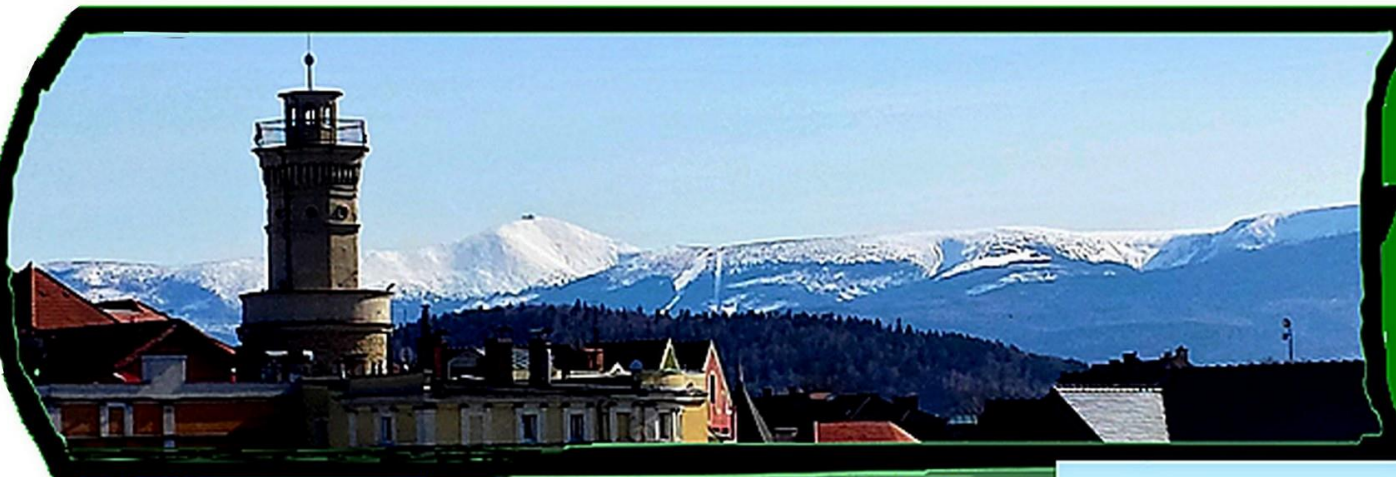


Zdzisław Wąsik, Elżbieta Magdalena Wąsik, Józef Zaprucki (eds.)

The Semiotics of Lifeworld Existentials: Between Necessity and Choice

Jelenia Góra 2019:
Karkonoska Państwowa Szkoła Wyższa w Jeleniej Górze

The Semiotics of Lifeworld Existentials: Between Necessity and Choice

PUBLISHER: KARKONOSKA
PAŃSTWOWA SZKOŁA WYŻSZA
W JELENIEJ GÓRZE

Zdzisław Wąsik,
Elżbieta Magdalena Wąsik,
Józef Zaprucki (eds.)

The Semiotics of Lifeworld Existentials: Between Necessity and Choice

PUBLISHER: KARKONOSKA
PAŃSTWOWA SZKOŁA WYŻSZA
W JELENIEJ GÓRZE

The publication of this handbook has been financed by the Karkonosze College in Jelenia Góra

ABSTRACT: Zdzisław Wąsik, Elżbieta Magdalena Wąsik, Józef Zaprucki (eds.). 2019: *The Semiotics of Lifeworld Existentials: Between Necessity and Choice*. Jelenia Góra: Karkonoska Państwowa Szkoła Wyższa w Jeleniej Górze, 192 pp. ISBN 978-83-61955-57-3.

KEYWORDS: semiotics, lifeworld, existentialism, phenomenology, education

ZDZISŁAW WĄSIK, Rector Senior, Professor and Head, Department of Linguistic Semiotics and Communicology, Philological School of Higher Education in Wrocław; Professor Senior, The Faculty of English, Adam Mickiewicz University in Poznań; Laureate Fellow of the International Communicology Institute, Member of the I.C.I. Bureau and Director of Regional Coordinators for Europe, Washington, D.C.

ELŻBIETA MAGDALENA WĄSIK, Associate Professor, Adam Mickiewicz University, The Faculty of English, Department of Old Germanic Languages, Fellow of the International Communicology Institute, Washington, D.C.

JÓZEF ZAPRUCKI, Assistant Professor, The Karkonosze College in Jelenia Góra, Scholar of the International Communicology Institute, Washington, D.C.

Reviewed by Janusz MALAK

Jelenia Góra 2019

Typesetting and camera ready layout by Zdzisław Wąsik

Print and cover by ESUS Agencja Reklamowo-Wydawnicza, ul. Południowa 54, 62-064 Plewiska

Cover design by Zofia Wąsik-Adamska & Zdzisław Wąsik

ISBN 978-83-61955-57-3

Niniejszą pozycję wydawniczą można nabyć w Bibliotece i Centrum Informacji Naukowej Państwowej Wyższej Szkoły Zawodowej w Jeleniej Górze, ul. Lwówecka 18, e-mail: biblioteka@kpswjg.pl, tel. +48 75 645 3352.

KARKONOSKA PAŃSTWOWA SZKOŁA WYŻSZA W JELENIEJ GÓRZE
ul. Lwówecka 18, 58-503 Jelenia Góra,
e-mail: rektorat@kpswjg.pl,
tel. +48 75 645 33 00, fax +48 75 645 33 10.
Wydanie I. Nakład 80 egz. Ark. wyd. 11,5.

Table of contents

PREFACE On the leitmotif of the semiotics of lifeworld existentials between choice and necessity VII

RONALD C. ARNETT Individualism as a moral cul-de-sac 1

ZDZISŁAW WĄSIK *Umwelt*, *Lebenswelt* & *Dasein*: Existential modelling of worlds beyond signs 25

ELŻBIETA MAGDALENA WĄSIK The play as a purpose and an end in itself: On the social becoming of a human individual 43

JÓZEF ZAPRUCKI Relationality as a lifeworld existential of Protestant Christians: Between the loss of spiritual freedom and compelled emigration (on the basis of Fedor Sommer's novel *The Iron Collar*) 63

PATRICK HOWARD "Deeper than even the grain goes": Attending to sound as pedagogical practice (on the basis of Alphonso Lingis' "The murmur of the world") 77

SARI HELKALA-KOIVISTO Finding a human lifeworld through musical communication: Existential-semiotic movements between severe-autism- and spoken-language-reality 89

KATARZYNA KUBASZEWSKA-SZYMCZYK Investigating test anxiety as a lived experience in the evaluation of knowledge: Existential dilemmas of young learners involved in foreign language education 105

MARCIN TELIDECKI Adjusting the learner's pronunciation to natural sociocultural settings – a necessity or choice? Survival and identity dilemmas in acculturation processes among immigrants in the United States 117

KATARZYNA KOBEL Axiological modeling of learners through legal acts and didactic curricula: On the choice-oriented differences in the national education systems of England, Poland and Spain 135

SEVINÇ GÜLSEÇEN, ZÜMRÜT ECEVIT SATI, İKBAL ORUNDAŞ From necessity to choice in the women's professional development and employment: A real story of a project from Beyoğlu District of Istanbul 155

STRESZCZENIE Semiotyka egzystencjałów życiowych między wyborem a koniecznością 179

PREFACE

THE KARKONOSZE COLLEGE IN JELENIA GÓRA

On the leitmotif of the semiotics of lifeworld existentials between choice and necessity

1. On the substantiation and objectives of the book

The leitmotif of this book inscribes itself into the borderlines of the applicative domains of human science research, such as biological psychology, existential and mundane phenomenology as well as anthropological linguistics. Departing from the distinction between the environment of living organisms determined by their subjective expressions of realized needs (*Umwelt*) and the lifeworld of man created on the basis of communicated contents of needs, values and ideologies (*Lebenswelt*), it alludes to biological-natural, linguistic and cultural modelling of the real world by human subjects who possess the quality of self-awareness.

Special emphasis is put on the purposive nature of choice in opposition to the determinative nature of necessity. In a global measure, the questions are posed how the necessity and choice relate to environmental conditionings resultant, for example, from social limitations, obligations or requirements as well as from the individual sense of freedom, compulsion, or responsibility, in the actions of the participants of human communication. And in a local measure, the topics of a detailed elaboration constitute such attributes of necessity and choice, as, e.g., causality, compulsiveness, consequentiality, determinism, efficacy, facultativeness, favorability, freedom, hardship, intentionality, naturalness, responsibility, predictability, preferentiality, reversibility, and the like.

2. Unfolding the subject matter of particular chapters

Placed at the very beginning of the volume, the essay of Ronald C. Arnett introduces the notion of the so-called “cul-de-sac” in order to explicate the question of morality through the metaphor of a “dead-end street”. In the pragmatic argument between selfishness and individualism permeating the everyday life of American communities at the ethical turn from modernity to postmodernity, the author puts his emphasis on this first attitude.

With the aim-in-view to exhibit the difference between the ways how animal and human organisms experience their surrounding world, their lived-through-world, or their being-in-the-world, and being-for-the-world, Zdzisław Wąsik presents selected views on the subjective experience or modelling systems of reality developed in the philosophy of nature and culture. Departing from existential distinctions between immanence and transcendence, he confronts immanent subjects that exist in their environment with transcendent subjects that are able to go beyond their intersubjective reality of everyday life.

Elżbieta Magdalena Wąsik focuses on the semiotic nature of play seen as a form of behavioral expression characterizing both humans and animals governed by their inborn organismic drives which prepare them for future existential roles. Her theory of play is placed within the investigative domain of phenomenology dealing with experiences lived-through in the transcendental space of human individuals. The main emphasis is put there on the symbolicity of play as entertainment considered in terms of a community-forming and time-structuring art, which engages human organisms as uniquely individual-, social- and cultural-semiotic selves.

The aim of Józef Zaprucki's chapter is to highlight the experience of spirituality under the oppressive situation at the time of counterreformation lived by Schwenckfelders, a protestant religious sect. The subject of the author's description are the followers of a religious doctrine who had been persecuted both by Catholic and Lutheran Christians. These phenomena are analyzed, on the basis of a novel of Fedor Sommer, a Silesian writer, with respect to the problem of the choice between spiritual freedom and the necessity for compelled emigration, by applying Max van Manen's concept of self-and-other relationality.

The chapter of Patrick Howard explores an existential dilemma of man's intercourse with its environment as an interplay between separateness and interdependence. This interplay is analyzed from the viewpoint of aesthetics and pedagogical practice in terms of a dance between human individuals as "language-ing" beings and a world that also speaks. Considered against the background of Alphonso Lingis' essay "The murmur of the world", the concept of speech is a phenomenological frame for the assumption that the sonic abilities characterize the experiences of both the animate and inanimate world. In such a world, the human self and its landscape possess similar expressive power to communicate and impressive abilities to listen to each other in terms of articulated sounds of life.

In Sari Helkala-Koivisto's chapter, the use of language in speech, being usually considered as an evidence of human existence, is confronted with the perception of reality in terms of gestures and other culturally developed means of interpretation, where significance is deduced from a contextual frame of reference. Among the latter semiotic means and ways of expressing the meaning, the author proposes to consider the socially shared world of musical sounds that shapes meaningful categories of lived-through reality of everyday life. As she alleges, such a proposal is applicable to the study of patients affected by severe autism who are living beyond the world marked by the boundaries of language. Those who study autistic individuals know that even the silence is a communicative means through which the inner experiences may be expressed.

„Investigating test anxiety as a lived experience in the evaluation of knowledge", Katarzyna Kubaszewska-Szymczyk, shows "Existential dilemmas of young learners involved in foreign language education". In her research, the author exhibits how testing evokes negative emotions, such as sorrow, anxiety, or fright. Therefore, she suggests how to improve both the knowledge-detecting strategies by the choice of suitable testing methods and the quality of teaching and learning.

The primary attention of Marcin Telidecki's chapter is put on learning English pronunciation through considering the role of social and cultural factors, which might influence the acculturation process of learners, depending upon their backgrounds, motivations, learning environments, cultural awareness, and so on. Considering survival and identity dilemmas among immigrants in the United States, the author stresses that pronunciation is closely related to the population speaking a given language, and using it in all domains of everyday life.

The chapter of Katarzyna Kobel, discussing the choice-oriented differences in the national education systems of England, Poland and Spain, aims at answering how the axiological models are implemented through legal acts, and how far didactic curricula are driven by the choices of educators in a given country. In particular, the author investigates the processes of transmitting values to learners at school as a preexisting plan of governments and school authorities. A separate part of the chapter is devoted to internal mechanisms which govern the value-oriented modeling of learners.

A joint work of three researchers, Sevinç Gülseçen, Zümrüt Ecevit Sati and İkbal Orundaş, is devoted to the professional development and employment of women in Turkey on the basis of a project conducted in the Beyoğlu District of Istanbul. The authors depart from the assumption

that the every-country's competitiveness lies in the potential of its human capital and talent to which the work-oriented education and productivity contribute a lot. They follow the assumption that women make up one half of the potential talent which is found around the world. Therefore, bearing in mind human rights and gender equality in economy and culture, the Turkish government enhances, as the authors report, the policymakers and entrepreneurs to invest in employment and education in order to give the same privileges, responsibilities and opportunities to women as to men.

RONALD C. ARNETT
DUQUESNE UNIVERSITY IN PITTSBURGH

Individualism as a moral cul-de-sac

ABSTRACT. This essay explicates selfishness as socially superior to individualism due to its pragmatic commitment to community. Contrarily, individualism assumes that one can stand above the historical moment and relation with the other. The essay examines the conceptual and practical battle between selfishness and individualism with the latter continuing to triumph in the West. Individualism is the principal social disease of the West, inviting increased precarity in everyday life.

KEYWORDS: individualism, selfishness, precarity, Alexis de Tocqueville

1. Introductory remarks

This essay explicates the modern mechanical demands of individualism and the organic natural points of resistance inherent in selfishness. Alexis de Tocqueville in *Democracy in America* (2000 [1835–1840]) framed selfishness as socially superior to individualism. The ontological struggle between individualism and selfishness manifests a conceptual and practical battle with modernity embracing the social disconnectedness representative of individualism. This essay contends that the existential reality of individualism is a social disease within the West. It responds to Adam Smith's Scottish Enlightenment plea for "enlightened self-interest" (1979 /1776/: 16). As Smith stated, a flourishing economy occurs when each individual operates with "a regard to his own interest" (1979: 16). One must connect the social interaction/learning of sympathy to Smith's understanding of enlightened self-interest; one engages sympathy in order to learn about the other person's habits and customs. As Smith himself contends, "That whole account of human nature… which deduces all sentiments and affections from self-love… seems to me to have arisen from some confused misapprehension of the system of sympathy" (1976 /1759/: 466). Such a pragmatic social understanding of sympathy and enlightened self-interest counters the everyday vernacular myth of individualism, detailed by Ian Watt (1996), Alexis de Tocqueville (2000), and Alasdair MacIntyre (2007).

This essay is largely an interpretive response to Watt's warning about individualism. His scholarship underscores the mythic power of this social assumption within the daily fabric of Western life. I outline his ar-

gument and augment it with other voices. The primary task of this essay is a phenomenological description of everyday interpersonal interactions that dwell in accordance with the assertions of numerous social critiques that seek to unmask the taken-for-granted "social disease" of individualism within the West (Arnett 2013: 18–26). Individualism attempts to stand above the historical moment and the mud of everyday life intent on imposing an "I" composed of self-congratulatory hubris upon existence itself.

2. Watt's warning

The stress on individualism is rampant in Western literature, unveiled by Watt in *Myths of Modern Individualism: Faust, Don Quixote, Don Juan, Robinson Crusoe* (1996) . In Watt's unmasking of individualism, he concentrates on four novels that continue to propel academic and popular interest.

In order to bring existential life to this discussion, I turn to Watt's personal history that forged his questioning of individualism. During World War II, Watt's basic postulations about social life met considerable challenge. He was a British citizen, born in 1917, and a graduate of St. John's College in Cambridge in 1947. World War II interrupted his education in 1938; he would complete it almost a decade later in 1947 (Watt 1957: 7). He joined the British Army in 1939 at the age of 22. From 1939 to 1946, he held the rank of infantry lieutenant. His most demanding experience centered on the Battle of Singapore in 1942. He suffered severe wounds there – shrapnel remained lodged in his back for the rest of his life (cf. Watt 1999: para. 7). Watt underwent capture and remained "missing in action" until 1945. He found himself incarcerated at the Changi Prison during that time, doing forced labor for the construction of the Burma Railway. These events in altered form constituted the book *The Bridge Over the River Kwai* by Pierre Boulle (2007 /1954/ [1952], which would inspire the movie *The Bridge on the River Kwai,* directed by David Lean (1957).

In his essay entitled "The bridge over the River Kwai as myth", Watt asserts that the novel and the movie are "both completely fictitious" (2000 /1971/: 192) and, in fact, that they contributed to the creation of a myth propelled by individualism. The movie departs from history of both the location and the characters' lives with the fictitious act of blowing up the bridge, which never actually occurred (Watt 2000: 201). The fact that the novel and movie used an actual name for the setting is key for Watt's analysis of the story as a myth, "since, in the curious limbo of

mythic reality, collective fantasies need to be anchored on some real name of a place or a person" (2000: 199). Watt claims that the distortion of the story into its mythic novel and movie forms is actually a side effect of individualism, due to the belief that institutions are immoral and can only find redemption at the hands of individuals (2000: 205). Watt contended that the book and movie missed the possibility to examine the real leader constructively. Colonel Toosey, the historical figure who oversaw the camp, worked to keep tenacity and imagination socially alive in a community surrounded by death and demoralization (cf. Watt 2000: 207). Watt's actual World War II experiences announced the importance of colleagues, comrades, and friends immersed in the pragmatic countering of individualism as a normative social reality. Individualism, for Watt, was a social myth inviting a pervasive and destructive social influence corrosive of social concern and community.

Watt asserted that George Faust (cf. Faustbuch 1587), Don Quixote (cf. Cervantes 1605), and Don Juan around the years 1616–1930 (cf. as discussed by Henry Sullivan, 1976), each represent performative mistakes of an individualistic myth. Each tale offers a reminder of immense social shortcomings that undergird individualism. Watt contended that in the Romantic period of the 18th century, the West celebrated individualistic characters as cultural heroes with Robinson Crusoe (cf. Defoe 1994 /1719/) acting as an archetype, a "representative of the new religious, economic, and social attitudes" (Watt 1996: iii). Each of the four works that Watt examined reveals a modern experiment: the attempt to stand above existence and judge without imposition of social influence from others.

Individualism represented a philosophical/pragmatic moral cul-de-sac of unreflective enactment of human hubris. Watt uses the term "myth" loosely, not adhering to a technical definition. Myth in everyday vernacular, for Watt, was "a traditional story that is exceptionally widely known throughout the culture, that is credited with a historical or quasi-historical belief, and that embodies or symbolizes some of the most basic values of a society" (1996: xvi). He wanted to undermine a myth of an emerging personal universal that embraced "my" Truth as a fulcrum within the West. For Watt, a myth embodies the inherent values of a society with individualism ignoring natural restraints of locality, context, and social heritage.

