metaphors and their raw and relative frequencies in the Lithuanian corpus*

LT: Conceptual metaphor/source domain of conceptual metaphor	Raw frequency of MEs (%)
Metaphors with the source domain CONTAINMENT	58 (12.7%)
Metaphors with the source domain OBJECT	50 (11%)

Metaphors with SD LIVING ORGANISM	28 (7.4%)
LOVE IS A JOURNEY	28 (6.7%)
LOVE IS PHYSICAL ATTACHMENT	21 (5%)
Metaphors with SD SENSORY EXPERIENCE	14 (3.4%)
Personification	14 (3.4%)
Metaphors with SD DISEASE/PHYSICAL INJURY	12 (3%)
LOVE IS WAR	9 (2%)
LOVE IS MECHANISM/MACHINE	9 (2%)
LOVE IS NATURAL ELEMENT/FORCE	8 (2%)
LOVE IS CONTRACT/FINANCIAL DEAL	7 (1.6%)
Metaphors with SD MOVEMENT	60 (14%)
Metaphors with SD CRIME	6 (1.4%)
LOVE IS EVENT	6 (1.4%)
LOVE IS BUILDING	6 (1.4%)
LOVE IS FIRE	5 (1.2%)
ARGUING IS ROWING	5 (1.4%)
LOVE IS HUNT	4 (1%)
LOVE IS POLITICS	3 (0.7%)
LOVE IS INSANITY	3 (0.7%)
Metaphors with SD FOOD	2 (0.4%)
Metaphors with SD LIGHT/DARKNESS	2 (0.4%)
LOVE IS PUZZLE	1 (0.2%)
LOVE IS PIECE OF CLOTHING	1 (0.2%)
LOVE IS CHEMICAL REACTION	1 (0.2%)

Metaphors with the source domain DISEASE/PHYSICAL INJURY	47 (10.3%)
Metaphors with the source domain SPACE	42 (9.2%)
Metaphors with the source domain SENSORY EXPERIENCE	34 (7.4%)
LOVE IS PHYSICAL ATTACHMENT	23 (5%)
Metaphors with the source domain LIVING ORGANISM	21 (4.6%)
LOVE IS UNITY	19 (4.1%)
Metaphors with the source domain MOVEMENT	122 (27%)
LOVE IS NATURAL ELEMENT/FORCE	11 (2.4%)
LOVE IS WAR	10 (2.2%)
Metaphors with the source domain BUILDING	9 (2%)
LOVE IS A JOURNEY	8 (1.8%)
Personification	8 (1.8%)
LOVE IS PHYSICAL FORCE	7 (1.5%)
LOVE IS CONTRACT/FINANCIAL DEAL	6 (1.3%)
LOVE IS A SACRIFICE	5 (1%)

LOVE IS A PLANT	4 (0.88%)
LOVE IS A GAME	3 (0.66%)
LOVE IS MECHANISM/ MACHINE	3 (0.66%)
DARK IS BAD/IRRATIONAL, BRIGHT IS GOOD/RATIONAL	2 (0.44%)
LOVE IS INSANITY	2 (0.44%)
LOVE IS MAGIC	1 (0.22%)
LOVE IS FIRE	1 (0.22%)
LOVE IS THEATRE	1 (0.22%)

Due to space constraints, only the most contrastive and commonly shared patterns will be discussed below, viz., metaphors with the SD CONTAINER, UNITY, OBJECT, GAME, LIVING ORGANISM, SENSORY EXPERIENCE, PHYSICAL DISEASE/INJURY, JOURNEY, NATURAL ELEMENT, PHYSICAL FORCE, MOVEMENT and SPACE.

2. Metaphors with the SD CONTAINER

The source domain of CONTAINER is one of the most prevalent ones in both corpora, constituting 12% (49 MEs) and 58 (12.7%) of all the expressions, respectively. Understandably, while all containment metaphors include CONTAINMENT as its SD, target domains differ. The most common CM in the containment metaphor category is RELATIONSHIP IS A CONTAINER (which we take here as a superordinate metaphor, within which related metaphors having minor variations in the target domain may be distinguished), whereby a romantic relationship / love is viewed as a container that the person is in when they have romance with someone. Consequently, having a relationship may be rendered as *inside the relationship*, while all events that do not directly belong to it take place *outside* it. If the relationship becomes burdensome, a partner may feel the need to *escape it in order to feel free*, while the separation may become *liberating*. In Lithuanian examples of encoding the CONTAINER metaphor, the target domain is commonly RELATIONSHIP, RELATIONSHIP CRISIS, or A PERSON IN A RELATIONSHIP. Nominalization patterns rendering the state of being in a container have a dedicated grammatical means, viz., the locative case on the noun and dependent adjectives and pronouns. Examples below illustrate linguistic manifestations of the

metaphor RELATIONSHIP IS A CONTAINER (hereinafter, MEs are given in bold italics):

EnC:

- (1) *My big target is to help millions of people find their correct partner, who can support them and have synergy **inside the relationship**.* (Express.co.uk, 2023)
- (2) *Brittan also believes in growing independently **within your marriage** to prevent you from thinking you have to **escape it in order to feel free**.* (Telegraph.co.uk, 2022)
- (3) *My divorce may have been necessary and **liberating**, but I have no plans to **go there** again.* (Telegraph.co.uk, 2022)
- (4) *In a surprise trend the report found that nearly one in three (29 per cent) 30-year-olds believed that sex **outside of marriage** was wrong...* (Telegraph.co.uk, 2022)

LtC:

- (5) *Priešingu atveju vaikai atsiduria **keblioje situacijoje**, kai jiems gali atrodyti, kad jie turi rinktis tarp jūsų dviejų.* (15min, 2022)
*Otherwise, the children find themselves **in a difficult situation** where they may feel that they have to choose between the two of you.*
- (6) *Nelaikykite **savyje** partnerio žodžių.* (15min, 2023)
*Do not keep your partner's words **inside yourself**.*
- (7) *Kiek laiko praleisti kartu **poroje** yra normalu?* (LRT, 2022)
*How much time is it normal **for a couple** to spend together?*

In the discourse of relationships and marriage, metaphors of containment are often encoded in language by means of adjectival or verbal forms of the lexemes *opened/atviras*, as opposed to *closed/uždaras*. This illustrates how in our conceptual system, marriage is perceived as a container in which people find themselves when they commit to another person. The marriage/relationship is seen as an open container when the partners decide to have more than one romantic partner, and the romantic relationship is seen as closed when their relationship is monogamous. In the LtC, *atvirumas / openness* is additionally used to refer to speaking up about one's relationships. Thus being honest is often perceived as being physically open, being upset about another person's words is viewed as holding it inside themselves, e.g.:

EnC:

- (8) *My partner's **marriage opened** around two years ago, after they'd been together for 12 years, at his wife's suggestion.* (Telegraph.co.uk, 2022)

- (9) *Like Gaiman and Palmer, the **marriage was then closed** during a period of necessity and ultimately broke down.* (Telegraph.co.uk, 2022)

LtC:

- (10) *Ar gali būti darni vadinamoji **atvira santuoka**, kai partneriai leidžia sau papildomus santykius su kitais žmonėmis?* (LRT, 2022)
- (11) *Can a so-called **open marriage** be harmonious when the partners allow themselves additional relationships with other people?* (LRT, 2022)
- (12) *Tai ir **atvirumo** ir pasitikėjimo vienas kitu klausimas... (15min, 2023)*
*This is alsother question of **openness** and trust in each other...*

3. LOVE/RELATIONSHIP IS UNITY

Conceptualising relationships as unity, in which two entities are combined, plays a significant part in the EnC and constitutes 10% (41 MEs) of all metaphors. Surprisingly, the metaphor is employed significantly less often In the LtC, viz., 4.1% (19 MEs). In English examples, the metaphorically used words and phrases *merge*, *split*, *union*, *other half*, *grow apart*, emphasize the conceptualization of the couple as one whole, while ending one's relationship is conceptualized as the whole that is being divided. Partners complement each other, as signalled by phrases in both corpora, such as *other half / antroji pusė* (also *sielos pusė*, lit. "part of the soul"); partners entering a relationship become a union, they *merge* / *susilieja*. In the LtC, the latter verb may also be nominalised, to produce the noun *susiliejimas* / *a merge*. This creates a belief that the responsibility to make one happy is in the hands of the other person. However, as the figures of our findings suggest, this is not a very common narrative for Lithuanian partners. In English, separation is rendered via the overall frequently used verb *split*; by the verb *separate*, and the noun *divorce*. Some examples are given below:

EnC:

- (13) *Recently, former S Club 7 singer Rachel Stevens, 44, announced she was **splitting from her husband** of 12 years...* (Telegraph.co.uk, 2022)
- (14) *... Can non-**monogamous unions** ever work?* (Telegraph.co.uk, 2022)
- (15) *They might say their **other half** was controlling...* (Telegraph.co.uk, 2022)
- (16) *"I think it's easy to both **grow apart** and then kind of wonder why you're still together without having those conversations and coming back together," explained Zoe.* (Express.co.uk, 2022)
- (17) *In that surrender, Hekster explains that **we merge with that person** in a way and become completely preoccupied with them to the point where they dominate our thoughts.* (Independent.co.uk, 2023)

LtC:

(18) ...iš viso neieškoti savo **antros pusės**, nes nepalankus laikas. (Lrytas, 2020)
...not to look for one's **other half**, for the time is unfavourable.

(19) Galų gale, jūsų mylimasis nebūtinai turi būti ideali **sielos puselė**, bet jis turi būti jūsų pusėje. (15min, 2023)

*After all, your lover doesn't have to be your ideal **soul mate**, but he has to be on your side*

(20) Visada vienas partneris labiau nori susilieti, o kitas labiau nori atsiskirti. (LRT, 2022)

One partner always prefers to merge and the other prefers to separate.

(21) Įsimylėję išgyvename **susilieјimo** fazę. (LRT, 2022)

*When we fall in love, we go through a **fusion** phase.*

4. METAPHORS WITH THE SOURCE DOMAIN OBJECT

Another common category of underlying CMs in both corpora (40 ME (10%) in the EnC, 50 ME (11%) in the LtC) has OBJECT as their source domain. Within this superordinate metaphor, two more CMs may be distinguished, viz., RELATIONSHIP IS A FRAGILE OBJECT and RELATIONSHIP IS A TREASURED POSSESSION. We will discuss these cases below.

Most of the MEs in this category are reconstructed into conceptual metaphor LOVE/RELATIONSHIP IS AN OBJECT, in which the source domain structurally is a noun phrase with the head noun *relationships* or a related word from the same semantic field, e.g., *affairs*, and a modifier, which may be an adjective, an article, or a pronoun. Partners or relationships may be *new*, e.g., *nauja draugystė* 'new friendship'; making decisions in relationships may be *lengvas* 'easy' and *sunkus* 'difficult', which illustrate the conceptualization of the decisions made in a relationship as objects, which can be physically heavy or not. Couples may be *created*, *made*, or even *reinvented*, according to the EnC.

The conceptual metaphor A PERSON IN A RELATIONSHIP IS A FRAGILE OBJECT is also frequently employed in both corpora. In the EnC, this is conveyed by the metaphorically used adjective *damaged*, the phrase *flaws you uncover* or the verb *break*. In the LtC, the idea of partners experiencing problems as a couple, putting their unity at risk, is conveyed by verbs, such as *klijuoti* 'glue', *sugadinti* 'spoil', '(at)kurti '(re)create', *ištaisyti* 'mend', *apsunkinti* 'burden'. Overall, having problems is uncontrollable and is felt as if stumbling upon an obstacle as the verb *susidurti* 'bump into' is used. In both corpora, for long-term relationships, partners are expected to *support*, *maintain*, *sustain*, or *handle* their relationships. In the LtC, the latter idea is predominantly rendered by the verb *palaikyti* and the deverbal noun formed from it, viz., *palaikymas* 'keep(ing) up'. Together, the verb and the noun appear on 20 occasions. Meanwhile, the idea of maintaining relationships in the EnC appears four times less: only five occasions were found: 3 with the verb *maintain*, while *support*, *sustain*, *handle* appear one time each.

In both corpora, the target domain of the metaphor X IS AN OBJECT also deals with attributes of relationships. Hence X in the metaphor formula above may stand for feelings, trust or experience; like objects, feelings may be hidden: the ME *hidden relationships* / užslėpti jausmai is found in both corpora.

Objectification discourse in the LtC rests on three semantic groups of lexemes: those pertaining to the field of *mending*, *the field of encountering* and the field of *keeping up and maintaining*. This implicates that, while problems in relationships often come as unexpected, people do make attempts to bring them back to functionality and recognize that the process is lengthy and is not attainable momentarily. Meanwhile in English, this is not a common discussion point, as focus is rather placed on strategy and decision-making, as manifested by the phrases *takes priority*, *'what's underneath the argument'*, *get the love one wanted*, *paying attention to the smaller things*.

EnC:

- (22) *To catch an unfaithful partner in the act or confirm suspicions, people turn to the experts; private investigators, who make it their life's work to **uncover hidden relationships and illicit affairs**.* (Independent.co.uk, 2023)
- (23) ***The flaws you uncover** may cause you to question the relationship and reconsider whether they are your perfect match.* (DailyMail.co.uk, 2023)
- (24) *...to the multiple years of uncertainty that can often **make or break a couple**, recognizing the five stages can help you and your significant other last.*

LtC:

- (25) *Gali jie savo pastangomis imti ir sukurti, kad tas **santykis klijuotųsi**?* (LRT, 2022)
*They can use their own efforts to take and create so that the **relationship would glue together**.*
- (26) *Pasakykite partneriui, jog jis gali būti su jumis visiškai sąžiningas ir kad padarysite, ką galite, kog **viską ištaisytumėte**.* (15min, 2023)
*Tell your partner that he can be completely honest with you and that you will do what you can **to make everything right**.*
- (27) *Todėl būtina sumažinti lūkesčius ir atsisakyti romantiškų idealų, kurie gali **apsunkinti bet kokius santykius**.* (LRT, 2022)
*Therefore, it is necessary to lower the expectations and abandon romantic ideals, which can **burden any relationship**.*
- (28) *Nė vienas žmogus **nenori susidurti su** išdavyste...* (15min, 2022)
*No one wants to **face (lit. bump into)** betrayal.*

In discussing relationships, the metaphor RELATIONSHIP IS A POSSESSION also becomes prominent. In English, it is primarily manifested by constructions with the verb *to*

have and also *to lose* and *to keep*. In these examples, the partner, oneself, interest in the other person, and love are all presented as objects, which can be owned and therefore can also be lost. Thus, people *have a happy relationship* and say *our own marriage*. In similar contexts in the LtC, the verbs used are *prarasti*, *netekti* ‘lose’, or *išsaugoti* ‘keep, preserve’. On one occasion, the verb *susigrąžinti* ‘to return to oneself’ is used.

EnC:

- (29) *As far as I know, they both only **have one extra-marital partner**.*
(Telegraph.co.uk, 2022)
- (30) *I'm a professional dating coach - and these are 5 things your boyfriend **SHOULD** be doing as a bare minimum if he wants to **keep you**.*
(DailyMail.co.uk, 2023)
- (31) *It's a classic sign of infatuation: **losing yourself** in the eyes of the one you love.* (Independent.co.uk, 2023)

LtC:

- (32) *Kokia skirtinga yra meilė ir kiek yra skirtingų būdų jos **netekti** arba **išsaugoti**.*
(Lrytas, 2020)
*How different love is and how many different ways there are **to lose** or **save it**.*
- (33) *Aš greit įsimyliu, bet **prarandu susidomėjimą**, kai tik man atsako tuo pačiu.*
(Alfa.lt, 2020)
*I fall in love quickly, but I **lose interest** as soon as I am reciprocated.*
- (34) *Toliau rasite patarimų, kaip **susigrąžinti savo partnerio širdį** ir pasitikėjimą,*
jeigu jį įskaudinote. (15min, 2022)
*Below you will find tips on how to **win back** (lit., ‘to return to yourself’) your **partner's heart** and trust if you have hurt them.*

Interestingly, while in the LtC, 11 (2%) instances of *losing* a relationship were found, in the EnC, the idea of losing a relationship appears only on two occasions (0.5%). Another observation is that discussion of maintaining or restoring the relationships proceeds with the adjective *sunku/sunkus* ‘difficult’ – 22 occasions (5%) in Lithuanian and 8 occurrences (2%) of *hard/harder* and *difficult* in English. Put together, these facts suggest that Lithuanian couples suffer from unhappy relationships more than English ones and find it harder to restore themselves after breaking up. On the other hand, this also suggests that in English culture, people are more ready to begin a new relationship. Our next CM discussed provides further evidence for this perspective.

5. LOVE/RELATIONSHIP IS A GAME

Conceptualisation of a romantic relationship as a game was identified in 7% (31 ME) of metaphorical occurrences in the EnC, hence the metaphor LOVE IS GAME, and, quite surprisingly, has a tellingly low presence in the LtC, viz., 0.66% (3 ME).

Similarly to sports, in a love game, there are teams of players as well as certain rules, according to which the game should be played. Competing players keep trying to outwit their rivals by deceiving them. This arrangement is clearly replicated in the relationship sphere, as illustrated by examples below:

- (35) *As he explained, a condition of his being able to date other women means **playing by a surprisingly strict set of rules**.* (Telegraph.co.uk, 2022)
- (36) *Finding out a partner **has cheated** is never easy - but most people would rather know the truth than remain in the dark about their significant other's infidelities.* (Dailymail.co.uk, 2023)
- (37) *The most common and obvious signs, he told us, are the ones such as spending longer hours at work, business trips, less sex, or **defensiveness**.* (Dailymail.co.uk, 2023)
- (38) *I can tell when the heat goes up in our own household that my husband mentally reaches for that familiar **Get Out of Jail Free card** that is moving out and finding someone else who comes with fewer children, demands and maybe fewer years on the clock.* (Telegraph.co.uk, 2022)
- (39) *For some couples it is **high stakes** to talk about their relationship so start conversations about other things like work, the media, TV and just life in general.* (Dailymail.co.uk, 2022)
- (40) *As well as thinking as **a team**, the duo also emphasises how important it is to lead individual lives too.* (Express.co.uk, 2022)

In (35), the metaphorical expression *playing by a surprisingly strict set of rules* describes a situation when a person decides to have more than one partner. The reference to the game is clear: a love life is conceptualized as a game in which disobeying rules may lead to losing this game. As can be seen, many examples connote the idea of adventurousness and taking risks; such are the verb *to cheat* and the noun *defensiveness* in (36) and (37), or imprisonment in a Monopoly game in (38). The notion of *the game* straightforwardly suggests that, in modern times, romance is perceived as a strategic and contest-like endeavour, where at different times, partners have to assume now more resolute, now more defensive, positions. It is no surprise then that a relationship often has *high stakes* (39), meaning that one can risk and either win or lose everything. Meanwhile harmonious relationships are perceived as being *a team* in a game (40), which is sometimes even posited as a precondition for maintaining a good relationship.

Meanwhile in the LtC, there are as few as three occurrences of the game metaphor, and all three connote the idea of an imbalanced relationship, where partners are players in competing teams. Thus, partners are portrayed as *mano varžovas*, ‘my rival’, and in another instance, an attempt is made at ‘levelling the score’ - *išlyginti rezultatą*... The example below explain the rules of the game to be followed:

- (41) *Norėdami atsigauti po neištikimybės turite stengtis būti **toje pačioje, o ne priešingoje komandoje***. (15min, 2022)

*To recover from infidelity you must try to **be on the same team, not the opposite one**.*

- (42) *Tik po to, kai jie susituokė, iš draugų sužinojau, kad **mano varžovas** tuo metu buvo atsakingas už laikraščio horoskopus ir pats juos pakoreguodavo kaip reikia*. (Lrytas, 2020)

*It was only after they were married that I learned from friends that **my rival** was in charge of the horoscopes of the newspaper at that time and he himself adjusted them accordingly.*

- (43) *Destruktyvūs veiksmai, kuriais siekiama **išlyginti rezultatą**, nieko gero neduos*... (15min, 2022)

*Destructive actions aimed at **levelling the score** will not lead to anything good...*

The contrast between the EnC and LtC suggests that relationships are perceived quite differently by the two cultures. Whereas in English culture, the partners perceive themselves rather as competent players who can use their strategy, follow rules, and achieve the desired effect, in Lithuanian culture, the partners in a relationship are rather contestants and rivals, while the absence of the component of orderliness in the game (such as rules or a strategy,) suggests that the players might not know exactly how this game is to be played to be successful.

6. Metaphors with the source domain LIVING ORGANISM

Metaphors with the SD LIVING ORGANISM are another category where there is a noticeable difference between the EnC and the LtC, viz., 7.4% (28 MEs) and 4.6% (21 MEs), respectively. Metaphorical expressions belonging to this CM depict relationship as an organism which, once born, needs to be raised and cared for – this is rendered by the verbs *nurture* and *foster* / *puoselėti*. In favourable conditions, the relationships will *grow* and *evolve* to become *mature/brandesni*, that is, *long-lasting*. In Lithuanian, unfolding relationships are defined with the verbs *vystosi* ‘develop’, and *auga* ‘grow’; various stages *perauga* ‘grow into’ into new ones. In both corpora, focus is placed on *healthy/sveikas* relationships (16 and 18 occurrences of the adjective or its forms, respectively); but that relationship may be *unhealthy/nesveikas*, or *damaged / pažeistas* is also acknowledged. On one occasion in the EnC, the relationship is defined as *poisoned* and the question is

asked if it can *survive*. In the LtC, an imperfect relationship is once described through the physical property of gait: *santykiai šlubuoja* ‘relationship is faltering’.

- (44) *For Tyler, **nurturing the emotional intimacy** of a marriage should come before anything.* (Telegraph.co.uk, 2022)
- (45) *“This characterizes the more **mature versions of love**,” he adds, explaining that it can be a sign of deep, long-lasting love.* (Independent.co.uk, 2023)
- (46) *They explained the key in every stage was **healthy communication** as well as investing in yourself, while allowing your partner **space to grow**.* (DailyMail.co.uk, 2023)

LtC:

- (47) *Kad jūsų santykiai **būtų stiprūs ir sveiki**...* (15min, 2022)
*May your relationship **be strong and healthy**...*
- (48) *Dėl to sėkmingos poros partneriai stebina vienas kitą, **išsaugo meilės gyvumą**.* (Alfa.lt, 2023)
*As a result, the partners of a successful couple surprise each other and **keep their love alive**.*
- (49) *Dauguma **romantiškus santykius puoselėjančių** žmonių tikisi, kad jų santykiai bus išskirtiniai – jokių kitų partnerių.* (LRT, 2022)
*Most people **nurturing romantic relationships** expect their relationship to be exclusive—no other partners.*
- (50) *Gali būti ir atvirkščiai – galvoji, kad pavargai nuo darbo, o iš tiesų **šlubuoja santykiai**.* (LRT, 2022)
*It can also be the other way around - you think you are tired of work, but in reality your **relationship is faltering**.*

7. Metaphors with the source domain SENSORY EXPERIENCE

Sensory experience metaphors have twice as high a presence in the LtC than in the EnC, viz., 7.4% (34 ME) and 3.4% (14 ME) respectively.

Examples in this category perceive relationships through the senses, such as taste, feeling or seeing, and are reconstructed into conceptual metaphor EMOTIONAL EXPERIENCE IS SENSORY EXPERIENCE, e.g.:

- (51) *When we are unaware of our childhood conditioning, we may find ourselves upset, resentful and **bitter with our partner**...* (DailyMail.co.uk, 2022)
- (52) *And while conflicts may begin to arise, it still **feels quite mild**.* (DailyMail.co.uk, 2023)

- (53) *You might be experiencing one of the obvious indicators — like not being able to think about anyone or anything else but that person — or the signs could be more **obfuscated**.* (Independent.co.uk, 2023)
- (54) *It felt unworkable and when I pushed the button I **never looked back**.* (Telegraph.co.uk, 2022)

Unpleasant experience with a partner is rendered through the adjective *bitter*. In the EnC and through the verb form *apkartinti* ‘to make bitter’ In the LtC. The most frequent sensory experience employed In the EnC is that of *seeing* – as many as 8 MEs out of 14. To care about a relationship or to understand the partner is to *see* them; the phrase *you're not fully seeing your partner* is used to describe not being considerate about another person's feelings, and emotions. Six MEs deal with tactile experience, five of which have to do with *pain*, which is rendered through the respective noun, or the verb *hurt*. Another tactile rendering is through the adjective *mild*, which describes the atmosphere in the relationship.

In the LtC, the conceptual element of *seeing* is also used, so that the occurrences at the level of relationships, which are intangible, are *seen*: *nebematoma problemu...*, *pamatoma realybė* ‘problems aren’t seen, the reality is seen...’. Meanwhile, the number of tactile sensory experiences as *pain* is overwhelming – 27 occurrences out of 31 MEs. The noun *skausmas*, the verb *įskaudinti* ‘to cause pain to’ and its forms, as well as the deverbial noun *įskausminimas* ‘pain-causing’, or the adjective *skausmingas* ‘painful’ appear in these MEs. Emotional pain is also localised in the body: *širdgėla* ‘heartburn’, *širdies skausmas* ‘heartache’. Consequently, the metaphor NEGATIVE EMOTION IS PHYSICAL PAIN may be distinguished. There are also two occurrences of tactile sensory experience as *prisiliesti* ‘touch’, *susiliesti* ‘touch each other’; while a euphoric atmosphere may *svaiginti* ‘make feel dizzy, intoxicate’.

LtC:

- (55) *Iškilę nesutarimai ir ginčai gali kaip reikiant **apkartinti poros gyvenimą**...* (15min, 2023)
*Disagreements and arguments can **make a couple's life bitter** as it should be...*
- (56) *Jausmų pliūpsnis santykių pradžioje gali **svaiginti**.* (LRT, 2022)
*The burst of feelings at the beginning of a relationship **can be dizzying**.* (LRT, 2022)
- (57) *Anksti pastebėję ir suvaldę raudonas vėliavas santykiuose, galime apsisaugoti nuo **širdgėlos**.* (LRT, 2022)
*By spotting and raising red flags in the relationship, we can protect ourselves from **heartache**.*

8. Metaphors with the source domain PHYSICAL DISEASE/INJURY

A related dimension is metaphors with the source domain PHYSICAL DISEASE/INJURY, with 12 MEs (3%) in the EnC and 47 MEs (10.3%) in the LtC.

This is how the number of MEs in this and the preceding categories can explain the low number of occurrences of Lithuanian MEs in the metaphorical narrative of Game. Given that the number of instances relating to physical harm is three times higher in the LtC, romance is perceived as something not to be played with, because in the case of being unsuccessful, people have a hard time recovering from it. Consequently, in addition to just feeling pain, it is common to use words that are related to physical diseases to describe the relationship or the end of the relationship.

In both corpora, the adjective *toxic/toksiškas* – albeit with a different frequency: one occurrence in the EnC and 21 in the LtC – defines unhealthy relationships:

- (58) *“Your children are getting older, seeing the arguments and asking questions, and it can feel quite shameful and **toxic**,” says Bose. (Telegraph.co.uk, 2022)*
- (59) ***Toksiškais santykiais tampa** tada, kai santykiai būna paremti vieno partnerio ar partnerės noru kontroliuoti ir naudoti galią kito atžvilgiu. (LRT, 2023)*
***A relationship becomes toxic** when it is based on the desire of one partner to control and exercise power over the other.*

In the English language, unhappy relationships are conceptualized as diseases needing treatment.

- (60) ***Divorce can be catching**, and if those around you are separating it makes me feel that I should be on my guard. (Telegraph.co.uk, 2022)*
- (61) *“If there’s contempt or too much trust broken or **too much of an injury in a relationship to make it work** then you’re often better on your own,” says Bose. (Telegraph.co.uk, 2022)*
- (62) *Chung explained that you should begin to look out for ‘unhealthy’ relationship patterns that form during this phase, such as your partner **giving you the silent treatment** after an argument. (Dailymail.co.uk, 2023)*

In the LtC, the target domains are RELATIONSHIP, BREAKUP, INJURY, INFIDELITY, AND FEELINGS. Some examples of metaphorical expressions include:

- (63) *Atvirumas, kalbėjimasis apie tai suteikia santykiams sklandumo, žmonės mokosi, bet **randai** visada yra. (LRT, 2022)*
*Being open, talking about it makes the relationship smooth, people learn, but **the scars** are always there.*

- (64) *Skaudulys ima pūliuoti ir kada nors ateityje gali sprogti.* (15min, 2023)
An abscess can fester and burst at some point.

Negative experiences are commonly described as diseases, traumas, or wounds that need to be healed. The explanation for this could be quite simple – the human body, mind and soul are connected to each other, thus the experiences that affect one psychologically or emotionally – even though they do not affect the body directly – are conceptualized as physical experiences.

9. LOVE/RELATIONSHIP IS A JOURNEY

The metaphor LOVE/RELATIONSHIP IS A JOURNEY, again, has different presence in the two corpora: 6.7% (28 ME) in English vs 1.8% (8 ME) in Lithuanian. The two lovers who create their relationship are conceptualized as two travellers travelling together who start their journey as they make *the first step / pirmas žingsnis*; on their way/path/kelias, they *hit obstacles, follow someone's footsteps*, they may *pasukti skirtingais keliais* 'turn different ways' and so on. Below are a few examples of such conceptualisation:

EnC:

- (65) *Of course, divorce is often the only – and **right – way forward** for many couples, especially if there are issues such as domestic abuse or coercive control.* (Telegraph.co.uk, 2022)
- (66) *Luckily, two dating experts have offered up **a kind of romantic road map, laying bare the five different 'stages' of a relationship**...* (Dailymail.co.uk, 2023)

LtC:

- (67) *Galbūt norėsite parašyti ką nors negražaus apie partnerį socialiniuose tinkluose, o gal – užmegzti romaną, tačiau iš tikrųjų tai **nėra geras pirmas žingsnis**.* (15min, 2022)
*You might want to write something nasty about your partner on social media, or maybe have an affair, but **that's not really a good first step**.*
- (68) ***Kelias į tikrą ir gilų artimumą** visada eina per krizes.* (Alfa.lt, 2020)
***The path to true and deep intimacy** always goes through crises.*

While most of the examples are clear references to various stages of a journey of two lovers, each corpus contains one instance where past experiences, which the person gains in a relationship, are seen as physical *baggage/bagažas* in the journey. Hence, regardless of whether the past relationship was positive or negative, *baggage* as such may

occasionally become burdensome. Yet, while physical baggage may be left at any point, it is impossible to abandon the experience previously gained in one's life.

(69) *And she added that while everyone carries baggage from past relationships or childhood...* (Express.co.uk, 2023)

(70) *...naujai draugystei be kelių ar keliolikos metų bagažo dažnai būna neįtikėtinai sunku atsisirti.* (LRT, 2023)
...a new friendship without the baggage of a few or a dozen years is often incredibly difficult to resist.

Balanced relationships are likened to moving forward; splitting couples *hit a romantic cul-de-sac* and may raise the question whether it is at all possible *to get through* or *grįžti normalias vėžes* 'to get back on track', or whether they would rather *decide to* turn different paths '*pasukti skirtingais keliais*'.

Overall, however, the perception of the relationships as a journey in Lithuanian, relative to EnC, is presented in a rather pessimistic light. Travelling is connoted by the verbs and verb phrases *slystelėti* 'slip'; *priveisti net iki fizinio smurto* 'lead one to violence', *pabėgti nuo skyrybų sukkelto skausmo* 'to run away from the pain caused by the divorce'. In English, the couple may *slide into marriage*, *surmounted the hard baby years of sleepless nights*, and *have new adventures*. Overall, in English, the destination of the journey is portrayed in calm tones and obstacles may be placed in the present, but not in the future. The destination of the journey is the place where the partners will feel good, and consequently, the initial stage of the journey is portrayed with hope:

(71) After *getting through a number of obstacles together...* (Dailymail.co.uk, 2023)

(72) *She wanted to explore a relationship with an old university acquaintance and my partner was willing to give it a go.* (Telegraph.co.uk, 2022)

10. Metaphors with the source domain MOVEMENT

Metaphors with the source domain MOVEMENT constitute the largest groups in both corpora, yet their presence in the LtC is twice as high: 27% (122ME) as opposed to 14% (60ME) in the EnC. Within this group, the larger group of metaphors with SD MOVEMENT may be further subdivided into CMs conceptualizing the various aspects of movement, in particular, DIRECTIONALITY and SPACE. Frequently these are mixed metaphors, also employing the CONTAINMENT metaphor, where a verb of motion is accompanied by a directional or locative adverbial complement, as in, e.g., *falling in love*, *to jump to conclusions*, *turn toward one's partner*; or a noun complement, e.g., *reach a deeper emotional level*. In Lithuanian, the respective examples are 'straighten from the divorce experienced' – *atsitiesti sau po patirtų skyrybų*; *pabėgdavo pas jaunesnę* 'would

run away to a younger one', *atsispirti neištikimybės* 'resist to infidelity' (literally 'push off'), *suversti kaltę dėl savo veiksmų kitam žmogui* 'put the blame on another person for one's actions', or *pulti į savigraužą* 'fall into self-loathing'.

A brief mention should be made about metaphors with the source domain SPACE.

11. Metaphors with the source domain SPACE

In Lithuanian, being in a relationship is quite often associated with being physically close to the partner 42 MEs (9% out of all metaphorical expressions). The idea of proximity as a prerequisite of balanced relationships is a recurrent motif of this type of metaphor. Thus, the adjective *artimas* 'close, located nearby' (and its forms) appears on 20 occasions, the respective noun, *artumas* 'proximity' on three occasions, and the verb and participle formed from *suartėti* 'to get close' on one occasion each in the LtC. Interestingly, while these Lithuanian word forms literally mean proximity, *nearness*, in English, the adjective *close* is used to render the short distance between partners and appears on 10 occasions, while semantically, its meaning also implicates a closure in which two people are contained; and there is one occurrence of *near* in a similar sense.

An interesting example is motion downwards, In the LtC suggesting a partner suppressing their opinion in order to avoid potential conflict:

(73) ...aš visada **nusileidžiu**, kad išvengčiau konflikty. (Alfa.lt, 2020)

*I always **compromise** (lit. 'go down') to avoid conflict.*

The idea of downward motion is expressed in the English example below:

(74) **Deep down** it means you don't value your partner's opinion or you might not even care. (Dailymail.co.uk, 2022).

In these examples, the person is perceived as a measurable *deep* container. We can notice that *downward direction* implies insincerity in Lithuanian, but honesty in English. This can be explained by distinguishing the CONTAINER metaphor in the English example, in addition to DIRECTIONALITY: going to the deeper levels of one's soul unveils the person's true thoughts. Meanwhile, in the Lithuanian example, the act of compromising takes place *outside* the person's inner self component (and arguably, the rational one), hence outside his/her soul. Hence, as such, there is no person's openness as to their own opinions and beliefs, other than conflict avoidance.