2.1. Faust

Watt (1996) understood these four individualistic myths as representative of gathered energy of misdirection, beginning with the Renais-

sance. He inaugurated his narrative with a re-telling of the oldest of the four myths, Faust the magician, who was an authentic historical person. The historicity of Faust comes through several letters, public records, tributes, memoirs, and even hostile responses penned by Protestant ministers (Watt 1996: 3). Writings about Faust grew steadily after his death in 1540 (Watt 1996: 17). The Faustbuch of 1587 was the first printed work claiming to be an authentic biography (Watt 1996: 24). Later versions of the Faust story continue with Watt centering his comments on the 1592 play *The Tragical History of the Life and Death of Doctor Faustus* written by Christopher Marlowe (1564 – 1593), the 1832 play *Faust* by Johann Wolfgang von Goethe (1749–1832) and the 1947 novel *Doctor Faustus* by Thomas Mann (1875–1955). The Faust story testifies to a struggle between scholarly humanists and an age of magic. Watt turns to the humanistic movement articulated by Desiderius Erasmus (c. 1467–1536), who acknowledged the importance of Hebraic studies in pursuit of a holistic understanding of biblical scholarship. Nevertheless, this humanistic movement opened scholarly pathways to understanding the human being via texts long forgotten and ignored; such study was the mark of the Renaissance. Humanists from this era revived classical learning with a willingness to explore questioned texts. The Faust myth gathers strength of readership with its emphasis on ethical misdirection that invited exploration of magic and the powerful influence of Satan (cf. the study of Clifford Davidson 1962).

This historical description aptly identifies the early years of the Reformation, beginning in 1517, characterized by popular discussion of the devil and the atrocities of witch hunting (Levack 2006 /1987/; Thomas 2003 /1971/). The ongoing battle against witchcraft and black magic shaped the dark side of creative renewal of classical study. In Watt's opinion, Martin Luther (1483–1546) "was an intransigent foe of witchcraft: 'I should have no compassion on these witches; I would burn all of them,' he said" (1996: 15). Watt (1996) stated that within Faust's actual lifespan Luther was the first to link the actions of Faust with the devil. While discussing Faust, Watt makes references to Luther two times in his *Table Talk* (1996: 15).[1]

---

[1] Clifford Davidson finds it significant that in Marlowe's dramatization of Faust, Doctor Faustus is not only a graduate of the University of Wittenberg but also a teacher there, closely linking him with the intellectual movement of Lutheranism (1962: 514). Watt draws a distinction between the humanists, who denied Faust's magical powers, and the Lutherans, who affirmed Faust's magic but attributed it to the devil: "It was this Lutheran counter-movement that eventually transformed the historical George Faust into the legendary figure of myth, by inventing his pact with the devil and his terrible end" (1996: 17).

Many consider the Faust Book (Faustbuch 1587) to be an elaboration on an earlier work. Harry G. Haile (1963) hypothesizes that the original story appeared c. 1580. "The front matter is signed by the publisher, Johann Spies [1540–1623]; but the narrative itself is anonymous, and the identity of its author is not known, although it might well have been Spies himself" (Watt 1996: 20). As Watt noticed the real Faust died around 1530, giving rise to a number of writings that portrayed him in an increasingly negative manner. Watt (1996) speculated that the impact of Faustbuch quickly spread due to the availability of printed matter and the invention of the printing press circa 1440.[2] The uniqueness of the novel rested against contrary historical background in that, during the 16th century, individualistic action was not common, which generated fascination with such a character (Watt 1996: 234–235). Watt states that Faustbuch "is a narrative reflection of the curse which the Reformation laid on magic, on worldly pleasure, on aesthetic experience, on secular knowledge – in short, on many of the optimistic aspirations of the Renaissance" (1996: 26). We witness in the tale a danger of excess and deficiency as detailed in *Nicomachean Ethics* by Aristotle (384–322 BC) (1934 /1926/ [ca 347–330 B.C. (or 349 B.C)], II.vi.16: 95). Faustbuch is thus an excessive reaction to this deficiency of attentiveness to one's own individual person.

Faustbuch was a success on an international scale, followed by multiple versions and translations. There were 16 German accounts of Faust, including additions and a versified version, within two years of its first publication. The story made its way into Low German, Dutch, and French. An English version that served as the source of Marlowe's play appeared as early as 1592, the same year of the published play (Watt 1996: 27). Another more historically vital conception of the saga of Faust came from the pen of Christopher Marlowe (1564–1593) in his play *The Tragical History of the Life and Death of Doctor Faustus* (1592) (Watt 1996: 27). Marlowe, one of the great dramatists of that time (Kuriyama, 2002*:* 156–157), outlined a mythic battle with spiritual damnation resulting from such a zealous pursuit. Interestingly, Marlowe afforded a somewhat sympathetic position on Faust (Watt 1996: 44).

Marlowe's version emerged from his rebellion against a Church that ignited his mischievous suspiciousness. The Privy Council summoned him on May 18, 1593, where he defended himself against accusations of heretical remarks and anti-alien sentiments propagated in London. Ac-

---

[2] There is some uncertainty about the date of the printing press invention in 1430's. by Johannes Gutenberg (alias Johannes Gensfleisch zur Laden zum Gutenberg, c. 1400–1468), but he did not begin printing his Bible until the 1450's.

cording to Constance Brown Kuriyama, "Much evidence exists to suggest that Marlowe did voice unorthodox opinions and was acquiring a reputation for atheism" (2002: 134). Marlowe's death in a dagger fight on May 30, 1593, reveals little historical evidence of connection between the official charges and his death (Kuriyama 2002: 135–136). In fact, it is likely that Marlowe initiated the brawl that precipitated his death (Kuriyama 2002: 140). Marlowe, in the eyes of some religious authorities, looked and acted too much like the main character in his play.

To religious authorities and to those in power, Faust was an icon of social danger. The character represented a communal threat, which fueled the assertion that excessive intellectual engagement generates wicked pride. This negative social perception against academic community resulted in estrangement between those pursuing intellectual wisdom and those committed to the social mores of religious life. Growth of knowledge coupled with suspicion about the enterprise of learning created a growing class of intellectuals alienated from society. "It was certainly on the issue of the eternity of damnation that the individualist intellectual tradition of the 17th century fought its most tenacious, though still very cautious, battle against traditional Christian eschatology" (Watt 1996: 42). The intellectual rebellion against traditional religious life and its ongoing lack of respect for the Church forged a union between those pursuing knowledge and the goal of individualism. Marlowe's Faust myth contrasts individual intellectual life with traditions propelled by external religious authority structures. Goethe's version of Faust, though not directly inspired by Marlowe's version, lacks the fascination with magic and pursuit of a demi-god status that characterizes earlier versions. Nevertheless, the psychological antinomianism and unrepentant elitism in Goethe's portrayal of Faust lead Watt to conclude that Goethe's version is "probably the single most significant achievement among the works of modern individualism" (1996: 205). Watt shifts from the intentional ambition of the academic to exaggerated efforts of self-appointed, heroic service.

2.2. Don Quixote

Watt (1996) then examines the self-appointed, heroic actions of *Don Quixote* (1605) by Miguel de Cervantes (1547–1616), published a little less than thirty years after Faustbuch. The main character of the novel is fictional. The novel commences with Don Quixote selling his land in order to buy books on chivalry; he then equips himself with full armor, as he assumes the self-given role of knight-errant (Watt 1996: 49). *Don Quixote* assumed an obsession of knightly service with his chivalry at-

tending to others within a Christian perspective: "In the dark ages of Europe the feudal horsemen, the original knights, pillaged the countryside and preyed on the weak; to counter this threat the Christian church attempted to civilize knighthood. The results were most spectacular during the Crusades, from 1096 to 1291" (Watt 1996: 54). By the 14th century, many of the military functions of the knighthood were on decline. The heavily armored horseman was fast becoming a relic, as foot soldiers carried lighter gear and gunpowder. The consequence was that chivalry lost its value and place in war with its connection to society limited to ceremonial and social institutions. Watt's contention is that *Don Quixote* associates individuality with personal quest for glory lived through the role of a chivalrous knight. Perhaps the best-known illustration of this misplaced individuality is that of the deluded hero, Don Quixote, who fought gallantly against windmills, which he understood to be monstrous giants. The novel takes the reader into a world of self-deception, delusion, impracticality, and disconnection in and from everyday reality. The reader meets the challenges of unreflective self-centeredness of a solitary old man fighting ever so boldly against nonexistent terrors.

Cervantes renders a portrait of nostalgia for a by-gone era, lamenting the loss of a golden age in which the heroic knight fought against evil. Lament, however, often dwells in faulty memory, forgetting the challenges and risks of an earlier time. Nostalgia undeterred seeks to counter boredom with excitement that fuels "madness over prudence" (Watt 1996: 89), which outlines the contradictions of a dream-like hope of altering the meaning structure of one's own life. Such self-appointed knightly service links with foolishness, only emancipated by friendship – "human fellowship in a common purpose" meets the "insoluble contradictions and brutalities" of the present world (Watt 1996: 89). In Don Quixote's struggle, we witness a social bond of friendship between him and Sancho Panza throughout the novel. Watt (1996) understands the myth of Don Quixote embedded in and redeemed by mutual friendship.

The novel carries a number of hypertextual narratives. First, knights of chivalry did not begin as such purveyors of service; they advanced from brutality to service for others, propelled by moral and religious sources. Second, the novel announces how an individual can attempt to colonize existence by freezing changes of human practices within time – such behavior defines anachronistic action. Skewed and possessed memory ignores existential realities. Third, constructively, even a life lived out of time embraces meaning in the actions of friendship, which can transform a detached individualistic dream-like form of action.

2.3. Don Juan

Like *Don Quixote*, the next novel examined by Watt (1996) takes the reader once again to Spain: Don Juan in the 17th century. A Spanish monk, Fray Gabriel Téllez (1581–1648), under the pseudonym Tirso de Molina, wrote this drama initially. Fray Gabriel Téllez wrote the first version of Don Juan as a play entitled *El Burlador de Sevilla y Convidado de Piedra* (*The Trickster of Seville and His Guest of Stone*) – written at an unknown date in the early 17th century and then published in 1630 (Watt 1996: 90–91).[3] Watt (1996: 101) reminds us that we have glorified liars and cheats throughout history, with one of the most famous examples being *Ulysses* (cf. the novel of James Joyce, 1922). Don Juan functions as a trickster and takes amoral delight in disorder; lying is central to his way of life (Watt 1996: 102). Through lying, Don Juan announces ongoing contempt for the world. He is unproblematic to himself, an assessment quite different than St. Augustine's self-evaluation. As Augustine of Hippo (Augustinus Aurelius Hipponensis, 354–430; also known as St Augustine, St Austin, or St Augoustinos) stated: "I have become a question to myself" (2006 /1943/ [397–398 (or) 401], 10.33.50: 217). Don Juan's life energy comes from an egoistic impulse that eagerly disregards social laws and codes of behavior (Watt 1996: 98). He takes each collision with a social norm as an opportunity to prove that he has more than enough clever ability to outwit laws and regulations that guide the vast majority of others.

Watt (1996) states that this play of the early 1600's is a major cultural marker in that it differentiates between the notions of individual and individuality. Both terms come from the Latin *individuus,* which means "undivided" or "undividable" (p. 120). From the Latin, the terms made their way into medieval French and eventually into English, coming into public use in the beginnings of the 17th century. "Under its definition of 'individual' as 'characteristic of a single human being,' the *Oxford English Dictionary* quotes Francis Bacon (1561–1626): "As touching the Manners of learned men, it is a thing personall and individuall'" (Watt 1996: 120; see Simpson & Weiner, 1989, vol. 7: 879). Watt stated that the first major investigation of the terms *individual* and *individuality* commenced with the scholarship of Jacob Burckhardt. In *Die Kultur der Renaissance in Italien* [*The Civilization of the Renaissance in Italy*] (1904

[3] Watt also discusses Tirso de Molina's understanding of the human condition (p. 102), his general historical setting (1996: 110–119), his relationship to the Counter-Reformation (1996: 128–131), and his perspective on alienation (1996: 134–137). See also Henry W. Sullivan's book *Tirso de Molina and the Drama of the Counter Reformation* (1976).

/1878/ [1860]), there are six parts with the second section devoted to "The development of the individual". Burckhardt examines differences between people in earlier societies and those that begin in what Watt calls "an unprecedented flowering of the 'free personality' in Renaissance Italy, particularly in Florence" (1996: 120). Before the enactment of the Renaissance, an individual was only conscious of identity via connections to others, such as race, nation, or family. Self-consciousness was not particular; it came from general social categories. The shift from social categories alone to the individual began in Italy with the acknowledgement of the two dimensions of the human condition: the objective, which involves the State and its responsibilities for corporate protection and flourishing; and the subjective, which includes emphasis on personal development as a "spiritual individual" (Burckhardt 1904 /1878/: 129).

Watt however, in consideration of the quite different characters of Faust, Don Quixote, and Don Juan, contended that there is one major connecting link. Each embodies the *Oxford English Dictionary's* first definition of individualism: "self-centered feeling or conduct as a principle… free and independent individual action or thought; egoism" (Simpson & Weiner, 1989, vol. 7: 880). Each of the personalities has a gigantic ego and each individually decides to violate societal rules. By free choice, all three reject social expectations that guide their participation in a given time and place, with Faust and Don Juan violating religious mores to the extent of inviting "eternal damnation" (Watt 1996: 122). The connecting link between and among the three characters is their disregard for social guidance, eschewing expectations of society, family, and church. It is the manner in which their egos function that separates them from previous archetypes of self-centeredness; they embrace single-mindedness. They focus their energies on a single objective and willingly use whatever is available for their own benefit, "whether it is magic, chivalry, or sexual trickery; they are all ideological monomaniacs" (Watt 1996: 122). Watt's critical key is singularity of self-focus. Earlier in human history, self-identity comes from the social context with the characters of Faust, Don Quixote, and Don Juan announcing two major cultural shifts in the West: (1) singularity of focus, and (2) the self as the central text or portrait with oneself as the performing artist.

Watt details the self as the pivotal text in an age of a singular focus of "self-perfection" (1996: 121). For Watt, in an era of self-portrait, the individual is increasingly a solitary nomad living with limited connections. In opposition to the self-focus of the age of the emergence of individualism, the West witnessed a Counter-Reformation from the Catholic Church in response to Martin Luther (afore mentioned), John Calvin

(Jean Cauvin, or also Jean Calvin, 1509–1564), and Huldrych (also Ulrich) Zwingli (1484–1531). The goal was to resist the infectious rise of individualism within the West (cf. Watt 1996: 125–131).

Watt indicates that Marlowe, Cervantes, and Tirso de Molina were each alienated from their own society (1996: 131–137). They responded to societal change with enactment of individualism. The tales of Faust, Don Quixote, and Don Juan announce a metanarrative decline within the West, accompanied by a diminishing power of church authority. The individual increasingly sought to fend for him or herself, which leads to Watt's final exploration, the novel *Robinson Crusoe* (1719).

2.4. Robinson Crusoe

The entire second part of Watt's (1996) analysis centers on Daniel Defoe's (c. 1660–1731) well-known story about Robinson Crusoe, as a defining tale in the emerging saga of individualism in the West. Robinson Crusoe came from a merchant family connected to Hull and York, both in northeastern England. The hero of Defoe's novel is Kreutznaer's third son; this surname becomes the name Crusoe with Robinson being the maiden name of his mother (Watt 1996: 141). Robinson argues repeatedly with his father as he seeks a new life on the sea. In his effort to escape, he reaps what his father predicted: disaster. Shipwrecked, Crusoe struggles alone for fifteen years, when he discovers a footprint on the shore, which eventually connects him to the man he calls Friday. When Crusoe first ascertains the footprint, he reacts with alarm; his initial conclusion was that it was the Devil's print (Defoe 1994 /1719/: 112). Not until his twenty-fifth year on the island does he witness a person escape from a group of cannibals intent on killing him. Crusoe reflects, "that now was my Time to get me a Servant, and perhaps a Companion, or Assistant; and that I was call'd plainly by Providence to save this poor Creature's Life" (Watt 1996: 146). Crusoe rescues this naked runner from his pursuers and, in an act of gratitude, the man whom Crusoe names Friday places his head under Crusoe's foot in a sign of subservience. Crusoe immediately teaches him to say "Master," "Yes," and "No" and instructs Friday in the ways of "civilized" life (Watt 1996: 149). Watt suggests that the novel takes the reader into a world of "economic individualism," which centers on individual accumulation (1996: 151).

The novel *Robinson Crusoe* is replete with words and phrases suggestive of economic individualism: "laborious and tedious," "infinite labour," "inexpressible labour," and "indefatigable labour" require the individual to possess patience in order to accumulate them (Watt 1996: 154). Heroism comes via individual efforts of hard work, diligence, and

avoiding premature pleasure. The hero's sense of duty is endless with the onslaught of economic individualism (Watt 1996: 154). The link between individual economics and everyday existence was Watt's major argument – individual accumulation begins to guide in both economics and religion in the West (Watt 1996: 154).

Even though the primary moment of puritanism, a reform movement within the Church of England from the mid-1500's to the mid-1600's, is long past, Crusoe remains a representative of this form of religious individualism within modern Protestantism alongside its ideology of accumulative capitalism. Individualism contends that there is little need for collective bonding, the sacramental or confession in Roman Catholicism; community simply loses its currency (Watt 1996: 235–237). The individual becomes all-sufficient unto the self; leaving home becomes the objective of modern individualism. Watt states: "[I]ndividualism has established as one of its conditions that everyone is entitled to his own choice of a career; and leaving home is now accepted as one of the normal conditions of economic, moral, and psychological improvement for the individual" (1996: 165). Watt's reflection on Crusoe's relationship with Friday dwells within the scope of individualism framed by silence; only after Friday's death does sadness awaken Crusoe to the social importance of companionship (1996: 169).

Crusoe reflects both the best and the problematic of an Englishman, as detailed by Watt's turn to James Joyce's 1912 lecture on Defoe that stated: "The whole Anglo-Saxon spirit is in Crusoe: the manly independence; the unconscious cruelty; the persistence; the slow yet efficient intelligence; the sexual apathy; the practical, well-balanced religiousness; the calculating taciturnity" (Joyce 1964 [1912]: 25). *Robinson Crusoe* captures the individual spirit of a "stiff upper lip" that flourishes well in a space occupied by one man and a friendship composed of silence and reflective gratitude recognized too late (Watt 1996: 171).

The Romantic period, which flourished from the late eighteenth to the mid-nineteenth centuries, unites these four myths, articulating what that historical moment considered a desirable human quality: individualism. Crane Brinton writes that the Romantic era was "insistent on the uniqueness of the individual to the point of making a virtue of eccentricity"; indeed, "the typical Romantic will hold that he cannot be typical, for the very concept of 'typical' suggests the work of the pigeonholing intellect he scorns" (1967: 206). A principal theoretical prophet of that era, Jean Jacques Rousseau (1712–1778), considered the solitary human being on a desert island the most useful and most likely to display sound judgment (Watt 1996: 174). Island, solitude, and judgment are meta-

phors grounding individualism and they situate Rousseau's novel *Emile* (1762). Rousseau was not necessarily obsessed with Defoe's work, but he acted as a true believer about the basic philosophy of individualism (Watt 1996).

2.5. Ideology and myth

Watt (1996) then discusses Karl Marx's (1818–1883) attack on Robinson Crusoe as a hermit concerned only about himself. Contrary to Rousseau, Marx assaults the ideology of Crusoe as a flawed basis for the process of human production. Yet, Watt contends that Marx in his own way made the Robinson Crusoe story into myth, using Crusoe as an illustration of the labor theory of value (Watt 1996: 179).[4] The result of Rousseau's Romantic perspective and Marx's labor theory was that the virtues of solitude and autonomous work became expected ideals of the individualist lifestyle, with Defoe's story providing mythological backing for multiple aspects of individualism (Watt 1996: 180).

Two additional major theoretical scholars have attracted Watt's attention in his critique: Giambattista Vico (1668–1744) and Johann Gottfried Herder (1744–1803). In Watt's account, Vico expresses the importance of myth: a world of civil society comes to us as saga, stressing that evidence of the mythic type comes from epics, tragedies, and romances, and Herder offers interest in the Volk mythology and culture (1996: 180). For Herder, the notion of *Volk* is closely tied to the notion of feeling, consisting of oral traditions passed down through folk culture, "immediate, sensuous, passionate," leading to the formation of national character (Watt 1996: 187). Herder believed that understanding comes directly from one's folk inheritance (Watt 1996: 186). Herder rejected the separation of feeling and cognition. The closest translation of empathy is as "a feeling into something." Watt says, "Herder … put feeling into a much larger social context; he tried to think himself sympathetically into the common range of feelings which ordinary people have experienced from the beginning of time" (1996: 186). Both Vico and Herder stressed that the thinkers of the Enlightenment were cosmopolitan,

---

4 Marx's comments on Robinson Crusoe are available in *The Poverty of Philosophy at:* www.marxists.org/archive/marx/works/download/pdf/Poverty-Philosophy.pdf, Chapter One, p. 12, as well as in the first book of *Capital. A Critique of Political Economy*. at: https://ia800503.us.archive.org/6/items/CapitalVolume1/Capital-Volume-I.pdf, Chapter I, p. 47. What is more, in *Grundrisse. Foundations of the Critique of Political Economy (Rough Draft),* see in details the pages 52, 763, www.marxists.org/archive/marx/works/download/Marx_Grundrisse.pdf. Cf. Marx 1910 [1847], 1973 [1953 /1857/], and 2011 [1867].

committed to progress and reason, and hostile to unexamined belief and Volk culture (Watt 1996: 186).

For Herder, however, Volk culture is closer to an organic understanding of human life. According to William A. Wilson, Herder derived the concept from Vico that "each historical epoch forms an independent cultural entity whose various parts are integrally related to form an organic whole [with Herder arguing that]… since each nation was organically different from every other nation, each nation ought to be master of its own destiny" (1973: 821). Wilson further summarizes that, folk poets drive national character organically connecting culture and the soul of a nation (1973: 826). As Alexander Gillies (1945: 37) notes, both Vico and Herder agreed that poetry comes before prose and feeling connects as a "dictionary of the soul" (cf. also Watt 1996: 188). In Watt's account, Herder asserted that national identity came from simple and emotional language carried in epic music and poetry (1996: 188). Herder was hostile to a Voltairean mockery of symbolism common to the people and their superstitions. Herder understood the power of epics and ballads; such an understanding of story-laden feeling permits the emerging myth of individualism to gather power and strength. Herder's perspective was an inspiration to Goethe (1749–1832), who had not read Marlowe's Faust, but was interested in the dramatic nature of the characters. Goethe's *Faust* became one of the most well-known defining works of individualism (Watt 1996: 204) and illustrates a restless spirit of individualistic elitism.

Additionally, the elitism of Don Juan sold well; it was commercially successful. In its first fifteen performances, Molière's play *Don Juan* became the most successful of his plays, although it generated much criticism, which led him to withdraw it from public viewing. Molière's *Don Juan* is a modern hero without social attachments; he lives with people in a disconnected manner. The Romantic era and the development of modernity applauded Don Juan's ability to generate passion without attachment, announcing the individual as the test, not the social good. Individualism is a defining myth of modernity; *myth* first appears in 1830, according to the *Oxford English Dictionary* (OED), which defines it as "a purely fictitious narrative" (Simpson & Weiner 1989, vol. 10: 177).

Watt understood that the term individualism was difficult to define with precision (Watt 1996). Interestingly, the notion found no public use in the works of Rousseau or Goethe. Individualism as a public term came into being the 19th century through the writings of Alexis de Tocqueville in *Democracy in America* (2000 [1835–1840]) and *The Old Regime and the French Revolution* (1955 [1856]). Rousseau and Goethe may not

have used the word "individualism," but they did frame the intellectual milieu for the appropriateness of the idea. Generally in the 1830's the term "individualism" was used in a pejorative fashion, indicating a hostile opposition to social connection and human solidarity, which openly contrasted with civic society.

Koenraad W. Swart's article "'Individualism' in the mid-nineteenth century" (1962: 77) distinguishes among three kinds of individualism: (1) political liberalism, (2) economic liberalism, and (3) Romantic individualism. According to Swart, the first users of the term "individualism" connected political liberalism with disintegration of society through the French Revolution (1962: 78). He suggests that the negative references to individualism in early nineteenth-century writers rebelled against both political and economic liberalism, desiring "greater harmony and unity in social relations" (Swart 1962: 82). As Swart writes, individualism, in each case, was void of a Catholic religious foundation and began with the Enlightenment and the Reformation (1962: 82). In his view, the Romantics, however, opposed an Enlightenment model of individualism; they linked individualism to genius and originality and the ongoing struggle between society and the individual (Swart 1962: 83). Some French Romanticists actually criticized "individualism", while upholding the performative nature of "individuality" (Swart 1962: 84).

Steven Lukes's (2006 /1973/) study of individualism commences with the French Revolution's arousal of a conservative fear, articulated by Edmund Burke (1729–1797). Burke stated that "the commonwealth itself would… crumble away, be disconnected into the dust and powder of individuality, and at length dispersed to all the winds of heaven" (2003 /1790/: 82). This social fear led French writers to question individualism, represented by such reactionary Catholic thinkers as Joseph de Maistre (1753–1821). Elisha Greifer describes de Maistre, not only as one of the first Romantics, but also as a principal critic of the eighteenth century (1961: 591). De Maistre wielded challenge to the "new intellectual and political climate of revolutionary democracy" (Watt 1996: 239). He countered individualism on three counts: (1) it generated an almost infinite fragmentation of doctrines; (2) it propelled loss of foundations; and (3) it undercut authority in all walks of public and private life. This position concurred with Honoré de Balzac (1799–1850); he was a conservative French novelist who commented on the human condition in a collection of stories called *La Comédie humaine,* or *The Human Comedy,* repeatedly referencing individualism in a derogatory manner. He wrote in 1839 that modern society had "created the most horrible of all

evils," the self-congratulatory life of individualism (as cited & quoted in Watt 1996: 239).[5]

Interestingly, opponents of individualism emerged from both sides of the political spectrum. Those on the right worried about the loss of obedience to the State and other external laws. Those wanting a socialist government lamented the loss of universal association and collective allegiance. Tocqueville made it clear that this new phenomenon of individualism was not natural, unlike the acts of selfishness. Tocqueville (1955 [1856]: 96) knew that this term had novel meaning that addressed a new development afoot in democratic countries, particularly present in the United States. Before this moment, individual identity was derivative, coming from social groups and associations.

Individualism found life as a social myth. Watt stresses several characteristics of myth: (1) its narrative quality, (2) its sacred importance, (3) communication about it as sacred communication, and (4) the emergence of a point of transformation and origin through sacred telling (1996: 232). Before an individualistic stirring, the world had only the notion of selfishness, *égoïsme*. Selfishness is a love for self that engages others with a thought of social advantage. Note: selfishness does take into account the Other, if only to position oneself well in the relationship. Individualism, on the other hand, severs oneself from relational contacts and sets oneself apart from social groups. Tocqueville considered individualism a social outbreak where one separates from ancestors and contemporaries, voting and deciding from the "solitude of his own heart" (2000: 484). In a tradition-bound culture, there is linkage between and among all members and their classes; an aristocracy depends upon cooperative and deferential difference. Individualism invites an anti-tradition, tempered by democratic institutions, the free press, and "a larger understanding of the principle of self-interest" (Watt 1996: 240). For Tocqueville, individualism and democracy completed one another as long as civic tempering was actively present (Watt 1996: 238–241). Individualism remained derogatory for many writers such as the Welsh social reformer and advocate of utopian socialism Robert Owen (1771–1858), who called for attractive union with one another, not repulsive individualism. John Stuart Mill (1806–1873) referred to individualism as essentially competitive. However, gradual social approval came to individualism, as the myth of self-centered feeling liberated the person

5 Some diversity of translations exists; another English version of Balzac states: "Modern legislation, by splitting up the family into units, has created that most hideous evil – the isolation of the individual" (Balzac 1900 [1830–1856]: 12).

from inconvenient social ties. The myth of individualism was central to building an ongoing foundation for modernity.

Watt (1996) contends that Mann's *Doctor Faustus* (1999 [1947]) is the modern version of the myth of individualism. Where Goethe implied that Faust's wrong is ultimately forgivable, Mann's hero has no such grace – "He dies for his sins" (Watt 1996: 252). Additionally, the first novel of Michael Tournier (1924–2016), *Friday, or The Other Island* (1984 [1967]) continues the myth. Unlike Defoe's rational character, Tournier's character has passion, emotion, and is considerably more introspective. Tournier's definition of myth indicates a story that people already know prior to its reading, or telling that connects to a given historical situation. According to Watt (1996: 255–267), Tournier announced the way in which human beings in modernity are increasingly suffering in solitude. The voice of warning about this individualistic moral cul-de-sac has numerous proponents and the plea for a social shift akin to a Copernican Revolution continues.

3. An ongoing warning

Dana Villa (2005) provides an important marker in the critique of individualism with his exploration of two distinct theorists: Georg Wilhelm Friedrich Hegel (1770–1831) and Alexis de Tocqueville (1805–1859). Villa's objective is to render a critique of individualism without forgetting the vital contribution of individual liberty. He contends that uniting these two contrasting scholarly figures explicates a more comprehensive understanding of the origins of individualism. Villa states that both Hegel and Tocqueville conceptualize individualism as a form of social atomism, "premised on a faulty idea of freedom as independence" (Villa 2005: 661). Both Hegel and Tocqueville understood the contribution of "subjective freedom" as essential for protecting democracy and individual rights (Villa 2005: 661). Additionally, both affirmed the importance of "public life, public norms, and public freedom as much or more than they valued individual rights" (Villa 2005: 661). Each scholar sought a synthesis of public and individual freedom.

The differences between the two approaches are, however, stark in their social implications. Tocqueville (1955 [1856]) asserted that individualism is a fundamental cornerstone for a despot seeking control over a people. The objective is to lessen common feelings of loyalty and bonds between and among a people. He challenged a rising class of "administrative despotism" (Tocqueville 2000 [1835–1840]: 664), which requires unwilling subjects to function collectively. Tocqueville wanted to nourish

a de-centralized democracy with an emphasis on habits of association. Villa states that for Tocqueville, individualism was an American problem, not a virtue that calls for separation from one another. Tocqueville went so far as to affirm selfishness over individualism: "Selfishness is born of a blind instinct; individualism proceeds from an erroneous judgment rather than a depraved sentiment. It has its source in the defects of the mind as much as in the vices of the heart" (Tocqueville 2000 [1835–1840]: 482).

Tocqueville stressed that Americans embraced an eighteenth-century view of selfishness as enlightened self-interest that included locality and civic participation. Tocqueville also contended that Americans incorporated a methodological individualism akin to Descartes in that they located the standard of judgment in themselves. They sought intellectual independence from authorities and intuitively rejected a habit of deference (Tocqueville 2000 [1835–1840]: 667). Ironically, the habit of deference found support in America with an emerging "tyranny of the majority" (Tocqueville 2000 [1835–1840]: 239).

Tocqueville contended that public opinion requires constructive tempering via private liberty. The spirit of religion assisted Americans with a recognition of the importance of institutional commitments; religion also mitigated confidence in one's own individual reason. On the positive side, individualism veers from the dangers of myopianism, permitting perspectives outside a given paradigmatic limit. On the other hand, individualism can run amok without active participation in civic life. Villa asserts that individualism begins to operate without resistance when material gratification acts as the primary form of self-advancement; such action misses the importance of civic participation and invites societal and communal demise.

Villa (2005) then turns to Hegel, discussing his conception of social integration of the modern individual. Hegel, unlike Tocqueville who was a theorist of civic society, functions as a philosopher of the state. The image of a state that haunted Hegel is that "of a lifeless machine producing 'docile subjects,'" where Tocqueville attempted to gather persons together in "circles of association" (Villa 2005: 674–675). In both cases, there was concern for and about domination in the public domain. Hegel had an ambivalent response to public opinion. Their positions are similar, yet distinct. Tocqueville wanted to combat the extremes of individualism and Hegel sought to counter atomism of perspective. "For Hegel, individualism (understood as *subjectivism* or the tendency to promote interiority [*Innerlichkeit*] to a privileged moral and epistemic position) first appears with Socrates", signaling decline in the Greek city-state

(quoted and cited Villa 2005: 679). Hegel's repeated concern was the drift from attentive responsiveness to and with public life. He did not view individualism as an unredeemable problematic position; but if not creatively and thoughtfully enacted, individualism undermines public policy and institutions (Villa 2005: 680). Tocqueville turned to participation, self-government, and associations to counter individualism, and Hegel contextualized individualism as a mythic delusion and sought to dismiss its importance. Each theorized bourgeois individualism as problematic. Hegel affirmed the importance of institutions and laws while Tocqueville relied upon civic participation.

In this historical moment, perhaps Hegel and Tocqueville's attacks on individualism together suggest that unreflective movements and unrestrained commercial life lessen our call for responsibility to and for the Other, lessening institutional commitments and the necessity for civic participation. Commitments to institutions and civic participation alert the subject to responsibility. One can unreflectively disconnect from public life in a mass movement or through an individualistic mythology, both severing one from responsibility for the health and direction of social space. Villa (2005) outlines why collectivism and individualism are equally problematic when not tempered mutually by each other. This conversation emerges routinely in intercultural insights, which points to the vitality of a unity of contraries (Arnett 2017a).

Rhonda S. Zaharna (2016) continues this exploration with a scholarly investigation of the dangers of extremes with individualism and collectivism as exemplars. The article begins with the assertion that one should not confuse the term individualism with the notion of the individual. Individuals connect with one another within a social sphere, which makes one's self-definition reflective of the groups and persons with whom one connects and associates. This interplay of the individual and social contrasts with both individualism and collectivism, in that the latter permits relational engagement to go unattended. In the myth of individualism, the social is without concern and the act of collectivism demands intentional forgetting of the individual. Creativity and the unity of relational cycles and spheres of relation offer an alternative to the assumption that one must choose between individualism and collectivism, with each requiring mindlessly blind adherence to a myth. Granted, it is important to interrogate cultural assumptions and to recognize particular social leanings towards individualism and collectivism. A major advantage of the postmodern moment of the 21st century is the opportunity to navigate relationally collective action while affirming individual

differences. This century offers an opportunity to celebrate individuals connected to communities of significance.

One can make a case for individual and group life creatively engaged in dialectical synergy. However, the problem with this equation is that it too quickly confuses the individual with individualism. Democracy requires individual responsibility, as one engages another selfishly – taking advantage of one another, while never forgetting the social nature of the human condition. Individualism, on the other hand, forgets the social fabric in which life revolves. As previously stated, Tocqueville asserted that "Selfishness is born of a blind instinct; individualism proceeds from an erroneous judgement rather than a depraved sentiment. It has its source in the defects of the mind as much as in the vices of the heart" (Tocqueville 2000 [1835–1840]: 482–483). Individualism moves us to isolation and abandons societal groups that make a person's identity possible. Selfishness withers the vine of virtues, but individualism actually dries up the public source of the origin of social virtue.

Tocqueville indicates that Americans attempted to combat the notion of individualism by "the doctrine of self-interest well understood" (2000 [1835–1840]: 500). The doctrine of self-interest well understood was not new but was a vivid and central part of the American experience. There is a practical commitment to sacrificing one's own self-interest for others, which is fundamental to enlightened self-interest. It is of individual interest to pragmatically support the interests of another. Tocqueville suggests that an enlightened self-interest requires an ongoing sensitivity to others that makes isolation less likely. Such attentiveness to others combats individualism, which leads to a form of apathy toward and with others.

Christopher Lasch (1977; 1979; 1984; 2013 /1991/) underscored the danger of an "atomistic individualism" (1985: 54). He critiqued individualism as not only disconnected from others but based upon unceasing acquisition and accumulation (Lasch 1985). A promethean urge to attend to oneself and to dominate others is a false psychology (Lasch 1985: 367) that exaggerates independence, self-sufficiency, and disconnectedness of reliance upon oneself alone.

Without attentiveness to some form of enlightened self-interest attentive to civic space, Alasdair MacIntyre's (2007) notion of "emotivism" – decision-making by personal preference – prospers. MacIntyre makes the case that the world has seen the dangers of totalitarianism but has yet to witness the final results of emotivism and its lack of attentiveness to a standard other than one's own personal whims. MacIntyre rejected ethics without a public standard. John D. Caputo (1993), in his *Against*

Ethics, works with a postmodern ethic, void of an external standard asserting the recognition of obligation. I contend that Caputo's version of obligation is attentive to an immemorial ethical mandate/standard articulated by Emmanuel Levinas (1997), "I am my brother's keeper." This ethic is an ambiguous abstraction carried out in the particular: I am "possessed by a desire to be responsible for the Other" (Arnett 2017b: 170). It is necessary to understand the power of the Other's reminder of and about our unique responsibility. What makes emotivism possible is its parent, individualism, which stands above external calls, community, and social environments and refuses to attend to the Other's pleas for responsibility. Emotivism is the decision-making offspring of a failed social experiment – individualism that limits responsibility to a narcissistic "I." Individualism is the miscarried experiment of the New World and we have not yet recognized its devastating consequences.