12. Source domains of A NATURAL ELEMENT and PHYSICAL FORCE

The metaphors of romantic relations being a NATURAL ELEMENT and FORCE have a relatively small number of occurrences In the EnC, viz. 8 (2%) and 1, respectively (0.66%). In the LtC, while the number of occurrences of the former metaphor is similar to that in English (11 ME, 2.4%), the presence of metaphors of Physical Force makes the

total number of these two kinds of metaphors nearly double In the LtC. All eight metaphorical expressions in the latter category have either the verb *traukti* ‘draw, pull’, or the deverbal noun *trauka* ‘pull’, *potraukis* ‘attraction’, both connoting that liking – or disliking – is an uncontrolled feeling, which the person cannot control themselves.

Thus, the metaphorical expressions referring to the discourse on relationships in the two corpora denote:

- liquid substances, viz., *in the flow, spate*; in the LtC, *pliūpsnis* ‘pour/drop’, *dry out?*‘, *liejasi*, ‘(words) flow freely’ *šaltinis* ‘source’;
 - temperature variation, *heat goes up*; In the LtC, *šaltas* ‘cold’, *atšalti* ‘to grow cold’;
 - wind, e.g., *audringi santykiai* ‘tempestuous relationships’;
 - destructive force, which in English is rendered through the phenomena which may affect affect larger-than-a-person entities, viz., *explosion, disaster, devastated*. Meanwhile in the LtC, force is conceptualised in its effect on the psycho-physical awareness of the person, viz., *svaiginti* ‘make feel dizzy’, *priblokštas* ‘stunned’;
- force of attraction denoted by the verb forms *attract, be drawn*; *traukia* ‘pull, attract’, the nouns *trauka* ‘pull, attraction’, *potraukis* ‘attraction’.

-

EnC:

- (75) *Recently we have witnessed a spate of close friends separating – apparently for no good reason.* (Telegraph.co.uk, 2022)
- (76) *The explosion in dating sites for specific age groups was testimony to this.* (Express.co.uk, 2023)
- (77) *And opposites truly do attract as Ms Bezdu explained you'll likely be drawn to an individual who has traits you don't possess - which isn't a bad thing.* (Dailymail.co.uk, 2022)

The palpable presence of the metaphor of a PHYSICAL FORCE In the LtC suggests that people tend to regard their relations as being beyond people’s capacity to control them. At the temperature level, there is evidence that loss of attraction has a greater presence in relationships than a passionate romance.

Conclusions

The study explored the contemporary conceptualisation of romantic relationships in English and Lithuanian on the basis of online newspaper articles, aiming to understand how the two cultures perceive romance. To fulfill the aim of the study, previous studies on conceptual metaphor theory as well as research in metaphor analysis of gender-related dimensions have been overviewed. For the practical part, two mini-corpora were compiled from articles on relationships published in four mainstream online newspapers

of the respective cultures: the English corpus comprising 16 online articles (13 957 words), and the Lithuanian corpus comprising 15 online articles (14 124 words).

Our findings suggest a greater pessimism in Lithuanian culture with regard to relationships. This is manifested by the low occurrence of GAME metaphor and relatively high occurrences of metaphors of PHYSICAL INJURY/DISEASE and SENSORY EXPERIENCE, the prevalent dimension of which is *pain*. Metaphors of NATURAL ELEMENT and FORCE suggest that relationships tend to be out of control. Albeit undiscussed in the article, one other distinct category not found in English are metaphors of SACRIFICE, which further confirm a rather self-restrained perspective on relationships in Lithuanian culture. Meanwhile English culture, from the metaphorical perspective, is presented as more readily embracing the intricacies of building and handling relationships and overall having a more optimistic outlook. This is evidenced by noticeably higher occurrences of metaphors of GAME, JOURNEY, and UNITY. Analysis of a larger corpus of data may provide further insights into the attitudes towards relationships in the two cultures. The results of this study may have implications for raising awareness of the ways the discourse on relationships is constructed and of consciously using the language, including metaphorical manifestations, as a tool to implement remedial measures aimed at enhancing the quality of relationships.

Abbreviations

CM – conceptual metaphor, EnC – English corpus, lit. – literally, LtC – Lithuanian corpus, ME – metaphorical expression, n – noun, TD – target domain, SC – source domain, v – verb.

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Language and Identity in Multilingual Societies: Exploring the Role of Language Policies in the Contexts of Morocco and the United States

Aicha Adoui

This article investigates the profound impact of language policies on identity and communication within multilingual societies, employing case studies from Morocco and the United States. Through an analysis of existing literature, this paper reveals that language policies significantly influence individuals' self-perception and interactions in various social and political contexts. By exploring the experiences of these two countries, this study aims to exemplify the intricate interplay between language policies, identity formation, and communication patterns. The methodology used for this research involves a comprehensive literature review, encompassing works by scholars such as Fishman, Kroskrity, and Blommaert. The case study of Morocco uncovers a multilingual country with Arabic, Amazigh, and French as prominent languages, each contributing to the nation's cultural and historical heritage. The recognition and promotion of Amazigh languages are significant milestones in Morocco's language policy, empowering the Amazigh community and fostering a sense of identity among Amazigh speakers. However, the prevalence of French, stemming from the country's colonial history, raises concerns about its impact on local languages and cultural identities. Conversely, the United States, without an officially designated national language, exemplifies cultural abundance and linguistic diversity. The paper concludes by urging further research into the relationship between language policies, identity, and communication in multilingual societies, and advocates for policies that foster linguistic diversity while promoting social cohesion and inclusion.

Language Policies; communication; identity formation; multilingual society; inclusion.

Introduction

In today's interconnected world, multilingualism is an integral part of many societies. Language policies wield significant power in shaping identity and weaving intricate communication patterns in multilingual societies (Anchimbe, 2013). Unraveling

the impact of language policies on individuals and communities stands as a paramount endeavor for policymakers, educators, and researchers. The essence of delving into the role of language policies in multilingual societies lies in their potential to influence how people perceive themselves and engage with others. These policies possess the ability to impact language choices, guide language acquisition, govern language maintenance, and even influence language shifts within a community. Moreover, they extend further into shaping individuals' sense of belonging, cultural identity, and social integration.

The objective of this paper is to explore the interplay between language policies, identity formation, and communication patterns in multilingual societies. In this paper, I will look at the language policies of two countries: Morocco and the United States.

In Morocco, a North African country with a diverse linguistic landscape; and the United States, a global superpower with a relatively laissez-faire language policy that echoes its history of immigration and cultural pluralism. This research aims to highlight the ways languages can mold identity formation and shape communication, all while contributing to a broader understanding of the profound role language plays in shaping society. Ultimately, the paper seeks to provide insights into how language policies impact identity formation and communication in diverse sociopolitical contexts.

The research questions that guide this study are as follows:

- How do language policies in Morocco and the United States influence identity formation among different linguistic groups?
- What are the communication patterns and dynamics shaped by language policies in these two countries?
- What lessons can be learned from the case studies of Morocco and the United States regarding the impact of language policies on identity and communication in multilingual societies?

Through exploring these research questions, this paper seeks to enhance understanding of the intricate relationship between language policies, identity, and communication in multilingual societies. The study's outcomes are intended to guide the creation of inclusive language policies that embrace linguistic diversity while fostering social cohesion and inclusivity. Moreover, the insights gained from this research could spark further exploration in this area, laying the groundwork for future scholarly endeavors and policy advancements in multilingual environments.

Methodology

This section looks at the methodology employed in this research. The aim of the methodology is to investigate the relationship between language policies, identity formation, and communication in multilingual societies. It includes a description of the data collection methods and sources. It highlights the selection criteria for the case studies (Morocco and the United States), as well as the ethical considerations and limitations of the research.

Research Methodology and Data Collection

This article adopted a literature review methodology to explore the relationship between language policies, identity formation, and communication in multilingual societies. The primary objective was to synthesize and analyze existing research and scholarly works on the topic, providing valuable insights into the complexities of language policies' impact on identity in diverse sociopolitical contexts.

The article provides an overview of existing literature on language policies and their impact on identity and communication in multilingual societies. It then delves into key theoretical frameworks and concepts related to language policies and identity formation, citing works of various scholars such as Fishman, Kroskrity, Blommaert, Siebenhütter, Fisher et al., and Karhunen et al.. Followed by a comparative analysis and recommendations.

Case Study Selection

This research focuses on two case studies: Morocco and the United States. The selection was based on criteria such as diverse sociopolitical contexts, multiple languages, and the significance of language policies in shaping identity and communication. Morocco embodies a multilingual society with a rich linguistic diversity, including Arabic, Amazigh, and French. In contrast, the United States represents a diverse society with English as the dominant language, yet with a growing presence of Spanish and other languages. By analyzing these cases, the study aims to offer insights into how language policies influence identity formation and communication patterns within varied cultural and political environments.

Ethical Considerations and Limitations

Throughout the research process, ethical considerations were meticulously followed. It is essential as well to acknowledge the limitations of this research. The findings from the case studies may not be applicable to all multilingual societies. Each context has its own unique sociocultural and historical factors. Notwithstanding these limitations, this research aims to offer valuable insights into the intricate interplay between language policies, identity formation, and communication in multilingual societies. Adhering to rigorous research methods and ethical considerations enhances the validity and reliability of the findings, making meaningful contributions to the existing literature in this field.

Literature Review

This section provides an overview of existing literature on language policies and their impact on identity and communication in multilingual societies. It discusses the key theoretical frameworks and concepts related to language policies and identity formation. It also views studies and case examples highlighting the relationship between language policies and identity in diverse sociopolitical contexts.

Language Policies and Identity Formation

Numerous studies have explored how language policies shape individuals' sense of identity. The literature highlights that language policies can influence the construction of linguistic identities, ethnic identities, and cultural identities within multilingual societies. The work of scholars such as Fishman, Kroskrity, and Blommaert has contributed to our understanding of how language policies can impact identity formation processes.

According to Siebenhütter (2023), identity is a multifaceted construct that goes beyond social roles, linguistic codes, or language competence. It is not solely defined by ethnicity or nationality, as these factors may not necessarily shape an individual's self-concept and identity. The terms "national language," "mother tongue," or proficiency in a particular language do not provide a complete understanding of one's identity. Language use or proficiency alone cannot be used to draw conclusions about identity, as language is not always a reliable marker for group identification (Roberts, 2013). Moreover, the concept of multilingual identity fails to adequately capture the intricacies of multilingual language use and competence (MacSwan, 2017).

Fisher et al. (2020) provide an overview of the existing empirical research conducted in educational contexts on multilingual/linguistic identity. They discuss the theoretical and conceptual perspectives that have guided researchers in this field, emphasizing the sociocultural, psychosocial, and poststructuralist paradigms. Fisher et al. (2020) explored three main groups of studies that have emerged in this area:

Multimodal Identity-Focused Elicitation Tasks:

One strand of research focuses on the use of multimodal identity-focused elicitation tasks to explore learners' perceptions of their linguistic identity and their projections for future language learning. These studies often involve elementary school learners from multilingual, migrant backgrounds. Visual narratives and oral accounts are used to capture learners' representations of their linguistic identities. The analysis of this multimodal data provides insights into the complexities of linguistic identity and the patterns of experiences and feelings associated with it.

Self-Representations of Multilingual Identity:

Another group of studies investigates self-representations of multilingual identity by second language, heritage language, or foreign language learners. Questionnaires and semi-structured interviews are commonly used to gather explicit dispositions and identity positioning as language learners. This line of research intersects with the psychosocial tradition, particularly in relation to language learner motivation and the notion of linguistic multi-competence.

Contextual Influences on Linguistic Identity:

The third perspective in Fisher et al. (2020) research examines the influence of different contexts on the development of learners' linguistic identities. Contexts such as institutional, learning, and modality contexts are explored to understand how they shape and interact with multilingual identities. The sociocultural influence of schools, the

foreign language learning context, and the online environment are considered as influential factors in identity development.

Despite the growing interest in multilingual/linguistic identity research, the field is still in its early phase of development (Fisher et al., 2020). Current studies have predominantly been small-scale or case studies, and there is a lack of research that connects identity-focused aims and activities to mainstream foreign language classroom pedagogy.

According to Karhunen et al. (2023), recent language-sensitive international management research has recognized identity as a prominent theme, drawing on Social Identity Theory (SIT) and Tajfel's explanation of language as a marker of social identity formation. Linguistic identity is often tied to nationality and national languages, but recent studies challenge this notion by suggesting that national identity can be sustained independently of the languages used. Many studies focus on the negative implications of English as the dominant language in multinational corporations, highlighting feelings of inequality and friction between English speakers and non-speakers. Language barriers hinder knowledge sharing and communication in team and headquarters-subsidiary interactions. However, some studies adopt a sociolinguistic perspective, considering the multinational corporations as a socially constructed entity where languages are mixed and boundaries become fluid, emphasizing the dynamic nature of identity and language use in multilingual interactions.

The sociolinguistic perspective considers language as a key element in identity construction, highlighting its socially constructed nature. According to Karhunen et al. (2023), it challenges the notion of linguistic identities based solely on mother tongue, as identity is negotiated in interactions and reflects various characteristics such as profession, age, gender, and ethnicity. Scholars in sociolinguistics have explored the relationship between English and cosmopolitan identity, emphasizing the role of imagination and identity acquisition through interactions and media consumption.

According to Adoui (2021), in the context of Morocco, views that international perspectives foster national identity and empower it while promoting global belonging, cultural exchange, and sustainable development goals. Morocco has taken initiatives to promote sustainable development goals, with a focus on cultural aspects and exchanging cultural characteristics. The country has adopted the Millennium and Sustainable Development Goals and has formed international partnerships to implement sustainable tourism practices. Morocco's efforts align with a global perspective and aim to create a harmonious and solidarity-based system for sustainable human development.

Cultural stability is seen as vital for prosperity, and Morocco's initiatives foster cultural understanding, exchange, and a diverse society (Adoui, 2021). Identity and culture play a crucial role in sustainable development by providing broader perspectives and enriching the global scope through diversity, global citizenship, and cultural understanding (Adoui, 2021).

All in all, within the field of language policy, various theoretical frameworks and concepts have been developed to analyze the relationship between language policies and identity. Sociolinguistic theories, such as linguistic landscape studies and language ideologies, offer valuable insights into how language policies contribute to the construction of social identities. Additionally, concepts like linguistic rights, language planning, and language shift provide frameworks for understanding the dynamics of language policies and their effects on identity formation.

Language Policies and Identity in Morocco

This section provides an overview of the linguistic landscape in Morocco and explores the country's language policies. It analyzes the impact of these language policies on identity formation among different linguistic groups, such as Arabic, Amazigh, and French speakers. Furthermore, it examines the communication patterns and dynamics that are influenced by these language policies.

Linguistic Landscape in Morocco

Morocco is a multilingual country with a diverse linguistic landscape. Morocco's official languages, Arabic and Amazigh, reflect the nation's significant cultural and historical heritage. In addition, the French language exerts a notable influence, particularly in the domains of education, governance, and commerce. The French language, on the other hand, enjoys a noteworthy influence, predominantly in the realms of education, governance, and commerce. This linguistic coexistence contributes to the complexity of language policies and their impact on identity in Morocco.

Arabic: Modern Standard Arabic (MSA) is the official language for administration, media, and formal communication. It holds notable cultural and religious significance as the language of the Quran and Islamic traditions. In addition, Moroccan Arabic or Darija, the local dialect, has a significant influence on the spoken Arabic in the country, rendering it distinct from MSA.

Amazigh: Amazigh languages are the indigenous languages of North Africa, spoken by the Amazigh people. In Morocco, there are several Amazigh dialects, including Tamazight, Tashelhit (Shilha), Tarifit, and Central Atlas Tamazight. The recognition and promotion of Amazigh languages have been significant milestones in Morocco's language policy, acknowledging the importance of preserving the country's indigenous heritage.

French: French plays a prominent role in Morocco due to the country's colonial history. The language still has an immense presence in numerous facets of Moroccan society, encompassing education, law, governance, commerce, and media. Indeed, it maintains its prominence in higher education and assumes the role of the principal medium of instruction in numerous universities and academic establishments.

The coexistence of these three languages—Arabic, Amazigh, and French—creates a dynamic linguistic landscape in Morocco. This multilingual context brings forth

challenges and opportunities regarding language policies, identity, and language education. The presence of a wide array of linguistic variations in Morocco holds significant implications for language policies. The government faces a delicate task of maintaining a balance between promoting linguistic diversity and fostering effective communication across various linguistic factions. The constitution's acknowledgement of both Arabic and Amazigh as official languages is a testament to the country's unwavering commitment towards preserving and safeguarding its rich linguistic heritage.

The advancement of Amazigh languages represents a significant stride in recognising the cultural and historical contributions of the Amazigh community, while also contributing to a sense of identity and belonging among Amazigh speakers. The use of French in diverse sectors of society, particularly in education and business, offers an avenue to international markets and facilitates global communication. Nevertheless, such employment also raises concerns regarding the prevalence of a colonial language and its implications for the conservation of local languages and cultural identities.

Impact of Language Policies on Identity Formation

The Significance of Arabic in Identity Formation:

The utilization of Arabic as the official language of Morocco carries immense importance in molding the country's cultural heritage and national identity (Daniel & Ball, 2009; Moustauoui, 2018). Acting as the language of administration, media, and formal communication, Arabic reinforces a sense of belonging to a greater national community through the cultivation of a shared linguistic identity among Moroccans. As mentioned earlier, Arabic's role as the language of the Quran and Islamic tradition bolsters its cultural and religious significance, further cementing its position as a vital component of the nation's linguistic landscape.

From an educational perspective, the prevalence of Arabic as the language of instruction has implications for the ways in which students identify with their learning experiences and the broader Moroccan society. Children grow up learning in Arabic, which contributes to a stronger connection with their heritage and traditions. However, it is essential to recognize that the Arabic spoken in Morocco is distinct from MSA and is influenced by Moroccan Arabic or Darija. This linguistic variation can create sub-identities within the broader Moroccan identity, as speakers of different regional dialects may associate their language with specific cultural nuances and identities (Moustauoui, 2018).

The Recognition of Amazigh and its Impact on Identity

Amazigh, the indigenous language, has experienced a significant shift in status and recognition in recent years. Despite historical marginalization, Amazigh is now an official language alongside Arabic, following constitutional reforms in 2011. This

recognition has been a landmark achievement in affirming the linguistic and cultural identity of the Amazigh community.

The promotion of the Amazigh language in educational and media contexts has resulted in pride among individuals who speak this language (Said, 2023). This progress has provided them with avenues to effectively communicate in their mother tongue, thereby strengthening their distinctive sense of self and cultural legacy. This resurgence of Amazigh has also contributed to a broader appreciation of Morocco's diverse cultural mosaic.

However, challenges remain in implementing Amazigh language policies effectively. There is a need for sufficient resources, including well-trained teachers and standardized curricula, to ensure its proper integration into the education system. Additionally, some Amazigh speakers may still encounter societal biases, impacting their sense of belonging in the broader Moroccan identity (MacDonald, 2021).

The Role of French in Identity Formation:

The language policies related to French have shaped the formation of a Francophone identity among some Moroccans (Alalou, 2006). Those who are fluent in French may perceive themselves as part of a cosmopolitan and educated elite, furthering their sense of distinctiveness and privilege (Ennaji, 2005). However, the prevalence of French in certain spheres can also generate tensions within the broader Moroccan identity. Some may view the continued prominence of French as a reminder of colonial oppression, which raises questions about the balance between preserving linguistic heritage and embracing modernity.

Communication Patterns and Dynamics

Language policies in Morocco not only influence identity formation but also play a pivotal role in shaping communication patterns and dynamics among its diverse linguistic groups (Aissati, 2001). Arabic, as the common medium for intergroup communication, fostering social cohesion. The recognition of Amazigh has contributed to increased visibility and use of the language, promoting linguistic diversity and cultural pride. Additionally, the influence of French in education and certain sectors has led to bilingual or multilingual communication practices, offering broader opportunities but also potentially perpetuating language hierarchies and power dynamics within Moroccan society.

Arabic holds a central position as a lingua franca in Morocco, enabling communication and interaction between individuals from different linguistic backgrounds. This common language facilitates social cohesion, as it allows people to understand one another, transcending linguistic barriers. In public spaces, such as markets, public transportation, and social gatherings, Arabic serves as a means for Moroccans to connect, exchange ideas, and share experiences. Moreover, Arabic's importance in religious and cultural contexts further solidifies its role.

The recognition of Amazigh Language has had a significant impact on communication patterns and dynamics. Amazigh speakers now have greater visibility and are empowered to use their language in various domains, including media, education, and public spaces. This recognition has created a platform for Amazigh speakers to assert their cultural identity and express their unique perspectives. With increased visibility, Amazigh is becoming more prevalent in public spaces, including signage, advertisements, and public service announcements. This inclusion of Amazigh in the linguistic landscape reinforces its importance and fosters intergroup communication between Amazigh speakers and those primarily fluent in Arabic.

The coexistence of Arabic and Amazigh has also led to language mixing and code-switching, further enriching the linguistic fabric of Morocco. The coexistence of multiple languages within this context serves as evidence of the nation's rich cultural legacy and the adaptable nature of communication dynamics in routine exchanges.

Conversely, French has contributed to the establishment of a bilingual and multilingual communication milieu, exerting a substantial influence in specific aspects such as academia, governmental affairs, and the corporate world. The language continues to hold a significant role in certain domains, particularly in higher education, administration, and the business sector. The stereotype in Morocco is based on the idea of that individuals proficient in French have access to broader educational and economic opportunities.

However, the influence of French also presents challenges, such as the perpetuation of language hierarchies and power dynamics. Proficiency in French may be associated with social privilege and access to elite circles, potentially marginalizing those who lack fluency in the language. This dynamic can impact intergroup communication, fostering disparities and inequalities within the society.

Overall, language policies in Morocco exert a significant influence on identity formation among diverse linguistic groups. These policies play a crucial role in shaping individuals' sense of belonging, cultural identity, and perceptions of themselves and others. Moreover, they impact communication patterns and dynamics, presenting both opportunities and challenges in interactions between different groups. This research's examination of the relationship between language policies and identity in Morocco contributes to a deeper understanding of the intricate nature of language policy implementation and its consequences in multilingual societies. It sheds light on the intricate interplay between language, identity, and communication dynamics, opening avenues for further exploration and the formulation of inclusive language policies that embrace linguistic diversity while fostering social cohesion and inclusivity in Morocco.

Language Policies and Identity in the United States

This section explores language policies and practices in the United States, with a particular focus on official language debates and bilingual education policies. It analyzes

the impact of these language policies on identity formation among various language communities, such as English, Spanish, and indigenous language speakers. Additionally, it discusses the communication patterns and intergroup dynamics that are shaped by these language policies.

Linguistic Identity in the United States

Language's impact on a nation's identity and culture is unquestionable, and the United States stands as a prime example of cultural abundance with remarkable linguistic diversity. Not having an official national language, the country has been at the center of ongoing discussions concerning language policies. A key aspect of these debates revolves around the prominent position of English in government, education, and public domains. Furthermore, bilingual education policies have gained importance in providing support to non-English-speaking students, particularly in regions with substantial immigrant communities.

The Absence of an Official National Language

The United States stands out for not having an officially designated national language, unlike many other countries. This unique linguistic approach is celebrated for promoting cultural inclusivity and diversity, allowing people to freely use their native languages without fear of consequences. Nevertheless, this absence of an official language has led to debates. Some argue that having a designated national language could enhance unity and cultural cohesion, while proponents of English as the official language believe it would foster greater integration among immigrant communities and a stronger national identity (White, 2012). Conversely, opponents argue that such a designation could be exclusionary and harm linguistic minorities. Emphasizing English as the only official language might discourage the preservation of heritage languages, leading to a loss of cultural richness and diversity.

English Dominance and its Implications

Notwithstanding the lack of an official national language, English has emerged as the predominant dialect in various domains of American life (White, 2012). It functions as the primary mode of communication in government, legal proceedings, education, and media. The linguistic hegemony of English conveys both affirmative and adverse implications.

On the affirmative side, a common language can expedite communication and interaction among diverse communities, thereby facilitating mutual understanding among individuals from different backgrounds. Moreover, it establishes a shared foundation for the proper functioning of the government and public institutions. However, the predominance of English may also pose challenges for non-English speakers. Linguistic barriers could impede access to essential services, education, and employment

opportunities, particularly for immigrants and minority communities (Dichiara, 1997). This brings to light concerns regarding the inclusivity and equity of language policies in the United States.

Bilingual Education Policies

Bilingual education policies have arisen in the United States as a means of catering to the diverse linguistic backgrounds (Flores & García, 2017). Such policies are cognizant of the significance of safeguarding students' mother tongues while simultaneously endowing them with the requisite language abilities for academic and social prosperity. Bilingual education programs are designed to provide instruction in both English and the students' mother tongue. The overarching objective is to foster the proficiency of the students in both languages, thereby enhancing their language skills. The underlying philosophy is that students' cognitive and academic development is best supported when they can build on their existing language skills while acquiring new ones. These programs have proven beneficial in various ways. Research suggests that bilingual education can enhance cognitive abilities, such as problem-solving and critical thinking (Abutalebi et al., 2012). Additionally, it allows students to maintain strong ties to their cultural heritage and develop a sense of pride in their linguistic identity.

Unique Ideas for Enhancing Language Policies

Comprehensive Language Support Centers: The establishment of language support centers within communities characterized by significant immigrant populations presents an opportunity to offer a diverse assortment of resources, such as language instruction, translation assistance, and cultural exchange initiatives. These centers could serve as pivotal institutions for language acquisition and cultural exchange, thus stimulating comprehension and collaboration between various linguistic communities.

Promoting Heritage Language Learning: Schools and communities can encourage the preservation and learning of heritage languages. This could be achieved by integrating heritage language classes into the regular curriculum, organizing language-focused cultural events, and incentivizing bilingualism through scholarships and awards.

Language Access in Government Services: Ensuring that essential government services are accessible in multiple languages can help bridge the language gap and enhance inclusivity. Providing translated materials and multilingual staff at government offices can facilitate better communication between officials and citizens.

Encouraging Language Exchange Programs: The implementation of language exchange programs within educational institutions has demonstrated the potential to cultivate opportunities for students of diverse linguistic backgrounds to engage in interpersonal communication and acquire a multifaceted comprehension of each other's cultures. Such initiatives have been found to foster cross-cultural understanding and

mutual appreciation among students, thereby contributing to the overall enrichment of their educational experience.

Technology in Language Learning: Embracing technology can revolutionize language learning. Developing interactive language learning apps and online platforms that cater to various languages can make language education more accessible and engaging.

In conclusion, linguistic diversity in the United States is a double-edged sword, embodying both opportunities and challenges. While the absence of an official national language has been celebrated for its inclusivity, the dominance of English raises questions about equity and accessibility. Bilingual education policies have been a positive step in addressing the needs of non-English-speaking students, but further innovative approaches are necessary to enhance language policies. By promoting language preservation, providing comprehensive language support, and encouraging cross-cultural interactions, the United States can continue to celebrate its linguistic diversity while fostering a more inclusive and interconnected society.

Impact of Language Policies on Identity Formation

Language policies in the United States have had a profound impact on identity formation among various language communities. English has historically been seen as a symbol of national identity and a requirement for assimilation. The emphasis on English as the dominant language has influenced how individuals from non-English-speaking backgrounds perceive their own identities and are perceived by others within the larger society.

For communities that speak languages other than English, such as Spanish or indigenous languages, language policies can shape their sense of cultural identity and heritage (Rumbaut & Massey, 2013). Bilingual education policies, for example, provide support for maintaining native languages while acquiring English proficiency. This recognition and support contribute to the preservation of linguistic and cultural identities among these communities.

In his book "Language Policy and Identity Politics in the United States", Schmidt (2001) presents an insightful exploration of the two prevailing approaches to language policy: linguistic assimilation and linguistic pluralism. He offered a comprehensive overview of the U.S. "culture wars" and examined why language policy has emerged as a major issue in contemporary America.

Schmidt (2001) in relation to understanding language policy, named a number of key aspects of language policy, including bilingual education in public schools, "linguistic access" rights to public services, and the designation of English as the nation's "official" language. He attributed policies and language conflicts to the social contexts. Schmidt contends that the heart of the disagreement lies not solely in language but in the broader realm of identity and its implications for individuals, ethnic groups, and the nation as a whole.

The political identities and linguistic pluralism are at the heart of the language policy debate revolving around the identity of "the American people". Are we a singular national group into which newcomers must assimilate, or are we a mosaic of diverse cultural communities, each integral to the fabric of the nation? Schmidt (2001) addressed questions of such, and highlighted that these questions are beneath the specific disputes over language policy. He demonstrated that this perspective on identity politics challenges the traditional dichotomy between "material interest" politics and "symbolic" politics concerning group identities.

Nonetheless, Schmidt (2001) stressed the fact that it is essential to have a vision for social equality and national harmony. He argued that a policy of linguistic pluralism, combined with an immigrant settlement policy and egalitarian economic reforms, will best serve the objectives of justice and the common good. To achieve social equality and national harmony, it is crucial to address both the symbolic and material effects of racialization. By embracing linguistic pluralism, the United States can foster a society that values diversity while advancing the goals of social equality and harmony.

By recognizing and embracing linguistic diversity, coupled with comprehensive social reforms, the United States can aspire to achieve social equality and national cohesion. Professor Schmidt's works are a vital contribution to understanding the complexities of language policies and their profound impact on identity formation, justice, and the common good in the United States.

Communication Patterns and Intergroup Dynamics: The Impact of Language Policies in the United States

Language policies in the United States not only influence identity formation but also play a significant role in shaping communication patterns and intergroup dynamics among diverse language communities (Kebulusek et al., 2017; Yow & Lim, 2019). The exigency of possessing English proficiency for the purpose of accessing social and economic opportunities has engendered a complicated linguistic terrain characterized by a plethora of multilingual communication practices and the formation of bilingual or multilingual communities. In this discourse, I undertake an examination of the ways in which language policies and practices influence interactions, language preservation, bilingualism, and intercultural exchanges, as well as the repercussions for intergroup dynamics and social integration.

Multilingual Communication Practices

The United States' linguistic heterogeneity has spawned a plethora of multilingual communication modalities. In localities with substantial immigrant communities, individuals frequently employ an amalgamation of their mother tongues and English to achieve effective communication with their peers. This dynamic linguistic environment

fosters cultural exchange and encourages individuals to embrace bilingualism as a valuable asset (Kebulusek et al., 2017). Moreover, multilingual communication practices have the potential to bridge gaps between different language communities (Chen & Padilla, 2019). By being open to linguistic diversity and recognizing the value of various languages, society can create a more inclusive environment that promotes intercultural understanding and cooperation.

Bilingual and Multilingual Communities

Language policies and practices have led to the formation of bilingual and multilingual communities, where individuals fluently navigate multiple languages in their daily lives. These communities often serve as linguistic bridges, promoting cross-cultural interactions and facilitating communication between diverse groups. Bilingual and multilingual individuals act as cultural ambassadors, breaking down barriers and promoting social cohesion (Chen & Padilla, 2019). Their ability to engage with multiple linguistic and cultural contexts enhances intergroup dynamics, encouraging openness and tolerance among various communities.

Power Dynamics and Language Hierarchies

However, language policies can also impact intergroup dynamics, particularly concerning power dynamics and language hierarchies (Tenzer & Pudenko, 2017). The perceived importance of English proficiency for social and economic success may inadvertently create linguistic inequalities, marginalizing non-English-speaking communities. Language hierarchies can influence communication patterns and social networks, as individuals who speak dominant languages may hold advantages in accessing resources and opportunities (Yow & Lim, 2019). This disparity can lead to feelings of exclusion and hinder social integration among linguistic minority groups.

Inclusive Language Policies for Social Cohesion

In order to facilitate the consolidation of social harmony and cultivate a society that is more comprehensive in nature, it is imperative to scrutinize the effects of language policies on intergroup relations. Acknowledging and appreciating the existing linguistic diversity can engender the formulation of more integrative language policies that cater to the exigencies of varied language communities (Wang, 2017).

Unique Ideas for Inclusive Language Policies:

- **Language Access Services:** Ensuring access to essential services, such as healthcare, education, and legal assistance, in multiple languages can break down language barriers and promote social inclusion.

- **Cultural Exchange Programs:** Implementing intercultural exchange programs in schools and communities can encourage meaningful interactions between language communities, fostering mutual understanding and respect.
- **Language Ambassadors:** Appointing language ambassadors within communities can serve as liaisons, providing linguistic support and promoting positive intergroup interactions.
- **Language Learning Support:** Offering language learning support for both English and other languages can empower individuals to embrace bilingualism and strengthen intergroup connections.

All in all, language policies in the United States have far-reaching effects beyond identity formation. They shape communication patterns, intergroup dynamics, and social cohesion among diverse language communities. By embracing linguistic diversity and adopting inclusive language policies, society can foster meaningful intercultural exchanges and promote social integration, enriching the cultural fabric of the nation (Europarat, 2022). Creating an environment where all languages are valued will contribute to a more united and harmonious multicultural society.

Comparative Analysis and Findings

This comparative analysis explores the relationship between language policies, identity formation, and communication patterns in Morocco and the United States. Both countries boast rich linguistic landscapes, with diverse language communities contributing to their cultural heritage. The analysis delves into the similarities, differences, and key lessons learned from the two case studies, shedding light on the complex interplay between language policies, identity, and communication in multilingual societies.

Language Policies and Identity in Morocco:

Aspect	Impact on Identity and Communication
Languages	Arabic and Moroccan Arabic coexist.
	Amazigh language officially recognized.
	French holds significant influence in various domains.
Impact on Identity	Recognition of Amazigh preserves cultural identity.
	Challenges in implementing effective Amazigh policies.
Communication Patterns and Dynamics	Arabic fosters intergroup communication and cohesion.
	Emergence of Amazigh enriches linguistic fabric.

Impact of Official Languages on Identity and Communication in Morocco

In Morocco, the linguistic landscape is rich and diverse, with three official languages: Arabic, Amazigh, and French. Arabic, both Modern Standard Arabic (MSA) and the local dialect, Moroccan Arabic (Darija), is used for administration, media, and formal communication. Amazigh encompasses several indigenous languages, including Tamazight, Tashelhit, Tarifit, and Central Atlas Tamazight. French maintains a significant influence in education, governance, business, and media, reflecting the country's colonial history.

The impact of language policies on identity formation in Morocco is noteworthy, particularly with the recognition of Amazigh as an official language. This milestone has helped preserve cultural identity and heritage, allowing Amazigh speakers to express themselves in their native language, fostering a sense of pride and belonging. However, challenges persist in effectively implementing Amazigh language policies.

Overall, the linguistic landscape in Morocco reflects a vibrant coexistence of languages, with efforts to preserve cultural heritage and promote inclusive communication among diverse linguistic groups. The recognition of Amazigh as an official language represents a significant step in preserving identity and fostering social cohesion. However, ongoing efforts are needed to address implementation challenges and ensure effective language policies for all language communities in Morocco.

Language Policies and Identity in the United States:

Aspect	Impact on Identity and Communication
Linguistic Landscape in the United States	Absence of official national language celebrates inclusivity.
	English dominance in government, education, and public life.
	Bilingual education policies preserve heritage languages and foster identity formation.
Impact on Identity Formation	English dominance raises concerns about equity and accessibility.
	Bilingual education promotes cognitive development and cultural preservation.
Communication Patterns and Dynamics	Linguistic heterogeneity leads to multilingual communication practices.
	Multilingual communication promotes cultural exchange and interactions.
	Bilingual and multilingual communities enhance intergroup dynamics.

Language Policies and Identity in the United States: Implications for Inclusivity and Multilingual Communication

The absence of an official national language in the United States promotes inclusivity and accommodates the diverse linguistic backgrounds of its population. However, the dominance of English in government, education, and public life raises questions about equity and accessibility for non-English-speaking communities. This linguistic landscape reflects the complex balance between celebrating diversity and ensuring equal opportunities for all language communities.

Overall, there's a need for inclusive language policies that celebrate linguistic diversity while ensuring equitable access to opportunities and resources for all language communities. By embracing multilingualism and promoting bilingual education, the United States can continue to foster a rich cultural mosaic that enhances social cohesion and fosters a sense of belonging among its diverse population.

Key Lessons Learned

Morocco and the United States, despite their unique cultural contexts and histories, both countries share intriguing connections and comparisons concerning their language policies and their impact on identity formation and communication dynamics. Morocco's linguistic landscape is characterized by the coexistence of multiple official languages: Arabic and Amazigh, along with the significant influence of French. Arabic serves as the official language for administration, media, and formal communication, while Amazigh represents a vital aspect of cultural heritage and national identity. In contrast, the United States stands out with the absence of an official national language, embracing inclusivity and linguistic diversity.

Recognition and Promotion of Indigenous Languages: Both Morocco and the United States have made strides in recognizing and promoting indigenous languages, fostering a sense of cultural pride and heritage among linguistic communities. The language policies in both Morocco and the United States significantly influence the formation of individual and communal identities. In Morocco, the recognition of Amazigh as an official language has been a landmark achievement, preserving cultural heritage and allowing Amazigh speakers to express their identity with pride. Conversely, in the United States, the dominance of English raises concerns about equity and accessibility for non-English-speaking communities, potentially marginalizing them.

Both countries' linguistic heterogeneity has led to diverse communication practices, fostering unique dynamics within their societies. In Morocco, Arabic acts as a bridge for intergroup communication, facilitating social cohesion, while the emergence of Amazigh enriches the nation's linguistic fabric, promoting language mixing and code-switching. Similarly, in the United States, multilingual communication practices enable

cultural exchange and interactions between diverse communities, with bilingual and multilingual individuals acting as linguistic bridges to enhance intergroup dynamics.

Language policies hold a significant influence on identity formation and communication patterns in both Morocco and the United States. The recognition of Amazigh in Morocco showcases the importance of preserving linguistic heritage, empowering communities, and fostering a shared sense of belonging. However, challenges in implementing effective Amazigh language policies call for continuous efforts.

In the United States, the absence of an official national language reflects a commitment to inclusivity, but the dominance of English demands attention to ensure equitable opportunities for all language communities. Bilingual education policies in the U.S. demonstrate the potential to promote cognitive development and preserve cultural diversity.

In the following table, I highlight the cause-effect relationships between language policies and their impacts on implementation, inclusivity, and social cohesion in a society based on the findings. This table identifies three main aspects:

Aspect	Challenges in Implementation	Inclusivity and Social Cohesion	Bridging Language Divides
Cause	Ambitious language policies	Inclusive language policies	Language policies promoting multilingual communication and intercultural exchange
Effect	Necessity for adequate resources, standardized curricula, and cultural sensitivity during implementation process	Improved social cohesion, better understanding, and integration among diverse language communities	Bridging of language divides, fostering mutual understanding and appreciation

Impacts of Language Policies on Implementation, Inclusivity, and Social Cohesion

Implications, Recommendations, and Future Research Directions

Ambitious language policies, aimed at preserving linguistic diversity, must overcome challenges during their implementation to effectively achieve their objectives. Adequate allocation of resources, establishment of standardized curricula, and cultural sensitivity are essential to ensure that these policies have a positive impact on the linguistic landscape.

Inclusive language policies stand out as a powerful tool to promote social cohesion and inclusivity. By recognizing and embracing linguistic diversity, these policies create an environment where individuals from different language backgrounds can interact, understand each other better, and feel integrated into the larger societal fabric.

Furthermore, language policies that promote multilingual communication and intercultural exchange are instrumental in bridging divides between linguistic communities. Facilitating interactions and mutual understanding among diverse language groups fosters appreciation for different cultures and strengthens social bonds.

There is a need for thoughtful and well-executed language policies that not only preserve linguistic diversity but also foster a sense of unity and belonging among all language communities. By addressing the challenges in implementation and promoting inclusivity and intercultural exchange, societies can create a more harmonious and cohesive environment for all their members.

Long-Term Impact of Language Policies: Further research is needed to examine the long-term effects of language policies on identity formation, social cohesion, and linguistic diversity in both Morocco and the United States. Understanding the sustained impact of language policies can inform future policy development.

Comparative Studies: Conducting more comparative studies between countries with diverse language policies can provide valuable insights into effective approaches to preserve linguistic diversity and promote social cohesion. Analyzing successful models from different cultural contexts can guide policymakers in designing inclusive language policies.

Conclusion

The linguistic landscape of both Morocco and the United States showcases the complexities and nuances of language policies and their impact on identity formation and communication dynamics in multilingual societies. The article explored the linguistic landscape in Morocco, a country characterized by a rich and diverse multilingual environment. It delved into the significance of Arabic, Amazigh, and French as official languages, each contributing to the country's cultural heritage and identity. The coexistence of these languages creates complexity in language policies and their impact on identity formation and communication dynamics.

In contrast, the United States' absence of an official national language reflects a commitment to inclusivity, allowing for linguistic diversity to flourish. However, the dominance of English in government, education, and public life raises questions about equity and accessibility for non-English-speaking communities. Both countries share key lessons in recognizing and promoting indigenous languages as a means of preserving cultural heritage and empowering linguistic communities. The linguistic heterogeneity in both societies fosters diverse communication practices, acting as bridges for intergroup interactions and enhancing social cohesion.

All in all, embracing linguistic diversity and promoting inclusive language policies are essential for fostering social cohesion and celebrating the unique cultural heritages of both Morocco and the United States. By valuing and preserving linguistic identities, these nations can continue to enrich their cultural tapestries and create more interconnected and harmonious societies.

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Lifelong Learning: State of the Art and Future Horizons

Zahra El Aouri

Lifelong learning or what is also referred to as continuous learning takes place as an effect of change caused by different events that happen in people's life under various conditions. Given the accelerated progress in technology and all the political, socio-economic and cultural changes it has brought with it, lifelong learning has become more imperative for the development of the human capital and, hence, for the sustainable development of the country as a whole. This concept of lifelong learning is highly recurrent in educational research, especially in western contexts which investigated case studies of successful lifelong learning projects. Therefore, in the light of research done on this concept, the present paper deals with the state-of-the-art of lifelong learning and its future horizons. Hence, it will cover the following points: First, light will be shed on the concept of lifelong learning and its various definitions. Second, the paper will deal with the main theories of learning which shape lifelong learning. Third, the focus will be on the resources that facilitate lifelong learning. Fourth, the paper will review some case studies on lifelong learning, and finally it will close down with some future horizons for research on lifelong learning in Morocco.

Continuous learning; lifelong learning; theories of learning.

Introduction

Through the last decades of the twentieth century and the beginning of the twenty-first century, it has become increasingly urgent to cope with successive changes in different fields. As a result, today's society has gradually turned into a knowledge-driven society in order to succeed in the rapid change which is taking place in the educational, cultural, socio-economic and political fields of the modern world. These changes were brought largely through what is commonly known as 'globalization', and which brought with it a fast growth, extension and application of knowledge through information and communication technology. Hence, to meet people's increasing demand for upgrading their knowledge and skills to adapt to this fast-changing environment, lifelong learning has emerged as a necessary step to make and as a road map to follow in order to build the knowledge society of the future. Therefore, many countries around the world have witnessed in recent years a growing interest in implementing lifelong learning policies.

In this paper and in the light of research done on the concept of lifelong learning, the focus in the first section is on discussing the concept of lifelong learning and its various definitions. The second section deals with the learning theories that underlie the concept of lifelong learning while the third section presents resources to facilitate lifelong

learning. Some successful case studies of lifelong learning are presented in the fourth section. Then, in the fifth section, the paper closes down with some future horizons for research on lifelong learning in Morocco.

1. The concept of lifelong learning and its definitions

Learning in general is an inherent feature of human activity, and it stems from a variety of life activities such as observing how other people do something, asking and discussing with others about different things, looking for information on one's own, experiencing with something for oneself, and learning through trial and error. As human beings, people always tend to do these activities unconsciously which makes them lifelong learners. However, the concept of lifelong learning cannot be easily defined since it is a complex and multifaceted concept. Actually, as Kunzel (2000) and Johnston (2000) (as cited in Aspin, 2007, p. 4) claim that 'lifelong learning' is a 'slippery term' which means different things in different contexts, and sometimes even in the same context it means different things to different people. This is because lifelong learning is an all-embracing concept as it is adaptable to many domains of life, including educational, social, cultural and economic domains. This is what is maintained by Field who considers that the difficulty in operationalizing and, hence, conceptualizing lifelong learning lies in its nature which is a "loose and all-encompassing concept focusing on something that we all do sometimes unconsciously" (2006, p. 2). Since the concept of lifelong learning is unclear and fuzzy, a number of scholars tried to come up with a plethora of definitions. For the sake of brevity, some of these definitions will be discussed below.

Jarvis (1990, p. 203) defines lifelong learning as "the process of learning which occurs throughout life"; this implies that learning starts from birth to death as a dynamic and ongoing process. Thus, lifelong learning can be considered as a part and parcel of people's life, and it includes all types of learning experiences that people go through. In this respect, lifelong learning involves the whole society and embraces all learning forms be them formal, non-formal, or informal at all age categories and all stages of life regardless of where this lifelong learning takes places or who is responsible for it (Candy, 2000; Cropley, 1979; Preece, 2011; Wain, 2009).

Besides, Longworth & Davies tried to define lifelong learning as:

"...the development of human potentials through a continuous supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding they will require throughout their lifetimes and to apply with confidence, creativity and enjoyment in all roles, circumstances and environment" (1996, p. 22)

Longworth & Davies' definition conceptualizes lifelong learning as an incarnation of life experiences through which human beings acquire knowledge, skills and values, and they consider it as a model for the development of the human potential.

Cropley (1980, pp. 3 – 4) provided an all-inclusive view of the concept when he suggested that lifelong education should forcefully facilitate lifelong learning and, hence, make it:

1. last the whole life of each individual;
2. lead to the systematic acquisition, renewal, upgrading and completion of knowledge, skills and attitudes, as became necessary in response to the constantly changing conditions of modern life, with the ultimate goal of promoting the self-fulfillment of each individual;
3. be dependent for its successful implementation on people's increasing ability and motivation to engage in self-directed learning activities;
4. acknowledge the contribution of all available educational influences including formal, non-formal and informal.

2. Theories of learning underlying the concept of lifelong learning

It should be noted that there is no single learning theory on which lifelong learning can be based, but a myriad of learning theories shape this concept and can be applied in the lifelong learning process, depending on the context of learning. Thus, four learning theories will be reviewed as they have a strong and direct connection with lifelong learning.

2.1. Self-directed learning theory in relation to lifelong learning

According to Knowles, who is the pioneering figure of “self-directed learning”, this theory broadly “describes a process in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating their learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes”. (1975, p. 18)

This means that individuals plan, execute, and evaluate their own learning experiences in informal environments, outside the classroom. These environments range from the work place, organizations, the street, shopping stores to the house. Simply, self-directed learning can be incorporated into daily routine activities be them simple or complex. This self-directed learning can involve the learner in isolated activities such as doing research on the internet to explore information on a certain concept, or it can involve the learner while in communication with others such as teachers, tutors, experts or peers.

This theory of self-directed learning has a close link with lifelong learning in that through both of them, individuals can become aware of their learning needs and they can decide how to reach out for knowledge both formally and informally. This is why researchers such as Greveson & Spencer (2005) state that self-directed learning is a pre-requisite condition for lifelong learning. Furthermore, Candy (1990) claims that a mutual

relationship exists between lifelong learning and self-directed learning because through self-directed learning, individuals can become lifelong learners since the aim of lifelong learning is to equip individuals with skills and competences that help them learn on their own. Thus, lifelong learning and self-directed learning seem interrelated and form the basis of each other.

2.2. Experiential learning theory in relation to lifelong learning

Experiential learning theory is developed by David Kolb in the 1970's by drawing on the works of the philosophers John Dewey, Kurt Lewin, and Jean Piaget. This theory puts the learner at the heart of the learning experience. According to Kolb (2015, p. 37), "learning is described as a process whereby concepts are derived from and continuously modified by experience. No two thoughts are ever the same, since experience always intervenes." This means that learning and accumulating knowledge is continuous and deeply grounded in experience. Hence, experiential learning theory relies on life experiences and emphasizes the critical links that can be made between the classroom as a formal setting and the outside real world as an informal setting. This is why Kolb states that experiential learning "occurs in all human settings, from schools to the workplace, from the research laboratory to the management board room, in personal relationships and the aisles of the local grocery. It encompasses all life stages, from childhood to adolescence, to middle and old age." (2015, p. 43)

From this definition by Kolb, it is obvious that experiential learning theory shapes lifelong learning since both of them rely on experience as a source of learning. In both of them, learning is enduring and knowledge is built through experiencing at different stages of life and age. Moreover, lifelong learning requires skills and competencies that individuals need to solve problems in life and to adapt to new situations that emerge as a result of the rapid change that today's world undergo. These skills and competencies are offered by experiential learning. Thus, lifelong learning and experiential learning complement each other, especially that "[l]earning is the process whereby knowledge is created through the transformation of experience." As Kolb states (2015, p. 49)

2.3. Transformative learning theory in relation to lifelong learning

Transformative learning theory or what is referred to as Transformational learning was developed by Jack Mezirow in the 1970's and it postulates that all learners use different assumptions, expectations, and beliefs to make sense of the world around them. More specifically, Mezirow (2000) defines transformative learning theory as

the process by which we transform our taken-for-granted frames of reference
(meaning perspectives, habits of mind, mind-sets) to make them more inclusive,

discriminating, Open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. (pp. 7-8)

This learning theory requires learners to participate in transforming knowledge by using the experiences, ideas, and arguments of others to justify their own assumptions. Actually, learners, according to Mezirow (2000), “learn to negotiate and act on [their] own purposes, values, feelings, and meanings rather than those [they] have uncritically assimilated from others – to gain greater control over [their] lives as socially responsible, clear-thinking decision makers.” (p. 8).

To illustrate this idea of how transformative learning can change people’s mindset, the pedagogy expert, Paolo Freire (2000) taught Brazilian workers to read by engaging them, through the use of transformative learning theory, in discussions about their working conditions and poor compensation procedures, thus helping them change their thinking and strive for social change. In other words, Freire helped them transform their earlier frames of reference concerning their work conditions, their social status, and their rights to new frames of reference which serve them better and improve their quality of life.

This theory of transformative learning is closely connected with lifelong learning since the guiding principle of the theory is to transform/change frames of references or what is called meaning structures in people’s minds. This transformation or change is a dynamic and ongoing process because it happens continuously as people go through different stages of their life, discovering new knowledge which makes them change and transform their old knowledge that forms the different frames of reference in their mindsets. Thus, transformative learning theory is clearly at the heart of lifelong learning.

2.4. Connectivism in relation to lifelong learning

Connectivism which is a learning framework developed by Siemens (2005) is based on the assumption that learning happens in a network form which is much influenced by technology, especially the World Wide Web. Actually, connectivism is very complex because, as Siemens (2005) claims, it stems from “the integration of principles explored by chaos, network, and complexity and self-organization theories”. (p. 9)

This theory, in fact, came as a reaction to the new learning environments created by the 2.0 technologies. In connectivism, learning takes place when knowledge is actuated by learners who connect to and participate in a learning community. This learning community is defined by Siemens (2005) as “the clustering of similar areas of interest that allows for interaction, sharing, dialogue and thinking together.” It should be noted that participating in such learning communities results in conversations between learners and other more knowledgeable members of the community. These conversations take

different forms such as words, images, videos, and any other multimedia. In brief, in the digital age, learners are able to create personalized learning environments and to produce and consume various learning resources. This is why Siemens (2005) states that “learning is a process that occurs within nebulous environments of shifting core elements – not entirely under the control of the individual.” (p.5)

Since connectivism as a learning theory was created to cater for the needs of the digital age learners who are required to engage in a continuous process of learning and managing information, it is obvious that this theory has a close link with lifelong learning. In this respect, Siemens (2005) says that “[c]onnectivism provides insight into learning skills and tasks needed for learners to flourish in the digital era.” (p. 7). These very skills and tasks are what individuals require to be lifelong learners. For instance, they are required to have the skills which allow them to perform different tasks such as searching for, selecting, organizing and sharing information across different learning communities on the web. This relevance of connectivism as a learning theory to lifelong learning is clearly reflected in the principles on which connectivism relies and which are listed by Siemens (2005, pp. 5 - 6) as follows:

1. Learning and knowledge rests in diversity of opinions.
2. Learning is a process of connecting specialized nodes or information sources.
3. Learning may reside in non-human appliances.
4. Capacity to know more is more critical than what is currently known.
5. Nurturing and maintaining connections is needed to facilitate continual learning.
6. Ability to see connections between fields, ideas, and concepts is a core skill.
7. Currency (accurate, up-to-date knowledge) is the intent of all connectivist learning activities.
8. Decision-making is itself a learning process. Choosing what to learn and the meaning of incoming information is seen through the lens of a shifting reality. While there is a right answer now, it may be wrong tomorrow due to alterations in the information climate affecting the decision.

In brief, this is why Siemens (2005) claims that “[t]he notion of connectivism has implications in all aspects of life.” (p. 7)

3. Resources to facilitate lifelong learning

Lifelong learning can be facilitated and promoted through different resources since learning in general is both an individual and an organizational activity. For this reason, resources for lifelong learning can come from organized structures such as education and available resources such as technological tools. In this section, the focus will be on three resources among others deemed of paramount importance to promote lifelong learning in society.

3.1. Tertiary education as a leverage for lifelong learning

Tertiary education or higher education concerns all the post-secondary educational institutions such as universities, colleges and vocational training institutions. Undoubtedly, these tertiary educational institutions play a vital role in facilitating lifelong learning since universities, especially what is known as open access ones, allow adult learners of all ages to join them.

Given the ongoing process of globalization and the fast-paced advancement of technology, many higher educational institutions around the world follow a strategic plan to make access to lifelong learning opportunities available for all. They try to ensure that education and learning are available to everybody in society, including those who aspire for personal development and cultural enrichment, which higher education can provide, and not limited only to those whose goal is professional development to meet the labor market requirements. This is why the quality of tertiary education is always at the heart of concerns of each country because improving the quality of education leads to the improvement of the quality of people's life. According to Pavel (2012, p. 124), there is always "an individual and social need to improve the quality of people's life, including the quality of what they learn over many years of organized schooling, how they learn it, and why they learn it".

3.2. Libraries as a resource for lifelong learning

Libraries are an essential part of every learner's learning environment regardless of their age, or gender, and they act as an institution responsible for knowledge construction and dissemination, making information accessible to everybody, anywhere and anytime. This is reinforced by the advancement of technology which has made library services more adaptable and accessible as they have undergone tremendous changes concerning the ways of disseminating information. This is clear as digital libraries emerged to cater for the new high-tech era, offering new services such as online catalogues, online booking, and access to large databases...etc

Apart from being a repository of knowledge resources, libraries can be considered a free place where people meet, discuss, and access various resources for educational, social and general knowledge purposes. The library is, in fact, a place where people can become lifelong learners since they learn and look for information according to their personal goals and self-development intentions. In the words of Somi & de Jager (2005), libraries engage their users in activities which render them critical thinkers, problem-solvers, independent information-seekers and, hence, lifelong learners.

Therefore, libraries can serve as a catalyst for lifelong learning since they provide people from different age categories with socio-cultural and educational development by offering access to information and knowledge. This makes of libraries a center for self-education throughout life and, thus, leads to building a knowledge society. In brief, libraries can be considered as people's university as it provides different types of

knowledge at an effective cost or sometimes at no cost, and accommodates different types of life interests.

3.3. E-learning as a sustainable factor for lifelong learning

Learning which takes place with the help of technology, especially the ICTs (Information and Communication Technologies), is the trend in the 21st century since technology has revolutionized different aspects of life in general and made a paradigmatic shift in education in particular. This shift is represented in what is commonly known as E-learning. In the literature, this concept is used by educational practitioners interchangeably with other concepts or terms such as online learning, distance learning, internet-based learning and web-based learning.

This E-learning concept refers to the use of ICTs to make access to online learning resources easy and effective. Abbad et al. (2009) define E-learning as any learning which takes place electronically or which is empowered by the use of digital tools. In the same vein, Wentling et al. (2000) define E-learning as the attainment and use of knowledge which is predominantly facilitated and disseminated by electronic means.

Since knowledge is largely distributed by electronic means, technology can be regarded as the optimum resource which can render lifelong learning a reality because with digital tools, people of different ages can learn virtually anytime and anywhere they want without barriers. Therefore, technology, especially E-learning, is a motivating tool for people to learn on their own, and it makes the process of learning a highly personalized and private experience as Edwards (1997) put it.

Within this E-learning arena, people have become both consumers and producers of web-based content. For example, there are those communities of experts who produce published content like Britannica Online, and databases such as ScienceDirect or Jstor, but still there is another community of people who participate in the production and consumption of knowledge such as Wikipedia, Blogs, Vlogs, forums ...etc. These people who produce and consume at the same time are lifelong learners who, according to Aspin & Chapman (2000) and Field (2001), are in constant need of updating their knowledge, competencies and skills depending on their personal or employment-driven motives.

4. Successful case studies of lifelong learning

Actually, the literature still needs more empirical studies to explore lifelong learning as there are few case studies which deal with the implementation of a clear lifelong learning framework.

To cite an example, Brosens et al. (2015) conducted research on prisoners in Belgium who were involved in accessing social-cultural programs such as visiting the library, practicing sports activities, doing cultural activities, pursuing education or vocational training, and mental health care. These programs were designed with the aim to

promote lifelong learning among these prisoners. This study showed that among the program activities which the prisoners engaged in, visiting the library emerged as the most preferred activity which increased the tendency to engage in other lifelong learning programs. The library and the librarian can orient the prisoners to the right resource to solve their problems, develop their skills and competencies, and, hence, become lifelong learners.

Another case study is reported by Salcudean et al. (2014) on the implementation of a lifelong learning program in Romania. This program is called “the University in the Community” and it was implemented within Babes-Bolyai University of Romania. This program provided access to courses with topics of general interest (management, computer science, film criticism, creative writing...etc). The participants in the program most of them were women and young people with varying age range. Generally, the participants were satisfied with the program and showed high interest in the subjects presented at the university.

5. Future horizons for research on lifelong learning in Morocco

Higher education is a leverage for lifelong learning and the latter can never be promoted and enhanced in a country without starting with education first. Therefore, the university is the immediate target if lifelong learning is to be established as a policy to sustain the development of a country. In this section, I highlight a number of suggestions that may inspire and open future horizons for research on lifelong learning in Morocco.

1. First, investment in higher education is primordial since research and the production of knowledge are the key players in developing lifelong learning. To this end, the main mission of the modern university is to find solutions to societal challenges and to conduct research related to areas of priority.
2. Second, higher education should shape and adapt to the transforming world in this era of rapid technological change by addressing challenging issues through research and knowledge production. This can be done through a move towards more interdisciplinary research because universities are living laboratories where solutions to different societal problems are generated.
3. Third, universities should be viewed as hubs for learning, knowledge generation and research conduct, and the gap between the world of academia and the external world (enterprises, industrial companies, local communities... etc.) should be bridged to maintain sustainable development of the country.
4. Fourth, a balanced approach between the humanistic and instrumental or economic function of the university should be implemented. That is, universities should prepare young people at the humanistic level such as enhancing their self-development and at the instrumental level by preparing skilled labor for the development of the country.
5. Fifth, making community service a priority among students at university because it develops a sense of voluntary work and enhances lifelong learning

skills in youth. This community service can develop social and critical awareness which helps young people both find solutions to their local community problems and cater for the needs of their community and contribute to the common welfare of their country.

6. Sixth, universities should not be seen as a place where people are trained in various disciplines just to serve the labor market, but they should be regarded as active agents in political and economic policy decisions. This is because universities play an important role in developing the country as they educate good citizens, future leaders, innovators etc.

All this cannot be achieved without providing social justice and more democratized access to education because without social justice, it is difficult to implement a lifelong learning policy in the country and encourage citizens to become lifelong learners.

Conclusion

The main point to retain from this state of the art paper about lifelong learning is that the latter is of primordial concern for the development of a country. Without a lifelong learning policy, adapting to the new successive changes due to the rapid technological advancement can by no means be a reality. For this reason, the Moroccan government should adopt a lifelong learning policy and design a clear lifelong framework by trying to create, for instance, a national agency for lifelong learning. In this agency, experts from different fields should be responsible for creating lifelong learning programs which can be implemented at different levels of education (formal, non-formal, informal) and in different learning environments (school or university, work environments, family environment etc)

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German Language, --- Literature and Culture

Sprichwörter in der Unternehmenskommunikation. Praxisbezogene Anmerkungen für den Fachsprachenunterricht (FSU) / Proverbs in Corporate Communication. A Few Notes from the Practice of Foreign Language Teaching

Maria Parasca

This paper aims to reflect on the place that proverbs can have in language teaching, with the aim of developing students' ability to act in the subject. With this in mind, the following research questions are pursued: Which characteristics of proverbs speak in favour of taking proverbs into account in corporate communication on the one hand and using them in a targeted manner on the other? and How can they be specifically introduced into subject language teaching in order to improve students' communicative competence in the subject? The targeted use of proverbs contributes to the development of future business professionals by providing ideas for thought and orientation, as a means of argumentation, but also for conscious self-revelation in communication.

Phraseology; proverbs; language for special purposes.

Einleitung und Zielsetzung

Denkt man an Sprichwörter und Wirtschaftswelt, so fallen einem zunächst Sprichwörter wie *Geld regiert die Welt* oder *Geld stinkt nicht* ein. Die Lehrpläne der Fakultät für Wirtschaftswissenschaften und Unternehmensführung der Babes-Bolyai-Universität¹ sehen für die werdenden Fachleute im Wirtschaftsbereich bis zu sechs

¹ Vgl. https://econ.ubbcluj.ro/n1.php?id_m=3&m=Oferta%20educationala, abgerufen am 19.09.2023

Semester Fachsprachenunterricht vor. Dabei wird eine große Vielfalt an Themen² bearbeitet, die die Kommunikation von Unternehmen mit den wichtigsten Stakeholdern decken: Mitarbeitern, Kunden, Lieferanten, Geschäftspartnern oder dem Staat.

Die „sprachliche Handlungsfähigkeit“ (Buhlmann und Fearn 1991, S. 87) im Fach stellt das „übergeordnete Lernziel“ (Buhlmann und Fearn 1991, S. 87) jeglichen Fachsprachenunterrichts dar. Diese Handlungsfähigkeit ist stark mit der kommunikativen Kompetenz der Lernenden im Fach verbunden, sprich die Lernenden sollen in kommunikationsspezifischen Situationen für die Kommunikation in Unternehmen angemessen reagieren und agieren. Neben der Wirtschaftskommunikation möchte ich auch die Rolle der Sprichwörter bei Journalisten und Politikern hervorheben, die sowohl in der geschriebenen als auch in der gesprochenen Sprache gerne davon Gebrauch machen, um beim Leser oder Hörer eine *captatio benevolentiae* zu erreichen.

Eine wichtige Teilkompetenz der kommunikativen Kompetenz stellt die phraseologische Kompetenz dar, die damit entwickelt wird, dass die Lernenden über die Existenz der festen Wendungen in einer Sprache bewusstwerden, dass sie diese richtig verstehen und angemessen in der fachlichen Kommunikation anwenden.

Die vorliegende Arbeit setzt sich zum Ziel den Platz, den die Sprichwörter als „Zeichen und Modelle für typenhafte reale oder gedachte Situationen des Lebens“ (Permyakov 1986, S. 10) in dem Fachsprachenunterricht einnehmen können bewusst zu reflektieren, mit dem Ziel die Handlungsfähigkeit der Studierenden im Fach zu entwickeln.

In diesem Sinne wird der folgenden Forschungsfragen nachgegangen: Welche Merkmale von Sprichwörtern sprechen dafür, dass die Sprichwörter in der Unternehmenskommunikation einerseits berücksichtigt und andererseits gezielt eingesetzt werden? und Wie können sie in den fachsprachlichen Unterricht gezielt eingebracht werden, um die kommunikative Handlungskompetenz der Studierenden im Fach zu verbessern?

Bei der Beantwortung der oben formulierten Forschungsfrage werden zunächst die theoretischen Konzepte, die als Grundlage für die Ausführungen im empirischen Teil dienen, definiert. Es ist noch zu erwähnen, dass die Beispiele aus dem zweiten Teil der Arbeit aus einer Sammlung von Sprichwörtern stammen, die mittels empirischer Methoden aus Korpora der deutschen Sprache zusammengestellt wurde. Dabei handelt es sich um das Projekt *SprichWort*³, welches zwischen 2008 und 2010 durchgeführt wurde. Aus dieser Sammlung habe ich Sprichwörter ausgewählt, die sich auf drei grundlegende

² Wie z. B. Einführung in die geschäftliche Kommunikation, Management, Unternehmenspräsentationen, Marketing und Werbung, Banken und Börsen oder Versicherungen und Handel.

³ Vgl. „*SprichWort* ist ein internationales Projekt, das den Gemeinsamkeiten und Unterschieden im heutigen Sprichwort-Gebrauch in verschiedenen Sprachen und Kulturen auf den Grund geht. Das Projekt wird vom Programm für Lebenslanges Lernen (LLP) der Europäischen Kommission für die Dauer von zwei Jahren finanziert (2008-2010, 143376-LLP-1-2008-1-SI-KA2-KA2MP). Das Projekt koordiniert die Philosophische Fakultät der Universität Maribor (Slowenien). Beteiligt sind daneben Sprachwissenschaftler und computerlinguisten der Universitäten Szeged (Ungarn), Trnava (Slowakei), Zlín Tschechien), der TU Graz Österreich) sowie des IDS Mannheim (Deutschland).“ <http://www.sprichwort-plattform.org/sp/Projekt#:~:text=Sprich+Wort%20ist%20ein%20internationales%20Projekt,Kulturen%20auf%20den%20Grund%20geht,> abgerufen am 21.09.2023

Stichwörter des Wirtschaftslebens beziehen: *Geld, Erfolg/Misserfolg* und *Arbeit/Zusammenarbeit* innerhalb und außerhalb von Unternehmen.

Theoretisches: Sprichwörter und Fachsprachenunterricht

Im Folgenden wird der theoretische Rahmen für die Ausführungen in der vorliegenden Arbeit erklärt, indem Sprichwörter als sprachliches Phänomen und der fachsprachliche Unterricht definiert werden.

Spruchwörter werden im Rahmen der vorliegenden Arbeit aus drei Perspektiven betrachtet: Phraseologie⁴, Kommunikationspsychologie⁵ und Wirtschaftskommunikation (Schindler, 1994).

Immer wenn eine Situation auftaucht, die vom Sprecher versprochen und eingeordnet werden soll, wird bereits vorhandenes Wissen von Situationen und von den Beziehungen der an der Situation beteiligten Einheiten aktiviert. Die aktuelle Situation wird dadurch nach einem schon angeeigneten Raster strukturiert. (S. 225)

Das DWDS-Wörterbuch definiert das Sprichwort, wie folgt:

meist weit verbreiteter, dem Volksmund entstammender Satz, der in prägnanter, pointierter, einprägsamer, oft bildlicher Formulierung eine verallgemeinerte, zum Teil heute überlebte Lebenserfahrung mit moralisierendem, belehrendem, gelegentlich auch gesellschaftskritischem Inhalt festhält und überliefert. („Sprichwort“, bereitgestellt durch das Digitale Wörterbuch der Deutsche Sprache; <https://www.dwds.de/wb/Spruchwort>, abgerufen am 18.09.2023)

⁴ Die Phraseologie ist die Wissenschaft oder Lehre von den festen Wortverbindungen einer Sprache, die in System und Satz Funktion und Bedeutung einzelner Wörter (Lexeme) übernehmen können. Palm Meister 1995, S. 1.

⁵ Im Dorsch-Lexikon der Psychologie ist folgende Definition zu finden: „Die Kommunikationspsychologie bezieht sich auf den Prozess, in dem ein Individuum (oder eine Gruppe von Individuen) Informationen über Ideen, Gefühle und Absichten einer anderen Person (oder einer Gruppe von Personen) übermittelt. Kommunikation ist dabei mehr als reine Übermittlung einer Botschaft. Sie stellt ein Mittel wechselseitigen Austauschs und wechselseitiger Steuerung dar.“ <https://dorsch.hogrefe.com/gebiet/sozial-und-kommunikationspsychologie>, abgerufen am 21.09.2023

Schlägt man im DUDEN-Universalwörterbuch der deutschen Sprache nach, so ist folgende Definition zu finden: „kurzer, einprägsamer Satz, der eine praktische Lebensweisheit enthält“, (<https://www.duden.de/rechtschreibung/Sprichwort>, abgerufen am 18.08.2023). Aus der Perspektive der Phraseologie, als die Wissenschaft fester Wortkombinationen einer Sprache, namens Phraseme⁶ (vgl. (Donalies 2012, Donalies, 2013a, Donalies, 2013b) fungieren Sprichwörter⁷ als „satzwertige Phrase“ (Donalies 2012, S. 28), die mehr oder weniger idiomatisch⁸ sein können.