Works cited

Aristotle. 1934 /1926/ [ca 347–330 B.C. (or 349 B.C)]. *Nicomachean Ethics*. Trans. H. (Harris) Rackham. Cambridge, MA: Harvard University Press (Loeb Classical Library) [Ἠθικὰ Νικομάχεια. Editor: Νικόμαχος (the son of Aristotle)]

Arnett, Ronald C. 2013. *Communication Ethics in Dark Times: Hannah Arendt's Rhetoric of Warning and Hope*. Carbondale: Southern Illinois University Press.

Arnett, Ronald C. 2017a. Cultural relativism and cultural universalism. In: Young Yun Kim (ed.). *International Encyclopedia of Intercultural Communication*. New York: John Wiley & Sons, Inc., 1–9. Wiley Online Library. DOI: 10.1002/9781118783665.ieicc0018.

Arnett, Ronald C. 2017b. *Levinas's Rhetorical Demand: The Unending Obligation of Communication Ethics*. Carbondale: Southern Illinois University Press.

Augustine of Hippo. 2006 /1943/ [397–398 (or) 401]. *Confessions*. Trans. Frank J. Sheed. Second edition. Indianapolis, IN: Hackett Publishing Company /*The Confessions of St. Augustine*. Trans. Frank. J. Sheed. New York: Sheed & Ward [Augustinus Aurelius Hipponensis. *Confessiones*].

Balzac, Honoré de. 1900 [1830–1856]. *The Works of Honoré de Balzac* (Vols. IX–X). London, UK: The Chesterfield Society [*Collection : Études de mœurs, Études analytiques, Études philosophiques, Ébauches rattachées à La Comédie humaine. Paris : Béchet, Gosselin, Mame, Charpentier, Dubochet, Furne et Hetze*l]

Boulle, Pierre. 2007 [1952]. *The Bridge Over the River Kwai*. Trans. Xan Fielding. New York, NY: Random House [*Le Pont de la rivière Kwaï*. Paris: Éditions René Julliard].

Brinton, Crane. 1967. Romanticism. In: Paul Edwards (ed.). *The Encyclopedia of Philosophy*. New York, NY: Macmillan Publishing Co., vol. 7, 206–209.

Burckhardt, Jacob. 1904 /1878/ [1860]. *The Civilisation of the Renaissance in Italy*. Trans S. G. C. Middlemore. London, UK: S. Sonnenschein [*Die Cultur der Renaissance in Italien*. Ein Versuch von Jacob Burckhardt. Basel: Schweighauser 1860) *Die Kultur der Renaissance in Italien*. 2. Auflage. Wien, Phaidon-*Verlag*. Grosse Illustrierte Phaidon-Ausgabe ([date of publication not identified])]

Burke, Edmund. 2003 /1790/. *Reflections on the Revolution in France*. Ed. Frank M. Turner. New Haven, CT: Yale University Press /*Reflections on The Revolution in*

France and on the Proceedings in Certain Societies in London Relative to that Event in a Letter Intended to Have Been Sent to a Gentleman in Paris Edmund Burke. London: Printed for James Doodsley in Pall Mall, MDCCXC/

Caputo, John D. 1993. *Against Ethics: Contributions to a Poetics of Obligation with Constant Reference to Deconstruction*. Bloomington: Indiana University Press.

Cervantes, Miguel de. 1605. *El Ingenioso Hidalgo Don Quijote de la Mancha*. Madrid: Francisco de Robles

Davidson, Clifford. 1962. Doctor Faustus of Wittenberg. *Studies in Philology* 59, 514–523.

Defoe, Daniel. 1994 /1719/. *Robinson Crusoe: An Authoritative Text, Contexts, Criticism*. Second edition. Ed. Michael. Shinagel. New York, NY: W. W. Norton & Company /*The Life and Strange Surprizing Adventures of Robinson Crusoe, of York, Mariner: Who Lived Eight and Twenty Years, All Alone in an Un-inhabited Island on the Coast of America, Near the Mouth of the Great River of Oroonoque; Having Been Cast on Shore by Shipwreck, Wherein All the Men Perished but Himself. With an Account how he was at last as Strangely Deliver'd by Pyrates. Written by Himself*. London: printed for W. Taylor at the Ship in Pater-Noster-Row, MDCCXIX/

Faustbuch 1587. *Historia von Dr. Johann Fausten dem weitbeschreyten Zauberer und Schwarzkünstler/Wie er sich gegen dem Teufel auff einen benandte Zeit verschrieben/Was er hierzwischen für seltzame Abenteuer gesehen, selbs angerichtet und getrieben/bis er endlich seinen wohl verdienten Lohn empfangen/Mehrerteils aus seinen eigenen hinterlassenen Schriften/allen hochtragenden fürwitzigen und gottlosen Menschen zum schrecklichen Beispiel/abscheulichen Exempel und treuherziger Warnung zusammengezogen und in den Druck verfertiget. Jacobi 4 Seit Gott underthänig/wiederstehet dem Teuffel, so fleuhet er von euch*. Cum Gratia et Privilegio Der Gedruckte zu Frankfurt am Main durch Johnann Speics MDLXXXVII.

Gillies, Alexander. 1945. *Herder*. Oxford, UK: Basil Blackwell.

Greifer, Elisha. 1961. Joseph de Maistre and the reaction against the eighteenth century. *American Political Science Review* 55, 591–598.

Haile, Harry G. 1963. Reconstruction of the Faust Book: The disputations. *PMLA 78,* 175–189.

Joyce, James. 1964 [1912]. *Daniel Defoe*. Trans. from the Italian Manuscript & ed. Joseph Prescott Buffalo, NY: State University of New York (Buffalo studies 1).

Joyce, James. 1922. *Ulysses*. Dublin: Sylvia Beach.

Kuriyama, Constance Brown. 2002. *Christopher: A Renaissance Life*. Ithaca, NY: Cornell University Press.

Lasch, Christopher. 1977. *Haven in a Heartless World: The Family Besieged*. New York, NY: W. W. Norton & Company.

Lasch, Christopher. 1979. *The Culture of Narcissism: American Life in an Age of Diminishing Expectations*. New York, NY: W. W. Norton & Company.

Lasch, Christopher. 1984. *The Minimal Self: Psychic Survival in Troubled Times*. New York, NY: W. W. Norton & Company.

Lasch, Christopher. 2013 /1991/. *The True and Only Heaven: Progress and Its Critics*. New York, NY: W. W. Norton & Company.

Lean, David. (Director). 1957. *The Bridge on the River Kwai* [Motion picture]. United States: Columbia Pictures.

Levack, Brian P. 2006 /1987/. *The Witch-Hunt in Early Modern Europe*. Third edition. London, UK: Routledge.

Levinas, Emmanuel. 1997. *Difficult Freedom: Essays on Judaism*. Trans Seán Hand. Baltimore, MD: John Hopkins University Press.

Lukes, Steven. 1971. The meanings of 'individualism'. *Journal of the History of Ideas* 32, 45–66.

Lukes, Steven. 2006 /1973/. *Individualism*. Colchester, UK: ECPR Press /Oxford: Basil Blackwell/.

MacIntyre, Alasdair. 2007 /1981/. *After Virtue: A Study in Moral Theory*. Third edition. Notre Dame, IN: University of Notre Dame Press.

Mann, Thomas. 1999 [1947]. *Doctor Faustus: The Life of the German Composer Adrian Leverkühn as Told by a Friend*. Trans. John E. Woods. New York, NY: Vintage. [*Doktor Faustus. Das Leben des deutschen Tonsetzers Adrian Leverkühn, erzählt von einem Freunde*, Berlin, Frankfurt am Main: Suhrkamp].

Marx, Karl. 1910 [1847]. *The Poverty of Philosophy*. Trans. Harry Quelch. Chicago: Charles and Kirk Company [*Misère de la philosophie. Réponse à la philosophie de la misère de M. Proudhon*. Paris : A. Frank, Bruxelles : C. G. Vogler].

Marx, Karl. 1973 [1953 /1857/]. *Grundrisse: Foundations of the Critique of Political Economy (Rough Draft), trans. & foreword Martin Nicolaus*. Harmondsworth: Pelican Books (in association with New Left Review); New York, NY: Vintage Books [*Grundrisse der Kritik der politischen Ökonomie* (Notebook I. October 1857) /(Rohentwurf) 1857–1858, Berlin: Dietz Verlag].

Marx, Karl. 2011 [1867]. *Capital: A Critique of Political Economy*. Volume I: *The Process of Capitalist Production* Trans Samuel. Moore. Ed. Aveling,. Mineola, NY: Dover Publications [*Das Kapital: Kritik der politischen Ökonomie*. (1867) Buch 1: *Der Produktionsprozess des Kapitals*. Hrsg. Friedrich Engels. Hamburg: Otto Meissner].

Simpson, John A. and Edmund S. C. Weiner (eds.). 1989 /1884-1928/. *The Oxford English Dictionary. Twenty Volume Set* (Vols. 1–20). Second edition. Oxford, UK: Clarendon Press.

Smith, Adam. 1976 /1759/. *The Theory of Moral Sentiments*. Edited by D. D. Raphael and A. L. Macfie. Oxford: Clarendon Press /Strand & Edinburgh: Andrew Millar; Alexander Kincaid & J. Bell/.

Smith, Adam. 1979 /1776/. *An Inquiry into the Nature and Causes of the Wealth of Nations*. General editors: R. H. Campbell and A. S. Skinner. Textual editor: W. B. Todd. Oxford: Clarendon Press /London: Printed for William Strahan and Thomas Cadell in Strand/.

Sullivan, Henry W. 1976. *Tirso de Molina and the Drama of the Counter Reformation*. Amsterdam, Netherlands: Editions Rodopi.

Swart, Koenraad W. 1962. "Individualism" in the mid-nineteenth century. *Journal of the History of Ideas 23,* 77–90.

Thomas, Keith. 2003 /1971/. *Religion and the Decline of Magic: Studies in Popular Beliefs in Sixteenth- and Seventeenth-Century England*. London, UK: Penguin.

Tocqueville, Alexis de. 1955 [1856]. *The Old Regime and the French Revolution*. Trans. Stuart Gilbert. Garden City, NY: Doubleday [*L'ancien régime et la Révolution*. Paris: Michel Lévy frères].

Tocqueville, Alexis de. 2000 [1835–1840]. *Democracy in America*. Trans. Harvey C. Mansfield. Chicago, IL: University of Chicago Press [*La Démocratie en Amérique*. Paris: Librairie de C. Gosselin.

Tournier, Michael. 1984 [1967]. *Friday, or The Other Island*. London, UK: Penguin [*Vendredi ou, Les limbes du pacifique*. Paris: Éditions Gallimard].

Villa, Dana. 2005. Hegel, Tocqueville, and "individualism". *Review of Politics, 67,* 659–686.

Watt, Ian. 1996. *Myths of Modern Individualism: Faust, Don Quixote, Don Juan, Robinson Crusoe*. Cambridge, MA: Cambridge University Press.

Watt, Ian. 1999. Ian Pierre Watt. Published 4:00 am, Thursday, December 16, 1999. *SFGate*. Retrieved from https://www.sfgate.com-/news/article/Ian-Pierre-Watt-2889741.php

Watt, Ian. 2000 /1971/. The bridge over the River Kwai as myth. In: Ian Watt. *Essays on Conrad*. Cambridge, UK: Cambridge University Press, 192–207 /*Berkshire Review* 1 (1971), 19–32 (a revised version of an article written for the London *Observer* Sunday newspaper magazine, 1 September 1968, 18–26).

Wilson, William A. 1973. Herder, folklore and romantic nationalism. *Journal of Popular Culture 6,* 819–835.

Zaharna, R. S. (Rhonda) 2016. Beyond the individualism–collectivism divide to relationalism: Explicating cultural assumptions in the concept of "relationships". *Communication Theory 26,* 190–211.

ZDZISŁAW WĄSIK
ADAM MICKIEWICZ UNIVERSITY IN POZNAŃ

Umwelt, *Lebenswelt* & *Dasein*: Existential modelling of worlds beyond signs

ABSTRACT. Departing from existential universes of animals (*Umwelt*) and humans (*Lebenswelt* and *Dasein*), this paper will confront selected views on the subjective experience or modelling systems of reality developed in the philosophy of nature and culture. The question of how the semantic relationships of animals and humans to their environments is outlined in phenomenology as a study of individual experience being consciously realized by senses from a subject-oriented perspective. The objects of an analytical approach will comprise here the distinction between the existence in itself and for itself, expressed in personal languages of discussed authors. What is relevant for existential aspects of the "Self" in group encounters is the opposition between "I" and "Me", when considering that human individuals appear in two existence modes as real (material) persons with sensible qualities in an empirically accessible form and ideal (spiritual) subjects with intelligible qualities in a rationally assumable form. Exposing the framework of existential semiotics, the existence modes of animal and human subjects will be considered in terms of being in the world as immanence and being for the world as transcendence. Immanent subjects are expounded as existing in their environments and transcendent subjects as being able to go beyond their lifeworld.

KEYWORDS: existentialism, environmentalism, phenomenology, semiotics

1. Subjective universes of animals and humans as semiotic spheres

In the first part of this paper, the terms *Umwelt* introduced by Jakob von Uexküll (1864–1944), a Baltic German biologist and philosopher of nature, and *Lebenswelt* put into the use by Edmund Husserl (1859–1938), a German mathematician and philosopher of humanity, and furthermore the concept of *Dasein* made popular through the discussion on transcendence conducted by Martin Heidegger (1889–1976) and Jean-Paul Sartre (1905–1980), are interpreted with regard to the concept of universal worldhood while distinguishing the human from non-human self in terms of subjective significance and intentionality.

1.1. The phenomenology of animal world in the light of biosemiotics

The term *Umwelt* denoting the 'surrounding world' derives its semantic connotation from the theoretical framework of Jakob von Uexküll who has investigated how living organisms perceive their environment and how this perception determines their behavior. Pertaining to the subjective world of an organism, this term was coined by Uexküll in his book *Umwelt und Innenwelt der Tiere* as early as in 1909. As Kalevi Kull remarked (1999b: 390), "in his article of 1907 he still uses the term 'Milieu', as different from 'Außenwelt'" (cf. Uexküll 1907). Soon afterwards in 1920 Uexküll's scaffold was enriched with a new term *Umwelttröhre*(*n*) 'environmental pipe(s)' introduced in his *Theoretical Biology* (cf. Uexküll, J. von 1926 [1920]).

Moreover, in the second edition of *Umwelt und Innenwelt der Tiere*, a complementary term was added, namely, *Funktionskreis* (translated into English as "functional circle" or lately even as "functional cycle"), considered as a clue to the understanding of meaning in biological terms in the *Umwelt* of an organism (cf. Uexküll, Jakob von 1921 /1909/). Accordingly, metaphorically modelled as a "soap bubble", *Umwelt* might be referred to a particular environment of an animal acting at a given moment in a "functional circle" (*Funktionskreis*) of, e.g., medium, food, enemy or sex (cf. Uexküll, Jakob von 1982 [1940]: 59–60, especially 71), and *Umwelttröhren* appears to be helpful for showing a succession of all environmental circles that the individual organism has to pass in a stroll throughout its whole life understood as a determined journey. The investigative method of pursuing and reconstructing the journey through invisible worlds is demonstrated in the works of Jakob von Uexküll and Georg Kriszat (1992 /1957/ [1934].) and Jakob von Uexküll (1936).

Having studied the behavior of organisms which enter into relationships with their environments, Uexküll noticed that animals of all levels – from unicellulars to hominids, as living systems endowed with the so-called *Ich-Ton*, i.e., a property of subjectivity, rendered in the English translation of original German terms signifying musical tones by an 'ego-quality' – are capable of discerning meanings from environmental indicators.

In his detailed analyses, Uexküll itemized examples of objects from the environment of organisms which can become and function as meaning-carriers when they possess certain qualities being significant for satisfying determined subject-related needs, as, e.g., *Weg-Ton* 'path-quality', *Wurf-Ton* 'throw-quality', T*rink-Ton* 'drinking-quality', *Fress-Ton* 'eating-quality', *Sitz-Ton* 'sitting-quality', *Hindernis-Ton* 'obstacle-quality', *Kletter-Ton* 'climbing quality', etc. (cf. 1982: 27–31).

1.2. Interpreting the phenomenology of the lifeworld in terms of sign-behavior of human animals

Another kind of a subjective universe was proposed by Edmund Husserl in mundane phenomenology under the label of *Lebenswelt* describing the pre-given world in which humans live.

The spherical dimension of human surroundings might be deduced from Husserl's description provided during his lectures held at Prague in 1935 and Vienna in 1936 (*Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie. Eine Einleitung in die phänomenologische Philosophie*, having been edited for the first time in 1954 and translated into English in 1970):

> In whatever way we may be conscious of the world as universal horizon, as coherent universe of existing objects, we, each "I-the-man" and all of us together, belong to the world as living with one another in the world; and the world is our world, valid for our consciousness as existing precisely through this "living together." (Husserl 1970 [1954]: 108)

In his definition of *Lebenswelt*, Husserl adheres to a dualistic division between empirical and rational facts insisting upon the separation of the sensible and the intelligible. This split generates in consequence the conception of one lifeworld which encompasses two distinct worlds, namely the world of nature and the psychic world. What is significant, the phenomenological concept of world, in Husserl's interpretation, should not only overcome the hitherto kept opposition between empiricism and rationalism but also should have the extent to include at the same time the spiritual world, the ideal world and the lifeworld.

Thus, Husserl's lifeworld conception demands a more authentic understanding of subjectivity and objectivity, as far as:

> The world is pregiven to us, the waking, always somehow practically interested subjects, not occasionally but always and necessarily as the universal field of all actual and possible praxis, as horizon. To live is always to live-in-certainty-of-the-world. Waking life is being awake to the world, being constantly and directly "conscious" of the world and of oneself as living in the world, actually experiencing [*erleben*] and actually effecting the ontic certainty of the world. (cf. Husserl 1970: 142–143)

Significantly earlier, in his manuscript of 1890 "Zur Logik der Zeichen (Semiotik)" 'on the logic of signs (semiotics)', Husserl has made some reflections on the origins of sign behavior: First, all animals react to phenomena which may be interpreted as signs of existentially relevant objects or situations; Second, they are able to learn when they chose causal or regular connections between parts of situations as sign of the

whole; Third, communication *via* signs presupposes a consciousness of signs ("*Zeichenbewusstsein*") and, on further evolutionary steps, the awareness of regular effects of (an) intended sign-use(s). This could be understood as a basic reflection on the origin of semiosis or semioses (cf. 1970 /1890/).

1.3. The reality of everyday life as an intersubjective world

On the margin of the presentation of Husserl's *Lebenswelt*, one should add that the term "lifeworld" used in mundane phenomenology as the translation from the German original – edited in German two years later, in the work of Alfred Schütz (1899–1959), an Austrian philosopher and sociologist, continued by Thomas Luckmann (cf. Schütz & Luckmann 1973 [1975]), following Schütz (1932) – was abandoned by the representatives of social constructivism, Peter Ludwig Berger and Thomas Luckmann, in favor of the term "the reality of everyday life" (cf. Berger & Luckmann 1966). Thus, Husserl's idea of lifeworld has been rendered by Berger and Luckmann as a socially constructed world:

> The reality of everyday life further presents itself to me as an intersubjective world, a world that I share with others. This intersubjectivity sharply differentiates everyday life from other realities of which I am conscious. I am alone in the world of my dreams, but I know that the world of everyday life is a real to others as it is to myself. Indeed, I cannot exist in everyday life without continually interacting and communicating with others. (cf. Berger and Luckmann (1966: 23)

Following the conviction of constructivists, the society is the creator of knowledge, although an individual human being, as an organism, experiences, *de facto*, the reality while receiving various kinds of information from the environment. The stock of everyday knowledge is created due to social interactions; this knowledge is – as one can say after Berger and Luckmann – negotiated and approved among particular members of society (cf. Berger & Luckmann 1966: 19–46). An individual can have access to the subjectivity of other individuals. As Berger and Luckmann argue:

> Human expressivity is capable of objectivation, that is, it manifests itself in products of human activity that are available both to their producers and to other men as elements of a common world. Such objectivations serve as more or less enduring indices of the subjective process of their producers, allowing their availability to extend beyond the face to-face situation in which they can be directly apprehended (Berger & Luckmann 1966: 34).

In the communication by voice, sound waves are objectivated as elements of common world: "A special but crucially important case of objectivation is signification, that is, the human production of signs. A sign may be distinguished from other objectivations by its explicit intention to serve as an index of subjective meanings. To be sure, all objectivations are susceptible of utilization as signs, even though they were not originally produced with this intention" (Berger & Luckmann 1966: 35).

Thus, to sum up, it is obvious that human expressivity manifests itself in products accessible both to their creators and to other people: These real objects which are observable and which become symptoms of actions – or their meaning-bearers, Berger and Luckmann consider as elements of the common world. Noteworthy, among such elements are, e.g., bodily symptoms, gestures, postures, certain movements of hands, legs, etc., which are accessible to communicating individuals in immediate contacts.

1.4. A*nimal symbolicum* on the evolutional scale

While reading Husserl's ideas pertaining to the awareness of signs, Ernst Cassirer (1874–1945) took stand to the mutual relationships between sensuous bearer of meaning and the meaning itself in several places of his *Philosophie der symbolischen Formen* (cf. Cassirer 1955 [1923–1929] and 1995). However, he had created his human-centered phenomenology of symbolic forms directly under the influence of his contemporary friend and scientific colleague at the University of Hamburg, namely Jakob von Uexküll. As Frederik Stjernfelt pointed out discussing the topic of simple animals and complex biology, Uexküll had a twofold influence on Cassirer's philosophy. The first influence of Uexküll upon Cassirer was connected with the *Umwelt* conception and the second, following the account of Frederik Stjernfelt (2011), with the definition of man the *animal symbolicum*.

Entering into the epistemology of biology, Cassirer poses a question, in his summarizing work *An Essay on Man* of 1944: "Is it possible to make use of the scheme proposed by Uexküll for a description and characterization of the *human world*?", and he answers it consecutively: "Obviously this world forms no exception to those biological rules that govern the life of all the organisms. Yet, in the human world we find a new characteristic which appears to be the distinctive mark of human life … a third link which we may describe as the *symbolic system*." (see Cassirer, 1962 /1944/: 24). As he explains furthermore:

> [M]an lives in a symbolic universe. Language, myth, art, and religion are parts of this universe ... Instead of dealing with the things themselves man is in a sense constantly conversing with himself. He has so enveloped himself in linguistic forms, in artistic images, in mythical symbols or religious rites that he cannot see or know anything except by the interpretation of this artificial medium. ... He lives rather in the midst of imaginary emotions, in hopes and fears, in illusions and disillusions, in his fantasies and dreams. (Cassirer 1962: 24)

With regard to philosophical anthropology, Cassirer argued, based on research on the mentality of apes, that animal behaviour includes only signals but not symbols. Even when practical imagination and intelligence is attributed to an animal, it is only man who has power over of "a symbolic imagination and intelligence" (Cassirer 1962: 33).

As he furthermore claimed, higher order apes may communicate symbolically under the specific conditions created by humans, and some birds are able to categorize different objects, to learn songs, while creating their varieties. However, at the same time a two or three-year-old child not only learns but also masters its own language. The range of symbolic forms and genres may include zoosemiotic systems, but, on the other end of the evolutionary scale marking the first civilizations of humans, there is the development of mathematics and scientific knowledge.

1.5. Modeling systems of reality

The background of Cassirer's concept of symbolic forms was noticed by Thomas A. Sebeok (born Sebők, 1920–2001) in his paper "Von Vico zu Cassirer zu Langer" (cf. 1994[1992]) placing him between the historiosophical thought of Giambattista Vico (1668–1744) and the philosophy of Susanne Langer (born Knauth, 1895–1985), pertaining to mentalist symbolism in language and art. Worth mentioning is here the rapport between Vico and Juri Lotman (Yuri Mikhailovich Lotman, 1922–1993), the promoter of a textual view of culture as a semiosphere, discussed in Tuuli Raudla's article "Vico and Lotman: poetic meaning creation and primary modelling" (2008).

In conformity with Uexküll's and Cassirer's separation of animal and human universes based on a semiotic opposition between the signs of nature and the symbols of culture while being opposed to the distinction of primary and secondary modelling systems authored by Lotman, Sebeok postulated the existence of three levels of the modelling of reality, answering a question (posed at the Semiotic Society of America Meeting in 1987): "In what sense is language a 'primary modelling system'?" (cf. Sebeok 1988).

In his theses, published in 1967 under the title "Тезисы к проблеме 'Искусство в ряду моделирующих систем'" on "The place of art among other modelling systems", Lotman (2011 [1967]: 250) describes a model as "an analogue of an object of perception that substitutes for it in the process of perception". Accordingly, in his view: "Modelling activity is human activity in creating models. In order that the results of this activity could be taken as analogues of an object, they have to obey certain (intuitively or consciously established) rules of analogy and, therefore, be related to one modelling system or another" (Lotman 2011: 250). Accordingly, "A modelling system is a structure of elements and rules of their combination, existing in a state of fixed analogy to the whole sphere of the object of perception, cognition, or organization. For this reason, a modelling system may be treated as a language" (Lotman 2011: 250).

While taking stand to Lotman's position by the question, "In what sense is language a 'primary modelling system'?", Sebeok puts forward his modelling system theory based on the discrimination between nonverbal communication and verbal systems. At the same time, he mentions that it is very likely that the *Homo habilis* had the capability of language without any verbal expression claiming that: "Solely in the genus *Homo* have verbal signs emerged. To put it in another way, only hominids possess two mutually sustaining repertoires of signs, the zoosemiotic non-verbal, plus, superimposed, the anthroposemiotic verbal" (Sebeok, "In what sense is language a 'primary modelling system'?", 1988: 55). According to Sebeok, what the Russo-Estonian semioticians call "primary", i.e., the anthroposemiotic verbal, is "phylogenetically as well as ontogenetically secondary to the nonverbal; and, therefore, what they call 'secondary' is actually a further, tertiary augmentation of the former" (Sebeok 1988: 55)

In his studies on the semiotic self under the title *A Sign is Just a Sign*, Sebeok (cf. "The semiotic self", 1991 /1979/; and "The semiotic self revisited", 1991) postulates three modelling systems of reality. Accordingly, following the semioticians of nature and culture, the primary modelling system (PMS) of reality is located on the level of animals possessing the ego-quality which act through the mediation of effectors and receptors, i.e., on the level of indexical symptoms and appealing signals. The secondary model system (SMS) involves, in turn, the extralinguistic reality of everyday life construed by the use of verbal means of signification and communication, which occurs as such only in the realm of human organisms. The tertiary modelling system (TMS), which includes the secondary one, is characterized as encompassing the whole semiosphere of language and culture and civilization where the representa-

tions of extrasemiotic reality are artificially created in accordance with axiological (value-and-good-oriented) and praxeological (function-and-purpose-oriented) principles.

Describing, in terms of anthroposemiosis, the triadic relationship between "developmental" stages of an individual organism, Thomas Sebeok and Marcel Danesi in *The Forms of Meaning: Modelling Systems Theory and Semiotic Analysis*, have recently maintained that (1) PMS is "the system that predisposes the human infant to engage in sense-based forms of modelling."; (2) SMS – "the system that subsequently impels the child to engage in extensional and indexical forms of modelling."; and (3) TMS – "the system that allows the maturing child to engage in highly abstract (symbol-based) forms of modelling." (Sebeok & Danesi 2000: 10).

2. Interpreting the being modes of human subjects in terms of existential semiotics

In this second part of the article, a search for the roots of existential semiotics characterized by the category of *Dasein*, which is central to the mundane phenomenology of Martin Heidegger (1889–1976), begins with rethinking the layouts of human-centered semiotics developed by Eero Tarasti in the light of philosophers who pay attention to "existence" as a dwelling in the real world and "transcendence" as going beyond the concrete reality and starting a trans-mundane journey to other realties through the acts of subjective sign-and-meaning-creation (semioses). In his subsequent works published in the last decades, two of which namely, (1) "What is existential semiotics? From theory to application", 2009, and (2) *Sein und Schein. Explorations in Existential Semiotics*, 2015, appear to be most advanced as a theoretical framework for the purposes of a detailed consideration.

2.1. The worldhood of the world through the vantage point of *Dasein* as being-in-the world

The existential relationship of the human subject to the world in which he lives, should especially be exposed on the basis of Heidegger's works with special reference to *Sein und Zeit* (1962 [1927], "Vom Wesen des Grundes" (1998 [1929], and *Die Grundbegriffe der Metaphysik: Welt – Endlichkeit – Einsamkeit* (1995 [1983]).

As Heidegger notes in 1929, *Sein und Zeit* constitutes the second of three different approaches to the problem of the world (see Heidegger

1995 [1983]: 176–177). The first approach, in "Vom Wesen des Grundes" (1998 [1929]), deals with the historical development of the word and concept of world. The second approach, in *Sein und Zeit* (1926–1927), addresses "the phenomenon of world by interpreting the way in which we at first and for the most part move about in our everyday world" (see Heidegger 1995: 177). And the third one, in turn, discussed in *Die Grundbegriffe der Metaphysik: Welt – Endlichkeit* (1929–1930), bases on a "comparative examination" of man, animals, plants and stones (see Heidegger 1995 [1983]: 177).

What makes *Being and Time* distinctive is its emphasis on the world as not a concept but as a phenomenon (*das Weltphänomen*). A phenomenon describes something that "shows itself" something that becomes "manifest" and "shows itself in itself" (see Heidegger 1962 [1927]: 28–29). Thus, the world as a phenomenon shoulds give us the world itself. For Heidegger, however, the manifestation of the world in "our everyday life" reveals "the phenomenon of the world as a problem". This problem arises in *Being and Time* because Heidegger approaches the world from the vantage point of *Dasein*, and we therefore find dealings "that which is so close and intelligible to us in our everyday dealings is actually and fundamentally remote and unintelligible to us" (see Heidegger 1995: 177).

What Heidegger addresses in his third approach are thus the three concepts, namely world, finitude, and solitude, which form a unity. Therefore, the discussion of animality must be contextualized as belonging to this larger analysis of metaphysics and the essence of man. Without a doubt, Heidegger's famous tripartite thesis constitutes an attempt to understand the essence of "the other beings which, like man, are also part of the world", with regard to their relationship to and difference from the "having world" that marks man: "[1.] the stone (material object) is wordless; [2.] the animal is poor in world; [3.] man is world-forming" (see Heidegger 1995: 177).

2.2. Philosophical positions of existential semiotics

The foundations for a human-centered paradigm of existential semiotics were laid by Tarasti at the 9th Congress of the IASS/AIS, Helsinki–Imatra, 11–17 June 2007. To understand Tarasti's contribution (made public for the first time in 2009 and précised lately in 2015), to the semiotic-existential interpretation of transcendental forms of human subjects who cross the boundaries of their lifeworld by means of signs and sign-processing activities, one should especially examine the relationship and

the difference between the understanding of existentialism in the works of Martin Heidegger and Jean-Paul Sartre (1905–1980).

However, the sources and way of thinking of the former, Heidegger, and the latter, Sartre, were completely unrelated (cf. « La transcendance de l'ego: Esquisse d'une description phénoménologique. », 1990 /1960/ [1936–1937] and *L'être et le néant : Essai d'ontologie phénoménologique*, 1956 [1943]). The developmental path of Heidegger departures from the forerunners of existentialism, Søren Kierkegaard (1813–1855), made known through *Afsluttende uvidenskabelig Efterskrift til de philosophiske Smuler* (1941 [1846]) and Karl Jaspers (1883–1969), recognized after *Allgemeine Psychopathologie* (1962 [1946 /1913/]). Contrariwise, the direction of Sartre's reasoning roots in the speculative philosophy of Immanuel Kant (1724–1804) inaugurated by *Critic der reinen Vernunft* (cf. 1941 [1846]) and Georg Wilhelm Friedrich Hegel (1770–1831) resulting from the dissemination of ideas derived from *Phänomenologie des Geistes* (1977 /1910/ [1952 /1807/]). Therefore, Tarasti proposed to go back to Hegel, the first philosopher who characterized his approach to reality as phenomenology alluding to Kant, but who, unlike Kant, expressed his conviction that phenomena constitute a sufficient basis for a universal science of being.

Having departed from phenomenology as the study of human experience consciously realized by the senses (or lived through) from a subjective or first person point of view, Tarasti concentrated on rethinking the layouts of human-centered semiotics in the light of selected philosophers who paid attention to the notions, such as, *inter alia*, "subject", "existence", "transcendence", and "value". These selected concepts based on semiotics were placed on the philosophical background of such notional categories of existential phenomenology as *Umwelt*, *Lebenswelt* and *Dasein*.

The primary point of reference in Tarasti's inquiry, started with question "What is existential semiotics?" (2009), and representatively summarized in *Sein und Schein* (2015), constituted Hegel's categories of *An-sich-sein* 'being-in-itself' and *Für-sich-sein* 'being-for-itself' distinguished in *Phänomenologie des Geistes* (1977 /1910/ [1952 /1807/]). These categories subsequently turned into subjective and objective being in the philosophy of Kierkegaard (1941 [1846]) when he spoke about an individual as an observer of him- or herself or the observed one who was said to be a subject or such an individual who was what he/she was because he/she had become like it.

Sartre, an attentive reader of Hegel (1977 /1910/ [1952 /1807/]) and Kierkegaard (1941 [1846]) referred at the same time to Hegelian con-

cepts using French terms, *être-en-soi* and *être-pour-soi* (cf. the original source of citation in Sartre's *L'Être et le néant : Essai d'ontologie phénoménologique*, 1943: 124–125]). For Sartre (1956 [1943]), the being as such becomes aware of itself through an act of negation, and when becoming an observer of itself, it shifts its interest into the position of being for itself. Having noticed a lack in its reality, the being begins with the first act of transcendence as far as it strives to fulfil what it lacks.

2.3. Individual and social forms of being of human body in the semiotic phenomenology

In his studies on Hegel's *Phänomenologie des Geistes* (1977 /1910/ [1952 /1807/]), Tarasti (cf. 2009, 2015) was influenced by Jacques Fontanille, one of the main representative of the Paris School of Semiotics. Following Fontanille's corporeal semiotics, after his book *Soma et séma. Figures du corps* (2004: 22–23), Hegelian categories *An-sich-sein* and *Für-sich-sein*, were further extended in Tarasti's existential semiotics (cf. 2009: 1761–1763; 2015: 22–24) through *An-mir-sein* and *Für-mich-sein* (*être-en-moi* 'being-in-myself' and *être-pour-moi* 'being-for-myself').

In his appropriation of Hegelian categories, Fontanille (2004) has presented a distinction between individual and social being forms of human body (*soma*) in an entirely new phenomenological sense (*séma*). Accordingly, he has proposed to detach two kinds of body-related meanings for human agents (*actants*) while separating the body experienced inside of their organism as a flesh, which forms the center of all physiological and semiotic processes, from the body observed outside of their organism, which shapes their uniqueness and behavioral characteristics.

In fact, Fontanille has proposed a distinction between *Moi* and *Soi* as two categories referring to the same acting individual. According to Fontanille (2004: 22), the body as a flesh constitutes the totality of the material resistance or impulse to meaning-making processes. The body is thus a sensorial driving support of all organismic experiences. Hence, on the one hand, in Fontanille's view (2004: 22–23), there is a body that constitutes the identity and directional principle of the flesh, being the carrier of the personal "me" (*Moi*), and, on the other hand, the body that supports the "self" (*Soi*), constructing itself in a discursive activity. As Fontanille has assumed, the *Soi* is that part of ourselves, which me, *Moi*, projects out of itself to create itself in its activity. Likewise, the *Moi* is that part of ourselves to which the *Soi* refers when establishing itself. In Tarasti's interpretation (cf. 2009: 1761): "The *Moi* provides the *Soi* with impulse and resistance whereby it can become something. In turn, the *Soi* furnishes the *Moi* with the reflexivity that it needs to stay within its

limits when it changes. The *Moi* resists and forces the *Soi* to meet its own alterity." Hence, *Moi* and *Soi* are to be seen as inseparable.

Although Fontanille departs from the viewpoint of semiotics, being influenced by Algirdas Julien Greimas (1917–1992), the promoter of structural semantics (cf. Greimas, *Sémantique structurale : recherche de méthode*, 1966; Greimas, *Sémiotique et sciences sociales*, 1976; and Fontanille, Greimas, *Sémiotique des passions : des états de choses aux états d'âme*, 1991), his reasoning fits well to the phenomenological categories of Hegel distinguished in *Phänomenologie des Geistes* (1977 /1910/ [1952 /1807/]). In accordance with his proposal, a new interpretation of *an sich* and *für sich* is involved, the first corresponding to the bodily ego, and the latter to its stability and identity and its aspiration outward, or the Sartrean negation. The *Soi* functions as a kind of memory of the body or *Moi*; it yields its form to those traces of tensions and needs that have been inserted in the flesh of the *Moi*. Anyhow, before pondering which consequences this distinction has to existential semiotics, it is necessary to scrutinize the principles of *Moi* and *Soi* as such. Consequently, anything belonging to the category of *Mich*, "me", concerns the subject as an individual entity, whereas the concept of *Sich* "him-/her-/it-self" has to be reserved for the social aspect of this subject.

When one thinks about the identity and individuality of an organism, one can distinguish in it two aspects: *Moi* and *Soi*. In "me", the subject appears as such, as a bundle of sensations, and in "himself", "herself" or "itself", the subject appears as observed by others or socially determined. These labels, *Moi* and *Soi*, connote the existential and social aspects of the subject, or rather the individual, and communitarian sides of the whole self as an investigative object of neosemiotics.