Dadurch, dass die Sprichwörter als Sätze vorkommen, bilden sie so Burger Mikrotexe (Burger, 2015):

Der Befund, dass Sprichwörter in sich abgeschlossene Sätze bilden, deutet auf semantischer Ebene daraufhin, dass sie als selbstständige "Mikrotexe" aufgefasst werden können. Das heißt aus der Perspektive der Sprachproduktion: sie werden als (...) Einheit abgerufen und benötigen keine textlinguistische Anpassung an einen Kontext. Aus der Perspektive der Rezeption bedeutet es: Sie können kontextfrei verstanden werden. (S. 107)

Burger (2015, S. 107–108) behandelt die Funktionen der Sprichwörter in der Kommunikation. Als erstes nennt er den „generalisierend-referentiellen Aspekt“ der Sprichwörter, der darin besteht, dass Sprichwörter in der Regel als „All-Sätze“ formuliert werden und in der Kommunikation als allgemeingültig akzeptiert werden. Zweitens nennt Burger den Handlungsaspekt der Sprichwörter, der zwei Dimensionen aufweist: einerseits umfasst er die Formulierung von Normen, Werten und Überzeugungen, die über eine „soziale“ Gültigkeit in spezifischen Kulturen verfügen, andererseits bezieht er sich auf die spezifischen Funktionen, die die Sprichwörter je nach Kommunikationskontext erfüllen können. Hierzu gehört der Einsatz von Sprichwörtern als Argumentationsmittel bei der Gesprächsführung (Burger, 2015):

⁶ Ein anderer in der Literatur häufig vorkommenden Begriff für die Gesamtheit aller festen Wortkombinationen ist der Begriff Phraseologismus / Phraseologismen.

⁷ Dass Sprichwörter zur Phraseologie zu rechnen sind, ergibt sich daraus, dass sie die **Grundmerkmale des Phrasems** erfüllen: sie sind polylexikalisch, (in gewissen Grenzen) fest und in unterschiedlichem Grade idiomatisch. Burger 2015, S. 109.

⁸ Idiomatizität ist ein Merkmal, das häufig in der Literatur zur Identifikation und Definition von Phrasemen genannt wird. Dabei geht es darum, dass „die wendungsexterne Gesamtbedeutung nicht auf formalem Wege aus den Teilbedeutungen der lexikalischen Bestandteile deduzieren lässt, es besteht ein ‚irreguläres Verhältnis‘ (Fleischer) zwischen der Bedeutung der Wortkomponenten und der Bedeutung der ganzen Wortverbindung. Łabno-Fałęcka 1995, S. 167.

Die Funktion der Sprichwörter erschöpft sich aber nicht in diesem generalisierend-referentiellen Aspekt, sondern sie sind zugleich Anweisungen für das Handeln oder Deutungen des Handels in den von ihnen modellierten Situationen. Dieser Handlungsaspekt hat mindestens zwei Dimensionen. Sprichwörter können (1) als Formulierungen von Überzeugungen, Werten und Normen gelten, die in einer bestimmten Kultur und Zeit soziale Geltung beanspruchen. (...) Diese Funktion bildet den Hintergrund für (2) die Aufgaben, die sie in Kommunikationssituationen übernehmen können. (S. 108)

Die folgende Abbildung veranschaulicht schematisch die zwei von Burger oben genannten Funktionen der Sprichwörter in der Kommunikation:

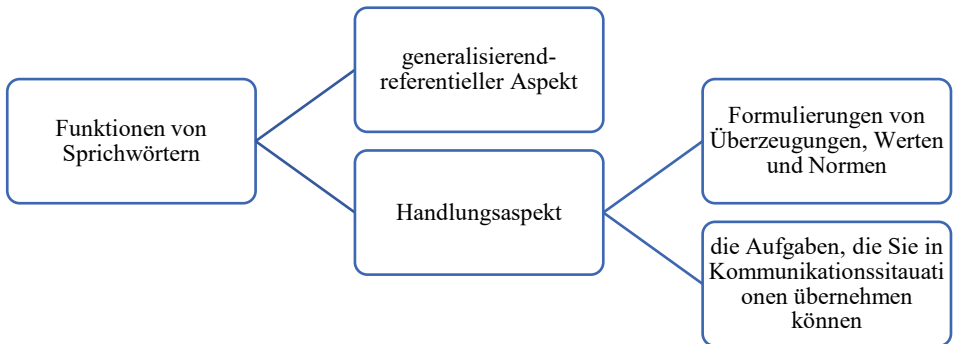


Abbildung 1 Burger, Harald - Aspekte der Sprichwörter -eigene Darstellung

Des Weiteren habe ich bei der Literaturrecherche über den Einsatz von Sprichwörtern in der Kommunikation die Arbeit von Prof. Dr. Dieter Frey gefunden, die sich mit den Sprichwörtern aus psychologischer Sicht auseinandersetzt. In einem Vertiefungsseminar des Masters Wirtschafts- und Sozialpsychologie an der Ludwig-Maximilians-Universität in München analysiert Prof. Dr. Frey (Frey 2017) mit einer Gruppe von 30 Masterstudierenden Sprichwörter aus psychologischem Blickwinkel. Fladerer und Frey (2017, S. 4) zählen die folgenden sprachlichen Erscheinungen von Sprichwörtern aus psychologischer Sicht auf: Sprichwörter werden als

1. Aufforderung oder Vorschrift (*Erst denken, dann handeln; Verliebe dich oft, verlobe dich selten, heirate nie*),

2. als Wertung oder Urteil (*Lieber der Spatz in der Hand als die Taube auf dem Dach; Lieber ein Ende mit Schrecken als ein Schrecken ohne Ende; Vertrauen ist gut, Kontrolle ist besser*),
3. als Feststellung oder Beobachtung (*Neue Besen kehren gut; Morgen, morgen, nicht nur heute, sagen alle faulen Leute*) und
4. als Warnung (*Wer nicht hören will, muss fühlen; Hochmut kommt vor dem Fall*) verwendet. Diese vier Funktionen werden mittels folgender Abbildung visualisiert:



Abbildung 2 Formulierungsformen von Sprichwörtern nach Fladerer und Frey, 2017, S. 4

Bei der Literaturrecherche zum Thema der vorliegenden Arbeit konnte ich feststellen, dass während, der Einsatz von Sprichwörtern in bestimmten Bereichen der Unternehmenskommunikation, wie z. B. Werbung⁹ umfangreich ist, bleibt der Einsatz von Sprichwörtern in anderen Bereichen der Unternehmenskommunikation, wie z.B. Mitarbeiterkommunikation wenig erforscht.

Landrock (2020) analysiert 44 Sprichwörter aus der Perspektive der Wirtschaftswelt und zeigt mit konkreten Beispielen aus der Wirtschaft, wie wichtig es für Unternehmen ist, derer Handel an die in Sprichwörtern beinhalteten Weisheit zu richten und zeigt, dass Unternehmen sogar scheitern können, wenn sie die Lehre der Sprichwörter nicht beachten.

Was den Gebrauch von Sprichwörtern in wirtschaftlichem Kontext anbelangt, so schließe ich mich (Landrock 2020, S. IX) an:

⁹ Eine am 19.09.2023 durchgeführte Abfrage im Karlsruher-Virtuellen Katalog ergab nur für die *Stichwörter* und *Werbung* mehr als 100 Arbeiten, während die Suche mit *Sprichwörter* und *Mitarbeiterkommunikation* weniger als 10 Ergebnisse zurücklieferte.

die Entscheidungen in der Wirtschaft [werden] nicht unbedingt immer weise und schon gar nicht rational getroffen. Wir haben es in der Businesswelt nicht mit einem homo oeconomicus zu tun, der sich idealerweise logisch verhält und über vollständige Informationen verfügt. Der Ausgang kritischer Situationen und Verhandlungen hängt in der Regel weniger von Logik und Wissen ab, sondern beruht auf menschlichem Verhalten. „Irren ist menschlich.“ (Landrock 2020, S. IX)

Für das aktuelle Forschungsvorhaben lässt sich zusammenfassend sagen, dass Sprichwörter, je nach Kommunikationstext drei Hauptfunktionen erfüllen können: erstens eine deskriptive / präskriptive Funktion, indem Sprichwörter als Formulierungen von bewährten Verhaltensnormen fungieren, zweitens können sie uns in der Kommunikation als Identifikationsmittel dienen (Identifikationsmittel) (*sag mir welchen Sprichwörtern du zustimmst und ich sage dir, wer du bist*) und drittens eine Appellfunktion, die sich in der Erreichung bestimmter Kommunikationsziele niederschlägt. Das folgende Schema bildet die Funktionen ab, die Sprichwörter in der Unternehmenskommunikation erfüllen können:

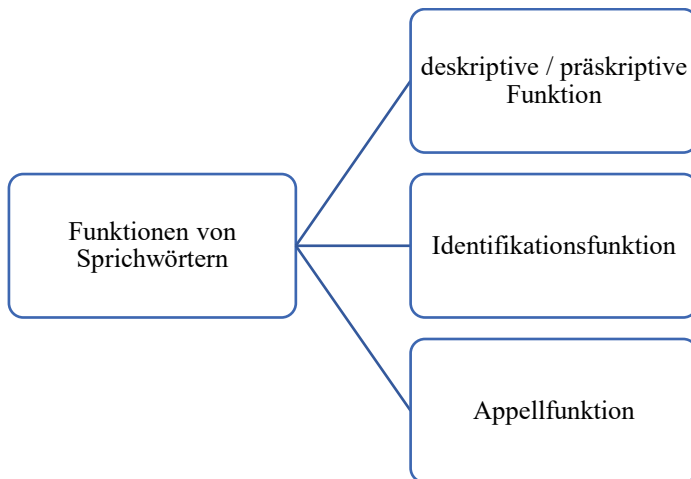


Abbildung 3 Funktionen der Sprichwörter in der Unternehmenskommunikation - eigene Darstellung

Anmerkungen zum Einsatz von Sprichwörtern in der Unternehmenskommunikation

Beruhend auf den theoretischen Ausführungen im vorherigen Kapitel werden in diesem Kapitel die zwei am Anfang der Arbeit formulierten Forschungsfragen beantwortet: Welche Merkmale von Sprichwörtern sprechen dafür, dass die Sprichwörter in der Unternehmenskommunikation einerseits berücksichtigt und andererseits gezielt eingesetzt werden?

Sprichwörter weisen folgende Merkmale auf, die für den Erfolg der Unternehmenskommunikation von Bedeutung sein können:

1. Erstens stellen Sprichwörter **Erfahrungsquintessenzen** dar ((vgl. dazu Donalies, 2012, Donalies, 2013a, Donalies, 2013b, Donalies, 2013c).
2. Zweitens erzeugen Sprichwörter **Bilder und Assoziationen** beim Sender und Empfänger und erleichtern damit die Kommunikation. Die Bilder und Assoziationen hängen mit den Realien der jeweiligen Kultur zusammen (vgl. Donalies, 2012, Donalies, 2013a, Donalies, 2013b, Donalies, 2013c).
3. Drittens sind Sprichwörter **sprachübergreifend**, als sprachliches Phänomen sind sie in vielen Sprachen zu finden. Viele Sprichwörter gibt es sowohl im Rumänischen als auch im Deutschen, was eine gute Voraussetzung für den Einsatz darstellt, da die Studierenden bereits wissen „worüber die Rede ist“ und nun den wirtschaftsbezogenen Sinn erkunden können. Sei hier auf Sprichwörter wie *Übung macht den Meister / Exercițiul îl face pe maestru*, *Irren ist menschlich / A greși este omeneste* oder *Eigenlob stinkt / Lauda de sine nu miroase a bine* hingewiesen. Andererseits gibt es Sprichwörter im Deutschen, die im Rumänischen nicht vorhanden sind und in diesen Fällen ist für die Studierenden interessant die Geschichte, die dahinter steckt zu entdecken und Eselsbrücken mit anderen Kenntnissen zu bauen.

Wie können sie in den fachsprachlichen Unterricht gezielt eingebracht werden, um die kommunikative Handlungskompetenz der Studierenden im Fach zu verbessern?

1. Erstens als **Denkanstöße** und Orientierungshilfen
2. Zweitens als **Argumentationsmittel** in Gesprächen
3. Drittens als Mittel zur **Identitätsstiftung und bewusste Selbstoffenbarung** in der Kommunikation

Da die Funktion der Sprichwörter kontextabhängig ist, kann in der Kommunikation dazu kommen, dass ein und dasselbe Sprichwort als Denkanstoß, als Argumentationsmittel oder als Selbstoffenbarung verwendet wird. Aus diesem Grund ist die folgende Einteilung je nach Funktion eher als ein Vorschlag zum gezielten Einsatz von Sprichwörtern in der Unternehmenskommunikation verstanden werden. Die Grenzen zwischen den Kategorien sind fließend.

	Denkanstöße und Orientierungshilfe	Argumentationsmittel	Identitätsstiftung / Selbstoffenbarung
Geld	(1) Geld allein macht nicht glücklich (2) Geld verdirbt den Charakter	(3) Geld regiert die Welt (4) Was nichts kostet, ist nichts wert (5) Wer billig kauft, kauft teuer	(6) Geld stinkt nicht (7) Zeit ist Geld
Erfolg / Misserfolg	(8) Lege nicht alle Eier in einem Korb (9) Wer hoch steigt, fällt tief (10) Der Erfolg hat viele Väter (11) Wenn es dem Esel zu wohl wird, geht er aufs Eis	(12) Gut Ding braucht Weile (13) Irren ist menschlich (14) Wer ernten will, muss säen (15) Rom wurde auch nicht an einem Tag erbaut (16) Zahlen lügen nicht (17) Übung macht den Meister	(18) Ohne Fleiß kein Preis (19) Wer rastet, der rostet (20) An der Frucht erkennt man den Baum (21) Die Ratten verlassen das sinkende Schiff
Arbeit / Zusammenarbeit	(22) Der Ton macht die Musik (23) Schuster bleib bei dem Leisten (24) Vertrauen ist gut, Kontrolle ist besser (25) Wenn zwei das Gleiche tun, ist es noch lange nicht dasselbe (27) Wie man in den Wald hineinruft, so schallt es heraus	(28) Vier Augen sehen mehr als zwei (29) Viele Hände, schnelles Ende (30) Man kann nicht gleichzeitig zwei Herren dienen	(31) Auge um Auge, Zahn um Zahn (32) Eigenlob stinkt (33) Erst denken, dann handeln (34) Erst die Arbeit, dann das Vergnügen (34) Lieber der Spatz in der Hand als die Taube auf dem Dach (35) Lieber ein Ende mit Schrecken, als ein Schrecken ohne Ende (36) Man beißt nicht die Hand, die einen füttert (37) Wes Brot ich eß, des Lied ich sing

Sprichwörter als **Denkanstöße und Orientierungshilfen** sind im Rahmen der Unternehmenskommunikation vielseitig einsetzbar, da unabhängig mit welchen Stakeholdern man Kontakt hat, handelt sich dabei um andere Menschen, mit denen dann in einem formellen Rahmen umgegangen werden muss (Landrock, 2020):

Eines haben diese Spruchweisheiten unabhängig von ihrer Herkunft gemeinsam:

Sie warnen vor menschlichen Schwächen und menschlichem Hochmut, sie weisen auf die Fallhöhe bei Selbstüberschätzung hin oder sie liefern Handreichungen für den Umgang mit den Mitmenschen, ob Kunde, Lieferant oder Mitarbeiter (S. 3)

Der fachsprachliche Unterricht bietet viele Möglichkeiten zum Einsatz von Sprichwörtern, unabhängig davon welches Thema gerade im Unterricht behandelt wird. In meiner Unterrichtspraxis habe ich gute Erfahrungen mit dem Einsatz von Phraseologismen als Denkanstöße für die Einführung in ein neues Thema gemacht.

Sprichwörter wie *Geld allein macht nicht glücklich, Geld verdirbt den Charakter, Vertrauen ist gut, Kontrolle ist besser* waren den Studierenden bekannt, das es sie auch im Rumänischen gibt. Dennoch gab für die Studierenden die Möglichkeit im Unterricht, insbesondere beim Thema Jobsuche, darüber zu reflektieren, welche andere Aspekte für sie bei einem Arbeitsplatz von Bedeutung sind.

Eine andere lernfördernde Möglichkeit bietet das Sprichwort *Lege nicht alle Eier in einem Korb*, welches ich mit dem Thema Investitionen und Börse im Unterricht verbunden habe. Dabei fand unter Studierenden einen regen Austausch zum Thema Portfolio und Arten von Wertpapieren, die an der Börse gehandelt werden. Einige Studierende haben berichtet, sogar Ideen für neue Investitionen mitgenommen zu haben.

Das Sprichwort *Schuster bleib bei deinem Leisten* behandelt auch (Landrock 2020, S. 7–10). Dabei erklärt er die Bedeutung des Sprichwortes wie folgt: „Man sollte sich auf das beschränken, was man wirklich kann. Mann soll sich auf die, wie es neudeutsch so schön heißt, Kernkompetenzen konzentrieren.“ (Landrock 2020, S. 7). Der Autor verknüpft dieses Sprichwort mit dem Streben nach Wachstum. Unternehmen sollten dabei achten, was und wie viel sie wirklich gut leisten können und sich kein schnelles, unkontrollierbares Wachstum zu wünschen, das früher oder später zum Scheitern bringt. Dieses Sprichwort verbinde ich gern im Unterricht mit den Berufsbildern, sprich welche die Kernkompetenzen zum Beispiel eines Buchhalters sind und was würde für einen Buchhalter bedeuten, nicht bei „seinem Leisten zu bleiben“.

Sprichwörter als **Argumentationsmittel** weisen dank ihrer weit akzeptierten Allgemeingültigkeit eine starke Überzeugungskraft in der Kommunikation auf, was dazu

führt, dass sie meistens nicht hinterfragt werden, sondern als bewährte Wirklichkeitsbeweise akzeptiert werden.

Über die allgemeine Gültigkeit und Akzeptanz von Sprichwörtern wie *Irren ist menschlich*, *Rom wurde auch nicht an einem Tag erbaut* oder *Vier Augen sehen mehr als zwei* gibt es Einigkeit, so dass sie als bewährte Argumentationsmittel in Gesprächen mit Kunden, Lieferanten oder anderen Stakeholdern gut eingesetzt werden können, um die Gespräche weiterzubringen. In der Wirtschaftswelt, wo Daten, Fakten und Zahlen den Vorrang haben, gilt auch das Sprichwort *Zahlen lügen nicht* als ein vielversprechendes Argumentationsmittel.

Die letzte in dieser Arbeit behandelte Funktion von Sprichwörtern ist erfahrungsgemäß den meisten Studierenden nicht bekannt. Die Erkenntnis, dass die Zustimmung oder Widerlegung eines Sprichwortes etwas über die eigene Person sagt, stellt für viele Studierende eine überraschende Feststellung dar.

Mit einer Gruppe von Studierenden habe ich das Sprichwort *Lieber der Spatz in der Hand als die Taube auf dem Dach* zum Thema Jobwechsel besprochen. Da dieses Sprichwort auch im Rumänischen¹⁰ gibt, wurde eine Bedeutungserklärung nicht notwendig. Zunächst wurden die Studierende gefragt, was sie gerne auswählen: eher beim aktuellen Job bleiben, wo sie sich schon auskennen und eine Routine haben oder *die Taube auf dem Dach*, sprich neue Aufgaben, neues Unternehmen, neues Team usw. Des Weiteren wurde die Frage gestellt, was die Auswahl einer oder anderer Variante über ihre Person verrät. Dieser galt als Ausgangspunkt, um über die Selbstoffenbarung in der Kommunikation zu diskutieren.

Das Sprichwort *Wes Brot ich eß, des Lied ich sing* behandelte ich beim Thema Unternehmenskultur und Identifikation mit dem Arbeitgeber. Dabei ging es darüber, dass die Studierenden darüber bewusst reflektieren: Inwieweit stimmt meine eigene Meinung mit den Meinungen meines Arbeitgebers überein? Welche Werte vertritt das Unternehmen? Welche Werte vertritt ich? Stimmen meine Werte mit den Werten meines Arbeitgebers überein? In diesem Fall dient das Sprichwort dazu, eigene Stellungnahme gegenüber Unternehmenskultur, -Vision und -Werte bewusst zu reflektieren. In solchen Lernsituationen erleichtern die Sprichwörter die bewusste Reflexion der eigenen Werte und Einstellungen und bieten den Studierenden nicht nur ein greifbares Mittel, sondern auch ein sich leicht prägbares Mittel zur Selbstoffenbarung und gezielte Selbstkundgabe in der Kommunikation.

¹⁰ Das rumänische Sprichwort lautet: *nu da pasărea din mână pe cea din gard*. 'lass den Vögel, den du in der Hand hast, nicht für den auf dem Zaun wegfliegen'

Schlussbemerkungen

Der Hintergrundgedanke für das Verfassen der vorliegenden Arbeit lag in dem Bemühen, den eigenen Forschungsbereich, sprich die Phraseologie mit meiner Tätigkeit als Lehrende für Wirtschaftsdeutsch und geschäftliche Kommunikation an der Fakultät für Wirtschaftswissenschaften und Unternehmensführung zu verbinden, mit dem erklärten Ziel, die phraseologische Kompetenz als notwendiger Teil der Handlungskompetenz im Fach zu fördern.

Daraus sind auch die zwei Fragen entstanden, die mit dieser Arbeit beantwortet wurden: einerseits welche Merkmale von Sprichwörtern sie für den gezielten Einsatz im Rahmen der Unternehmenskommunikation geeignet machen und andererseits, welchen Nutzen deren Einsatz im wirtschaftlichen Fachsprachenunterricht mit sich bringt. Im Mittelpunkt der Überlegungen stand dabei der Erfolg vom Fachsprachenunterricht im wirtschaftlichen Bereich, der spezifische Herangehensweisen zur Phraseologie benötigt. Im deutsch-rumänischen Vergleich sind Sprichwörter ergiebig, wobei die Lernenden selber zum Schluss kommen können, dass es neben den direkten Entsprechungen auch Differenzen gibt.

Dass Sprichwörter Erfahrungsquintessenzen darstellen, dass sie Bilder und Assoziationen hervorrufen und dass sie sprachübergreifend sind, spricht erfahrungsgemäß dafür, dass Sprichwörter erfolgreich in den Fachsprachenunterricht eingesetzt werden können.

Als Denkanstöße und Orientierungshilfe, als Argumentationsmittel aber auch zur bewussten Selbstoffenbarung in der Kommunikation trägt der gezielte Einsatz von Sprichwörtern im Fachsprachenunterricht dazu bei, die Handlungsfähigkeit der werdenden Fachleute im wirtschaftlichen Bereich zu entwickeln.

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Fremdsprachenunterricht und interkulturelle Kommunikation / Foreign Language Teaching and Intercultural Communication

Fatima Saham

Learning a foreign language requires great attention, as it is not only about the learned language, but also about the literature, history and culture of the target language in contrast to the mother tongue of the learners. You also have to take into account their mentality and national peculiarities. Foreign language teaching is determined by two directions, namely the pragmatic-functional and the pedagogical-intercultural. Mastering a foreign language also means taking cultural, social and political aspects into account. The pedagogical potential is achieved by respecting the other foreign side of the other and building a homogeneous intercultural communication with him. To what extent is the relevance of intercultural communication emphasized in foreign language teaching? How is pedagogical interaction achieved in foreign language teaching?

Intercultural; ommunication; foreign language; teaching.

Einleitung

“Ein Fremder ist ein Freund, den man noch nicht kennt.”¹

Eine Fremdsprache zu lernen und zu beherrschen heißt es mit dem Anderen/Fremden Kontakt aufzunehmen, sich zu verständigen und zu kommunizieren. Sicher erfordert dies eine große Aufmerksamkeit, da es nicht nur um die gelernte Fremdsprache geht, sondern auch um die Kultur und die Zivilisation der Zielsprache, ohne die geschichtlichen und kulturellen Besonderheiten des Lerners zu vergessen.

Durch die Beherrschung einer Fremdsprache entsteht die Kommunikation zwischen den Menschen. Das ist ein „Prozess, in dem Personen wechselseitig Bedeutung vermitteln“ (Broszinsky-Schwabe, 2011, p. 11). Das Lernen einer Fremdsprache verlangt eine bestimmte Orientierung sowohl seitens des Lehrers als auch des Lerners. Der

¹ Irisches Sprichwort.

Fremdsprachenunterricht ist also von zwei Richtungen bestimmt, nämlich der pragmatisch-funktionalen und der pädagogisch-interkulturellen. So lassen sich die folgenden Fragen stellen:

Inwieweit wird die Relevanz der interkulturellen Kommunikation im Fremdsprachenunterricht betont? Wie wird die pädagogische Interaktion im Fremdsprachenunterricht geschafft?

Begriffe und Bedeutungen

Es ist von großer Bedeutung zu betonen, dass es einen Zusammenhang zwischen Sprache und Kultur beim Erlernen einer Fremdsprache gibt, wodurch auch eine interkulturelle Kommunikation und eine interkulturelle Kompetenz entsteht.

Heutzutage ist wegen der Digitalisierung der Kontakt zwischen Menschen aus verschiedenen Ländern und Kontinenten einfacher und spontaner geworden. Die Sprache hat dank Internet und schneller Vernetzung viele Menschen in Kontakt miteinander gebracht. Dieser Kontakt zwischen Fremden mit unterschiedlichen Kulturen und Religionen, unterschiedlichen Traditionen und Gebräuchen führt selbstverständlich auch zu Missverständnissen und verursacht nicht selten Vorurteile und Stereotypen mit und über den Fremden.

Um das zu überwältigen sollte man eine interkulturelle Kommunikation führen, die über eine interkulturelle Kompetenz verfügt. Was bedeutet denn interkulturelle Kommunikation?

1 Interkulturalität

In dem Wort „Interkulturalität“ steckt das Präfix „inter“, das Wort „Kultur“ und die Endung mit der Suffixbildung „-alität“. „Inter“ ist ein lateinisches Präfix, das die Bedeutung von „zwischen“ und „Bewegung“ hat. In „Kultur“ steckt unser alltägliches Leben und Handeln, Sitten und Traditionen, Sprache und Religion. Kultur ist die eigene Identität jedes Volkes oder einer bestimmten sozialen Gruppe.

Der Begriff Kultur ... bezeichnet die Lebensweisen einer sozialen Gruppe: ihre Art zu empfinden, zu handeln, zu denken; ihre Beziehung zur Natur, zum Menschen, zur Technik und zur Kunst. Kultur schließt sowohl die tatsächlichen Verhaltensweisen, die sozialen Vorstellungen wie auch die Modelle ein, nach denen sich diese ausrichten (Wertesysteme, Ideologien, soziale Normen etc.). Der Begriff lässt sich auf soziale Gruppen anwenden, deren Natur und Größe sehr verschiedenartig sein können: Stämme, Ethnien, soziale Klassen, Nationen, Zivilisationen etc. Dennoch kann für jede einzelne Gesellschaft und in jeder einzelnen historischen Situation ein bestimmter Rahmen für die Definition einer kulturellen Identität als besonders geeignet erscheinen. (Ladmiral, Campus, 2000, pp. 18).

Der Begriff „Interkulturalität“ umfasst alle Resultate und Konsequenzen interkultureller Kommunikationsvorgänge (Lüsebrink, 2012. p. 15).

2 Kommunikation

Sprache gehört in erster Linie zur Kommunikation, denn ohne Sprache gibt es keine Kommunikation, und natürlich gehören dazu alle Eigenschaften der Sprache: verbale, nonverbale, Geste, Mimik und Körpersprache. Also „Wer spricht was und wie mit wem in welcher Sprache und unter welchen sozialen Umständen mit welchen Absichten und Konsequenzen? (Fishman, 1972, p. 15). Zu einem Gespräch gehören zwei oder mehrere Personen; zwischen einem Sender, der die Nachricht mitteilt und einem Empfänger, der sie aufnimmt und einem Kommunikationskanal, das Medium (Maser, 1971). Der Sender und der Empfänger können Einheimische oder Fremde sein. Sie kommunizieren miteinander in einer Sprache, die beide verstehen. Das Gespräch beinhaltet alle verständigen Formen der Sprache. Aber unter Fremden kommen andere Faktoren ins Spiel, darunter soziale und kulturelle Umstände, die manchmal in unpassende Situationen zu unerwarteten Missverständnissen, Vorurteilen oder sogar Stereotypen führen.

3 Interkulturelle Kommunikation

Was ist interkulturelle Kommunikation? Etwa, wenn Einheimische sich mit Fremden treffen? Oder, wenn eine Kommunikation unter der Voraussetzung der kulturellen Unterschiede geführt wird?

Obwohl es schon seit langer Zeit Kontakt zwischen Ländern durch Handel und Reisen gibt, wird heute dieses Treffen anders strukturiert. Es steht nicht mehr nur die Sprache im Vordergrund, sondern auch die Kultur, die Tradition, die Werte und die Religion. So dass,

interkulturelle Kommunikation weit mehr beinhaltet, als nur die sprachliche Interaktion. Um das Denken, Handeln und die Beweggründe eines Geschäftspartners bzw. einer Geschäftspartnerin, eines Freundes oder einer Freundin aus einem anderen Kulturkreis zu verstehen, ist es neben der Sprache mindestens genauso wichtig, die Werte und Traditionen zu kennen. Interkulturelle Kommunikation betrifft übrigens nicht nur Geschäftsabwicklungen und Freundschaften in anderen Ländern, sondern beginnt oft bereits in der Nachbarregion²

Interkulturelle Kommunikation findet statt, wenn Personen unterschiedlicher Kulturen im selben Ort aufeinandertreffen, es können Studenten, Einwanderer, Kranke,

² <https://www.maritim.de/de/blog/interkulturelle-kommunikation>, 22. November 2022.

Touristen ... sein, die für eine bestimmte Zeit, entweder für einen kürzeren Aufenthalt, oder für eine lange Zeit oder sogar für immer im Ausland wohnen und leben. Aber es bedeutet nicht, dass sofort eine interkulturelle Kommunikation stattfindet, es können wohl Missverständnisse oder sogar Vorurteile aufkommen.

Interkulturelles Lernen findet nicht automatisch statt, sobald sich Angehörige verschiedener Kulturgebiete treffen. Es kann sogar die Gefahr bestehen, dass Kontakte mit der Zielkultur zu Beginn alte Vorurteile bestätigen, anstatt das Verständnis für das Neue zu fördern (Matteis, 2008, p. 75).

Schugk definiert Interkulturelle Kommunikation als eine „Kommunikation zwischen Vertretern zweier (oder mehrerer) verschiedener Kulturen“ und grenzt den Begriff von dem der internationalen Kommunikation ab:

So kann die interkulturelle Kommunikation grundsätzlich auch innerhalb einer Nation stattfinden, nämlich zwischen Vertretern verschiedener ethnischer Gruppen, genauso wie die internationale Kommunikation auch innerhalb eines Kulturkreises stattfinden kann. Insofern sind interkulturelle und internationale Kommunikation zwei unterschiedliche Bereiche, die sich jedoch teilweise überschneiden, ohne aber identisch zu sein. (Schugk 2004, 52. In: Lüsebrink, 2012, pp. 7)

4 Sprachenlernen und Kompetenz

Sprachen werden entweder aus eigenem Antrieb oder aus einer Notwendigkeit heraus gelernt. Durch das Erlernen einer Sprache hat man bessere Karrierechancen im Berufsleben, man ist qualifiziert im Ausland zu arbeiten oder mit ausländischen Partnern zu verhandeln und zu kommunizieren. Außerdem lernt man neue Leute kennen, man schließt neue Freundschaften, sei es im Beruf oder im Freundschaftskreis. Dadurch hat man eine positive Wirkung auf seine Umwelt; die Persönlichkeit entwickelt sich weiter, man wirkt intelligenter, fitter und die Menschen sind beeindruckter gegenüber Mehrsprachigen im Vergleich zu einsprachigen Personen. Der Kontakt zu Muttersprachlern ermöglicht dem Fremdsprachler die Welt mit neuen Augen zu sehen. Man ist auch in der Lage Nachrichten, Bücher, Filme ... in der Originalsprache zu hören und zu lesen.

Natürlich können Probleme aufkommen wie zum Beispiel das schnelle Sprechen der Muttersprachler, der unbekannte Akzent oder auch die ungewohnte Satzstruktur. Aber man kann einiges überwinden, indem man sich besser konzentriert und die eigenen Fähigkeiten und Kompetenzen, d.h. die Sprachkenntnisse, kommunikativen und kulturellen Kenntnisse erweitert und damit auch die soziale Dimension des Sprachgebrauchs bewältigt. Die verschiedenen Kompetenzstufen können je nach Alter und Niveau des Lernens erreicht werden. Man beginnt selbstverständlich mit elementaren

Sprachkenntnissen und ihm wird später ab einem gewissen Sprachniveau kompetente und komplexe Sprachverwendung vermittelt.

Fremdsprachen erlernen und interkulturelle Kommunikation

Das Erlernen einer Fremdsprache ist von einem komplexen Prozess geprägt, nämlich durch intrakulturelle Begegnungen und Konflikten insbesondere zwischen zwei völlig verschiedenen Gesellschaften aus unterschiedlichen Kontinenten, in denen Kultur, Zivilisation, Religion, Tradition, Sitten, Mentalität und Alltag anders ist als irgendwo anders.

Durch kulturelle und literarische Texte sind nicht nur Sprache, sondern auch Landeskunde vermittelt. Der Lehrer muss sich klar machen, was er vermitteln will, die fremde deutsche Kultur, oder die heimische Kultur des Lernalters, oder will er beide Kulturen im Vergleich setzen, so dass eine gemischte interkulturelle Kommunikation dadurch entsteht.

Inwieweit wird die Relevanz der interkulturellen Kommunikation im Fremdsprachenunterricht betont? Wie wird die pädagogische Interaktion im Fremdsprachenunterricht erreicht? Wie kann sich der Fremdsprachenlehrer und -lerner auf interkulturelle Begegnungen vorbereiten? Wie kann man ausländische Lerner in die deutsche Kultur einführen? Und wie verläuft die Sensibilisierung?

1 Methoden des Fremdsprachenunterrichts

Der Fremdsprachenunterricht ist zwar von zwei Richtungen bestimmt, nämlich der pragmatisch-funktionalen und der pädagogisch-interkulturellen. Das pädagogische Potenzial erreicht man, in dem man die andere Seite des Anderen respektiert und eine homogene interkulturelle Kommunikation mit ihm aufbaut.

Die Pragmalinguistik betrachtet die Sprache als menschliches Handeln und als Kommunikation. Die pragmatische Orientierung des Fremdsprachenunterrichts nimmt neue Ziele in den Blick, und zwar sollen die lernenden neben der Erweiterung ihrer Grammatikkenntnisse und das Kennenlernen der fremden Kultur und der Gesellschaft mit Fremden kommunizieren, damit sie ihre Fremdsprachekenntnisse im Alltag anwenden können. Es stellt sich die Frage, wie und wann sie ihre Kenntnisse anwenden können.³

Durch die Grammatik-Übersetzungsmethode wird das sprachliche und landeskundliche Wissen vermittelt; Grundwortschatz, Grammatik und kulturelle Leben Deutschlands bereiten die Lernenden darauf vor, Texte zu verstehen und sie mündlich und schriftlich wiederzugeben. Im Gegensatz dazu stößt man bei der audiolingualen und audiovisuellen Methode gegen den Widerspruch zwischen kommunikativer Sprachverwendung und der linguistischen Grundlage, weil die Gespräche wegen ihrer Korrektheit unnatürlicher scheinen.