2.4. Human subjects in existential acts of self-awareness

After considering the phenomenological scaffolds of Hegel's *Phänomenologie des Geistes* (1977 /1910/ [1952 /1807/]), Heidegger's *Sein und Zeit* (1962[1927]) and *Die Grundbegriffe der Metaphysik* (1995 [1983]), Sartre's « La transcendance de l'ego » (1990 /1960/ [1936–1937] and *L'Être et le néant* (1956 [1943]) as well as Fontanille's *Soma et séma* (2004), which have influenced Tarasti in elaborating a semiotic model of the corporeal and mental, individual and social existence modes of human subjects in the real world and the transcendence from it into other realities, it is worth enumerating the four modality acts of their self-awareness, reconstituted in a cohesive description (cf. 2009: 1766; or 2015: 25):

(1) Being-in-myself – *An-mir-sein – être-en-moi* in which an individual is willing to appreciate his/her/its existential bodily self-worth;
(2) Being-for-myself – *Für-mich-sein – être-pour-moi* in which the individual can reflect upon him-/her-/it-self while transcending to the position of an "observer";
(3) Being-in-itself – *An-sich-sein – être-en-soi*, in turn, in which an individual transcends to probable chances that he/she/it must either actualize or not actualize in society;
(4) Being-for-itself – *Für-sich-sein – être-pour-soi* in which an individual refers to an actual role he knows how to perform in the existential world of society.

In conclusion, one can say that what is relevant for existential aspects of human individuals as members of society is the opposition between the two parts of "I" and "Me" in the individual "Self" and the "Other" as an observer's part of the social "Self". Consequently, the followers of existential semiotics are to be made aware that both the ipseity and alterity manifest themselves in two existence modes of signifying and communicating selves, in corporeal and/or intercorporeal relationships as sensible features and in subjective and/or intersubjective relationships as intelligible qualities.

3. Life and existence – remarks and postulates

Summarizing the similarities and differences between the existential modes of non-human and human subjects in terms of their being in the world as immanence and being for the world as transcendence, one can say that immanent subjects are assumed to exist in or with their environments and transcendent subjects as being able to exceed the universe of their (human) life. A significant dissimilarity between animals and humans, discussed within the framework of existential phenomenology and subject-cantered semiotic phenomenology, is noticeable in the meaning of 'life' and 'existence' in terms of conscious awareness of being alive and taking stand to the existence in the surrounding and existing for the surrounding.

On the margin of this discussion, one has to admit that the world of life-and-death is considered to be common for all systems described (metaphorically?) as "living" by representatives of anti-speciesism. But following the terminological distinctions encountered in some languages of the world, their users have to be aware that the notions of "life" and

"death" are restricted only to the world of humans. As a matter of fact, some languages discern the difference between "living", "breathing" and "vegetating" (along with their synonyms) versus "dying/deceasing, decaying/declining, rotting/perishing, or wilt/wither, and the like.

Important is the statement that all organisms cohabit (dwell in) the same world. One might therefore be entitled to assume that considering thus the organisms' relations to the world they cohabit, it is the matter of their becoming in the world and, subsequently, the becoming of the world as a result of these relations.

Works cited

Berger, Peter L., Thomas Luckmann. 1966. *The Social Construction of Reality*. Garden City NY: Doubleday.

Cassirer, Ernst. 1955 [1923–1929]. *The Philosophy of Symbolic Forms*. Vol. I: Language. Vol. II: *Mythical Thought*. Vol. III: *The Phenomenology of Knowledge*. Trans. Manheim, Ralph. New Haven, CT: Yale University Press [*Philosophie der symbolischen Formen*. Erster Teil. *Die Sprache (Zur Phänomenologie der sprachlichen Form)*, 1923. Zweiter Teil. *Das mystische Denken*, 1925. Dritter Teil. *Phänomenologie der Erkenntnis*, 1929. Berlin: Bruno Cassirer].

Cassirer, Ernst. 1962 /1944/. *An Essay on Man: An Introduction to a Philosophy of Human Culture*. 3rd printing. New Haven, CT: Yale University Press; London, UK: H. Milford /New York, NY: Doubleday and Company; New Haven, CT: Yale University Press; H. London, UK: Milford; Oxford, UK: University Press/.

Cassirer, Ernst. 1995. *Symbolische Formen*. Zu Band IV (Originalmanuskript 1929). In: Krois, John Michael; Schwemmer, Oswald (Hrsg.). *Nachgelassene Manuskripte und Texte*. Band 1. *Zur Metaphysik der symbolischen Formen |1921–1940*. Hamburg: Felix Meiner, 199–258.

Greimas, Algirdas J. 1966. *Sémantique structurale : recherche de méthode*, Paris :Larousse.

Greimas, Algirdas J. 1976, *Sémiotique et sciences sociales*, Paris :Éditions du Seuil.

Fontanille, Jacques, Greimas, Algirdas J. 1991. *Sémiotique des passions : des états de choses aux états d'âme*. Paris :Éditions du Seuil.

Fontanille, Jacques. 2004. *Soma et séma. Figures du corps*. Paris : Maisonneuve et Larose.

Hegel, Georg Wilhelm Friedrich. 1977 /1910/ [1952 /1807/]. *Phenomenology of Spirit*. Trans. Arnold V. Miller. Analysis of the text & foreword Findlay. John Niemeyer. Oxford (etc.), Oxford University Press /*Phenomenology of Mind*. Trans., introd. & notes James Black Baillie. London: George Allen & Unwin; London: Swan Sonnenschein & Co.; The New York, NY: Macmillan Company/ [*Phänomenologie des Geistes*. Fünfte Auflage. Nach dem Texte der Originalausgabe herausgegeben von Johannes Hoffmeister. Hamburg: Felix Meiner Verlag (Philosophische Bibliothek 114 /*System der Wissenschaft*. Erster Theil, *die Phänomenologie des Geistes*. Bamberg, Würzburg: Verlag Joseph Anton Goebhardt/)].

Heidegger, Martin. 1962 [1927]. *Being and Time*. Trans. John Macquarrie, Edward Robinson. London: SCM Press [*Sein und Zeit*. Tübingen: Max Niemeyer].

Heidegger, Martin. 1995 [1983]. *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*. Trans. William H. McNeil, Nicholas Walker. Bloomington, IN: Indiana University Press [*Die Grundbegriffe der Metaphysik: Welt – Endlichkeit – Einsamkeit*. Frankfurt am Main: Vittorio Klostermann].

Heidegger, Martin. 1998 [1929]. On the essence of ground. In: McNeil, William H. (ed.). Martin Heidegger Pathmarks Trans. William H. McNeil. Cambridge: Cambridge University Press. 97–135 [Vom Wesen des Grundes. In: *Festschrift: Edmund Husserl zum 70. Geburtstag gewidmet*. Halle an der Saale: Max Niemeyer, 71-110.(Ergänzungsband zum Band X des *Jahrbuchs für Philosophie und phänomenologische Forschung*, hrsg. von Edmund Husserl].

Husserl, Edmund. 1970 /1890/. Zur Logik der Zeichen (Semiotik). In: Edmund Husserl. *Gesammelte Werke*, Husserliana, vol. XII: *Philosophie der Arithmetik. Mit ergänzenden Texten (1890-1901)*, Den Haag: Martinus Nijhoff, 340–373 /Manuskript 1890/.

Husserl, Edmund. 1970 [1954]. *The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy*. Trans. David Carr. Evanston, IL: Northwestern University Press [*Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie. Eine Einleitung in die phänomenologische Philosophie*. In *Husserliana. Edmund Husserl, Gesammelte Werke* Band VI, Hrsg. Walter Biemel, Den Haag: Martinus Nijhoff].

Husserl, Edmund. 2008 /1916–1937/. *Die Lebenswelt: Auslegungen der vorgegebenen Welt und ihrer Konstitution: Texte aus dem Nachlass (1916–1937)*. Ed. Rochus Sowa. New York, NY: Julius Springer.

Jaspers, Karl. 1962 [1946 /1913/]. *General Psychopathology*. Trans. Jan Hoenig, Marian W. Hamilton, Manchester: Manchester University Press [*Allgemeine Psychopathologie. Ein Leitfaden für Studierende, Ärzte und Psychologen*. 4., völlig neu bearbeitete Aufl. Berlin, Heidelberg: Julius Springer /1. Aufl. Berlin/].

Kant, Immanuel. 1938 [1781]. *Critique of Pure Reason*. Trans. Francis Haywood (first English edition). London: W. Pickering, [*Critik der reinen Vernunft*. Riga: Johann Friedrich Hartknoch (original edition)].

Kierkegaard, Søren. 1941 [1846]. *Concluding Unscientific Postscript to Philosophical Fragments*. Trans. David F. Swenson, Walter Lowrie. Princeton, NJ: Princeton University Press [*Afsluttende uvidenskabelig Efterskrift til de philosophiske Smuler*. Af Johannes Climacus. Udgivet af S. Kierkegaard (Udkast til indholdsfortegnelse. Trykmanuskript)].

Kull, Kalevi. 1999a. Towards biosemiotics with Yuri Lotman. *Semiotica* 127(1/4): 115–131.

Kull, Kalevi. 1999b. Biosemiotics in the twentieth century: A view from biology. *Semiotica* 127 (1/4): 385–414.

Lotman, Juri. 1977 [1974]. Primary and secondary communication-modelling systems. In: Daniel Peri Lucid (ed. and trans.), *Soviet Semiotics: An Anthology*. Baltimore, MD; London, UK: John Hopkins University Press, 95–98.

Lotman, Juri. 2011 [1967]. The place of art among other modelling systems. Trans. Tanel Pern. *Sign Systems Studies* 39(2/4): 249–270 [Лотман, Юрий Михайлович. Тезисы к проблеме “Искусство в ряду моделирующих систем”. *Труды по знаковым системам* 3: 130–145].

Raudla, Tuuli. 2008. Vico and Lotman: Poetic meaning creation and primary modelling. *Sign Systems Studies* 36 (1): 137–165.

Sartre, Jean-Paul. 1990 /1960/ [1936–1937]. *The Transcendence of the Ego: An Existentialist Theory of Consciousness*. Trans. & introd. Forrest Williams, Robert Kirkpatrick. New York, NY: Hill and Wang [La transcendance de l'ego: Esquisse d'une description phénoménologique. *Recherches philosophiques* VI: 85–123].

Sartre, Jean-Paul. 1956 [1943]. *Being and Nothingness: An Essay on Phenomenological Ontology*. Trans. & introd. Hazel E. Barnes. New York, NY: Philosophical Library [*L'être et le néant : Essai d'ontologie phénoménologique*. Paris : Gallimard].

Schütz, Alfred. 1932. *Der sinnhafte Aufbau der sozialen Welt. Eine Einleitung in die verstehende Soziologie*. Wien: Julius Springer.

Schütz, Alfred, Thomas Luckmann. 1973 [1975]. *The Structures of the Lifeworld*. Trans Richard M Zaner, H. Tristram, Engelhardt, Jr. Evanston, IL: Northwestern University Press [*Strukturen der Lebenswelt*. Neuwied, Darmstadt: Luchterhand (Soziologische Texte 82)].

Sebeok, Thomas A. 1989 /1979/. Neglected figures in the history of semiotic inquiry: Jakob von Uexküll. In: Sebeok, Thomas A. (ed.). *The Sign and Its Masters*. 2nd ed. (Corrected reprint, with a new Author's Preface and an added Editor's Preface). Lanham, MD: University Press of America, 187–207.

Sebeok, Thomas A. 1991. The semiotic self revisited. In: Sebeok, Thomas A. (ed.). *A Sign is Just a Sign*. Bloomington, Indianapolis: Indiana University Press, 41–48.

Sebeok, Thomas A. 1991/1979/. The semiotic self. In: Thomas A. Sebeok. *A Sign is Just a Sign*. Bloomington, Indianapolis, IN: Indiana University Press, 36–40 /In: Thomas A. Sebeok, *The Sign and its Masters*. Austin, TX: University of Texas Press (Appendix), 263–267/.

Sebeok, Thomas A. 1988. In what sense is language a "primary modelling system"? In: Thomas A. Sebeok. *A Sign Is Just a Sign*. Bloomington: Indiana University Press, 49–58.

Sebeok, Thomas A. 1995 [1992]. From Vico to Cassirer to Langer. In: Marcel Danesi (ed.). *Giambattista Vico and Anglo-American Science. Philosophy and Writing*. Berlin: Mouton de Gruyter, 159–170 [Von Vico zu Cassirer zu Langer. *S: European Journal for Semiotic Studies* 4 (1/2): 207–222].

Sebeok, Thomas A., Marcel Danesi. 2000. *The Forms of Meaning: Modelling Systems Theory and Semiotic Analysis*. Berlin: Mouton de Gruyter.

Sonesson, Göran. 2006. The meaning of meaning in biology and cognitive science. *Sign Systems Studies* 34 (1), 135–214.

Stjernfelt, Frederik. 2011. Simple animals and complex biology: Von Uexküll's twofold influence on Cassirer's philosophy. *Synthese* 179 (1): 169–186.

Tarasti, Eero 2000. *Existential Semiotics*. Bloomington, Indianapolis, IN: Indiana University Press.

Tarasti, Eero. 2009. What is existential semiotics? From theory to application. In: Eero Tarasti (ed.), *Communication: Understanding / Misunderstanding*. Imatra: International Semiotics Institute; Helsinki: Semiotic Society of Finland, 1755–1772.

Tarasti, Eero. 2015. *Sein und Schein. Explorations in Existential Semiotics*. Berlin, Boston: De Gruyter Mouton.

Uexküll, Jakob von. 1907. Die Umrisse einer kommenden Weltanschauung. *Die neue Rundschau* 18: 641–661.

Uexküll, Jakob von. 1921 /1909/. *Umwelt und Innenwelt der Tiere*. 2. vermehrte und verbesserte Aufl. Berlin: Julius Springer.

Uexküll, Jakob von. 1926 [1920]. *Theoretical Biology*. Trans. Doris L. Mackinnon. New York, NY: Harcourt, Brace & Co [*Theoretische Biologie*. Berlin: Verlag von Gebrüder Paetel].

Uexküll, Jakob von. 1928 /1920/. *Theoretische Biologie*. Zweite gänzlich neu bearbeitete Auflage. Berlin: Julius Springer /Berlin: Verlag von Gebrüder Paetel/.

Uexküll, Jakob von 1936. *Niegeschaute Welten: Die Umwelten meiner Freunde. Ein Erinnerungsbuch*. Berlin: S. Fischer.

Uexküll, Jakob von. 1982 [1940]. The theory of meaning. Trans. Barry Stone, Herbert Weiner. *Semiotica* 42(1): 25–82 [*Bedeutungslehre*. Leipzig: Verlag von Johann Ambrosius Barth (BIOS. Abhandlungen zur theoretischen Biologie und ihrer Geschichte, sowie zur Philosophie der organischen Naturwissenschaften. Band X)].

Uexküll, Jakob von, Kriszat, Georg. 1992 /1957/ [1934]. A stroll through the world of animals and men: A picture book of invisible worlds. Trans. Claire H. Schiller. Reprint. *Semiotica* 89(4): 319–391 /In: Claire H. Schiller (ed.). *Instinctive Behavior. The Development of a Modern Concept*. New York, NY: International Universities Press, 5–80 [*Streifzüge durch die Umwelten von Tieren und Menschen. Ein Bilderbuch unsichtbarer Welten*. Berlin: Julius Springer (Sammlung: Verständliche Wissenschaft 21)].

Wąsik, Zdzisław. 2001. On the biological concept of subjective significance: A link between the semiotics of nature and the semiotics of culture. *Sign Systems Studies* 29(1): 83–106.

ELŻBIETA MAGDALENA WĄSIK
ADAM MICKIEWICZ UNIVERSITY IN POZNAŃ

The play as a purpose and an end in itself: On the social becoming of a human individual

ABSTRACT. The focus of this paper is placed on the sign- and meaning-related nature of play seen as a form of expression from the viewpoint of ontological behavior, which is characteristic of both the world of humans and animals governed by their inborn organismic drives. Attention is thus paid to human and nonhuman organisms engaging in play in interspecific and intersubjective communication. In the next instance, the theory of play is placed within the domain of phenomenology dealing with experiences lived-through in the transcendental space of human individuals. Accordingly, linguistic and semiotic properties of play are interpreted in terms of respective functions of communication. The main emphasis is put here on the entertainment considered as a group-forming and time-structuring activity which engages human organisms as uniquely individual-, social- and cultural-semiotic selves. Conclusively, the paper ends with a conviction that only such a kind of play is decisive for the growth of culture which involves a symbolic activity leading to the self-actualization of human individuals.

KEYWORDS: communication, game, intersubjectivity, phenomenology, play

1. Views about the nature and function of play

Play is regarded as an occupation that constitutes an essential part of the activities of higher biological beings, among which humans distinguish themselves with their abilities to learn, to work, and to engage in species-specific and culturally transmitted playful behaviors. All forms and styles of human life, including play, have evoked enormous interests of scholars and common people, in the opinion of Józef Pieter, a Polish psychologist, because of their multifariousness and complexity. It is, however, impossible to describe the various forms and styles of human life by way of deduction only on basis of the knowledge of relatively simple cognitive, emotional, voluntary or locomotive processes, just as it is impossible, as Pieter (1972: 9–13) points out, to describe the structure and function of a living cell on basis of information about the structure of protein molecules, enzymes, and other organic structures. Hence, one must agree with the claim of Pieter that forms and styles of human life do not belong to the sphere of interests of general psychology alone; they

should be rather investigated within the framework of a new discipline, which he called general biography (1972: 14–19).

In reference to commonly available literature on this subject, Pieter (1972: 310–370) characterized play and games among the other forms of entertainment. In his depiction, play is a form of life generally associated with free time, amusement, and/or enjoyment experienced in nonworking time. In principle, to play means, as Pieter sees it, to engage actively, voluntarily and spontaneously in a non-serious, naturally motivated occupation which mostly requires from its participants imagination and creativity. As such, play is not a means to an end. It is essentially an activity the core of which is pleasure. Being a deliberately selected occupation, play is capable of suspension, or interruption at any time. Therefore, it seems to be obvious that the ability to play is resultant from reflexivity of the human play. As Pieter argued, play is an activity through which human individuals create the meaning of their world.

Pondering upon the meaning of play, as a social-cultural fact, for the individual in the context of his or her personal development, one must allude to recent studies of ethologists, who deal with spontaneous playing behavior of animals. Their studies show that natural play, not influenced by cultural environments, serves the development of creativeness and inventiveness. A good example constitutes here the research work of Patrick Bateson and Paul Martin, *Play, Playfulness, Creativity and Innovation* (2013), demonstrating that, living organisms being stimulated by the drive of survival are not so much as creative or inventive, but they rather enhance their inventiveness through play in order to continue to exist, or to endure. On basis of comparative ethological observations of human and animal behavior, Bateson and Martin came to the conclusion that, being engaged in acts of playing, living creatures develop their creativity to gain a better chance to survive and reproduce. Hence, as they assume, there must be a link between playful activities and creativity, and, in consequence, innovation in humans.