Im pragmatisch-funktionalen Konzept sind Grammatikkenntnisse hingegen nicht so wichtig, man baut kurze, einfache Sätze, hört Hörtexte, arbeitet einzeln oder in kleinen Gruppen und wird vom Lehrer als „Medientechniker“ geleitet. Obwohl das pragmatisch-funktionale Konzept eine neue Funktion des Fremdsprachenunterrichts strebte und sich

³ Im Fall Marokko siehe: Saham, 2018, p. 224.

an den Lernenden in der fremden Welt zu orientieren, wurde es stark kritisiert wegen des Mangels an Interaktion zwischen Lerner und Fremdsprache. Gründe dafür sind:

- Der Vorrang des Sprechens vor dem Lesen und Schreiben konnte nicht gesetzt werden, weil es kein Kontakt zwischen Lerner und Sprecher gibt,
- die Kommunikation betrifft Alltagssituationen des Fremdlandes, zu denen der Lerner keinen Zugang hat,
- Lesetexte beziehen sich auf Alltagstexte und vernachlässigen literarische Texte,
- Ausklammerung der Muttersprache,
- das kulturelle Erbe des Lerners wird nicht berücksichtigt sowohl die Rahmenbedingungen des Lernens als auch die äußeren Bedingungen. (Saham, 2018, p. 226).

Das pädagogische interkulturelle Konzept wird im Unterricht anhand von Texten und Medien betrachtet. Der Einblick in das Fremde kann sich mit dem Eigenen vergleichen, indem man nach Gemeinsamkeiten und Unterschieden sucht. Ein didaktisches Konzept soll entwickelt werden, damit der Lerner nicht mit tabuisierten Themen konfrontiert wird. Auch die fremdsprachliche Äußerungsfähigkeit des Lerners soll nicht mehr auf das Nachahmen der Dialoge basieren, sondern der Lernende soll die Fähigkeit über die behandelten Themen zu sprechen und zu diskutieren erwerben. Nur so entsteht eine Art Begegnung des Eigenen mit der fremden Welt.

2 Akzeptanz interkultureller Kommunikation

Es ist entscheidend zu lernen, das Fremde zu akzeptieren und nicht alles schnell mit dem eigenen Wertsystem zu kritisieren und zu verurteilen. Man sollte offener und respektvoller sein, dem Fremden gegenüber und ausreichend Interesse zeigen. Um dies zu verwirklichen gibt es drei Phasen:

1. Zuerst soll man sich bewusstwerden, dass die eigene Herkunftskultur erkannt wird. Der nächste Schritt besteht darin, zu sehen, dass eine Person, die in einer anderen Kultur aufgewachsen ist, auch mentale Programmierung genossen hat, die der eigenen Kultur entspricht.

2. Wenn man eine Kultur verstehen will und Wissen über sie sammeln will, muss man etwas über diese Kultur lernen. So kann man zum Beispiel damit beginnen, Informationen über ihre Symbole, Helden und Rituale anzueignen.

3. Die Fertigkeiten basieren auf Bewusstsein und Wissen und beinhalten die Praxis der Rituale und das Verstehen von Symbolen. Dies ermöglicht es, sich in einer fremden Kultur zurechtzufinden, da es eine Einführung in die Alltagskultur bietet.

Interkulturalität im DaF-Unterricht

Der DaF-Unterricht basiert auf neuen kompetenz- und standardisierten Curricula und fördert bestimmte Kompetenzen für die Erlangung des Deutschen Sprachdiploms gemäß des Gemeinsamen europäischen Referenzrahmens für Sprachen. (J. Quetz u.a., 2001, p. 5).

Aus Angst vor dem Fremden und durch Sprachbarriere liegen Schwierigkeiten bei der interkulturellen Kommunikation im Fremdsprachen-Unterricht im Vordergrund. Um das zu bewältigen muss eine Bereitschaft des Aufeinandertreffens von beiden Seiten

stattfinden; Toleranz und Akzeptanz des Anderen ist eine kritische Frage. Durch den Austausch zwischen Kulturen ist es möglich einen Sprung in die neue Welt zu machen.

Wir können nicht sicherstellen, dass durch einen interkulturellen Unterricht alle Probleme und Missverständnisse gelöst werden, aber immerhin ist es ein Versuch jene zu bewältigen. Sollte ein interkultureller Unterricht im Fremdsprachen-Unterricht stattfinden, sollte man sich klar machen, dass es kompliziert für Lehrer und Lernende ist. Man geht bewusster mit der Sprache um, außerdem treten die Sensibilisierung und der kulturelle Hintergrund des Lernenden in den Vordergrund. Es sind unterschiedliche Situationen, die einen solchen Zustand charakterisieren, wie z.B. der Fall des Siezens und Duzens im Deutschen, oder Unterschiede zwischen deutschen und arabischen Begrüßungsformen, insbesondere bei Einladungen. Im Folgenden füge ich ein Beispiel ein, das von Fatma Mohamed Ismail zitiert wurde:

Fatma Mohamed Ismail

EIN DEUTSCHES NEIN HEIßT NEIN

Im vorigen Winter bin ich nach Deutschland gefahren, um meine deutschen Sprachkenntnisse zu verbessern und die Deutschen kennen zu lernen. Ich versuchte, mit den Deutschen Kontakt aufzunehmen. Deshalb habe ich wiederholt Deutsche eingeladen. Und jeder, den ich eingeladen hatte, aß gern ägyptisches Essen.

Doch einmal, als ich einen Taxifahrer und seine Frau zu mir eingeladen hatte, geschah etwas Seltsames. Ich hatte mich einen Tag auf diese Einladung vorbereitet. Als sie um 18 Uhr kamen, war der Tisch schon gedeckt. Ich sagte: „Warum gucken Sie so? Das ist nicht zum Gucken, sondern zum Essen.“ Die Frau und ich setzten uns zum Essen hin, aber der Mann wollte nicht und sagte: „Nein danke!“ Ich sagte: „Aber kommen Sie zum Essen, es wird Ihnen gut schmecken!“ – „Nein“, wiederholte er. Dann habe ich noch einmal gebeten: „Aber probieren Sie mal!“ Da sagte er ärgerlich: „Ich kann nichts essen.“ – „Das geht doch nicht!“ sagte ich, „Sie müssen etwas essen“. Da erwiderte er: „Was sind Sie für ein Mensch.“ Ich dachte: Was hast du getan, dass er so ärgerlich ist. Während des Essens fragte ich die Frau, die mich anstarrte, als sei ich verrückt: „Warum will er nichts essen?“ – „Ehrlich, wenn er könnte, dann hätte er gern gegessen. Wir hatten keine Ahnung, dass Sie uns zum Essen eingeladen hatten.“ – „Ach, Entschuldigung“, sagte ich. „Bei uns in Ägypten ist bei einer Einladung das Essen eine ganz selbstverständliche Sache. Der Gast sagt zwar aus Höflichkeit "Nein, danke", aber damit ist nicht gemeint, dass er wirklich nicht essen will. Man soll den Gast mehrmals zum Essen auffordern, und der Gast wird immer etwas nehmen, auch dann, wenn er keinen Hunger hat, damit die anderen nicht böse auf ihn werden.“ So habe ich erfahren, dass "Nein" auf Deutsch ehrlich "Nein" heißt. (Ackermann, 1983).

Man erlebt nicht nur das Fremde in der Sprache, sondern auch den Blick einer unbekannten Kultur auf sich selbst. Dies passiert besonders den Ausländern in einem fremden Land; für diese Leute fehlt das Denken, Fühlen, Sprechen schwer, weil sie in der fremden Sprache sich äußern sollen solange sie dort leben und wohnen. Denn die fremde

Kultur wird durch ihre Sprache vermittelt, im Unterricht über Texte und Medien gezeigt. So werden im interkulturellen Unterricht Elementen der eigenen Kultur mit denen der Fremdkultur verglichen. Der Einblick in die fremde Kultur bietet dem Lerner die Möglichkeit mit der eigenen Kultur zu vergleichen, das Fremde durch Anknüpfungspunkte zu entdecken und neue Beziehungen zu schließen. Denn, im oberen Beispiel, woher soll Fatima die Bedeutung des deutschen „Nein“ im Vergleich zu ihrem Wissen, wenn sie keinen Kontakt zu den Deutschen hat? Aus diesem Grund sollten im Unterricht solche Situationen durch Bilder und geführte Beispiele und Dialoge genauer erklärt werden, um solche Missverständnisse zu vermeiden.

Zwei gemischte kulturelle Identitäten mischen sich ein und führen zu Missverständnissen. Aus diesem Grund sollte der Lehrer dem Lerner beibringen, dass das Ganze innerhalb eines interkulturellen Dialogs passiert, und auf keinen Fall seine eigene kulturelle Identität verletzt oder missbraucht; es sollte ein sprachlich interkultureller Dialog entstehen. Deswegen sollten auch die Sprach-Lehrwerke dieses Problem thematisieren, indem sie Situationen, Gespräche und Alltagsgelegenheiten wie Feiertage und traditionelle Speisen nicht nur aus der Kultur der Fremdsprache, sondern auch die der eigenen kulturellen Identität widerspiegeln. Also sollten sie keine Vorurteile oder Stereotypen, keine Missverständnisse oder Tabudiskurse über das Andere enthalten. Nur so kann ein Dialog zwischen dem Fremden und dem Eigenen entstehen und zu einer interkulturellen Kommunikation führen, ohne von ihr beherrscht zu werden. Außerdem stellt dieses Bewusstsein der fremden Kultur eine Horizonterweiterung des Lerners dar. Interkulturelles Wissen wird folgendermaßen definiert:

Aus der Kenntnis, dem Bewusstsein und dem Verständnis der Beziehungen zwischen der ›Welt des Herkunftslandes‹ und der ›Welt der Zielsprachengemeinschaft‹ (Ähnlichkeiten und klare Unterschiede) erwächst ein interkulturelles Bewusstsein. [...] bedeutet [auch], sich der regionalen und sozialen Verschiedenheiten in beiden Welten bewusst zu sein. Ferner wird es durch das Bewusstsein bereichert, dass es neben den Kulturen [...] noch viele andere gibt. Dieser weitere Horizont hilft, beide in einen größeren Kontext einzuordnen. Über das objektive Wissen hinaus gehört zum interkulturellen Bewusstsein auch, dass man sich bewusst ist, wie eine Gemeinschaft jeweils aus der Perspektive der anderen erscheint, nämlich häufig in Form nationaler Stereotypen.“ (J. Quetz u.a., 2001, p. 105).

Fazit

Durch das Lernen von Fremdsprachen besteht die Möglichkeit einer Verständigung zwischen den Menschen. Denn die Verstärkung interkultureller Inhalte im Fremdsprachenunterricht erfordert eine enge Verbindung der Sprachvermittlung. Es sollte eine rezeptive Fähigkeit erlernt werden, d.h. die Kultur des Anderen/Fremden angemessen zu verstehen und zu interpretieren, und eine produktive Fähigkeit, d.h. dieses Verhalten wiederzugeben und zu produzieren.

Die Vermittlung interkultureller Kompetenz wird durch spezifische Themen und Sensibilisierung des Lehrers eventuell übersichtlicher und greifbarer erscheinen, denn Kultur, Landeskunde und internationale Kompetenzen sind Teile des Fremdsprachenunterrichts und gleichzeitig eine wichtige Basis für eine interkulturelle Kommunikation.

Es ist wichtig, dass beide Staaten, insbesondere das Erziehungsministerium, sowohl des Lehrers als auch des Lerner die Verantwortung übernehmen, Lehrer und auch Lerner im Austauschprogramm für eine kurze Zeit in Deutschland verbringen und dadurch persönliche kulturelle Erfahrungen sammeln.

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Auswirkungen des Tragens von Masken auf die nonverbale Kommunikation. Fallstudie: Öffentliche Reden von Klaus Werner Johannis / Effects of Wearing Masks on Nonverbal Communication. Case Study: Public Speaking by Klaus Werner Johannis

Alfred Ludovic Fellner

For many years now, a practice has become entrenched in the daily existence of those living in parts of the Far East. Wearing a mouth and nose covering has become the norm, especially while traveling abroad. What used to cause astonishment for the West has become more than a daily routine during the COVID-19 pandemic. It was a duty to wear the mouth and nose covering. Countries around the world, although at different times during the pandemic, almost without exception enacted laws requiring people to do so. The present work deals with one of the effects that wearing the mask has on communication, given by the fact that it covers a large part of our face. Thus, based on an observation it is measured if and how much the nonverbal communication changes, if the body use changes during the communicative act and if the hands are used more often and more intensively, due to the fact that the facial expressions are visibly affected. The comparison of soundless video recordings showing public statements of Klaus Johannis, shows an increased use of the measured nonverbal acts.

Communication; nonverbal communication; COVID-19; observation.

Einführung

Schon seit vielen Jahren hat sich in Teilen des Fernen Ostens eine Praxis im alltäglichen Dasein der dort Lebenden gefestigt. Das Tragen einer Mund- und

Nasenbedeckung ist zur Normalität geworden, vor allem während der Auslandsreisen. Was für den Westen damals noch für Verwunderung sorgte, ist mittlerweile mehr als nur eine alltägliche Routine geworden. Es ist eine Pflicht, die Mund- und Nasenbedeckung zu tragen. Weltweit haben die Länder, zwar zu verschiedenen Zeitpunkten der Pandemie, jedoch fast ausnahmslos Gesetze erlassen, die die Menschen dazu verpflichten. Im weiteren Verlauf des Textes nennen wir die Mund- und Nasenbedeckung öfters, wie in der Umgangssprache, Maske. Auf die vielen positiven und negativen Auswirkungen des Tragens der Masken wird in diesem Text nicht eingegangen, obwohl es dazu eine weit verbreitete Debatte der Öffentlichkeit gibt.

Eine der Auswirkungen bzw. der Veränderungen, die das Tragen der Maske impliziert, ist jedoch der Kern dieser Arbeit, und zwar die Tatsache, dass die Maske einen Großteil unseres Gesichtes bedeckt. Das direkte Betrachten eines menschlichen Gesichtes ist von außerordentlicher Wichtigkeit, da es dem Betrachter wichtige Informationen übermittelt. Menschen werden auf diese Weise vorwiegend identifiziert. Das Gesicht verrät uns unter anderem die Launen, die Intentionen oder den Grad der Aufmerksamkeit unseres Gegenübers (Bruce & Young, 1986). Andere gesellschaftliche wichtige Informationen bleiben ebenso unter der Maske verborgen: Attraktivität und Vertrauenswürdigkeit, sogar Alter und Geschlecht. Bewegungen des Gesichtes und Informationen, die zum erfolgreichen Verständnis des Gesprochenen beitragen, sind kaum identifizierbar (Carbon, 2020). In einer Studie, die zur Analyse von Gesichtsausdrücken forscht, wurde gezeigt, dass selbst Sonnenbrillen die Wahrnehmung und das Erkennen der Emotionen beeinträchtigt. Hier wurden Kinder in Vergleich zu Erwachsenen getestet. (Robertson & all., 2012). Eine weitere Studie von Kret & de Gelder (2012), die untersuchte, wie Emotionen anhand des Gesichts und der Augen identifiziert werden, wenn Schals oder Kopfbedeckungen vorhanden sind und eingesetzt werden, kam zu einem ähnlichen Ergebnis. Das heißt also, dass die Interaktion und die Kommunikation zwischen zwei oder mehreren Individuen maßgeblich gestört werden.

In der Medizin ist ein ähnliches Phänomen bekannt. Die Prosopagnosie, genannt auch Gesichtserkennungsschwäche oder Gesichtsbblindheit. Diese ähnelt der Praxis des Maskentagens in einem Punkt sehr deutlich. Dem Betrachter wird das Wiedererkennen des Gegenübers erschwert. Der oder die an Prosopagnosie Erkrankte kompensiert die fehlenden Erkennungsmerkmale mit anderen Informationen, die entlockt werden können, wie z.B. die Gangart, die Gesten oder die Stimmfarbe. (Carbon, 2020) Die Situation, in der die Maske getragen werden muss, ist mittlerweile größtenteils vorbei, jedoch kann die jederzeit wieder eintreten. Viele Menschen spüren weiterhin ein Unbehagen, wenn sie die Maske nicht aufsetzen. Das Ende des verpflichtenden oder freiwilligen Tragens von Masken ist noch nicht in Sicht. Daraus entwickelt sich unausweichlich ein Bewusstsein für eine erschwerte Kommunikation, die der Unterstützung durch Gesten, Tonalität und eventuell Wiederholungen bedarf. Vereinfacht, muss das, was die Maske uns an

Kommunikationsleistung nimmt, durch den Körper und die Stimme ersetzt werden. Handbewegungen, die als Ersatz für die Lippenbewegungen benutzt werden, haben einen Einfluss auf die Wahrnehmung der Sprachlaute (Bosker & Peeters, 2021).

An diesem Punkt stellt sich Frage nach dem Einfluss des Tragens einer Maske auf die Kommunikationsweise, hauptsächlich auf die nonverbale Kommunikation. Verändert sich der Körpereinsatz während des kommunikativen Aktes? Werden die Hände öfters und verstärkt benutzt, dadurch dass die Mimik sichtbar beeinträchtigt ist? Diese Studie hat vor, Antworten auf diese Fragen zu generieren. Konkret gilt es folgende Hypothese zu bestätigen oder zu widerlegen: Das Tragen einer Mund- und Nasenbedeckung hat Auswirkungen auf die nonverbale Kommunikation und führt dazu, dass diese sich verändert, in Hinsicht auf das Blickverhalten und die Häufigkeit, in der Gesten angewandt werden.

Aktueller Stand der Forschung

Im Verlauf der Recherche für diese Studie ließen sich keine wissenschaftlichen Beiträge finden, die die Auswirkungen oder eventuelle Veränderungen des Tragens einer Mund- und Nasenbedeckung auf die nonverbale Kommunikation analysieren. Studien, die das Thema dieser Forschung lediglich tangieren, jedoch eine Bereicherung für eine solche Analyse sind, wurden in den letzten Jahren verfasst. Claus Christian-Carbon (2020) untersucht anhand eines Experimentes mit 41 Teilnehmern die Lesbarkeit der Gesichtsausdrücke. Dafür wurde allen Teilnehmern zwölf Fotografien der ein und derselben Frau gezeigt. In sechs dieser Bilder stelle die Frau die Gefühle Zorn, Anwidern, Schreck, Fröhlichkeit, Neutral und Trauer dar. Auf die restlichen sechs Bilder wurde eine Maske darauf geschnitten. Jetzt galt es anhand von Fragen zu sehen, wie die Gesichtsausdrücke, mit und ohne Maske, zugeordnet werden. Das Ergebnis zeigte, dass das Tragen einer Maske die Identifikation der Gesichtsausdrücke erschwert. Jedoch wurde diese Studie anhand von Bildern durchgeführt, was bezogen auf die Realität einige Schwachstellen aufwirft. Im wahren Leben kommen Emotionen wie die oben genannten, nie ohne Begleitung von paraverbaler und non-verbaler Elemente vor, was zur richtigen Deutung beiträgt. Ungefähr zeitgleich forschte Christian- Carbon (2020) an einer weiteren Studie, die das Tragen von Masken während der COVID-19-Pandemie untersucht. Dieses Mal soll anhand von 86 Probanden erforscht werden, wie seltsam sie sich fühlen, während ihnen Bilder von Menschengruppen gezeigt wurden, in denen die Anzahl der Maskentragenden variiert. Das Ergebnis zeigt, dass je mehr Menschen auf den Bildern die Maske trugen, desto weniger seltsam fühlten sich die Probanden.¹

Eine im Jahre 2021 publizierte Studie von Bosker Hans Rutger und Peeters David (2021) untersucht, ob die schlagartigen Handbewegungen des Redners Auswirkung auf die wahrgenommenen Sprechgeräusche durch den Zuhörer haben. Dafür werden den

¹ Beide Studien von Claus-Christian Carbon wurden in einem psychologisch-wissenschaftlichen Kontext durchgeführt.

Probanden an einem Monitor erstmal eine audio-visuelle Aufnahme vorgespielt, gefolgt von einer rein auditiven Aufnahme. Die Teilnehmer sollten infolgedessen angeben, in welcher der beiden Fälle einige gezielt gesuchte Laute identifizierbar waren. Die Auswertung hat gezeigt, dass, die gezielten Handbewegungen Einfluss darauf haben, welche Sprachlaute gehört oder bewusster wahrgenommen wurden.

Eine Studie der Uni Wien aus dem Jahr 2016 untersucht die nonverbale Kommunikation aus einer ähnlichen Herangehensweise wie die vorliegende Forschung. Anhand von Videoaufnahmen, die Reden von Politikern zeigten, wollen Koppensteiner, Stephan, Paul und Jäschke (2016) herausfinden, ob die Körpersprache und Körperhaltung etwas über die Dominanz, die Glaubwürdigkeit und die Kompetenz der Sprecher aussagen. Dafür wurden 60 Teilnehmer gebeten, die per Zufallsgenerator ausgewählten 60 Reden² anzusehen und anhand einer computerisierten Rating-Skala zu entscheiden, ob eine gewisse Bewegung und Körperhaltung des Sprechers mit der Dominanz, der Glaubwürdigkeit oder der Kompetenz übereinstimmen. Interessant an dieser Studie ist, dass die Aufnahmen stumm geschaltet waren. Das Ergebnis zeigt, dass die Körpersprache, neben den Worten, dazu beiträgt, wie sich politische Akteure über ihrer Position ausdrücken. Z.B. wurde so herausgefunden, dass eine große Anzahl von Körperaktivitäten einer hohen Dominanz zugesprochen wurde, dafür aber einer geringen Glaubwürdigkeit. Es wird also erneut bewiesen, dass die nonverbale Kommunikation wichtig für das Verstehen und die Wahrnehmung von Informationen ist, jedoch nicht, ob ein bedecktes Gesicht bzw. eine eingeschränkte Mimik unser Körperverhalten verändert.

Diese wenigen Studien, die unserem Vorhaben vorausgehen, bezeugen, dass das Tragen einer Maske die richtige Identifikation von Gesichtsausdrücken erschwert sowie dass die Wahrnehmung dessen, was wir hören, durch die gezielten Bewegungen der Hände beeinflussbar ist. Außerdem wird gezeigt, wie wichtig die Gestik und die Körpersprache für einen kommunikativen Akt sind. Das alles sind Ansätze dafür, dass die Maske die Kommunikation verändert, bzw. dass die nonverbale Kommunikation das rein Verbale steuern kann.

Menschliches kommunikatives Verhalten / Handeln

In der Kommunikationswissenschaft wird bezüglich der verbalen und nonverbalen Kommunikation grundsätzlich zwischen Verhalten und Handeln unterschieden. Den Menschen wird das Handeln zugeschrieben, z.B. Sprache, den Tieren das Verhalten. (Campian, 2010). Das geschieht hauptsächlich in der verbalen Kommunikation. Es gibt jedoch auch Meinungen, die das Verhalten den Menschen zusprechen. Laut Brosius, Koschel und Haas (2008) bilden bezüglich der kommunikativen Funktion das Verbale, das Nonverbale und das Paraverbale das menschliche Verhalten. Die sprachlichen

² Die Durchschnittsdauer der Aufnahmen betrug 15 Sekunden.

Äußerungen der Menschen werden hier „verbales Verhalten“ genannt.³ (Brosius, Koschel, & Haas, 2008). Bei Tieren fehlt diese verbale Komponente, die durch eine komplexe Genese im Laufe vieler Jahrhunderte angelernt und entwickelt wurde. Das Verhalten ist bei Tieren weitgehend angeboren, jedoch oft auch kausal und situationsbezogen bestimmt (Argyle, 2013; Campian, 2010). Grundsätzlich lässt sich festhalten, dass beabsichtigte nonverbale Kommunikation als Handeln gezählt werden kann, die unbewusste jedoch als Verhalten (Argyle, 2013).

Nonverbale Kommunikation

Die nonverbale Kommunikation bzw. das nonverbale Verhalten ist von großer Wichtigkeit für den sozialen kommunikativen Austausch. Meistens bleibt das jedoch unbeachtet und gewinnt nur in einigen Situationen an Wert. Das nonverbale Verhalten erfreut sich unserer Aufmerksamkeit in Situationen, in denen wir bewusst versuchen, unser Verhalten zu kontrollieren oder/und das Verhalten des Gegenübers richtig zu deuten. In Momenten, in denen versucht wird, dem Gesprächspartner etwas vorzuspielen, Sympathie oder Freundlichkeit zu signalisieren, oder die Absichten des anderen, anhand von Signalen zu identifizieren und auf diese Weise unser Misstrauen zu belegen, spielt die nonverbale Kommunikation eine wichtige Rolle. Dies ist aber in den meisten Fällen eine schwierige Angelegenheit. Die nonverbale Kommunikation zu kontrollieren ist schwer. Was die Kontrolle der Sprache betrifft, scheint es einfacher zu sein. Genauso schwer ist auch eine richtige Decodierung des nonverbalen Verhaltens. Eine Handbewegung oder ein Blick kann unterschiedlich, oft irrtümlich interpretiert werden, was zu einem erschwerten oder sogar misslungenen kommunikativen Austausch führen kann. (Ellgring, 1986) Nonverbale oder körperliche Kommunikation steht im engen Zusammenhang mit der Beeinflussung. Sie wird immer dann angewendet, wenn durch den Gesichtsausdruck, den Tonfall, Bewegungen, räumliches Verhalten, äußerliches Auftreten u.a. jemand beeinflusst werden soll. Diese können, wie bereits erwähnt, mit Absicht oder unabsichtlich auftreten. So kann also eine Person durch die gezielte Anwendung von nonverbalen Signalen, der anderen Person etwas signalisieren. (Argyle, 2013)

Der nonverbale kommunikative Austausch nach diesem Modell beruht auf ein geschwindes Wechselspiel der nonverbalen Signale in beiden Richtungen. Außerdem sind die nonverbalen Signale meist von verbalen Ausdrücken begleitet, was die Decodierung maßgeblich beeinflusst. (ebd.)

Es unterscheiden sich drei Arten von nonverbalen Signalen, die vom Körper gesendet werden: die bewussten, halb-bewussten und unbewussten. Die bewusste Körpersprache kommt in so gut wie jeder Alltagssituation vor, in der ein Ziel erreicht werden muss, welches eine bewusst gesteuerte motorische Körperhandlung erfordert.

³ Die Forscher vertreten die Meinung, dass die Beobachtung eine geeignete Forschungsmethode zur Datenerhebung der verbalen, nonverbalen und paraverbalen Kommunikation, ist.

Reaktionen wie das Schulterzucken beim Erschrecken, oder das Schließen der Augen, wenn etwas plötzlich laut knalle, gehören zu den halbbewussten Körpersignalen. Die letzte Kategorie, der unbewussten Körpersignale, ist für die Kommunikation sehr spannend, da diese vom Sender ungewollte Signale preisgibt. Z.B. wendet man ungewollt den Personen, die man nicht mag, die Schulter oder den Rücken zu oder man meidet beim Lügen unbewusst den Blickkontakt. (Sentürk, 2012)

Die Wichtigkeit der nonverbalen Kommunikation

Allhoff und Allhoff (2010) beschreiben die Bedeutung und Funktion der nonverbalen Kommunikation mit folgenden Worten:

Wer spricht, sagt nicht nur, Was er sagt; durch seine Sprechweise, sein gesamtes sprachliches und nicht-sprachliches Verhalten übermittelt er dem Zuhörer bzw. Gesprächspartner zusätzliche (und oft die entscheidenden) Informationen, etwa über seine Einstellung zum Thema, über seine Gestimmtheit, über sein Verhältnis zum Gesprächspartner und vieles mehr. (Allhoff & Allhoff, 2010)

Um eine klare Rezeption einer Information zu gewährleisten ist es also unzureichend, sich allein auf die verbale Komponente der Kommunikation zu verlassen. Der nonverbale Teil unterstützt nicht nur die erfolgreiche Kommunikation, sondern ist quasi unentbehrlich. Durch die körperliche Kommunikation erfahren wir jedes Mal, wenn jemand spricht, neben dem eigentlichen oral vermittelten Inhalt zusätzlich etwas über die Situation, die das Gespräch umgibt, die Person, die spricht, und ihre Intention sowie auch über die Beziehung des Sprechenden zum Zuhörer (Allhoff & Allhoff, 2010). Die Fachliteratur nennt diese hilfreichen Begleiterscheinungen der nonverbalen Kommunikation Funktionen. Sie sind deshalb wichtig, weil sie z.B. durch Handbewegungen eine sprachliche Äußerung unterstützen oder abschwächen kann oder durch eine gewisse Mimik eine Bitte zum Befehl machen. Längst eingebürgert sind das Kopfnicken und das Kopfschütteln als Ausdruck von bejahen oder verneinen. Wie sich ein Gesprächspartner kleidet, wie er riecht, wie weit er vom Zuhörer entfernt ist, sind alles wichtige Funktionen der nonverbalen Kommunikation. (Campian, 2010) Bei Ellgring (1986) heißen die von Campian aufgezählten Funktionen: Substitution, Amplifikation, Kontradiktion und Modifikation. Ellgring (1986) geht noch weiter und behauptet, eine wesentliche Funktion der nonverbalen Kommunikation wäre, die Unsicherheitsreduktion zwischen Sender und Empfänger. Anhand von Hinweisen in Form von nonverbalen Signalen kann der Grad der Aufmerksamkeit des anderen gedeutet werden und auf diese Weise reduziert sich die

Unsicherheit bezüglich dessen psychischen Zustands. Unsere Wahrnehmung über den Zustand des anderen ist äußerst wichtig, vor allem weil sich dieser stets verändert, je vielfältiger die verwendeten nonverbalen Signale sind. Wenn z.B. jemand auf längerer Zeit während eines kommunikativen Austausches immer gleich reagiert, unabhängig von der Gefühlslage, dann steigt unsere Unsicherheit. (Ellgring, 1986)

Elemente der nonverbalen Kommunikation

Die nonverbale Kommunikation nimmt viele verschiedene Formen an.⁴ Die wohl bekanntesten und am häufigsten erkannten sind die Mimik, Gestik und das Blickverhalten. Diese treten aber nicht alleinständig auf, sondern im Zusammenspiel mit der Chronemik, Proxemik, Kleidung, oder der Tastempfindung. (Campian, 2010) Eher selten wahrgenommen, jedoch mindestens genauso wichtig sind nonverbale Elemente wie der Geruch des anderen oder seine Körperwärme. Sogar die Haartracht oder das Design der persönlichen Umgebung, wie z.B. der Arbeitsplatz sind aussagekräftige Elemente der nonverbalen Kommunikation. (Ellgring, 1986) Im Vergleich zu Mimik, Gestik oder Blickkontakt sind die eben aufgezählten Elemente der nonverbalen Kommunikation weniger aussagekräftig und informationsgeladen, da diese über einen längeren Zeitabschnitt unverändert bleiben und somit auch weniger Neues in den kommunikativen Austausch bringen. Während sich der Körper stets bewegt und sich die Mimik und Gestik immer wieder aufs Neue an die jeweilige Situation anpassen, bleibt der Schreibtisch oder der Anzug des politischen Akteurs unverändert. (ebd.)

Mimik und Gestik treten oft gleichzeitig auf und intensivieren ein nonverbales Signal, jedoch kommt es auch oft vor, dass das gemeinsame Auftreten für Verwirrung seitens des Empfängers oder des Decodierenden sorgt. Gewisse Worte lassen sich sowohl von Gesten auch von der Mimik gut ersetzen und bleiben leicht verständlich. Gewisse Verhaltensweisen können nur durch eine Art nonverbaler Signale ausgedrückt werden. Das, was ein Augenblinzeln auszusagen vermag, kann nicht durch eine Gestik der Hand oder der Arme ausgedrückt werden. Das führt laut Ellgring (1986) zur Annahme, dass die Mimik im engen Zusammenhang mit den Emotionen und den zentralnervösen Prozessen, die sie steuern, verbunden ist, wohingegen die Gestik mit der Sprache verbunden ist und der willkürlich ausgelösten Motorik.

Ob Gesten, Mimik oder andere Ausdrucksformen der nonverbalen Kommunikation, sie alle sind kontextabhängig und können nur dann richtig interpretiert werden, wenn der Kontext bekannt ist. (Sentürk, 2012)

⁴ In diesem Kapitel werden nur die Elemente der nonverbalen Kommunikation beschrieben, die für die vorliegenden Studie relevant sind: Mimik und Gestik. Der genaue Blickkontakt kann, dadurch dass Videoaufnahmen analysiert werden, die Johannis in Pressekonferenzen zeigen, in denen er einer Mehrzahl von Journalisten und Kameras gegenübersteht, nicht erfasst werden. Lediglich ob die Blicke in Richtung Audienz gehen oder nicht. Die Chronemik und Proxemik spielen in einer solch organisierten Gegebenheit wie eine Pressekonferenz keine Rolle, da diese zwei Elemente meist standardisiert sind und unverändert bleiben. So verhält es sich auch mit der Kleidung. Tastempfindung, Geruch und Körperwärme können mitunter auch nicht erhoben werden, da es sich um Videoaufnahmen handelt.

Gestik

Die Gestik bezieht sich auf die Körperbewegungen, hauptsächlich die der Arme, der Hände und des Kopfes. Wie intensiv oder ausdrucksstark diese Gesten sind, ist bei allen Individuen unterschiedlich. Gesten sind auf Mikroebene temperamentsabhängig und auf Makroebene kulturabhängig. (Campian, 2010) Als wichtiger Teilbereich nonverbaler Kommunikation sind die Gesten eng mit der Sprache verbunden. Wie bereits erwähnt, sind diese, entweder unterstützend oder störend im sprachlichen Austausch. Gesten, die erlernt werden, ähneln den Worten die gesprochen werden. Sie sind *„ein Produkt unserer immerwährenden, lebenslangen Erfahrung und Bewertung dessen, was bei der Auseinandersetzung mit diesem oder jenem Emotionsauslöser und bei der Bewältigung eines emotionalen Erlebnisses funktioniert und was nicht“*. (Ekman, 2007) Auf diese Weise lassen sich einige Handlungen einfacher erlernen als die anderen, weil sie mit Aktionen, die in unserem Unterbewusstsein verankert sind, interagieren. Im Wesentlichen heißt das, dass sich Gesten oder Handlungen, die auf Reize folgen, die uns oft widerfahren, einfacher einzuprägen sind als welche, die selten vorkommen.