2. Philosophical approaches to play

Playful activities of humans and animals have constituted the domain of interests of European thinkers, directly or indirectly inspired by ancient Greek and Roman traditions in philosophy, culture, literature, and education. To gain an insight into their nature, many world-wide known philosophers pondered upon their importance for the growth of the human individual. On basis of their works, play is definable in relation to the particular players in terms of their mental endowments

and/or inborn instinctual drives, as well as repeatable behaviors, sometimes becoming automated habits. It is also describable in terms of the activities, the participants of which get a lot of fun from shared interaction. Sometimes play is seen as a preparation of the young for life, especially as they are apt to imitate the reality, that is, to do an impression of being engaged in serious events having real-life consequences. In order to illustrate these particular approaches to the nature of play and its significance to the development of the individual, one gives here an account of the contributions of Immanuel Kant (1724–1804), Friedrich Schiller (1759–1805), Moritz Lazarus (1824–1903), and Karl Groos (1861–1946).

The concept of play was referred to a spontaneous and harmonious interaction between two mental powers, such as understanding and imagination, by Immanuel Kant in his ponderings on painting and musical aesthetics. Departing from the assumption that play is the manifestation of the purposiveness of nature, Kant asserted, in his work *Critique of Judgment* (1987 [1790]: 61–62), that the cognitive powers of human mind are engaged in free play which is the state (1) accompanying a presentation by which objects are given and (2) determining the feelings of pleasure experienced by the individual who is judging the beauty. In some sense, one owes thus to Kant the dissemination of the beliefs that it is the human mind, which, thanks to its powers, engages in playful activities, and that the interplay of the mental powers is crucial for the production of the works of art, hence art must be related to play.

Writing a series of *Letters upon the Aesthetic Education of Man* (2010 [1795]) where he substantiated his view on the need for the aesthetic education of youth, Friedrich Schiller gently distanced from Kant for whom beauty was a matter of both subjective and impartial impressions simultaneously (cf. Letter I). As a matter of fact, Schiller attached particular importance to the formation of the full personality of the individual as a free citizen which, according to him, should come to pass in teaching through the combination of aesthetic, intellectual, social and moral elements. Dealing with factors which condition aesthetic experiences of human individuals, Schiller (cf. especially Letters XII, XIII, XIV, and XV in 2010) assumed the existence of two instincts, which, as he supposed, compete with one another, that is, the material instinct (*der Stofftrieb*), called by him also the sensuous instinct (*der sinnliche Trieb*), related to the rules of nature, and the formal instinct (*der Formtrieb*), related to the rules of reason. As Schiller believed, both the sensuous and the formal instincts integrate the human body and mind, keeping them in biological and moral balance. But, as he further maintained, aesthetic experiences can take place only thanks to the third instinct, to be exact,

the aesthetic instinct of play (*der ästhetische Spieltrieb*), which is responsible for the harmony of feeling and reason. As one might deduce from Schiller's reasoning, the surplus of energy residing in living organisms, thanks to which play in general is possible, must be, in the case of man, targeted in a proper direction.

Several decades after Schiller, it was Moritz Lazarus, among German philosophers, educationalists and writers from nineteenth-century, who were convinced of the essential role of play in the development of the individual. In his book written in German *Über die Reize des Spiels*, Lazarus (1883) argued that individuals engage in play, which is pleasurable and relaxing, in order to replenish their mental and physical energy which they lose when working. Hence, play must be seen, according to Lazarus, as conducive to reinvigoration and rejuvenation.

Dealing with play behavior of animals and humans from an evolutionary perspective in his works *The Play of Animals* (1898 [1896]) and *The Play of Man* (1912/1901 [1899]), Karl Groos justified the view on biological origins of play as an instinctive and unserious activity the function of which is to prepare the individual organism to its mature life. Groos (1912/1901 [1899]: v) confessed that his interests in play resulted from his studies in aesthetics. As a philosopher and psychologist, Groos (1912/1901 [1899]: 121–172) investigated the powers of the mind themselves, i.e., memory (recognition, reflective memory), imagination (playful illusion, playful transformation of the memory-content), attention, reason, etc., assuming that they are the subjects of experimental play.

Groos (1912/1901 [1899]: 361–406) substantiated his theory of play from six standpoints, physiological, biological, psychological, aesthetic, sociological, and pedagogical. Taking the *physiological* standpoint in particular, he was inclined to promote the belief that play serves discharging the surplus energy and recovering the exhausted powers of the player. In keeping with Groos, with regard to the *biological* aspects of play, one has to agree with the conviction that there are certain hereditary impulses which seem to be responsible for playful activities of animals and humans; hence one has to acknowledge not only a genetic explanation of play, but also to describe its values in biological terms. From the *psychological* standpoint, it is clear, that playing subjects find their pleasure in play, and that the liberty to play means to them both a respite from work and joy of engaging, of their own free will, in sham activities without any serious aims. The adoption of Groos' *aesthetic* standpoint entails affirming that the enjoyment of beauty begins with sensory pleasure, the so-called aesthetic delight, but, with the involvement of reasoning powers, it subsequently goes beyond the mere sphere of play.

The next in turn, the *sociological* standpoint of Groos brings to mind the fact that playing in groups gives individual participants an opportunity to meet their needs for affiliation and mutual contacts. Finally, according to the *pedagogical* standpoint presented in Groos' theory, play is to be considered as an indispensable component of school education as well as a complementary part of work, and, as such, not as a wasteful, or time-and-energy-consuming, activity. For this reason, it should be consciously and properly applied by teachers who should aim at encouraging self-satisfaction and individuality of their students. As one might thus say, Groos' contribution to the study of play is as much relevant as it identifies different standpoints as possible investigative approaches to play. Worthy of notice is that Groos provided relevant grounds for and laid out potential directions in future studies of activities performed by humans for recreation, pleasure and enjoyment, acknowledged to be a prerequisite for their personal development as individuals.

For a more exhaustive survey of representative works of philosophers of aesthetics, psychologists, researchers of animal life, and social analysts devoted to playful activities, which were published starting from the nineteenth century, one has to refer, for example, to Anthony Giddens (1964: 73–89) and Thomas S. Henricks (2015: 163–179). Characteristically, both authors concluded that the publications of respective scholars exerted influence on the contemporary understanding of the concept of play. Appreciating the significance of the theories of play formulated in the nineteenth and the beginning of the twentieth century for the later empirical studies, Giddens and Henricks ultimately grouped investigative approaches to play into four main types, such as (1) the surplus energy theory, (2) the recreation theory, (3) the recapitulation theory, and (4) the instinct-practice theory. Henricks (2015: 177–178) asserted thereby that even though the early approaches to play contained simplifications of its complex nature, they allowed to detect important dimensions of pleasurable occupations of humans.

3. The role of play in the development of human selves

While the nineteenth-century thinkers regarded play as an activity largely similar in animals and humans, especially as far as its biological origin is concerned, some culture experts considered it as the most important factor contributing to the development of human culture. In the first place, Johan Huizinga (1872–1945), a Dutch historian of culture, assumed that man is capable of culturally important achievements in various domains of life, such as arts and sciences, sports, etc., because

his activity is motivated by the impulses of play. For Huizinga (1949 [1938]: 13), play is a specific behavior that, firstly, "proceeds within its own proper boundaries of time and space according to fixed rules and in an orderly manner", and, secondly, "promotes the formation of social groupings which tend to surround themselves with secrecy and to stress their difference from the common world by disguise or other means". The subtitle of Huizinga's book *Homo Ludens. A Study of the Play-Element in Culture* suggests unambiguously that play is a component of culturally determined behaviors, not an activity easily distinguishable from work. As Huizinga argued, human activity which is typically called work, mostly contains some 'play-elements'; this observation applies, *inter alia*, to scientific investigations and philosophy, war and litigation, the activities hardly ever experienced as amusing, to which Huizinga ascribed a play-character. In agreeing with him, however, one can state that only few human activities are simple adaptive reactions to external conditionings, or immediate responses to exigencies of the situation. Exactly saying, most activities in which people engage are in principle either emulation or competition, having a social and, at the same time, ludic nature.

Worth accentuating is thus Huizinga's (1949 [1938]: 37) statement that people are usually inclined "to tone down the idea of play to a merely general activity connected with play proper only by one of its various attributes". Importantly, he himself characterized playful activities in terms of lightness and tension, uncertainty as to the outcomes, orderly alternation, and also the possibility of free choice. As Huizinga demonstrated throughout his book devoted to play, it is the differentiation of human societies which gives rise to social behaviors featured by the freedom of choice, and as such including the elements of play. The activity of members of different cultures is, in Huizinga's description, triggered by the operation of opposed forces, or powers. In his opinion, the tendency to play is natural, because it is prompted by the circumstance that humans as social agents mostly reveal the propensity for assimilating to one's own ego, on the one hand, and the propensity for adapting to external demands, on the other. In face of the clash of antagonistic forces or values, the individual acts as if under coercion into making vital choices. In accordance with Huizinga's (1949 [1938]: 53) argument, it is important and necessary for culture experts to trace the outcomes of axiological conflicts and their manifestations on basis of activities of different peoples. Numerous examples given by anthropologists, being an illustration of how social life in the archaic times had normally rested on the antagonistic and antithetical structure of human communities, con-

stitute the body of Huizinga's book on play as an element of culture. On its basis, it is possible to consider how the mental world of particular communities corresponds to the profound individual-society dualism.

The impact of play on the development of the child with respect to his or her uniquely human abilities has been particularly intriguing for psychologically and pedagogically inclined researchers dealing with play from the viewpoint of the processes of cultural transmission and individual learning. Respective empirical studies have led to the detection of evident similarities that occur, despite considerable cultural differences, between the (simple forms of) spontaneous, extemporaneous play of children. For the tasks of the present discussion on playfulness in humans in the processes of socialization, one has to unambiguously notice here, that, for contemporary psychologists, such as, for example, Carolyn Pope Edwards (cf., *inter alia*, Edwards 2000), only the free play in natural settings, being in principle not influenced by the cultural environment, is immensely valuable from the viewpoint of the agency and creativity of the child. Anyhow, in order to accentuate the role of play in socialization, it is right to refer to George Herbert Mead (1863–1931), Lev Vygotsky (Лев Семёнович Выготский, 1896–1934), Jean Piaget (1896–1980), and Erik H. Erikson (1902–1994).

Thus, it is essential to point out that George Herbert Mead devoted attention to play in his social theory of mind, most fully expounded in his posthumously published work *Mind, Self and Society* (1934). Treating the mentality of humans as the product of symbolic interactions, Mead (1934: 152–164) defined conditions under which self-awareness of the individual arises, especially thanks to language, in play and in the game. Mead claimed that the child, performing the roles of others when playing, internalizes the social responses typical of these roles. In play, children do definitely act, following Mead (1934: 161), out the role which they themselves have aroused in themselves. Hence, the formation of the objective self of the child in play preconditions, in Mead's approach, the development of its (subjective) self, that is, the self as a subject.

Worth a special treatment is here a similar view formulated by Lev Vygotsky, a Russian psychologist, in his essay "Play and its role in the mental development of the child", which was, nevertheless, originally a lecture given at the Herzen Pedagogical Institute in Leningrad in 1933, and as such has survived thanks to a stenographic record*. In Vygotsky's opinion, which was formulated almost simultaneously with Mead's conception explaining the emergence of (self-)consciousness from the use of

* The history of the translation of this text has been presented in the introduction to its English version from 2016 on pages 3–5.

symbols, it is the social interaction which determines the cognitive growth of the individual, in particular of the child. Exactly, a predominant type of the activity is for the child, in Vygotsky's (2016 [1966]: 10) view, play which takes place in an imaginary situation, that is, according to the rules stemming from this imaginary situation, not formulated in advance. In spite of all, the rules of play are congruent with the rules of real situations (for example, the rules of maternal behavior, when the child is playing the role of the mother). According to Vygotsky's claim, the role which the child plays, and his or her relationship to the objects he or she plays with—the objects which change their meaning in play—always originate from the rules of real life. Hence, since the imaginary situation of play is kept up by these rules, the freedom of the child in play is illusory. Through play, the child constantly creates and recreates, according to Vygotsky (2016: 14), the semantic relation between the objects with which it is playing and their meaning; this meaning, in turn, governs the behavior of the child through which it advances linguistically, cognitively, and socially.

As one might thus conclude, after Vygotsky, the child plays because it is able to make mental representations of its experiences. And also, through play, the child improves its skills in abstract thinking which is essential for the behavior of the human beings.

Another approach to play was presented by Jean Piaget who examined the rules of peer play group formation, and their influence on the development of the personality of human individuals. Such groups, arising in effect of a voluntary association of individuals being governed by unenforced rules, are, for the Swiss psychologist, assemblages through membership in which children, mostly for the first time, internalize arbitrarily imposed patterns. Piaget, who focused on the cognitive development of the child rather than the social-emotional one, expounded his theory of play in *Play, Dreams and Imitation in Childhood* (1951). Appreciating the role of playful activities, considered by him not only as the imitation of movements, Piaget payed attention to the symbolic nature of human communication in general.

More accurately, Piaget (1951: 87–88) argued that play contributes to the intellectual development of the individual through the processes of both accommodation and assimilation. He defined the acts of intelligence as an equilibrium between assimilation and accommodation, assuming that "imitation is a continuation of accommodation for its own sake". Play is, in his view, however, rather assimilation than accommodation. Assimilation means that children who play take an idea and adjust it to their knowledge and understanding of the world. The emer-

gence of symbolic play is, for Piaget, accompanied by the development of abstract thinking. This implies that the readiness of the child to engage in more and more complex symbolic behaviors develops along with its capability of representing the world.

Special attention deserves also the fact that play is, according to Erik H. Erikson, essentially a way of life. For him as a developmental psychologist, known for his typological descriptions of the psychosocial stages of the life cycle of man, the play of children and the play of adults are not psychologically identical. While for the child, play is a factor helpful in grasping, manipulating and controlling the reality, for the adult, it is the opposite of work. Play is thus such an activity which compensates the grownup for the hardships and inconveniences of his or her work. It gives the player an opportunity to rest from the effort and the seriousness of work, or, as Erikson put it in his book *Childhood and Society* (1950: 185–186), to step out from, or to exceed beyond, the limitation imposed by his or her reality. In Erikson's belief, only the playful individual can be creative and inventive. Hence, it is important to realize two facts. Firstly, that the ability to play must be developed at every stage in the life of an individual, including each stage of his or her adulthood, especially as these stages occur only thanks to the activation of the children's tendency to play. And secondly, that, in adulthood, the individual gets the opportunity to act freely if he or she creates the same opportunity for other individuals.

It should be added that a comprehensive analysis of playfulness across the life span has been presented by Erikson in his book *Toys and Reasons* (1977). Tracing the author's own argumentation, one can conclude that thanks to their propensities to play and to dream, to use imagination and to conduct reasoning, humans create, or develop, in the author's words, visions and counter visions that they share with one another. Among such visions which Erikson had in mind and discussed, one must enumerate cultural values, including political and religious views and beliefs as well as philosophical, scientific, technological and economic ideas prevailing in different times and civilizations. Erikson was aware that, competing with each other in a given society, such visions might cause that the social reality gains a collective meaning becoming commonsensical and comprehensible for its members, whose creativeness is sparked off and stimulated. One cannot resist the impression that Erikson's approach to playfulness was very close to the social theory of knowledge, known as social constructionism, which assumed the importance of social constructs, such as human ideas or notions, for the life of a society. According to representatives of this investigative orientation

(mentioned below in part 4), Peter Ludwig Berger (1929–2017) and Thomas Luckmann (1927–2016), the social constructs, being accepted by people as true and obvious, do not always represent the reality accurately, and, as such, sometimes turn out to be false.

In the context of the views on the nature of play, a peculiar meaning has the book *Amusing Ourselves to Death* (1985 /2005), written by Neil Postman (1931–2003), an American cultural critic and media theorist. It expresses its author's disapproval of the contemporary societies and cultures the members of which get involved in simple, undemanding playful activities that are on a large scale proposed by modern media. Practically, Postman criticized television as a medium spreading amusement and enjoyment through transmitting images, when he respected the superiority of printing over any TV broadcasts. He contrasted printing with television as completely opposing media, alluding to the aphorism "the medium is the message", coined by Marshall McLuhan (1911–1960), a Canadian theoretician of media (cf. Postman 1985 /2005: 8). Exactly, Postman argued that each of the media creates a different way of representing the reality, communicating about it, and impinging upon the sensitivity of their users. What he believed was that modern media, for example, radio and television, are not appropriate for the purposes of inspiring their audience to accurately perform the ways of reasoning and argumentation through the use of verbal symbols. Instead of informing, they rather aim to amuse in an effortless way. Postman's observations pertaining to the functions of new media, the communicative constraints imposed by them, the poverty of contents communicated by them, presented by him in his book written in the 1980s, allow to infer that the entertainment in the age of digital technology does not lead to the full development of the individual.

Postman's criticism of contemporary media culture is equal to the statement that it is in principle the printing which is a carrier of ideas and meanings that allow to develop a rational discourse focused on a logically coherent and reasonably organized description of the world, and, accordingly, an objectification of thoughts and knowledge. According to Postman, the decline of print takes place as soon as television, photography, etc., gain in importance. But the new media are not used to express thoughts. They rather copy the nature, especially as the picture does not express any idea, but only stands for an object, which is taken out of the context and as such meaningless.

In agreeing with Postman's conviction that the entertainment through modern media does not significantly contribute to the personal growth of the individual, one must, however, call into question the accu-

racy of his distinction between pictures (images) and print being, nevertheless, as such a substitute of speech. Accordingly, one has to acknowledge the role of symbolic communication, in which language, as an invaluable source of human development, constitutes the most important code used by humans. One has to pay attention to the fact that the words of language, being arbitrary symbols, allow to express both social and individual meanings, while pictures, being featured by iconicity, serve only a visual representation of reality. Hence, it is obvious that only verbal communication may significantly contribute to the behavioral, cognitive, and emotional growth of human beings. Notwithstanding this terminological inexactness in Postman's argumentation, the superiority of play constituting a communicative activity which involves symbolic representation over other activities which only consist of an imitation of reality seems to be an obvious fact.

4. A phenomenological conception of play

Play as an activity enjoyed by human individuals was approached from a phenomenological perspective in the writings of Eugen Fink (1905–1975), especially those collected in *Play as Symbol of the World and Other Writings* (2016 [1960]). Fink, a representative of phenomenological idealism, was a German philosopher who developed Edmund Husserl's (1859–1938) and Martin Heidegger's (1889–1976) ideas of phenomenology pertaining to the nature of human cognition in relation to the concepts of reality, existence, and becoming. His philosophy of play stands in conformity with the conception of consciousness as a stream of experiences involving mental acts, which result from the ability of concentrating both on themselves and on the intentional objects of reality.