Ein umstrittener und von der Wissenschaft noch nicht ausgeschöpfter Ausdruck ist der sogenannte <gestische Tanz>. Dieser besagt, dass, sich die Gesten und die sonstigen Körperbewegungen der Interagierenden innerhalb von Sekundenbruchteilen miteinander koordinieren. (Argyle, 2013) Auf diese Weise kann unter Umständen das Verhalten des einen Teilnehmers durch die Gesten und Bewegungen des anderen Teilnehmers beeinflusst oder sogar gesteuert werden.

Gesten lassen sich nach Ekman und Friesen (1969) in fünf Kategorien einteilen, die entweder sprachbezogen sind oder manipulativen Charakter haben. So gehören Illustratoren und Embleme zu den sprachbezogenen Gesten, weil sie sich auf vielseitige Art auf die Sprache und Wörter beziehen. Illustratoren (1) sind Gesten, die eine direkte Konnexion zur Sprache aufweisen. Sie können als Taktgeber das Gesprochene akzentuieren, als räumliche Bewegung, auf die Proxemik hindeuten, als Ideographen den Gedankenfluss darstellen, als Kinetographen bilden die Gesten verschiedene Handlungen ab und als Pictographen verschiedene Objekte. Embleme (2) haben eine direkte sprachliche Translation und ersetzen sie sogar. Unterschiedlich von Kultur zu Kultur werden Embleme anders gehandhabt. Das O.K.-Zeichen oder das Anhalter-Zeichen z.B. wird kulturunabhängig so gut wie überall gleich verstanden. Regulatoren, Affektäußerungen (bei Ellgring, Adaptoren genannt) und Körpermanipulatoren gehören zu den Manipulationsgesten und tauchen unabhängig von Sprache auf. Stattdessen tauchen diese in Verbindung mit Emotionen und Erregung auf. Regulatoren (3) steuern und beschreiben die verbale Interaktion, und können auch eigenständig, in Abwesenheit der Sprache, Sinn ergeben. Sich mit den Fingern die Nase zuhalten bedeutet auch ohne Worte, dass etwas unangenehm riecht. Affektäußerungen (4) oder Adaptoren drücken nonverbal Emotionen aus. Diese können positiv oder negativ sein und kulturabhängig verschieden interpretiert

werden. Körpermanipulatoren (5) sind Gesten, die sowohl sprachlos als auch unbewusst in Erscheinung treten. Bei Hunger legt man sich die Hand auf den Bauch, bei Müdigkeit reibt man die Augen. (Campian 2010 und Ellgring 1986)

Mimik

Die Mimik gehört zum sichtbaren Teil des nonverbalen Ausdrucks (Allhoff & Allhoff, 2010) und kann als Sprache des Gesichtes verstanden werden. Anhand eines Blicks in das Gesicht von jemanden lassen sich Emotionen und Gefühle ablesen (Campian, 2010). Ellgring (1986) definiert die Mimik pragmatisch als die sichtbaren Bewegungen der Gesichtsoberfläche. Lange Zeit stand die Frage im wissenschaftlichen Raum, ob Mimik angeboren und somit universal sei oder sie, wie die Sprache, erlernbar und für jede Kultur einzigartig und unverkennbar sei. Diese Debatte bleibt weiterhin offen. Forschungen haben aber gezeigt, dass die Unterschiede in der Mimik dann auftauchen, wenn es sich um private oder öffentliche Gegebenheiten handelt. In Situationen, in denen man allein oder unbeobachtet ist und demselben Reiz ausgesetzt wird, lassen sich trotz kultureller Unterschiede kaum Differenzen in der Mimik bemerken. In Gruppen oder Anwesenheit anderer reagieren die Menschen mimisch, ihrer Kultur spezifisch, so wie sie es erlernt haben. (Ekman. 2010)

Die Mimik gilt, wegen ihrer Eigenschaft, psychische Prozesse sichtbar zu machen, als universelles Signalsystem. Das heißt, manche mimische Ausdrücke lassen sich von einem auf den anderen übertragen. Forschungen haben gezeigt, dass sowas bereits bei Säuglingen der Fall ist, also in einem Alter, in der von Erlernen oder Einwirkung der umgebenden Kultur nicht die Rede sein kann. (Ellgring.1986) Ungefähr 20 Muskeln, die sich im Gesicht befinden, sind hauptverantwortlich für die sichtbaren Veränderungen auf der Hautoberfläche. Diese sind fast ausschließlich da, um der Kommunikation zu dienen. Entscheidend ist, dass die Mimik von hoher Wichtigkeit für den soziale Interaktion ist, da sie durch ein hochkomplexes Gesichtsverhalten, eine große Menge an Informationen überliefert. Dadurch, dass die Mimik eine direkte Anschlusshandlung der Emotionen und inneren Erlebnissen ist und sie die Fähigkeit besitzt, die Interagierenden gegenseitig zu stimulieren, ist sie ausschlaggebend für die emotionale Aufladung einer Situation. (ebd.)

Das Blickverhalten

Die Augen sind der Spiegel der Seele, lautet eine weitbekannte Metapher. Jedoch verbirgt sich auch was Wahres dahinter, da anatomisch von allen beweglichen und erkennbaren Körperteilen die Augen dem Gehirn am nächsten sind (Sentürk, 2012) und zwischen dem Auge und dem Zentralnervensystem eine unmittelbare Verbindung besteht. Als eines der menschlichen Sinnesorgane verarbeitet das Auge schon peripher einen Teil der eingehenden Informationen vor. (Ellgring, 1986). Der Beitrag des Auges zu Kommunikation ist in der Wissenschaft als Blickkommunikation bekannt. Diese untersucht die Häufigkeit, die Dauer und die Richtung der Blicke. Primär erfüllt die

Blickkommunikation einige Funktionen, die zu einem kommunikativen Austausch beitragen. Das Blickverhältnis trägt zur Herstellung des Kontaktes zwischen den Kommunizierenden bei. Durch Blickzuwendungen und Blickabwendungen können Dialoge begonnen und beendet werden. Diese Funktion wird phatische Funktion genannt. Ebenso bedeuten häufige Blicke zum Gesprächspartner die Bereitschaft zu Kontakt, im Gegensatz bedeuteten seltene Blicke eher das Vermeiden eines Austausches. (Kepplinger, 2010) Die Appellfunktion verstärkt für den Empfänger eine gewisse Botschaft, und richtet allein schon anhand des Blickes eine Information an den anderen, eine neue Information wird somit erzeugt. (Campian, 2010; Ellgring, 1986) Eine weitere Funktion des Blickverhalten ist laut Ellgring (1986) die Selektion. Somit wird anhand der Blickrichtung ausgesucht, welche Informationen wahrgenommen werden oder nicht.

Die Blicke, lassen sich anhand ihrer Arten in mehreren Kategorien unterscheiden: einseitige Blicke, gegenseitige Blicke, der Blickwechsel oder das Wegblicken (Campian, 2010). Für diese Forschung sind zwei der vier Arten vorrangig, einerseits die einseitigen Blicke und das Wegblicken, da im Untersuchungsmaterial keine gegenseitige Blicke und kein Blickwechsel vorkommen. Unter einseitigen Blicken versteht man, dass ein Blick in Richtung des anderen schaut. Bei gegenseitigen Blicken muss der Blick des Empfängers und des Senders, jeweils zum Gegenüber gerichtet sein. Verschiedene Studien haben gezeigt, dass es kaum möglich ist, einen klaren Unterschied zwischen einseitigen Blicken und gegenseitigen zu schaffen. Es ist unmöglich zu unterscheiden, ob ein Blickkontakt von Auge zu Auge geht, oder ob einer der Blicke einen Punkt im Gesicht des anderen anvisiert hat. Mit Zunahme der Entfernung erschwert sich dies erheblich. Um Fehler zu vermeiden, wird oft von Anblicken oder Blick ins Gesicht gesprochen.⁵ (Ellgring, 1986)

Eins haben aber alle Blickarten gemeinsam: Sie drücken etwas aus. Das Zuwenden sowie das Abwenden eines Blickes können etwas aussagen. Wie häufig und wie lange jemand einem anderen einen Blick zuwendet, ist sehr unterschiedlich und hängt von einigen persönlichen Eigenschaften ab. Menschen, die extrovertiert sind, zeigen mehr Blickzuwendung. Ebenso Menschen, die nach Dominanz streben oder. Auch Frauen zeigen mehr Blickzuwendung als Männer (Sentürk, 2012). Fakt ist, dass die Verbindung der Augen mit dem Gehirn durch den Sehnerv es außerordentlich schwierig macht, die Augenbewegungen zu kontrollieren. (ebd.)

Methodologie

Ziel dieser Forschung, ist es anhand einer Beobachtung zu zeigen, ob das Tragen einer Mund- und Nasenbedeckung das nonverbale Verhalten während eines kommunikativen Austausches verändert. Dabei geht nicht darum, die Art und die Nachricht sowie die Intention der nonverbalen Kommunikation, per se zu analysieren,

⁵ Bei der Beobachtung und Auswertung dieser Studie, wird der Begriff „Blickkontakt“ genutzt. Darunter wird die Blickrichtung des Präsidenten, sei es zu der Audienz, oder eindeutig weg, verstanden.

sondern rein quantitativ zu messen, ob sich während des Tragens einer Maske die Anzahl der sichtbar auftretenden Erscheinungsformen der nonverbalen Kommunikation in Form der Gesten, der Mimik und des Blickverhaltens verändert im Vergleich zu Situationen, in denen das Gesicht freisteht. Elemente wie der Rhythmus, die Sprache, die Betonung, das Tempo oder das Atmen werden nicht berücksichtigt, da das Untersuchungsmaterial frei von jeglicher Art von Sprache und Ton ist. Ebenso wenig wird darauf geachtet, welche die Bedeutungen der Gesten, der Mimik und des Blickverhaltens sind.

Die Beobachtung ist als Forschungsmethode für eine derartige Untersuchung am besten geeignet. Würden wir den Inhalt dieser Aufnahmen, das verbal Gesprochene oder die Bedeutung der nonverbalen Kommunikation analysieren, würde sich eine Inhaltsanalyse anbieten. Hier geht es aber darum, Verhalten zu erfassen. Ein solches Vorhaben wie dieses, Videoaufnahmen zu analysieren, in denen kein Ton und keine gesprochene Sprache zu hören sind, ebenfalls keine geschriebene Sprache zu lesen, lässt sich allein durch die Beobachtung analysieren. Ein wichtiger Punkt den Brosius, Koschel und Haas (2008) in Bezug auf die Beobachtung als Methode, bezieht sich auf die wahrnehmbaren Aspekte, dessen, was untersucht wird. „Sinnlich oder apparativ“ wahrnehmbar, müssen diese sein. Mit anderen Worten werden manche Aspekte des Verhaltens durch das menschliche Auge erfasst oder mittels Technik. Das trifft auch auf diese Studie zu, da die gesuchten Bewegungen und Merkmale, anhand von menschlicher visueller Wahrnehmung geschieht, die gleichzeitig protokolliert werden. (Brosius, Koschel, & Haas, 2008)

Ausgehen von den Befunden von Christian-Carbon, laut welcher das Tragen einer Mund- und Nasenbedeckung die genaue Identifikation der Gesichtsausdrücke wesentlich erschwert⁶, ist also zu erwarten, dass in einer Redesituation, in der Mund und Nase verdeckt sind, die Augen und die Hände, eventuell der ganze Oberkörper, vermehrt in Einsatz treten, um eben die fehlende nonverbale Komponente zu ersetzen. Zusätzlich bestärkt wird diese Annahme durch die Studie der Uni Wien, die gezeigt hat, dass die Körpersprache neben den Worten zu der Ausdrucksweise der politischen Akteure beiträgt. Durch die vielen Körperaktivitäten soll vor allem eine hohe Dominanz signalisiert werden. In der politischen Kommunikation ist das gewollt. Auch demzufolge ist zu erwarten, dass die Anzahl der Gesten in unserer Untersuchung dementsprechend groß ist, da ein wichtiger Teil der Wirkung eines Sprechers auf seine Zuhörer, sei er politischer Akteur oder nicht, durch das halbbedeckte Gesicht abhanden geht. Das kann vom Sender gewollt sein, um die Sprache gestisch und mimisch zu unterstützen und damit beizutragen, dass die Nachricht so erhalten wird wie beabsichtigt, oder ungewollt, indem unbewusst Bewegungen und Ausdrücke auftreten, um so die Emotionen auf den Rezipienten zu übertragen. Die erste Situation könnte als erlernte Kommunikationsstrategie zum erfolgreichen Kommunizieren gedeutet werden, das zweite als unbeabsichtigtes

⁶ Christian-Carbons Studie wurde anhand von Bildern durchgeführt.

Handeln der sprechenden Person in Situationen, in denen die Sprache allein nicht reicht. In beiden Fällen könnte man von einer Veränderung der bisherigen Kommunikationsweise sprechen. Die Beobachtung, auf die sich diese Arbeit stützt, wird diese Annahme bestätigen oder widerlegen.

Zum Zweck dieser Beobachtung dienen Videoaufnahmen des rumänischen Staatspräsidenten Klaus Werner Johannis.⁷ Diese zeigen öffentliche Auftritte und Pressekonferenzen, des politischen Akteurs, in den zwei für diese Studie ausschlaggebenden Situationen. Erstmal, vor der Anfang 2020 ausgerufenen Pandemie, die ein Maskenpflichtgesetz mit sich brachte und zweitens nach der Pandemie, als das Tragen einer Mund- und Nasenbedeckung großflächig verordnet wurde.

Der Vorteil beim Beobachten von Videoaufnahmen, ist die Tatsache, dass vor allem bei komplexeren oder detailgetreueren Analysen, das Videomaterial so oft wie nötig abgespielt werden kann, was zu einer erhöhten Reliabilität der Untersuchung beiträgt. Sicherlich geht dadurch, im Vergleich zu einer direkten Beobachtung, die Authentizität der Situation verloren, die generell das Untersuchte beeinflussen kann. (Brosius, Koschel, & Haas, 2008) Da es sich in diesem Falle um keine Diskurs- oder Inhaltsanalyse im Sinne der Medieninhalte, handelt, sind die äußeren Einflüsse von keiner Wichtigkeit.

Untersucht werden insgesamt sechs Videoaufnahmen ohne Ton, die Klaus Werner Johannis in Situationen öffentlicher Stellungnahme zeigen. Die Videos werden abgekürzt mit V1, V2, V3, V4, V5, V6. Alle Aufnahmen wurden zwischen 2015 und 2021 aufgenommen. In zwei von den Videos spricht Johannis aus einem Amtsgebäude hinter einem Rednerpult stehend und richtet sich dabei an die Journalisten und die restliche Audienz aus dem Saal, in anderen zwei Videos befindet sich der Staatschef draußen und spricht ohne Rednerpult zu den Journalisten (einmal mit Mikrophon und Stativ, einmal in die Mikros der Journalisten), in den letzten zwei Videos spricht Johannis ohne jegliche Audienz in die Kamera und richtet sich somit an die Zuschauer. Das kürzeste der Videos hat eine Dauer von 1:26 Minuten, das längste 5:36. In vier der Videos handelt es sich um Stellungnahmen zu wichtigen Themen, wie der Ausgang der Parlamentswahlen 2016 bzw. 2020 oder die Brandunfälle im Club Colectiv von 2015 bzw. vom Krankenhaus Matei Bals 2021. In zwei dieser Videos richtet Johannis die üblichen Ostergrüße an die Gläubigen, einmal zu den Osterfeiertagen 2020 und einmal 2021.

Es wird großer Wert daraufgelegt, dass die Aufnahmen, die verglichen werden, ähnliche Situationen zeigen, zu ähnlichen Themen, damit der Vergleich auch reliabel ist. Ebenso wichtig ist es, verschiedene Kommunikationssituationen zu analysieren, um die Repräsentativität zu sichern.

Die Person des rumänischen Präsidenten ist für eine derartige Studie passend, weil Johannis in der Öffentlichkeit als eine schlichte Person was das nonverbale Verhalten

⁷ Die Studie steht in keinem Zusammenhang mit der politischen Kommunikation und verfolgt auch nicht deren Analyse.

angeht, wahrgenommen wird. Es werden jeweils zwei Aufnahmen miteinander verglichen, die zeitversetzt in ähnlichen Umständen stattfanden. So werden drei Videopaare gebildet die für den weiteren Verlauf der Arbeit mit P1, P2 und P3 abgekürzt werden. Obwohl das Thema der Diskurse von Johannis per se für die Beobachtung unwichtig ist, bildet es das wichtigste Kriterium anhand welches die Aufnahmen ausgesucht und gepaart wurden. So mussten also Videos gefunden werden, die eine mindestens ähnliche Situation aus der Zeit, von vor und während der Pandemie zeigen. In Situationen mit ähnlichem Charakter müsste sich Johannis, zu einem positiven oder negativen Thema, jeweils einmal mit und einmal ohne Maske äußern.

Das Datenerhebungsverfahren wird anhand eines tabellarischen Protokolls durchgeführt. Während der Beobachtung der Aufnahmen, werden für die nonverbale Kommunikation, spezifische Elemente, wie Handbewegungen, Mimik oder Blickrichtung, erfasst und chronologisch in der jeweiligen Rubrik einer Tabelle eingeführt. Da die zwei Aufnahmen der jeweiligen Videopaare nicht dieselbe Länge haben, wird nicht die Anzahl der Bewegungen aus einem Video mit der Anzahl der Bewegungen aus dem anderen Video direkt verglichen, sondern ein Durchschnittswert pro Minute errechnet.

Aufgezählt werden⁸:

1. Gestik der rechten Hand/ des rechten Arms⁹
2. Gestik der linken Hand/ des linken Arms
3. Gestik beider Hände/ Arme
4. Eindeutige Gestik der Finger¹⁰
5. Sichtbare/ identifizierbare Gesichts- oder Kopftätigkeiten¹¹
6. Blickkontakt mit der Audienz/ Kamera¹²

⁸ Gestik der Schulter werden nicht aufgezählt, da sich bei der Analyse der Videos keine identifizieren ließen.

⁹ Es handelt sich um eine klare und sichtbare Bewegung des Armes und der Hand, die einen erkennbaren Anfang und Ende hat. Wenn z.B. im Laufe des Gesprächs die Hand oder die Hände, einen Bewegungsablauf machen, in dem zwei oder mehrere Male der Arm oder die Hand erneut bewegt werden, wird jede einzelne Bewegung des Ablaufs extra gezählt.

¹⁰ Es handelt sich ebenfalls um klar identifizierbare Bewegung, die aber neben Arm oder Hand hauptsächlich durch den Einsatz der Finger Sinn ergibt.

¹¹ Gezählt werden die Gesichts- und Kopftätigkeiten, die im Vergleich zu den üblichen durch das Reden, bedingte Kopfbewegungen eindeutiger sind. Dazu gehören Nicken, Kopfschütteln, Lachen, u.a. Kopf- und Gesichtsbewegungen, werden als ein einziges Merkmal gezählt, da diese nie allein stehend auftreten. Zusätzlich ist in den Vergleichsaufnahmen, mit aufgesetzter Maske, keine Mimik erkennbar.

¹² Die Zeit, die Johannis, in Richtung Audienz oder in die Kamera schaut. Vereinfachungshalber wird die Zeit gemessen, in der Johannis keinen Augenkontakt pflegt, die dann von der Gesamtdauer der Aufnahme abgezogen wird. Die somit sich ergebende Zahl kann einige Sekunden von der genauen Zeit abweichen, da manche Veränderungen der Blickrichtung kürzer als eine Sekunde waren.



Abb. 1 Gestik der rechten Hand/ des rechten Arms

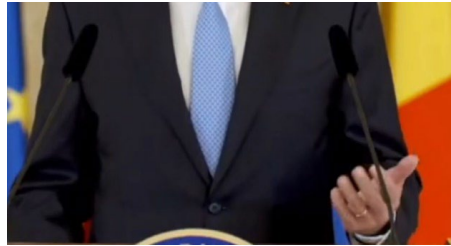


Abb. 2 Gestik der linken Hand/ des linken Arms

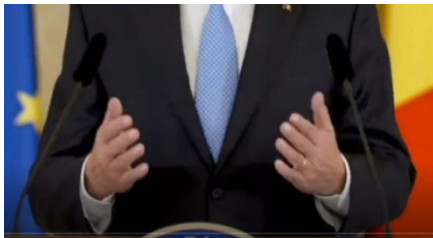


Abb. 3 Gestik beider Hände/ Arme

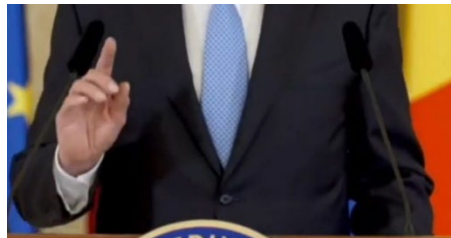


Abb. 4 Eindeutige Gesten der Finger



Abb. 5 Mimik des Gesichtes oder Kopfes, (z.B. Lachen, Nicken)



Abb. 6 Kein Blickkontakt mit der Audienz

Formelle Beschreibung der Videoaufnahmen

Alle sechs Aufnahmen sind frei zugänglich, da diese von den jeweiligen Mediaagenturen oder TV-Sender im Internet hochgeladen wurden.

Die erste Aufnahme¹³, V1, stammt aus dem Jahr 2016 und zeigt die Pressekonferenz des rumänischen Staatspräsidenten zum Ausgang der Parlamentswahlen und hat als Thema die **bevorstehende Parlamentsbildung** und die Ernennung des Premierministers.

¹³ https://www.youtube.com/watch?v=V46Pz2CcP-Y&t=1003s&ab_channel=InfoPetrila; zur Verfügung gestellt von Stiri pe surse.ro.

Das Video dauert als Ganzes 18:08 Minuten, die aber auch die Fragen der anwesenden Medienvertreter beinhaltet. Verwendet wird aber nur dieser Teil der Aufnahme, in dem Iohannis seine Rede hält, ohne auf die Fragen zu antworten, somit verkürzt sich die Länge des Videos auf 04:06 Minuten. Für einen sauberen Vergleich ist es wichtig, aus dieser Aufnahme den Teil, in dem Iohannis auf die Fragen eingeht, nicht zu berücksichtigen, da es im Vergleichsvideo keine solche Kommunikationssituation gibt. Ort der Aufnahme ist eines der Verwaltungsgebäude des rumänischen Präsidenten.

Die zweite Aufnahme¹⁴, V2, ist aus dem Jahr 2020. Sie zeigt die Stellungnahme von Iohannis nach **den Parlamentswahlen**. Diese Aufnahme dauert 05:36 Minuten, sie wurde im Cotroceni Palast aufgenommen.

V1 und V2 lassen sich gut miteinander vergleichen, da die Situationen ähnlich sind, der Ausgang der Parlamentswahlen noch wichtiger ist, aber dass in beiden Fällen, die vier Jahre auseinander liegen, die präsidentennahe Partei PNL im Vergleich zu der Opposition, PSD, schlechtere Ergebnisse erzielt hat. Es ist also davon auszugehen, dass die Gefühlslage des Beobachteten in beiden Fällen eine ähnlich negative ist. In beiden Aufnahmen wird nur Iohannis gezeigt, es ist aber eindeutig, dass er zu einer Menschenmenge spricht, höchstwahrscheinlich zu Journalisten.

Das Video V3¹⁵ wurde am Tag nach **dem Brand des Klubs Colectiv** im Jahr 2015 aufgenommen, bei dem, dutzende Jugendliche ums Leben gekommen sind. Es zeigt die ersten Reaktionen des Präsidenten auf diese Katastrophe. Das Video hat eine Dauer von 05:20 Minuten. Aufnahmeort ist der Außenbereich des Floreasca Krankenhauses, in dem die Schwerverletzten transportiert wurden. Hier befindet sich Iohannis inmitten der Journalisten, sich gegenseitig teilweise berührend.

V4¹⁶ handelt von einer ähnlichen Katastrophe von Januar 2021, als im **Matei-Bals-Krankenhaus in Bukarest ein Brand entfachte**, der Todesopfer und Verletzte forderte. Iohannis spricht hier auch aus dem Außenbereich des Krankenhauses. Die Länge dieser Aufnahme beträgt 05:04 Minuten. Da zum Zeitpunkt der Aufnahme auf Distanzeinhaltung geachtet wurde, spricht Iohannis in ein Mikrofon mit Stativ, ohne dass sich Menschen in seiner direkten Nähe befinden.

V3 und V4 handeln beide von einem Brandunfall, der Menschenleben kostete, der in Bukarest geschah und für welchen die Misswirtschaft und das Versagen der Autoritäten verantwortliche gemacht wird.

In den Aufnahmen V5¹⁷ und V6¹⁸, richtet sich Iohannis zum Anlass der **Osterfeiertage 2020 bzw. 2021** an die Bevölkerung. V5 ist 02:21 Minuten lang, V6 hat

¹⁴ https://www.youtube.com/watch?v=AMFp5Wb9xLE&t=110s&ab_channel=G%C3%A2ndul; zur Verfügung gestellt von Gândul Live.

¹⁵ https://www.youtube.com/watch?v=Jaf4bYQcJKM&t=52s&ab_channel=AGERPRES; zur Verfügung gestellt von Agerpress

¹⁶ https://www.youtube.com/watch?v=WIQP80xTeng&t=129s&ab_channel=B1; zur Verfügung gestellt von B1 TV

¹⁷ https://www.youtube.com/watch?v=OeqsrCrJ-I&t=33s&ab_channel=AdministratiaPrezidentiala; zur Verfügung gestellt von der Präsidentiellen Verwaltung.

¹⁸ https://www.youtube.com/watch?v=ZlrSATy1ugg&t=17s&ab_channel=PupiaNews; zur Verfügung gestellt von Pupia News

eine Länge von 01:26. In beiden Fällen befindet er sich im Freien und hat keine anwesende Audienz. Eine weitere Gemeinsamkeit ist, dass beide Aufnahmen während der Corona Zeit gemacht wurden. Hier ist Johannis in beiden Fällen allein zu sehen und adressiert sich dem Zuschauer zuhause dadurch, dass es sich um keine Konferenz mit Publikum handelte.

Es werden also drei unterschiedliche Kommunikationssituationen desselben politischen Akteurs untersucht. Einmal in einem geschlossenen Raum, mit Rednerpult und Vertreter der Medien als Audienz, einmal draußen, in der Öffentlichkeit, vor Reportern und sonstigen Anwesenden und als letztes in einer inszenierten Videoaufnahme, ohne jeglicher Art von Audienz.

Aufnahme	Anlass	Länge	Jahr	Audienz	Vergleichspaare
V1	Parlamentswahlen	04:06	2016	Ja	P1
V2	Parlamentswahlen	05:36	2020	Ja	
V3	Brand Colectiv	05:20	2015	Ja	P2
V4	Brand Matei Bals	05:04	2021	Ja	
V5	Ostergruß	02:21	2020	Nein	P3
V6	Ostergruß	01:26	2021	Nein	

Tabelle 1 Formelle Eigenschaften der Videoaufnahmen

Auswertung

P1.

V 1 04.06	Bewegungen	Durchschnitt/ min	V 2 05.36	Bewegungen	Durchschnitt/ min
Rechte Hand/ Arm	0	0	Rechte Hand/ Arm	2	0,35
Linke Hand/ Arm	1	0,24	Linke Hand/ Arm	3	0,53
Beide Hände/ Arme	0	0	Beide Hände/ Arme	41	7,32
Kopf/ Gesicht	5	1,2	Kopf/ Gesicht	16	2,85
Finger	0	0	Finger	9	1,60
Blickkontakt (Sek.)	205	83,3%	Blickkontakt (Sek.)	268	79,7%

Tabelle 2 Quantitative Datenerhebung von V1 und V2.

Bereits der Vergleich des Videopaars P1 zeigt eindeutige Unterschiede, was die Anzahl der sichtbaren Gestik und Mimik betrifft sowie die Dauer des Blickkontaktes des Präsidenten mit der Audienz bzw. der Kamera.

Zwar ist der Unterschied was die Gestik der einzelnen Hände und Arme von Johannis im V1 im Vergleich zu V2 gering, jedoch existent. Im V1, ohne aufgesetzter Maske, ist lediglich eine einzige Hand- oder Armbewegung zu sehen, was einen Durchschnitt von 0,24 Hand- oder Armbewegungen pro Minute bedeutet. Im zweiten Video bewegt Johannis seine rechte obere Extremität zweimal und die linke dreimal. Das ergibt für beide obere Extremitäten einen Minutendurchschnitt von 0,44 Bewegungen. Zwar ist die Differenz der Anzahl der Bewegungen klein, jedoch verdoppelt sich die Häufigkeit im V2, in der eine Mund- und Nasenbedeckung getragen wird. Ein Blick auf das nächste gezählte Merkmal zeigt eindeutige Unterschiede. Im V1 gibt es keine einzige gleichzeitige Bewegung beider Arme oder Hände, im V2 dafür 41. Das ist ein Unterschied im Minutendurchschnitt von 0 Bewegungen im V1 zu 7,32 im V2. In diesem Punkt wird bis zum bisherigen Zeitpunkt klar, wie sehr sich das Tragen einer Maske auf die Anzahl der Arm- und Handbewegungen auswirkt. Die Gestik anhand der Finger macht auch einen spürbaren Unterschied aus. Während im V1 Johannis kein einziges Mal mit seinen Fingern gestikuliert, kommt das im V2 ganze neun Mal vor. Alle Bewegungen der Arme und Hände summiert ergeben einen Unterschied von 1 im V1 zu 46 im V2. Unter Berücksichtigung der Erkenntnisse von Bosker Hans Rutger und Peeters David (2020), die besagen, dass gezielte Handbewegungen des Redners Einfluss darauf haben, welche Laute vom Hörer besser wahrgenommen werden, ist hier auch davon auszugehen¹⁹, dass der große Unterschied, was die Handbewegungen betrifft, darauf zurückzuführen ist, dass Johannis durch die aufgesetzte Maske und die damit verbundenen Unfähigkeit mimisch zu handeln, vorhatte, einige Aussagen durch Handbewegungen zu betonen. Zu erklären ist das auch anhand der Studie von Koppensteiner et al. (2016) Johannis gleicht die Unfähigkeit mimisch zu agieren mit der Gestik aus. Als politischer Akteur ist es unvorteilhaft, vor allem für die Wahrnehmung der Audienz, auf Mimik und Gestik zu verzichten.

Da, wie bereits angedeutet, Johannis in seiner Körpersprache eher schlicht wahrgenommen wird, wurden nur die Gesichts- und Kopfbewegungen aufgezählt, die sich eindeutig von den üblichen redebegleitenden Kopfbewegungen unterschieden. Im V1 gab es fünf solcher Situationen, zweimal konnte ein Lächeln identifiziert werden, einmal eine bedrückte Mimik und weitere zwei Kopfbewegungen ließen sich als Betonung des Gesprochenen einordnen. Im Vergleich dazu kommt es im V2 ganze 16 Mal zu identifizierbaren Kopfbewegungen. Mimik des Gesichtes ließe sich hier nicht erkennen, da die Maske aufgesetzt war. Das bedeutet also, dass Johannis gewollt viele Kopfbewegungen eingesetzt hat, da er sonst zurückhaltend ist, was die Kopfbewegungen betrifft. Das lässt sich auch anhand der Ergebnisse aus den Aufnahmen ohne Maske

¹⁹ Möglich nur anhand einer Analyse, in der die Stimme mitgehört und berücksichtigt wird.

sehen. Im Durchschnitt bewegte Johannes ohne Maske 1,2 Mal pro Minute sein Gesicht oder seinen Kopf, mit Maske aber 2,85 Mal. Bis auf eine Bewegung des Kopfes nach links, handelt es sich in dieser Aufnahme nur um Nicken und leichtes Kopfschütteln. Selbst ohne genaueres Betrachten lässt sich erkennen, dass im V2 Johannes eine viel unruhigere Kopfhaltung hat im Vergleich zu V1. Was den Blickkontakt betrifft, gibt es keine wesentlichen Unterschiede. Im V1 pflegt Johannes 83,3% der Zeit Blickkontakt zu der Audienz und der Kamera, im V2 sind es 79,7%. Selten gehen Blicke verloren durch den Raum, meistens liest er seine Notizen am Leseput.

In diesem Punkt tritt, die oben genannten These von Christian-Carbon ein. Dabei ist wichtig zu erwähnen, dass die Person Johannes, selten mimische Gesichtsausdrücke benutzt, die auch als solche eindeutig zu identifizieren sind. In den Videoaufnahmen, in der das Gesicht des Präsidenten unbedeckt sind, benutzt er, trotz keiner Einschränkungen, nur 1,2 Gesichts- und Kopfbewegungen pro Minute. Das muss reichen, in einer Kommunikationssituation, in der das Gesicht zu sehen ist. Anders aber im Video mit der aufgesetzten Mund- und Nasen Bedeckung, hier bedarf es offensichtlich durch das teilweise verdeckte Gesicht an Einsatz mehrerer Gesichts- und Kopfbewegungen. Das beweist auch die Anzahl von 2,85 Bewegungen pro Minute, die somit im V2 mehr als doppelt so oft auftreten wie im V1.

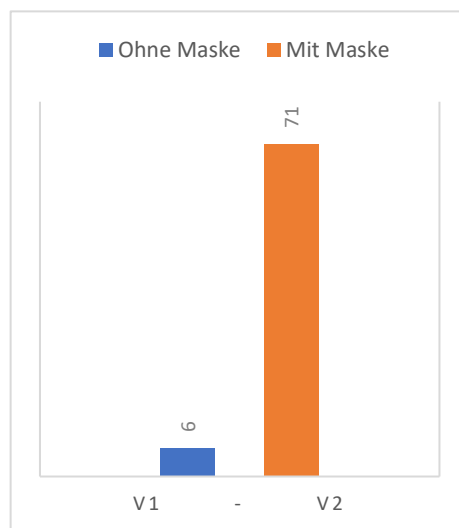


Diagramm 1. Vergleich V1 mit V2, ohne Rücksicht auf die Dauer der Aufnahmen. (Eigene Darstellung)

Anhand der bisherigen Ergebnisse, dieser ersten zwei Aufnahmen, ist zu erkennen, dass, die Kommunikationssituationen, in denen eine Mund- und Nasenbedeckung

aufgesetzt ist, viel dynamischer, was die nonverbale Kommunikation betrifft, ausfällt. In diesem Punkt wäre die Hypothese bestätigt.

P2.

V 3 05.20	Bewegungen	Durchschnitt/ min	V 4 05.04	Bewegungen	Durchschnitt/ min
Rechte Hand/ Arm	0	0	Rechte Hand/ Arm	54	10,65
Linke Hand/ Arm	0	0	Linke Hand/ Arm	2	0,39
Beide Hände/ Arme	0	0	Beide Hände/ Arme	45	8,81
Kopf/Gesicht	10	1,87	Kopf/Gesicht	26	5,13
Finger	0	0	Finger	0	0
Blickkontakt (Sek.)	320	100%	Blickkontakt (Sek.)	227	74,6%

Tabelle 3. Quantitative Datenerhebung von V3 und V4

Ein wesentlicher Unterschied zwischen V3 und V4 bezieht sich auf die Proxemik. Obwohl die Szenarien einen fast identischen negativen Anlass haben, obwohl in beiden Videos, Johannis draußen, vor dem Krankenhaus steht und sich den Journalisten zuwendet, spielt der Distanzierungsapell²⁰ eine wichtige Rolle. In V3 stehen die Medienvertreter ganz nah am Präsidenten, während im V4 der Sprecher, ein Mikrofon mit Ständer benutzt und in seiner direkten Nähe keinen Personen stehen hat.

In dem Statement zu der Katastrophe aus dem Lokal Colectiv, benutzt Johannis so gut wie keine nonverbale Kommunikation. Die Hände, Arme oder Finger kommen nicht zu Einsatz. Allein der Kopf wird im Verlauf des Videos, zehnmal eindeutig genutzt. Das macht einen Minutendurchschnitt von 1,87 Bewegungen. Immer sind es Kopfnicken oder Kopfschütteln. Im V4, in dem Johannis die Maske trägt, sieht es vollkommen anders aus. Ähnlich wie bei P1 lässt sich im V4 eine um fast dreimal so hohe Aktivität des Gesichts und des Kopfes erkennen. Hier wurden 26 eindeutige Bewegungen aufgezählt, was einen Durchschnitt von 5,13 Aktivitäten pro Minute bedeutet. Dadurch, dass im V3 der Präsident in seiner Bewegungsfreiheit, durch die Journalisten eingeschränkt war und somit seine Hände und Arme kaum benutzen konnte, hätte man eine größere Anzahl von Kopfbewegungen und Mimik erwartet. Diese fielen aber, johannistypisch, fast aus.

²⁰ Gemeint ist die durch die Behörden getätigte Aufforderung der Distanzeinhaltung in Zeiten von Corona.

Diese großen Unterschiede fallen auch bei den Hand- und Armbewegungen auf. Im Vergleich zu V3, wo die Hände und Arme nicht benutzt wurden, kamen sie in V4 ganze 101 Mal zum Einsatz. Egal ob jede obere Gliedmaße für sich, oder beide zusammen, im Durchschnitt wurde 19,9 Arm- und Handbewegungen pro Minute verwendet. Am häufigsten benutzt wurde die rechte Hand, diese kam allein 54 Mal zum Einsatz. Am zweit-häufigsten, benutzte Johannis beide Arme und Hände, ganze 45 Mal. Am wenigsten setzt der Präsident seine linke Hand ein. Allein zweimal, was einen Minutendurchschnitt von 0,39 ergibt. Dieser Unterschied ist in dieser Untersuchung am größten. Der Auftritt von Johannis, während des Statements zu dem Brand im Krankenhaus mit aufgesetzter Maske lässt sich mit dem eines Dirigenten vergleichen. Bei knapp 20 Bewegungen pro Minute, macht das einen Durchschnitt, der zwar unregelmäßig ist, jedoch existent, von einer Bewegung jede dritte Sekunde. Man kann also behaupten, er bewegt seine Hände so gut wie durchgehend.

Was das Blickverhalten betrifft ist im V3 durch die physische Nähe zu den Reportern ein durchgehender Blickkontakt vorhanden. Selbst ein kurzer Blick in die Ferne kann darauf hindeuten, jemanden angesehen zu haben, der nicht in erster Reihe steht. In diesem Ausschnitt ist auch nicht sichtbar, ob hinter den Reportern eine oder mehrere Kameras waren, davon ist aber nicht auszugehen. Im V4 reduziert sich der Blickkontakt auf ungefähr 74,6%. Die Blicke, die nicht die Reporter oder Kameras visieren, gehen meist in die Luft oder auf dem Boden. Ganz oft auch in sehr kurzen, kaum wahrnehmbaren Abständen.

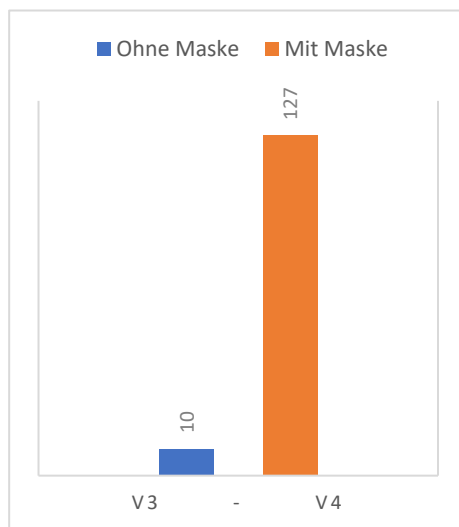


Diagramm 2. Vergleich V3 mit V4 ohne Rücksicht auf die Dauer der Aufnahmen.
(Eigene Darstellung)

Das zweite Videopaar, V3 und V4, verstärkt die Annahme, dass, sich das Tragen einer Mund- und Nasenbedeckung auf die Häufigkeit der angewandten Körperbewegungen auswirkt, am stärksten. Hier sind die Unterschiede am deutlichsten.

P3.

V 5 02.21	Bewegungen	Durchschnitt/ min	V 6 01.26	Bewegungen	Durchschnitt/ min
Rechte Hand/ Arm	0	0	Rechte Hand/ Arm	6	4,18
Linke Hand/ Arm	0	0	Linke Hand/ Arm	1	0,69
Beide Hände/ Arme	0	0	Beide Hände/ Arme	28	19,53
Kopf/Gesicht	4	1,70	Kopf/Gesicht	11	7,67
Finger	0	0	Finger	0	0
Blickkontakt (Sek.)	141	100%	Blickkontakt (Sek.)	86	100%

Tabelle 4. Quantitative Datenerhebung von V5 und V6

Die Aufzählung der gesuchten Merkmale im Falle von P3, liefert erneut klare Unterschiede zwischen V5 und V6. Jedoch erweist sich ein wesentlicher Unterschied von P3, zu P2 und P1, als sehr wichtig, und zwar liegen V5 und V6 zeitlich nur ein knappes Jahr auseinander. V1 zu V2 und V3 zu V4, mindestens vier Jahre. Wenn man also, bei P1 und P2 behaupten könnte, Johannis hätte seine Art zu kommunizieren im Laufe dieser vier bis sechs Jahren von Grund auf verändert, wird das von P3 widerlegt. Ein weiterer Vorteil von P3 für diese Studie, ist die Tatsache, dass Johannis hier keine Audienz hat, was bedeutet in seiner Art zu kommunizieren, wird er hier durch keine Faktoren, die durch anwesendes Publikum entstehen könnten, beeinflusst.

Im V5, in dem Johannis einen Ostergruß an die Bürger Rumäniens richtet, sind während der gesamten Aufnahme keine Bewegungen der Hände, Arme oder Finger zu verzeichnen. Ähnlich auch im Bereich des Gesichtes und Kopfes sind nur viermal eindeutige Bewegungen erkennbar. Jedes Mal ist es ein Nicken. Das sind 1,70 Aktivitäten pro Minute. Obwohl V6 knapp länger als die Hälfte von V5 ist, treten jedoch vermehrt Unterschiede in der nonverbalen Kommunikation auf. Hier gibt es sechs Bewegungen der rechten Hand, eine der Linken, und 28 Bewegungen beider Hände gleichzeitig. Im Durchschnitt sind 8,13 Bewegungen der Arme und Hände pro Minute im Vergleich zu V5 in der keine einzige derartige Bewegung vollzogen wurde.

Auch das Videopaar P3 zeigt eindeutig, wie sehr sich die nonverbale Kommunikation der neuen Situation angepasst hat. Die Zeitspanne zwischen den Aufnahmen ist die geringste von allen Vergleichspaaren, das Thema ist identisch, nicht nur ähnlich, das Setting ist das gleiche und doch sind die Unterschiede so eindeutig. Selbst in dieser sehr ähnlich konstruierten und inszenierten Kommunikationssituation ist der Unterschied bezüglich der Körperbewegungen groß. Die großen und bemerkbaren Unterschiede, in der Häufigkeit des Einsetzens von Gesten, sind in allen Kommunikationssituationen vorhanden. Es kann demnach nicht behauptet werden, dass Johannis anders spricht, wenn Audienz anwesend ist und wiederum anders, wenn die Situation inszeniert und aufgenommen wird.

In beiden Fällen aus P3 ist der Blick des Präsidenten zu 100% zur Kamera gerichtet.

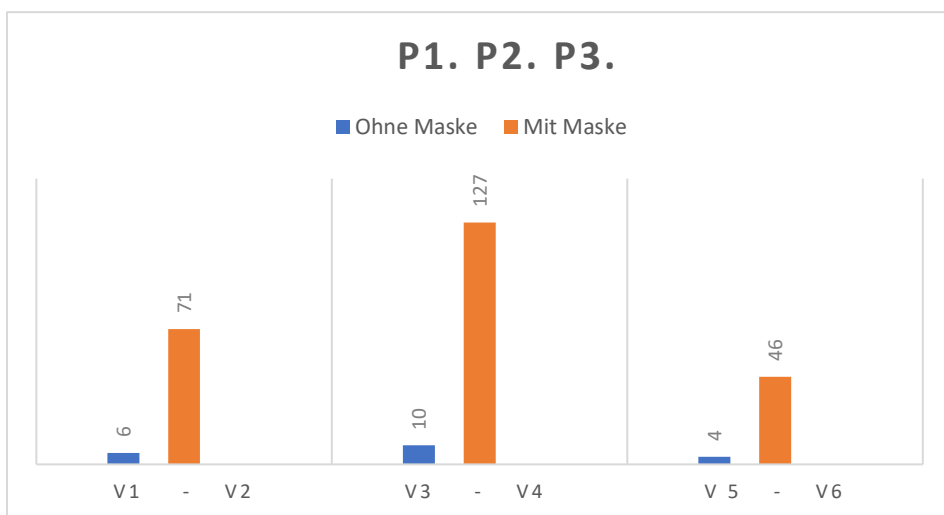


Diagramm 3 Die Summe aller nonverbalen Handlungen, im direkten Vergleich ohne Rücksicht auf die Dauer der Aufnahmen. (Eigene Darstellung)

Anhand dieses Diagramms²¹ lassen sich, die quantitativen Ergebnisse der Beobachtung, im direkten Vergleich miteinander visualisieren. Die blauen Säulen V1, V3 und V5 zeigen die Anzahl der summierten Bewegungen, Gesicht, Kopf, Arm, Hand und Finger der Aufnahmen, in denen Johannis keine Nasen- und Mundbedeckung trägt, die orangen Säulen repräsentieren V2, V4, V6, und zeigen die gesamte Anzahl der identifizierten Bewegungen in den Videos, in der das Gesicht von der Maske teils verdeckt ist. Es lässt sich ohne weiteres ein klarer und disproportionierter Unterschied erkennen.

²¹ Hier wird nur die Anzahl der Bewegungen gegenübergestellt, ohne auf die Dauer der Aufnahme zu achten, das bedeutet, es handelt sich nicht um die Minutendurchschnitte

Diskussion

Sicherlich sind Studien, die anhand der Beobachtung als Forschungsmethode ausgeführt würden, einige Grenzen gesetzt. Mögliche Unstimmigkeiten könnten beim Aufzählen der Handbewegungen und des Gesichts oder Kopfkaktivitäten erscheinen. Solange allein das menschliche Auge diese Aufgabe übernehmen muss, ohne technische Unterstützung, ist es interpretierbar, was eine klare Handbewegung ausmacht. Viele Handbewegungen aus den Aufnahmen hängen miteinander zusammen und können sowohl als wiederholte Handbewegung als auch als eine einzige gewertet werden. Hier wurde jede eindeutige Bewegung als eine einzige erachtet, selbst wenn vom Moment als die Bewegung beginnt, bis zum Ende, die Hand mehrfach rauf und runter bewegt wurde. Ab wann kann eine Gesichts- oder Kopfbewegung, eindeutig als eine solche gewertet werden? Protokolliert wurden all die Aktivitäten, die mit dem menschlichen Auge als eindeutig, sich von dem normalen Zustand, des Kopfes oder Gesichtes, abgrenzen ließen. Um eine größere Präzision zu gewährleisten wäre es von Vorteil gewesen, die Aufnahmen von mehreren unabhängigen Betrachtern analysieren zu lassen. Ähnlich schwierig verhält es sich auch mit der Genauigkeit der Dauer des Blickkontakts. Manche Blickrichtungswechsel geschehen in kaum wahrnehmbarer Zeit oder dauern weniger als eine Sekunde. Hier die punktgenaue Zeit zu messen ist mit dem bloßen Auge sehr schwierig.

Ein weiterer Aspekt, der einer Diskussion bedarf, ist die Möglichkeit seitens Johannis, eine Kommunikationsstrategie erlernt zu haben. Das würde bedeuten, dass der große Unterschied der Anzahl der Bewegungen zwischen den Reden mit freiem Gesicht und denen mit Mund- und Nasenbedeckung kein rein körperlich intuitiver oder unbewusster ist, sondern ein gezielt gewollter. Selbst wenn es so wäre, würde es trotzdem beweisen, dass es, gegeben durch die neue Kommunikationssituation mit Maske, einer Anpassung der nonverbalen Kommunikation bedarf.

Mit Sicherheit ließe sich ein solches Vorhaben, zu untersuchen, ob das Tragen einer Mund- und Nasenbedeckung sich auf die nonverbale Kommunikation auswirkt, in einem laborähnlichen Setting, eindeutiger untersuchen. Moderne Eye-tracking und Facereader Technologie sind im Stande, kleinste Details in den Gesichtern eindeutig zu identifizieren. Ebenso könnte die Lautstärke des Gesprochenen untersucht werden, um zu sehen, ob diese sich verändert. Auf den Inhalt bezögen könnte man untersuchen, ob sich Aussagen wiederholen, um sicher zu gehen, dass diese rezeptiert werden. Eine Zusammenarbeit mit Forschern aus der Psychologie wäre für ein solches Vorhaben vorteilhaft. So könnte diese quantitative Basisstudie um einiges erweitert werden, indem man die Anzahl der Bewegungen und die Bedeutung der Mimik und Gestik interpretiert. Weiter gäbe es die Möglichkeit, die Aufnahmen mit Ton zu analysieren, diese mit der Mimik und vor allem den Handbewegungen zu vergleichen, um so im Sinne der Studie von Rutger und David (2020) (siehe Kap. 2) zu sehen, ob ein gewisser rhythmischer Zusammenhang besteht und der Redner durch seine Körperkommunikation versucht gewisse verbale Äußerungen zu betonen.

Schlussfolgerung

Ziel dieser Forschung war es zu zeigen, ob sich die nonverbale Kommunikation während eines kommunikativen Aktes verändert hat, seitdem beim Sprechen das Gesicht von einer Maske verdeckt ist. Als Beobachtungsmotiv wurde Klaus Johannis ausgesucht. Die Tatsache, dass er stets eine Maske trägt, dass er eine eher unauffällige Körpersprache verwendet, dass Aufnahmen gefunden wurden, die passend für einen direkten Vergleich sind und weil all diese Aufnahmen öffentlich sind, somit für alle Betrachter nachvollziehbar, sprechen für ihn als passende Referenz.

Die Beobachtung der nonverbalen Kommunikation von Klaus Johannis, die Protokollierung der wichtigsten Merkmale, Gesichts- und Kopfbewegungen, Bewegungen der Arme, Hände und Finger sowie das Blickverhalten und der analytische Vergleich dieser haben bei allen drei Vergleichspaaren eindeutige Ergebnisse vorgebracht. Dass die Anzahl der Bewegungen jeglicher Art und deren Minutendurchschnitt, in den Kommunikationssituationen, in denen der Sprecher eine Mund- und Nasenbedeckung trägt, viel größer ausfällt als in den Situationen ohne aufgesetzte Maske, ist eindeutig. Das ändert sich nicht, selbst wenn die beobachtete Kommunikationssituation eine andere ist. Somit ist festzuhalten, dass die Hypothese, die besagt, dass das Tragen einer Mund- und Nasenbedeckung Auswirkungen auf die nonverbale Kommunikation hat und dazu führt, dass diese sich in Hinsicht auf das Blickverhalten und die Häufigkeit, in der Gesten angewandt werden, verändert, vollkommen bestätigt.

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Romanian as a Foreign Language

Teaching Business Romanian to Hungarian Students within the Faculty of Economics and Business Administration, “Babeş-Bolyai” University, Cluj-Napoca, Romania

Maria-Zoica Eugenia Balaban

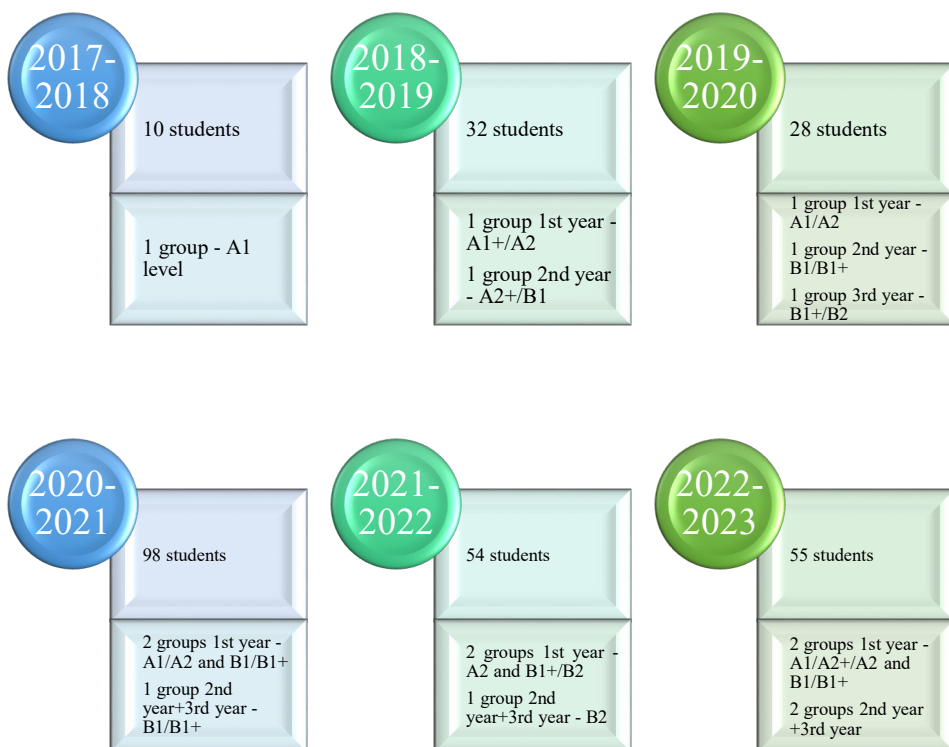
Teaching Business Romanian to Hungarian students within the Faculty of Economics and Business Administration has constantly developed in the last couple of years. The main aim of this paper is to present the Hungarian student profile and expectations regarding the Business Romanian classes and the main challenges that the Business Romanian teacher needs to deal with.

Romanian as a foreign language; Hungarian line of studies; student profile; learning expectations; teaching challenges.

The Romanian Language within the Faculty of Economics and Business Administration

The introduction of the Romanian language within the Faculty of Economics and Business Administration is quite recent, but it has constantly developed in the last couple of years. This practical course was introduced in the Hungarian students' academic plan in 2017 and since then the students' interest in the study of the Romanian language used for business purposes has steadily increased. At present, the students from the Hungarian line of studies have the possibility of studying the Romanian language six semesters, starting from the 1st year, 1st semester. In the academic year 2017-2018, when the Romanian course was introduced in the students' curriculum, there were 10 students who enrolled to the practical course. It was an A1 level homogenous group. In the following academic year 2018-2019, 32 students enrolled to the course, giving us the possibility of organizing the Romanian classes in two different groups: a group at the 1st year, with an A1+/A2 level and a group at the 2nd year with an A2+/B1 level. In the academic year

2019-2020, 28 students enrolled for the class, separated into three different small groups: a group for the 1st year, with an A1/A2 level, a group for the 2nd year, with a B1/B1+ level and a group for the 3rd year, with a B1+/B2 level. During the pandemics, due to online classes, the number of students who enrolled for the Romanian class rocketed to 98 students, thus giving us the possibility of having more groups: two groups for the 1st year (a group for beginners and students with an elementary level – A1/A2 and a group for students with an intermediate level – B1/B1+) and a group for the 2nd and the 3rd year, with a B1/B1+ level). In the academic year 2021-2022, 54 students enrolled for the Romanian classes. Two groups were created: one group for the 1st year (A2 and B1+/B2) and a group for the 2nd and the 3rd year, with a B2 level of proficiency. In the academic year 2022-2023, 55 students decided to enrol for the Romanian class and the groups distribution was kept (2 groups for the 1st year – A1/A2/A2+ and B1/B1+ and 2 groups for the 2nd year and the 3rd year). In this academic year, 2023-2024, there are 70 students enrolled for the Romanian class (45 students at the 1st year, a homogeneous group with an A2+/B1 level) and 25 students at the 2nd year and the 3rd year, with a B1+ level).



The Hungarian Student Profile and Expectations

The Hungarian Student Profile

The students at the Hungarian line of studies are students who come from the following counties of Romania: most of them from Harghita, Covasna, Mureş, followed by the students from Satu Mare, Bihor, Arad and there are also students who come from Cluj. They have different knowledge of the Romanian language, from beginners to upper-intermediate, sometimes advanced; some of them come from regions where the Romanian language is not spoken at all in real-life situations, except for the school, during the Romanian classes or from families where everybody speaks only Hungarian, therefore this category of students is not exposed at all to the Romanian language. Moreover, they have neither Romanian friends nor Romanian relatives. Usually, these students are the students who start the study of the Romanian language in beginner groups. Furthermore, there is the second category of students, the ones who were/are exposed to the Romanian language, not that much in family or school, but they have Romanian friends or Romanian relatives, or they also studied in a place where the Romanian language is spoken a lot and their level of proficiency in the Romanian language is, at least, elementary up to intermediate. Last, but not least, there is the third category of students, the ones whose one parent is Romanian and the other one is Hungarian. These students speak both languages at home, have Romanian friends and relatives and they usually have an upper-intermediate level of proficiency up to advanced.

Taking into consideration this background, it is worth mentioning the fact that their expectations also differ. The students who have an A1/A2 level of proficiency in the Romanian language are willing to learn the Romanian language, because they are aware of the fact that without it, they cannot manage the most common real-life situations.

The students who have an A2+/B1/B1+ level of proficiency want to practice as much as they can, therefore the focus of the Romanian classes is always on communication activities.

The students who have a B2/C1 level usually attend the Romanian classes because they want to be better and better and, in their situation, the focus of the Romanian class is on business related terminology that they need in their future career as economists.

The Hungarian Student Expectations

As it has been mentioned before, the students from the Hungarian line of studies have a wide range of expectations, based on their experience with the Romanian language. In the last couple of years, I conducted research in the field of the students' expectations regarding the Romanian language. I used a questionnaire with open questions that I always administered to my 1st year students, in our 1st meeting. Since 2017, I have gathered more than 250 answers from my students and I will try to present the most interesting expectations facts below.

Learning the Romanian language and how to use it correctly

Most of the students from the Hungarian line of studies consider that one of the most important expectations is learning the Romanian language and how to use it correctly. Some of them stated that they want to learn the Romanian language, some of them said that they tried to learn it, but they couldn't, some of them said that they understood, but they could not speak etc. No matter the reason behind their choice to study the Romanian language, there is something that strikes out: their strong willingness to attend the Romanian course based on the students' awareness that they need this language. Here are some of the students' answers¹ that will help us understand better their willingness to learn this language: "I chose the Romanian language course because I want to learn this language. I hope this course will help me learn the language" (Student 1) or "I chose this course because I don't know the Romanian language that well, my expectation is to learn better" (Student 2) or "I chose this course because I don't know Romanian ... I have tried to learn it, but so far I have not succeeded. I hope that I will learn the Romanian language with the help of this course" (Student 3) or "I chose this course because I don't know Romanian but I want to learn it" (Student 4) or "Because I don't know the Romanian language, I don't know how to read and write correctly" (Student 5) or "I chose the Romanian language course because I don't know too many things, I understood what was said to me but I don't know how to answer" (Student 6).

Overcoming fears and negative experiences related to the Romanian language

Most of the students from the Hungarian line of studies are afraid of the Romanian language. When being asked about the reasons of being afraid, most of them referred to different negative experiences they had with the Romanian language, based on not having enough knowledge, or using Romanian has been a tremendous problem for them, or speaking into Romanian led to fears, nervousness, anxiety, uncertainty, or being ashamed by the fact that maybe the other ones will start bullying them based on their vocabulary or pronunciation, etc. Some of the students stated that they have a lot of fears regarding the possibility of making mistakes, mostly grammar mistakes and due to this, they have a lot of inhibitions and cannot speak fluently and spontaneously. Here are some of the students' answers regarding the fears that they had to deal with and what kind of expectations they have regarding the possibility of overcoming these fears: "I chose this course because I don't know how to speak Romanian correctly and that's why I had a lot of negative experiences" (Student 7) or "I chose the Romanian language course because I feel that I still need to practice the language. I'm afraid of speaking in Romanian. By the end of the faculty, I would like to speak better the Romanian language and using it

¹ The answers were given in Romanian but for the purpose of this paper they were translated into English. The students' answers in Romanian were authentic, with common grammar and vocabulary mistakes specific to the level of proficiency that each student had.

correctly not to be a problem anymore” (Student 8) or ”I chose the Romanian online course because every time I have to speak in Romanian I am nervous, and I feel anxious. My main expectation is to be able to speak without any fears and more confidently” (Student 9) or ”I chose this course because I want to speak this language without shame, I have many inhibitions when I have to speak in Romanian. My expectation is to acquire the grammatical secrets of the Romanian language and I want to speak spontaneously, without having to think about a sentence for 10 minutes to make it correct”. (Student 9)

There were also students who focused on the fact that one of their main fears is grammar or some of the answers covered cultural issues, referring to the Romanian language in comparison with the English language. I will render two interesting answers that I received from two of my students regarding the relationship the Hungarian students have with the Romanian language but also with other languages they had to learn at some point in the past.

”Being Hungarian in Romania, as a child, I learned two languages and I also started learning English in the 3rd grade. I had many difficulties with the Romanian language, especially with grammar. English was much easier for me. Now I am 19 years old and I can say that depending on the language I speak I have 3 different personalities. When I speak in my mother tongue, in Hungarian, I am a friendly, talkative person and I feel like myself. When I speak in English I feel brave and very cool. And when I speak in Romanian I feel insecure but I am also proud of being able to speak this language”. (Student 10)

and

”I have noticed that when I speak in English I am much calmer and rational, I think much more about what I want to answer to someone and what effect my answer will have on the person I am talking to. But when I speak in Hungarian I have noticed that I say the first thing that comes to my mind without thinking about what can happen after I say what I am about to say. And when I think in Romanian

it's like I have a yin-yang mentality, either I'm very calm and nothing upsets me or I start to complain about the smallest thing that happens to me". (Student 11)

Improving Romanian Language Knowledge

Most of the students considered that improving the Romanian language knowledge is a "must", since they were born in Romania, they live in Romania and, some of them, would like to live in Romania after graduating. They are also aware of the fact that there is a big issue in the regions they are coming from due to the fact that the Romanian language is not spoken and they do not have the possibility of speaking the Romanian language; moreover, they realize that not only the general language is needed but also business terminology would be a valuable asset, especially for the ones who are willing to work in a bank, in marketing or as entrepreneurs:

"I chose the Romanian language course, because in the city where I live most of the people speak Hungarian and because of this I haven't had the opportunity of learning the language as well as I want to know it. That's why I chose this course, because I want to speak this language at an acceptable level". (Student 10)

or

"My main reason for choosing this course is my desire to improve my knowledge of this language, to learn new expressions, words that can help me in the field in which I want to work in the future, but also in everyday life. On the other hand, I'm a maximalist girl and it bothers me when I make mistakes or when I can't express myself correctly, and for me it's very important to learn this language, because after graduating, I want to stay in Romania". (Student 11)

or

"I chose the Romanian language course because I don't know the language at an acceptable level. I understand well, but it's hard for me to express myself what I

want to say. I make a lot of grammar mistakes. I would also like to learn business terminology”. (Student 12)

Acquiring business terminology and using it correctly in different communication situations

Being students at the Faculty of Economics and Business Administration within “Babeş-Bolyai” University Cluj-Napoca, Romania, and specializing in different business areas, such as *Finance and Banking, Management, Marketing and Informatics Applied to Economics*, the students from the Hungarian line of studies are aware of the fact that, in their future jobs, they will have to use the business-related vocabulary, not only in Hungarian and English, but in Romanian too. Therefore, in the case of the intermediate groups, the focus of the class is always on teaching the business terminology and how to use it correctly in a wide range of communication situations.

“I chose the Romanian language course, because I wanted to learn some Romanian business words and phrases. In addition, I chose the Romanian language course, because at the Hungarian line of studies, there aren’t any classes held in Romanian and I didn’t want to forget speaking in Romanian”. (Student 13)

or

“I chose the Romanian language course because I thought about the fact that I will need this knowledge in my future. If I want to work in the business area, I have to use a specialized language, I have to express myself fluently and confidently, I have to know certain business terms and phrases. I think that this possibility is a very rare one, and I didn’t want to lose it”. (Student 14)

or

“I would like to learn the specialized language, which is mandatory in the business field. The Romanian teacher I had in highschool gave me a good basis to speak

the Romanian language as correctly and fluently as possible, but the necessary business phrases and terms, which I would like to learn during the Romanian classes, were missing”. (Student 15)

or

“I chose the Romanian language course, because I live in Romania and I would like to improve and develop my vocabulary with business terms too, so that I can understand some terms that are still unclear to me in Romanian, or I associate them poorly with Hungarian words. I would like to study economic market related terms, the complicated ones. I would like to know, as we also studied at English, things about the company structure, or about the recruitment process or how to go to an interview, how to answer when attending an interview, how to write an email, an application letter etc.” (Student 16)

Carrer Plans

Some of the students’ answers revolve around their future career plans. Students are aware that knowing the Romanian language is a priority for them: “As far as it concerns my future business career plans, I need the knowledge and deep acquisition of the Romanian language. Learning the Romanian language is a priority for me”. (Student 17)

or

“I chose this course because I consider it an opportunity to develop my knowledge of the Romanian language. My goal is to get a much more developed vocabulary in the business field that will help me in my future job.” (Student 18)

or

“I chose the Romanian language course because, first of all, I want to learn more things that will help me deal with different work-related issues, and in my career as an economist”. (Student 19)

Topics

Students have many expectations regarding the topics discussed during the Romanian classes. Based on their answers, they would like to study everything from the first semester, if possible, but that's impossible. Their interests cover topics such as: management, daily life administrative issues, marketing, communication topics, how to write an email, commerce, expressing opinions orally and in writing, ways of greeting and introducing people in different business cultures, IT, company structure, negotiations, meetings, finance and accounting, contracts, economic crisis, market analysis, the recruitment process (CV, application/cover letters, job interview). They are also interested in grammar; most of the students find it very hard to cope with the plural forms and gender of nouns in Romanian, the pronouns, and the verbs; moreover, some of them explained that they have problems with the order of the words in a sentence or with the interrogative forms or with the demonstrative pronouns and adjectives.

The Romanian Teacher Challenges at the Hungarian Line of Studies

Let's talk about anything! Let's practice communication! as one of my students pointed out. There are a lot of challenges both for the teacher and the students at the Hungarian line of studies.

The first challenge is the class itself: from organisational and administrative issues, knowing the students, setting up their level of proficiency, deciding on the topics that will be studied, the assessment grid, identifying their expectations and trying to meet them, making the classes interactive etc.

The second challenge is the heterogeneity of the groups; since the level of proficiency is different among the students, it's very hard to have a 100% homogeneous group, therefore, in most of the cases, the beginner group is made up of students who have both an A1 and an A2 level of proficiency, the elementary groups are made up of students who have an A2+ level and sometimes even B1, depending on the number of students and the intermediate groups are usually made up of students who have a B1+/B2 level of proficiency.

The third challenge refers to the diversity of the topics that students want to study; they want to study everything about the business terminology, but this is practically impossible, because, for example, in the case of the beginner groups, the introduction of business terminology is done step by step, since at the beginner level, the Romanian teacher needs to start with the basics of the Romanian language. More than that, every

year, the students who attend the Romanian class have totally different interests in the field of economics: the ones from *Finance and Banking* are mostly interested in finance, banking procedures, the ones from *Informatics Applied to Economics* are mostly interested in software, IT, devices, programs, the ones from *Marketing* are interested in sales, advertising, market research and the ones from *Management* are mostly interested in managerial skills, leading a company, dealing with conflicts within a company, setting up a business etc. Furthermore, some of the students want more grammar, some of them want to focus more on specialized vocabulary, another percentage of the students would like to study the Romanian language from the basics, or another percentage would like to do a lot of communication activities. To reach their expectations, the Romanian teacher needs to adapt easily, by choosing the most relevant topics for the students and, in an ideal classroom, where all students come from the same specialization, for example *Finance and Banking*, then in such a utopic scenario, only finance and banking related topics can be taught.

The fourth challenge is creating weekly materials with economic content. Since the groups are diverse yearly, there are high chances of not being able to use the same materials from one year to another. There are a lot of Romanian Language Coursebooks available on the Romanian market, which represent valuable and excellent teaching instruments², but there aren't any Business Romanian Coursebooks now, therefore the task of teaching Business Romanian³ is even more difficult.

Last, but not least, there is also the need to renew the teaching methods. Covid 19 pandemic completely changed not only the teaching process, but also the teaching and learning methods. The online teaching, the online learning, the online platforms and their usage and accessibility, the new assessment methods, everything was a complete challenge not only for the students, but for the teachers too. The 100% traditional teaching is no longer working. Even though everything is done onsite now, the online methods are still used and will be integrated in the teaching-learning process.

Syllabus

As I have already mentioned in the previous paragraphs, students are willing to learn the so-called “everything” about the business terminology. A thing which is practically impossible to be fulfilled. Like any other classes, the Romanian class works based on a syllabus which was well planned and thought to meet the students' needs and expectations. In the first year, the taught topics during the Business Romanian class are the following ones: *Professional Communication, Company Structure, Recruitment,*

² Platon, E., Burlacu, D., Arieșan, A. (2021), *Manual de limba română ca limbă străină* (RLS). Nivel B2, Presa Universitară Clujeană, Cluj-Napoca; Platon, E., Sonea, I., Vilcu, D. (2019), *Manual de limba română ca limbă străină* (RLS) A1-A2, Presa Universitară Clujeană, Cluj-Napoca; Platon, E., Vasii, L., Vilcu, D. (2021), *Manual de limba română ca limbă străină* (RLS). Nivelul B1, Presa Universitară Clujeană, Cluj-Napoca;

³ There will be an available Coursebook for Business Romanian A2/B1 published in the summer of 2024 (Maria-Zoica Balaban, *Business Romanian A2/B1* – under the publishing process)

Management, Business Ethics, Business Travel, and a topic that will be recommended by the students based on their interests. In the second year, the taught topics during the Business Romanian class are the following ones: *Marketing, Advertising, Finance and Banking, Insurance, International Trade*, and a topic that will be recommended by the students based on their interests. In the third year, the taught topics are *Oral Communication* (business presentations, business meetings and business negotiations) and *Written Communication* (business reports and business proposals).

Conclusions

The introduction of the Romanian language course to the Hungarian line of studies is an advantage for the students, giving them the opportunity of studying specialized language in the Romanian language, which will also help them in their future career. The students from the Hungarian line of studies also have the possibility of studying the Romanian language for six semesters which is also a plus for them, giving them the possibility of studying many business-related topics. They also have the possibility of attending, as an extracurricular activity, the Romanian Language Workshop, which was specifically designed for them, which is organized monthly, with the participation of invited speakers, professionals in the field of teaching Romanian as a foreign language). Moreover, starting with the academic year 2023-2024, a new course was introduced at the Faculty of Economics and Business Administration, the so-called *Language and Style in the Professional Environment* (in Romanian, for all years of study and all lines of study), where students have the possibility of discussing about different documents written for business purposes, find out more about the language styles used in business and how to communicate effectively and efficiently in different business-related situations.

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Dinamics of Colloquial Language – English Discourse Markers Online

Georgiana-Anamaria Sălăgean

Colloquial language is very permissive when it comes to not following a specific set of rules. This fact represents the result of colloquial language mainly having an oral character. Thus, even borrowing and using foreign words in different contexts become more frequent. In most cases, speakers use borrowed phrases, expressions and even discourse markers from English in order to save time and to diminish the effort during the speech act. Some of the borrowings reveal themselves as being easier to use or being more on point than the correspondents in Romanian. Besides that, the Internet has had a great influence on Romanian colloquial language these past years, offering the speakers an easier access to content in English, which helps them acquire new skills. Social media also helps people to connect, to find shared values and beliefs and to freely express themselves. Due to social media promoting an informal environment for communication, discourse markers also occur, especially during videos, for example, on TikTok. Discourse markers encapsulate both a pragmatic and a sociolinguistic role, helping the speaker not only to revise his/her discourse, but also to connect to the listener through a shared linguistic behavior. Through this study, I intend to provide an analysis of English discourse markers on TikTok, emphasizing their role in the discourse.

Colloquial language; English influence; discourse markers; online discourse.

Colloquial language represents a collective functional style which mainly focuses on the affective dimension of the discourse. Dumitru Irimia states that functional styles are built on the message-concept relation. (Irimia, 1986, p.102) Thus, we can affirm that the entire communicative process should be held depending on the context. The speaker should take into consideration the linguistic and socio-cultural environment and the knowledge of the listener. The way speakers communicate is very important, since they have to choose the very words from the lexical sphere that is common to both participants at the speech act.

In regards of following spelling norms, colloquial language is flexible. The interlocutors are not constraint to use only literary language or to use only words from a specific area. This type of language is permissive, thus offering speakers the option to directly express their emotions, to simplify the communicative process through abbreviations or omitting words and to even use borrowings from different languages, such as English.

The influence of English is very prominent nowadays, because of the development of technology. Thus, we can easily observe that an impressive number of borrowed words

and expressions are frequently used in the colloquial language. English has gained a global status, as David Crystal states, through the fact that its role is worldwide recognized. (Crystal, 2003, p.3) This phenomenon is visible in Romanian as well, through the usage of English words, expressions and discourse markers in Romanian discourses, due to the fact that they might help the speakers to better express themselves or an emotion and to diminish time and effort.

When using colloquial language, speakers resort to suprasegmental elements, such as tone, gestures, mimicry, accent, regional/archaic/neological terms, slang and jargon. This phenomenon is frequently encountered and possible because there is a certain relationship between the interlocutors that allows them to build an informal dialogue. Besides using suprasegmental elements and words from different lexical spheres, speakers can resort to using independent linguistic units, specifically discourse markers. They do not possess any syntactic role, but they are important from a semantic and pragmatic point of view. Moreover, discourse markers can be borrowed from English, as we have already mentioned before, situation that consists in language development.

Discourse markers represent a category of pragmatic markers which, as Fraser states, indicate the relation between the message and the discourse. They do not contribute to the sentence's message itself, but they help the listener to properly receive the message, through signaling different contextual factors. (Fraser, 1996, p.339) For example, discourse markers can be used to indicate the changing of an idea, to mark a pause or a conclusion in the speech act etc. Fraser classifies the discourse markers according to these traits. The author states that there are markers intended for changing the subject of discussion. They imply that the speaker wants to move from an idea to another, which is not connected to the initial one. For this purpose, we can use discourse markers such as *by the way* or *speaking of*. There are also contrastive discourse markers that emphasize the contrast between an initial sentence and the new one, such as *anyway*, *however*. Elaborative discourse markers signal the speaker's intention to provide additional information or explanation in order to help the listener to better understand the message, such as *besides*, *like*. The last type of discourse markers that Fraser identifies is the inferential one. This one helps to highlight the presence of a conclusion. Inferential markers can be *so*, *then*, *thus* etc. (Fraser, 1996, pp.339-341)

Discourse markers establish connections between sentences and facilitate the understanding of the message. Thus, creating a connection between the colloquial language, the influence of English and discourse markers, we can conclude that they are interconnected and create a closed circuit. Colloquial language facilitates the integration of borrowed words, and this phenomenon occurs because English influences Romanian through technology and not only. Discourse markers can be easily used in their English version, be that in an online or offline discourse.

Next, we aim to analyze an example of informal online discourse in which we noticed the presence of English discourse markers. From a methodological point of view,

we would like to mention that the discourse is in Romanian and can be found on TikTok, on a public account that belongs to a female Romanian content creator (*influencer*). We will analyze the discourse markers from a semantic, pragmatic and sociolinguistic point of view in order to determine the purpose behind their usage. The transcription will not contain the suprasegmental elements, since they do not bring any relevance to the present study. We focus on the words in *italics* which highlight the English discourse markers in the discourse.

“Dau note unghiilor mele vechi PART 1”

Source: TikTok (@mara__stanciu)

[...] *Ok*. A fost prima dată când mi-am făcut gen ombré de ăsta la unghii și sincer mi-a plăcut foarte mult. Nu sunt chiar primele unghii astea pe care le-am avut [...] *not bad*, nu arată rău, dar n-aș mai fi ales culoarea asta, [...] *anyway*. Doamne, la unghiile astea cât de multă lume mi-a zis că I’m trying to copy Kylie Jenner. [...] Astea au fost printre preferatele mele [...] și mi-au plăcut foarte mult *for some reason*, nu știu [...].

In this excerpt, we observe the occurrence of English discourse markers. Firstly, the most genuine marker is *anyway*, which is a contrastive one. We can easily spot the contrast between two ideas/two elements that compose the discourse. *Anyway* facilitates the process through which the speaker makes the transition from a point to another and offers him/her additional time to build the following sentence. Secondly, there is *OK*. This word loses its basic meaning and becomes a discourse marker which has the role of introducing a sentence that contains additional information or explanation. Thus, it becomes an elaborative discourse marker. We are able to affirm that, after the occurrence of *OK*, the speaker brings into attention an idea that supports an initial sentence.

Moving forward, we can spot some English expressions/phrases as well, such as *not bad* and *for some reason*. Normally, they keep their basic meaning in the discourse, but their role is solely to help the interlocutor to correctly understand the global message, that can be distinct from the shallow subject. We aim to bring into the attention that the speaker consciously uses words and phrases from English together with other discourse markers, in order to maintain their cultural relevance. Specifically, they try to validate their membership to a greater community which extends over the territory of our country. Thus, we need to analyze the phenomenon from a pragmatic and sociolinguistic point of

view. We believe that social platforms created new ways of communication and interconnection, consequently content creators have numerous chances to build enlarged and varied communities, resorting even to the linguistic factor, through using English words that belong to different trends started in U.S.A, for example. Both can be transformed into elaborative discourse markers, since the speaker has the intention to explain an idea after each of the two phrases.

In conclusion, we can state that English influenced colloquial Romanian during the past years, especially through Internet, which became an important means of communication and human interaction. Moreover, the English discourse markers are not only used to facilitate the discourse, but they are also used to arouse reactions online, to align to specific trends and to signal the membership to a worldwide English-speaking community. As we noticed from the example, the content creators are usually aware of the impact that English borrowings have on listeners/followers in online communication and they take advantage of them in order to gain access to even more followers.

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L1 Acquisition vs. L2 Learning – Native Speaker vs. Non-Native speaker

Maria Simina Suciu

The L1 acquisition process is the acquisition of the mother tongue by children from an early age, while second language acquisition is the learning of a language, which takes place after the acquisition of the mother tongue. The two processes, although at first glance similar, are based on different cognitive mechanisms. One of the most significant differences is that the acquisition of the first language occurs subconsciously, whereas in the case of the second language the speaker is actively and consciously involved. Starting from this premise, our article aims to present, in a comparative study, the two processes, addressing both L1 language acquisition theories and L2 didactics theories, by giving some examples related to Romanian as a foreign/native language.

L1 acquisition; L2 learning; didactics; foreign language; native language.

Introduction

The following article aims to present mother tongue acquisition in comparison with learning a foreign language. In doing so, we will present theories of language acquisition 1, the mother tongue, in the first part of the paper, and describe the process of learning a foreign language in the second part, leaving room in the third part for a comparison between the two processes which, although they seem similar, are quite different.

Acquisition and learning are two distinct cognitive processes, determined by different factors. Firstly, in acquisition, the process is carried out naturally, intuitively, without the speaker being aware of all the structures and rigours of the language, whereas in learning a greater cognitive effort is involved, with memorisation. Also, language acquisition occurs in the early years of life, involuntarily, through exposure to language, while learning occurs in a 'controlled', deliberate manner.

L1 acquisition

According to David Crystal (1985), language acquisition is the process of acquiring language structures (phonetics, grammar, syntax), followed by the development of the lexicon through its use in different contexts. The first steps of acquisition occur in the early years of life, developing a whole cognitive process that will form the basis for learning other languages. In studying the phenomenon, there are several research

directions, one of which is behaviorism, according to which the environment in which the child develops impacts language acquisition, being achieved through three processes (Izar, Muslim Nasution, Ilahi 2020):

1. Imitation process - the stage in which children copy language patterns and lexical items used by people close to them.
2. Conditioning process - the stage in which the child responds to external stimuli.
3. Cognitive process - the stage when children become aware of the meaning of words.

According to behaviorism, children develop their language from imitating what they hear around them, and the whole development of their language system is based solely on the influence of their environment. On the other hand, interactionism, another school of thought that has studied language acquisition, puts forward the idea that mental capacity for learning is also involved in the acquisition process. In other words, acquisition is not achieved by continuous exposure to language alone, but requires intelligence that children acquire at birth, including linguistic intelligence. This theory is based on the system that the more often the child interacts with both the internal factor, i.e., the family, and the external factor, i.e., the nursery or strangers, the better the child's linguistic ability.

At the other end of the spectrum, Noam Chomsky debates the issue of language acquisition, arguing that this phenomenon occurs independently of logic or intellect. According to him, people are born with "minds containing innate knowledge about a number of different domains. One of these domains or faculties of mind concerns language" (Hutauruk, 2015, p.51). Chomsky (2009) calls this innate knowledge of language LAD (language acquisition device), whose function is to provide everyone with a set of grammatical and lexical rules. The linguist is therefore of the opinion that, regardless of the environment in which a child develops and the external factors with which he or she interacts, he or she is prone to language acquisition, as this phenomenon is natural. The linguist also formulates the idea that language develops independently of any form of intelligence or logic, thus contradicting the interactionist theory mentioned above. In addition, Chomsky emphasizes three categories of innate ideas that form LAD: substantive ideas (corresponding to relations or operations), formal ideas (expressing relations) and constructive ideas (forming a particular type of grammar, using innate substantive and formal elements based on linguistic data).

The literature delineates six stages in language acquisition:

1. Pre-speech stage (0-6 months), in which the child responds to adults using vowels, interjections or pointing.
2. The babbling stage (6-8 months), when the child begins to communicate by combining vowels and consonants. An example might be the word 'mother', common to several languages, which is a combination of two identical syllables.

3. The holophrastic stage (9-18 months), when the child uses a single word with a sentence function to respond to adults.
4. The two-word stage (18-24 months), when the child forms sentences made up of two words in a syntactic relationship.
5. Telegraphic stage (24-30 months), at this time, children begin to communicate through sentence-like word combinations based on syntactic patterns used by adults around them.
6. More words stage (30 months -), at this stage the child acquires more and more words, can formulate short but coherent sentences, and understands what adults are communicating.

In the early stages of acquisition, children communicate through sounds, then through words, not sentences, so acquisition begins with the lexicon, only later do they form the grammatical structures needed to form coherent sentences.

Learning L2

In language learning, we are dealing with two phenomena: formal and informal learning. Formal learning takes place at school or college and is guided by a teacher, while informal learning is often acquired through exposure to the language, bypassing grammar rules. Also, in formal learning, teaching is guided by the language levels described by the Common European Framework of Reference for Languages and is common to all languages. In the teaching process, as opposed to informal learning, the aim is to develop all language skills: comprehension (written and oral), elements of communication construction (grammar and vocabulary) and text production (oral and written). In informal learning, the individual focuses on communicative competence, often in the production of oral texts, leaving other aspects on the back burner.

Thus, in formal learning, language acquisition takes place gradually, starting with simple lexical and grammatical elements specific to A1 level and then moving on to increasingly complex structures at higher levels.

Informal learning, being a phenomenon that happens subconsciously, through exposure to the target language, through the phenomenon called "language bath", is closer to acquisition. Stephen Krashen and Tracy Terrell (1998) propose a distinction between learning and acquisition. In their view, L2 acquisition is similar to L1 acquisition in children, it is a subconscious process, it is based on "catching the language" (p. 27) and on implicit knowledge, eliminating the study of that language. At the opposite pole, the two researchers believe that L2 learning is achieved through formal teaching, learning about the language and explicit knowledge.

The researchers cited before (1988) delineate five stages of L2 learning:

1. Pre-production, when speakers learn vocabulary but cannot elaborate long responses. At this stage, listening activities, based on TPR (total psychic

response), can be carried out, in which learners use 'signs' to perform tasks aimed at demonstrating simple actions such as *to dance, to eat, to drink*.

2. Early production, when speakers learn up to 1000 words in the target language and can last up to "six months in the case of children" (Krashen, Terrell 1998: 78), whereas in adults this phase of learning takes less time. Here, the teacher's exercises target simple vocabulary items, short answers (such as answers to questions like: *who are you, where are you from? how old are you?*). The topics discussed may also deal with daily routines or descriptions of pictures, in which objects often used by the speaker are found.
3. Speech emergence, when the speaker can formulate less extended but coherent speech sequences, although they may defend grammatical inadequacies. At this stage, the individual learns 3000 words. The teacher's suggested homework may involve writing short messages about the holiday (*Write a message to a friend and tell them what you are doing on holiday*), or topics of immediate interest.
4. Intermediate fluency, at which point the speaker has about 6000 words in his/her vocabulary, can formulate more extended speech sequences, and grammatical accuracy increases. At this stage, more abstract topics of discussion can be introduced, and vocabulary items become more complex.
5. Continuous development of language/advanced fluency, a stage specific to higher levels, where the capacity for abstraction increases, the speaker also has knowledge of specialised language specific to his/her field, can converse on various topics, from the simplest to the most complex. They will also be able to formulate sentences directly in the target language without having to pass through the filter of their mother tongue.

Learning a language is a continuous process in which several elements are involved, such as motivation, intrinsic and/or extrinsic, and memorization. The first of these is particularly important, as an individual's actions are guided by one or another type of motivation, so the stronger the motivation, the easier the learning process will be.

The distinction between acquisition and learning processes

In the previous pages, we have briefly outlined some theories about two different processes of language acquisition. Following a review of the literature, we can state that the significant difference between acquisition and learning is that the two processes involve distinct mechanisms of vocabulary acquisition. The fundamental difference between an individual learning a foreign language and a child acquiring language originates in the fact that for a child the world is not bounded in concepts, he perceives things around him as objects that he cannot name, and language appears as a mechanism for 'putting labels' and learning to communicate. For a foreign language learner, on the other hand, external reality is already delimited by language, and the process is one of reconceptualizing the world and memorizing grammatical rules.

For example, when the child learns to speak and tries to remember the word "apple", the child sees the fruit in different poses - sliced, whole, grated and mixed with other fruits - and in different colors. As a result of interacting with the fruit in different forms, the child will be able to recognize it and distinguish it from other concepts. On the other hand, when a learner learns Romanian, he already has the concept of "măr" delimited in his own language. When he is presented with the word, it would be better not to give him the equivalent in the language shared by him and the teacher, but to make direct contact with the target language, which can be done with the help of a picture. Even if the learner sees the picture, when he writes down the new word in his notebook, he will write an equivalent in one of the languages he already knows. Although he will have the picture of the apple, the memorization of the words will be mediated by one of the known languages. This mediation process is hard to avoid because most of the time, learning something new is done through correlations with what we already know. In the case of children, this mediation is non-existent, because for them the first language they acquire is the starting point towards the delimitation of external reality, the grammar they acquire is automatically made aware of the different inflectional rules and forms. For foreign language learners the process of learning grammar can be difficult, sometimes made more difficult by the differences between the languages they speak. In this case, we can also discuss the category of gender, which is non-existent in some languages (such as English and Hungarian), or with differences in others (for example, in Romanian, the word chair is neuter, but in French it is feminine: *la chaise*). In addition, learning relies on memorization and exercises, which children do not have. At the same time, in the case of learning, an important factor, as mentioned above, is motivation, an aspect that is missing from the acquisition process, as it occurs naturally, without effort on the part of the child or any form of willpower.

Conclusions

Our article aimed to present, in brief, some key distinctions between L1 acquisition and L2 learning processes. Thus, the first part was devoted to a synthesis of several theories on acquisition, and the second focused on learning. As stated in the previous lines, L1 acquisition occurs early in life and is not guided by need or motivation, being a naturally occurring process, whereas learning occurs after acquisition, encompassing a range of factors and based on conceptualization of the world already achieved through mother tongue acquisition. We can say that L1 is the necessary foundation for learning foreign languages, as new vocabulary items specific to the latter go through translation into the mother tongue before being memorized. Linguistic interference from the L1, caused by the lack of an equivalent in the target language, or linguistic misunderstandings to convey the message, may also occur in L2 communication.

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Varia

OpenAI: ChatGPT

Adrian Ciupe

ChatGPT has recently taken the world by storm, with major implications for society in general and for working and learning in particular. These implications have given rise to considerable controversy over existing ethical standards, especially in academia and other education establishments – while this is an extremely pertinent issue that has polarised educators around the world, the sole purpose of this short review is to look at ChatGPT as a tool that can hold the promise of facilitating language teaching and learning.

ChatGPT; grammar; speaking; vocabulary; writing.

ChatGPT, standing for ‘Chat Generative Pre-trained Transformer’ (OpenAI, n.d.), is a chat-based software application made available to the public at large in November 2022 as a *freemium* service: its version 3.5 is free to use, while the more advanced version 4 is available based on a paid subscription plan. The software is minimalistic in design, providing a straightforward interface suited for continuous conversation between users and a chatbot. Users can interact with the software by using prompts apt to elicit more or less exact answers to a variety of queries, which has led to the controversy mentioned above – the main fears being that such an app can subvert human intelligence, encourage plagiarism and spread misinformation. The software is available on all major platforms, Windows, iOS and Android and integrated into the most popular browsers – Chrome, Opera, Edge etc.

Most of the controversy surrounding ChatGPT regards its use to generate *content* (hence the issue of potential plagiarism in academia and not only); however, the app could be successfully used for language teaching and learning, as I will be showing further on. From this point of view, its effectiveness lies in adequate *prompt-engineering*: users’ ability to phrase their queries in such a way as to obtain the desired results according to the parameters required.

In what follows, I will be offering a series of example prompts that teachers and students could use in order to be able to refine their search queries (*prompts*) concerning grammar, vocabulary, speaking and writing. It should be noted that due to space constraints, only examples of *prompts* (queries) are given, not the search results *per se*. Comments are included wherever appropriate.

Grammar

Most areas of grammar can be explored in great detail. Here are a few examples of possibly useful prompts:

1. *'Explain the differences between present perfect and past simple, with examples.'*
2. *'Write a story to illustrate the main uses of different past tenses.'*
3. *'What is the difference in usage between conditional 1 and conditional 2?'*
4. *'How to use 'must'?''*
5. *'What is the difference between 'ought to' and 'should'? Are they perfect synonyms?'*

Vocabulary

Vocabulary queries can also return very detailed information. For example:

6. *'Explain the difference between 'economic' and 'economical', with a few example sentences.'* (confusables).
7. *'Give example sentences using common collocations with the adjectives 'economic' and 'economical' to illustrate differences in usage.'* (confusables, collocations).
8. *'Illustrate all meanings of the phrasal verb 'pick up' in example sentences.'* (any kind of phraseology: phrasal verbs, idioms, collocations, prepositional phrases).
9. *'Give random example sentences illustrating the language used in marketing and advertising.'* (general topic vocabulary).
10. *'Give one example sentence for each of the following words and expressions, to illustrate how they are used to talk about marketing and advertising: 'field research', 'market research', 'market test', 'market-oriented', 'launch', 'growth', 'maturity'.'* (very detailed topic vocabulary).

Speaking

Dialogues and conversations can be generated on the topics desired; functional language can also be explored. Examples:

11. *'Write a conversation between two friends discussing holiday plans.'* (conversations on various topics).
12. *'Write a dialogue between a shop assistant and a customer who wants to buy shoes.'* (situational dialogues).
13. *'Give example sentences of how to apologise when talking to a friend.'* (language functions).

Writing

Different texts can be produced for different purposes, on a variety of topics, in various formats and language registers. For instance:

14. *'Write a semiformal email to your boss, apologising for not being able to meet a deadline'.* (general email).
15. *'Write a formal email to a group of colleagues working in one of your company's branches in New York, to invite them to a celebratory event organised by your branch in Cluj-Napoca, Romania; include details on how they could travel from the US to Romania.'* (very specific email).
16. *'Give example sentences to illustrate different ways of apologising in formal, written business English.'* (language functions).
17. *'Write an essay in response to the following question: is it better to have a male or a female boss?'* (argumentative essay).

Teachers may find it useful to edit some of the search results, as some inconsistencies can arise; for example, even if the prompt requested an answer in British English, American English spellings might be provided. One obvious difficulty regards level-grading, especially for speaking and writing output. For instance, ChatGPT cannot produce 'exact' B1 / B2 / C1 / C2 etc. responses in terms of CEFR levels. However, a workaround strategy can be applied. Consider example (17) above; as such, ChatGPT would usually generate a B2-C1 level essay. If users wanted an A2-B1 level essay for example, they could prompt: *'Simplify the essay above.'* On the other hand, for a C1-C2 level essay, users could prompt: *'Rewrite the above essay by using more complex language, in terms of grammar and vocabulary.'* The same holds true for speaking purposes (conversations, dialogues etc.).

To sum up, ChatGPT can offer very detailed accurate language explanations and illustrations depending on how finely-tuned the prompts are – *prompt-engineering* is a skill that comes gradually, by trial and error and with experience in using such a service. If not satisfied with the answers provided, users can click a button to *regenerate* the answers or, within the same chat, they can keep rephrasing their query (prompt) until they obtain the desired results.

In conclusion, despite the apprehension and controversy engendered, mostly of an ethical nature, ChatGPT can be considered an extremely valuable tool in language learning; while fears of plagiarism are legitimate in a context in which students or other types of users would want to produce *content*, learning a language is very much a question of *form* – any possible content being used to illustrate the accuracy of the linguistic structures used / assessed / acquired. As a language educator, I would find ChatGPT a particularly welcome instrument in adapting teaching to exact curricular requirements (most curricula are topic-based) as well as allowing students to take control of their own

learning endeavours by arousing their curiosity and encouraging language exploration and analysis.

The (early) adoption of any new technology, such as this, can at first be fraught with suspicion and apprehension; nevertheless, time will certainly tell if a tool like ChatGPT can suitably serve society for the better or worse, including in education in general and language acquisition in particular.

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Book --- Review

Delia Morar, *Cartea și valoarea cărții în opera lui Umberto Eco*, Cluj-Napoca, Casa Cărții de Știință, 2021, 327 p.

Elena Pîrvu

Delia Morar's volume *Cartea și valoarea cărții în opera lui Umberto Eco* emphasizes the value, role and importance of books nowadays, proposing as a benchmark both works of critique, literary and aesthetic theory and the novels of the Italian writer and theoretician Umberto Eco.

Umberto Eco; book; literary critique; aesthetics; novels.

Pubblicato nel 2021 presso la Casa Editrice Casa Cărții de Știință di Cluj-Napoca, il volume *Cartea și valoarea cărții în opera lui Umberto Eco* (*Il libro e il valore del libro nell'opera di Umberto Eco*), ha come punto di riferimento Umberto Eco e la sua creazione proteiforme e propone un trattamento comparatista, limitando però le comparazioni allo spazio delle lingue neolatine, nel tentativo di dimostrare la chance del libro e della letteratura e il loro ruolo nella nostra esistenza (cfr. p. 8).

L'autrice, docente presso il Dipartimento di Lingue e Letterature Romanze della Facoltà di Lettere dell'Università "Babeș-Bolyai" di Cluj-Napoca, dichiara di aver scelto Umberto Eco "in primo luogo perché è il più tradotto autore italiano in romeno, ma anche in piano internazionale, in genere" (p. 8). "Se, da una parte, i suoi lavori scientifici sono pieni di immaginazione, i suoi romanzi abbondano in scienza ed erudizione" (p. 9). "Ritroviamo poi, nei libri di Eco, la sua passione per i giochi pieni di mistero, di inquietudine che provocano l'immaginazione e intorno ai quali si sviluppa l'azione del romanzo" (p. 10). "Il bisogno di storia è un'altra caratteristica della personalità di Eco e implicitamente della sua opera" (*Ibidem*).

Il volume si compone di quattro capitoli preceduti da un *Argument* (*Premessa*, pp. 5-14) e seguiti dal capitolo interrogativo *Cine este Umberto Eco?* (*Chi è Umberto Eco?*, pp. 298-308), dalle *Concluzii* (*Conclusioni*, pp. 309-318) e dalla *Bibliografie* (*Bibliografia*, pp. 319-327).

Il primo capitolo, *De la canon la listă (Dal canone all'elenco*, pp. 15-79), composto dai sottocapitoli *Canonul literar – evoluția termenului de-a lungul timpului (Il canone letterario – l'evoluzione del termine lungo il tempo*, pp. 15-27), *Valoarea – conotații și criterii de stabilire a valorii în prezent (Il valore – connotazioni e criteri dello stabilire del valore nel presente*, pp. 28-51), *Modelul – definiție, funcție, devenire (Il modello – definizione, funzione, evoluzione*, pp. 52-62), *Influența, plagiatul, pastișa, citatul: forme de intertextualitate trecute și prezente (L'influenza, il plagio, l'imitazione, la citazione: forme di intertestualità passate e presenti*, pp. 62-72) e *Lista – actualizarea și revalorizarea noțiunii (La lista – l'attualizzazione e la revalorizzazione della nozione*, pp. 72-79), innanzitutto chiarifica e stabilisce, come dichiara l'autrice alla p. 12, i sensi e le connotazioni che accordiamo al presente ai termini di valore, gerarchia, standardizzazione, modello, identificazione e influenza, nonché la loro trasformazione lungo il tempo, dopo di cui continua con l'identificazione dei valori che prevalgono nei nostri giorni ed indica chi stabilisce i criteri di selezione e di gerarchia di questi. Segue la definizione della nozione di modello nella letteratura, della funzione e dell'evoluzione che il termine ha conosciuto lungo il tempo, dopo di che vengono trattate alcune delle strategie dell'intertestualità molto presenti nel mondo letterario, culturale ed editoriale di oggi, più esattamente, l'influenza, il plagio, l'imitazione e la citazione, che l'autrice definisce ed esemplifica. Il capitolo si conclude con la definizione della nozione di lista, partendo dalla lista proposta da Umberto Eco: *Vertigine della lista* (cfr. p. 13).

Il secondo capitolo, *Cartea și literatura în opera teoretică și critică a lui Umberto Eco (Il libro e la letteratura nell'opera teorica e critica di Umberto Eco*, pp. 80-172), composto dai sottocapitoli *Cartea: fâșie de memorie la Eco și Manguel. Memoria vegetală și Istoria lecturii (Il libro: striscia di memoria a Eco e Manguel. La memoria vegetale e Storia della lettura*, pp. 80-99), *Autorul. Cititorul. Textul (L'autore. Il lettore. Il testo*, pp. 99-125), *Textul narativ ca joc la Eco și Calvino. Șase plimbări prin pădurea narativă vs. Lectii americane (Il testo narrativo come gioco a Eco e Calvino. Sei passeggiate nei boschi narrativi vs. Lezioni americane*, pp. 125-133), *Despre lectură și limitele interpretării (Sulla lettura e i limiti dell'interpretazione*, pp. 134-146), *Cartea – pasiune și provocare la Eco și Borges. Confesiunile unui tânăr romancier vs. Borges despre Borges. Convorbiri cu Borges la 80 de ani (Il libro – passione e provocazione a Eco e Borges. Confessioni di un giovane romanziere vs. Borges su Borges. Conversazioni con Borges a 80 anni*, pp. 146-154) e *Listele lui Eco și Insulele lui Borges. Nu sperați că veți scăpa de cărți vs. O seară cu Borges la Buenos Aires (Le liste di Eco e le Isole di Borges. Non sperate di liberarvi dei libri vs. Una sera con Borges a Buenos Aires*, pp. 154-172).

In questo capitolo sono analizzati il ruolo che ha il libro nell'immagazzinamento della memoria collettiva e la presenza del libro nelle vite degli uomini lungo il tempo, sulla base del volume *Memoria vegetale* di Umberto Eco e dello studio *Una storia della lettura* di Alberto Manguel (cfr. p. 80), sono passate in rassegna le nozioni di autore,

lettore, testo, lettura, interpretazione, così come sono esse analizzate nei lavori teorici di Umberto Eco e nelle teorie elaborate in margine a queste nozioni dai più importanti critici.

Il messaggio essenziale che l'autrice coglie dai dialoghi e dalle confessioni degli scrittori analizzati è quello che "per conoscere, per creare dobbiamo mantenerci la memoria sveglia, inventarci e reinventarci, scoprirci e riscoprirci, riscoprirci il passato personale e quello collettivo, diventare spettatori e attori del proprio mondo e del mondo in cui viviamo o vorremmo vivere e continuare a sperare che «non ci libereremo dei libri»" (p. 172).

Il terzo capitolo, *Cuvântul, textul și intertextul la romancierul Umberto Eco (La parola, il testo e l'intertexto al romanciere Umberto Eco, pp. 173-247)*, è composto dai sottocapitoli *Mister și cunoaștere în Numele trandafirului (Mistero e conoscenza ne Il nome della rosa, pp. 173-185)*, *Obsesia cuvântului generat de obsesia cunoașterii (L'ossessione della parola generata dall'ossessione della conoscenza, pp. 185-201)*, *Recuperarea timpului și a memoriei prin cuvânt (Il ricupero del tempo e della memoria attraverso la parola, pp. 201-210)*, *Realitate și ficțiune (Realtà e finzione, pp. 210-225)*, *Identificarea autorului cu personajele sale (Identificazione dell'autore con i suoi personaggi, pp. 225-231)* e *Intertextualitate și tipuri de intertext (Intertestualità e tipi di intertesto, pp. 232-247)*.

In questo capitolo sono analizzati i primi sei romanzi di Umberto Eco, con l'intenzione di identificare il ruolo e il valore che ha il libro nella sua opera. L'autrice dichiara che l'aspetto che ha seguito in questo capitolo è stato quello di evidenziare la passione di Umberto Eco per il libro, per la parola, per lo scritto, la passione di collezionare libri e informazioni sui libri e di giustificare così la sua scelta di proporre Umberto Eco come un modello di successo e di valore dell'epoca presente (cfr. p. 312).

Il quarto capitolo, *Biblioteca labirint. Cărțile care își vorbesc între ele (La biblioteca labirinto. I libri che parlano fra di loro, pp. 248-297)*, è composto dai sottocapitoli *Biblioteca labirint (La biblioteca labirinto, pp. 248-263)*, *Dialoguri de hârtie între Eco, Borges, Reverte și Frabetti (Dialoghi di carta fra Eco, Borges, Reverte e Frabetti, pp. 264-270)*, *Despre memorie la Eco și Borges. Cimitirul din Praga vs. Funes, omul care ține minte tot (Sulla memoria a Eco e Borges. Il Cimitero di Praga vs. Funes, o della memoria, pp. 270-277)*, *Memorie și identitate la Eco și Saramago. Misterioasa flacără a reginei Loana vs. Toate numele (Memoria e identità a Eco e Saramago. La misteriosa fiamma della regina Loana vs. Tutti i nomi, pp. 278-283)*, *Obsesia cuvântului scris la Eco și Pennac. Pendulul lui Foucault vs. Micuța vânătoare de proză (L'ossessione della parola scritta a Eco e Pennac. Il pendolo di Foucault vs. La piccola venditrice di prose, pp. 283-290)*, *Numele Trandafirului și Imprimatur: două romane asemănătoare cu destine diferite (Il nome della rosa e Imprimatur: due romani somiglianti con destini diversi, pp. 291-297)*.

In questo capitolo, l'autrice parla della biblioteca labirinto e di libri che parlano fra di loro. Presenta i personaggi di Eco in parallelo con altri personaggi somiglianti o totalmente

opposti, che però hanno le stesse ossessioni, gli stessi problemi, le stesse preoccupazioni e mostra che, indifferentemente dell'epoca alla quale fanno riferimento, questi personaggi sono estremamente attuali ed emblematici per il mondo di oggi (cfr. p. 313).

Il capitolo *Cine este Umberto Eco?* (*Chi è Umberto Eco?*, pp. 298-308) è una breve presentazione biografica e bibliografica di Umberto Eco e del suo percorso intellettuale.

Non possiamo non menzionare la ricca *Bibliografia* (pp. 319-327), raggruppata in *A. Corpus* (pp. 319-320), *B. Bibliografia critica su Umberto Eco* (pp. 320-273), *C. Bibliografia generale* (pp. 322-326) e *D. Sitografia* (pp. 326-327).

Si tratta in conclusione di un volume estremamente elaborato, che si legge con interesse e con piacere nello stesso tempo, ed auguriamo ad esso il successo che merita.

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