In his short essay *Oasis of Happiness. Thoughts toward an Ontology of Play* (2016 [1957]), Fink elaborated upon the understanding of the world from the viewpoint of experiencing play, which is, as he argued, not only a meaningless pleasure and amusement. According to Fink (2016 [1957]: 15), play is "a phenomenon of life" because it is experienced by human individuals personally and directly; it is known commonly, but, at the same time, everybody is acquainted with multiple forms of play, which usually have a collective character, from the first-person perspective. In Fink's view, human individuals, who stay in interpersonal contacts with one another thanks to play, are released from their solitude. For Fink, play is not an extrinsic happening to humans as individuals, but rather they are the subjects of it (play). What aroused

Fink's curiosity was thus how they experience the play as a possibility of their own activity in the social world.

It seems proper to emphasize here that in light of Fink's phenomenologically-oriented considerations, it is controversial whether animals also play. Fink (2016 [1957]: 15) maintained, namely, that the behavior of animals only resembles human play "in its mode of appearance and in the motor forms of expression". On his view, human play and some forms of animal behavior are similar only in their external form. On the one hand, as there are no grounds to approach the human being and the animal as ontologically related creatures, the concept of play cannot be defined, following Fink's argumentation, in biological terms. On the other hand, however, play is not the exclusive privilege of the child because adults play, as particularly stressed by Fink (2016 [1957]: 18), as much as children, but in a more veiled manner.

In order to capture Fink's viewpoint, according to which playing, which is more than engaging in recreation, is a typically human activity resulting from the needs of a higher order or respective values, it is essential to follow his line of reasoning on basis of verbatim quotations from his essay devoted to the ontology of play. At first, it is crucial to point out that, for Fink (2016 [1957]: 18), play is pivotal for "the ontological constitution of human existence", and, as such, it is "an existential, fundamental phenomenon", even though "not the only one, but nevertheless a peculiar and independent one that cannot be derived from the other manifestations of life". Exactly, one has to pay attention to some characteristics of humans, who are in the entirety of their existence those who play, such as being mortal, being a worker, being a fighter, being a lover, etc. Ultimately, it is right to argue, after Fink, that "man only fully is when he plays".

Calling man literally as "a freedom steeped in nature", Fink (2016 [1957]: 19) was aware that, firstly, he is not fully dependent upon nature, like the animal, and, at the same time, not yet free, like, for example, the incorporeal angel, and, secondly, he is concerned for himself and his own existence. In Fink's view, such attributes of humankind, as "self-relation, understanding of Being, and openness to the world" are "perhaps less easy to recognize in play than in the other fundamental phenomena of human existence". This statement, explicitly formulated by Fink, allows to realize the exceptionality of play, which was treated by him as a "spontaneous activity", "active doing", "vital impulse", and "existence that is moved in itself" (cf. 2016 [1957]: 19), among the other activities of humans. Focusing on play itself, Fink believed that human activity in general unquestionably has its goal from the viewpoint of the individual per-

forming it, that is, his or her happiness, or felicity. Therefore, Fink maintained that:

> All other activity – in everything that is done in each case, whether it be production (poiēsis), which has its goal in a construct of work – fundamentally points ahead toward the "ultimate goal" of the human being: felicity, eudaimonia. We act in order to pursue a successful existence in the proper course of life. We take life as a 'task'. At no moment do we have, so to speak, a peaceful abode. We know ourselves to be 'under way'. We are always torn away from and driven beyond each present moment by the force with which we project our life toward the proper and successful existence. We all strive for eudaimonia – but we are in no way agreed as to what it is. We are not only affected by the unrest of striving that carries us along, but also by the unrest of having an ‚interpretation' of true happiness. (Fink 2016 [1957]: 19)

Characteristically, however, while playing, human individuals do not act, according to Fink (2016 [1957]: 20), "for the sake of the 'final purpose'". They are not oriented toward the future, but rather concentrated of the present. As he argued:

> [P]laying has the character of a pacified 'present' and self-contained sense – it resembles an 'oasis' of happiness arrived at in the desert of the striving for happiness. /…/ Play carries us away. When we play, we are released for a while from the hustle and bustle of life – as though transported to another planet where life seems lighter, more buoyant, easier. Fink (2016 [1957]: 20)

It is clear that Fink disagreed with the opinion that playing is a purpose-free activity. He remarked that "play has only internal purposes, not ones that transcend it"; if, for example, people "play 'for the purpose' of training the body, of martial discipline or for the sake of health, play has already been distorted into an exercise for the sake of something else" (cf. Fink 2016 [1957]: 20). Pondering upon the value of play for the adult, Fink (2016 [1957]: 20) came to the conclusion, *inter alia*, that (1) it is an odd oasis, a "dreamy resting point for restless wandering and continual flight", (2) it gives the adult the present, (3) aids his or her creativity, (4) "'interrupts' the continuity and context" of his or her "course of life that is determined by an ultimate purpose", (5) "withdraws in a peculiar manner from the other ways of directing one's life", (6) "relates (*bezieht*) to it in a manner that is particularly imbued with sense, namely, in the mode of portrayal (*Darstellung*)". Since humans play seriousness, genuineness, actuality, work and struggle, love and death as well as they play a play, the play as such is, what Fink (2016 [1957]: 21) emphatically brought out, "a fundamental phenomenon of existence, just as primordial and independent as death, love, work and ruling, but it is not directed, as with the other fundamental phenomena, by a collective striving for the final purpose". Fink meaningfully claimed that play "stands

over and against them [i.e., the other activities of humans], as it were, in order to assimilate them to itself by portraying them" (Fink 2016 [1957]: 21).

Treating play as a phenomenon of existence, Fink (2016 [1957]: 21–22) maintained that if the "stimulating joys of play are extinguished, the activity of play dwindles straightway". He noticed — pondering upon the happiness the individual attains when playing — that the "pleasure in play is a strange pleasure that is difficult to grasp, one that is neither merely sensuous nor yet merely intellectual", especially as playing can evoke sorrow, grief, horribleness, etc. But the most important fact is that, in play, the individual does not "suffer 'actual pains' – yet the pleasure of play allows a grief to resonate in a way that is present and yet not actual – but seizes" the player, catches the player, stirs the player, shakes the player, etc. Hence, as Fink stated "[s]orrow [*Trauer*] is merely 'played [*gespielt*]' and is, nevertheless, a power that moves" the player "in the mode of the playful".

Fink warned against acknowledging any trivial activity to be play. For him, a bodily movement of a limb-loosening sort, for example, repeated rhythmically, is, strictly speaking, not play. Worth considering is the circumstance that:

> We can first speak of play only when a specially produced sense belongs to bodily motions. And at the same time we must still distinguish the internal play-sense of a specific instance of play, that is, the signification that play has for those who first decide on it, who intend to do it – or even the sense that it may eventually have for spectators who are not participating in it. (Fink 2016 [1957]: 22)

In order to better understand the essence of play, one must be aware that, according to Fink, the human being as „a player 'conceals' himself by means of his 'role'" (cf. Fink 2016 [1957]: 25), but, at the same time, always distinguishes between actuality and appearance. As one might assume, the awareness of human individuals of both their double existence as players and non-players and the possibility that they can call themselves back out of their roles constitutes the crux of play as such.

One has to bear in mind that the roles performed by the players are defined neither in the real nor in the actual world but rather in the world constituting the playworld of man, as defined by Finks. It is evident that Fink's concept of playworld resembles the concept of lifeworld applied in mundane phenomenology, following the translation of the German term *Lebenswelt* coined by Husserl (2008 /1916–1937/ and 1970 [1954]). Similarly to the lifeworld, the playworld is socially constructed, and hence, it is an intersubjective world which creates according to Peter Ludwig Berger and Thomas Luckmann (1966), originators of the social

construction theory, the so-called reality of everyday life. Both the lifeworld and playworld undoubtedly arise and endure due to human communication. As can be also assumed, the playworld constitutes part of the lifeworld. At any rate, introducing the concept of playworld, Fink considered its ontological status in the following way:

> Every sort of playing is the magical production of a playworld. In it lie the role of the one playing, the changing roles of the community of play, the binding nature of the rules of play, and the significance of the plaything. The playworld is an imaginary dimension, whose ontological sense poses an obscure and difficult problem. We play in the so-called actual world but we thereby attain [*erspielen*] a realm, an enigmatic field, that is not nothing and yet is nothing actual? (cf. Fink 2016 [1957]: 25)

What must be accentuated, the players themselves who are, nevertheless, able to superbly recognize the limits of play are, according to Fink, the creators of the playworld. This belief of Fink finds expression in the following quotation:

> In the projection of a playworld the one who plays conceals himself as the creator of this 'world'. He loses himself in his creation, plays a role, and has, within the playworld, playworlrdly things that surround him and playworldly fellow human beings. What is misleading about this is that we imaginatively take these playworldly things themselves to be 'actual things'; indeed, in the playworld, we even repeat the difference between actuality and appearance in various ways. (cf. Fink 2016 [1957]: 25)

One has thus to remember that, according to Fink (2016 [1957]: 25), the playworld cannot be described in terms of its "position or duration in the actual context of space and time". The playworld rather has its own inner space as well as its own inner time, so that the players spend actual time when playing; they also need actual space. Remarkably, the space of the playworld does not overlap, however, with the space inhabited by them actually; the same holds true with respect to time.

In his great work "Play as symbol of the world", Fink (2016 [1960]: 35–215) pointed out that, broadly speaking, the conviction prevails among humans that the concept of the playful has a negative undertone as it means „an insincere, illusory activity, an acting-as-if" (2016 [1960]: 87). But, for Fink, play activities are unquestionably actual, because, as activities of non-seriousness, they bring with them a sense of 'non-actuality'. His reflections upon the symbolic activity of the human beings in the playworld, which seem to be, for the players, a (poor) substitute for freedom, Fink formulated in the following way:

> In play we experience a peculiar creativity, a creative and happy fortune: we can be everything, all possibilities stand open, and we have the illusion of a free,

> unrestricted beginning. In other cases we are determined by the history of our course of life; we find ourselves in a situation that is no longer open to choice; we are the product of our earlier deeds and omissions; we have chosen in a variety of ways and have thereby lost countless possibilities. (Fink 2016 [1960]: 88)

Thus, Fink selected forceful arguments to justify his reservations about the view that the individual has the possibility to make unrestricted choices in the real situations. He assumed that, only thanks to play, he or she has at least a certain alternative, that is, a subjective illusion that he or she develops his or her creativity and originality. Fink set forth further meaningful remarks upon external restrictions in the self-actualization of the individual, when he stated that:

> The path of [our] life, /.../ is determined by an uncanny, accompanying contraction of our possibilities. Every activity that we earnestly carry out makes us more determinate and at the same time less possible. We continually determine ourselves, do irrevocable things. The more we attain to determinate actuality in the self-actualization accomplished through our deeds, the slighter do our possibilities become". (Fink 2016 [1960]: 89)

Subsequently, Fink gave examples to illustrate how possibilities of choices decrease during the life of the individual. As he observed, a "child *is* potentially" which does not mean that "it is not yet this or that but rather it is still 'everything'", still having many possibilities. For comparison, an old man has the history of his self-actualization behind him; he has in one way or another wasted many possibilities on the way to self-fulfillment. What an aged man has "neglected" can be judged from the viewpoint of his achievements as results of self-actualization.

In his later essay, "The world-significance of play [1973]" (2016 [2010]: 234–248)[†], Fink maintained that:

> For the sake of the body we need the necessities of life and even for the most part superficial things: food, clothing a house and tools, appliances, machines, weapons, all the myriad things of an artifact-culture, an immense technological apparatus. The human being thereby surpasses the limited possibilities for embodied action in myriad ways; he installs himself within an apparatus of enormous proportions. He now acts setting out from his own body, with immense powers and uncanny energy. The powerful rivalry of economic competition that includes even war has vastly

[†] The talk "The world-significance of play {1973}" was delivered by Fink in German as „Die Weltbedeutung des Spiels" at the Akademie-Tagung „Geburt und Wiedergeburt der olympischen Idee" am 22. April 1972 im Haus der Katholischen Akademie in Freiburg. See another source of information: Eugen Fink. The world significance of play. Radio version. Recorded: May 14, 1973 [Eugen Fink. Die Weltbedeutung des Spiels. Funkausfassung. Funkaufnahme: 14. Mai, 1973. Cf. Fink 2016: 234–248 [2010: 243–258]).

> increased and continues to grow. Human beings compete with each other with the utmost brutality and technological perfection. (Fink 2016 [2010]: 247)

In addition, Fink pointedly expressed his conviction that play in all its forms as ways to self-actualization takes place through embodied interactions:

> Free creative self-actualization is precisely itself the theme of play. If the body is otherwise the place from which activities proceed, whether war, work, love, or even the many and diverse forms of human play, then it remains for the most part that from out of which incarnated existence acts. In competitive play that has cast off technical armament. (Fink 2016 [2010]:: 248)

Thus, self-actualization is, in Fink's phenomenological approach, the most important function of play. Especially, when it makes use of the creative aspects of play and its diversification.

5. Concluding remarks

The above survey of works devoted to play amends the understanding of the role that this form of time structuring fulfils in the life of individuals and groups. Play is shown there as an activity which contributes to the strengthening of social bonds through the reinforcement of shared experience of norms and values in a community, subscribed by the culture, requiring from its participants the development of intersubjectivity, a sense of mutual psychological relations between the players as communicators. Accordingly, the mere play, sometimes experienced by human individuals through cultural performance, is seen as a representation of culturally constructed forms of activity. In consequence, while speaking in favor of the view that the ability to play is a prerequisite for exclusively being a human, the author of this paper considers it rightful to distinguish between playful activities of adults, children and animals.

As demonstrated on basis of selected works, social behavior may include the elements of play, and as such be characterized by the freedom of choice, if it results from the differentiation of human societies, that is, if it is triggered by the clash of opposing powers acting in these societies. However, even though unlimited free choice as a property of playful activities of humans seems to be only illusory, play is usually perceived as an important factor of self-actualization. What deserves a special notice here is the symbolic and interactive nature of human play among the other activities of humans, allowing them to understand the meaning of human life. Play does not come down to an imitation but involves sym-

bolic activities featured by creativity and inventiveness. The functions of play can be detected with respect to its semiotic and linguistic properties.

Works Cited

Bateson, Patrick, Paul Martin. 2013. *Play, Playfulness, Creativity and Innovation*. Cambridge University Press.

Berger, Peter L(udwig), Thomas Luckmann 1966. *The Social Construction of Reality*. Garden City NY: Doubleday.

Edwards, Carolyn Pope 2000. Children's play in cross-cultural perspective: A new look at the six cultures study. *Cross Cultural Research* 34: 318–338.

Erikson, Erik H(omburger). 1950. *Childhood and Society*. New York: W. W. Norton & Company.

Erikson, Erik H(omburger). 1977. *Toys and Reasons. Stages in the Ritualization of Experience*. New York: W. W. Norton & Company.

Fink, Eugen. 2016 [1957]. Oasis of happiness. Thoughts toward an ontology of play. Trans. Ian Alexander Moore and Christopher Turner. In: Eugen Fink, *Play as Symbol of the World and Other Writings*, Bloomington; Indianapolis: Indiana University Press, 12–34 [*Oase des Glücks. Gedanken zu einer Ontologie des Spiels*. Freiburg, München: Karl Alber].

Fink, Eugen. 2016 [1960]. Play as symbol of the world. Trans. Ian Alexander Moore and Christopher Turner. In: Eugen Fink, *Play as Symbol of the World and Other Writings*, Bloomington; Indianapolis: Indiana University Press, 35–215 [*Spiel als Weltsymbo*l. Stuttgart: W. Kohlhammer].

Fink, Eugen. 2016 [2010]. The world-significance of play {1973}. Trans. Ian Alexander Moore, and Christopher Turner. In: Eugen Fink, *Play as Symbol of the World and Other Writings*, Bloomington, Indianapolis: Indiana University Press, 234–248 [Die Weltbedeutung des Spiels. In: *Eugen Fink Gesamtausgabe 7*: *Spiel als Weltsymbol*. Herausgegeben von Cathrin Nielsen, Hans Rainer Sepp. Freiburg im Breisgau, München: Verlag Karl Alber, 243–258].

Giddens, Anthony. 1964. Notes on the concepts of play and leisure. *Sociological Review* 12(1): 73–89.

Groos, Karl. 1898 [1896]. *The Play of Animals*. Trans. Elizabeth L. Baldwin. New York: D. Appleton and Company [*Die Spiele der Thiere*. Jena: Gustav Fischer].

Groos, Karl 1912/1901 [1899]. *The Play of Man*. Trans. Elizabeth L. Baldwin. Second edition. New York: D. Appleton and Company [*Die Spiele der Menschen*. Jena: Gustav Fischer].

Henricks, Thomas S. 2015. Classic theories of play. In: James E. Johnson, Scott G. Eberle, Thomas S. Henricks, David Kuschner (eds.*). The Handbook of the Study of Play*, volume 2 New York: Rowman & Littlefield; and Rochester, NY: The Strong, 163–179.

Husserl, Edmund. 1970 [1954]. *The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy*. Trans. David Carr. Evanston, IL: Northwestern University Press [*Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie. Eine Einleitung in die phänomenologische Philosophie*. In: Walter Biemel (Hrsg.), *Husserliana. Edmund Husserl, Gesammelte Werke*. Band VI, Den Haag: Martinus Nijhoff].

Husserl, Edmund. 2008 /1916–1937/. *Die Lebenswelt: Auslegungen der vorgegebenen Welt und ihrer Konstitution: Texte aus dem Nachlass (1916–1937)*. Ed. Rochus Sowa. New York, NY: Julius Springer.

Huizinga, Johan. 1949 [1938]. *Homo Ludens. A Study of the Play-Element in Culture*, London: Routledge Kegan Paul [*Homo Ludens. Proeve eener bepaling van het spelelement der cultuur*. Haarlem: H.D. Tjeenk Willink]

Kant, Immanuel. 1987 [1790]. *Critique of Judgment*. Including the First Introduction Translated, with an Introduction, by Werner S. Pluhar. With a Foreword by Mary J. Gregor Indianapolis, IN: Hackett Publishing Company [*Critik der Urteilskraft*, Berlin und Libau: Lagarde und Friedrich].

Lazarus, Moritz. 1883. *Über die Reize des Spiels*. Berlin: Dümmler.

Mead, George Herbert. 1934. *Mind, Self and Society*: *From the Standpoint of a Social Behaviorist*. Edited and with an introduction by Charles. William Morris. Chicago, IL; London, UK: The University of Chicago Press (Works of George Herbert Mead 1).

Piaget, Jean. 1951. *Play, Dreams and Imitation in Childhood*. Melbourne, London, Toronto: William Heinemann.

Pieter, Józef. 1972. *Życie ludzi* (The life of humans). Wrocław, Warszawa, Kraków, Gdańsk: Zakład Narodowy im. Ossolińskich.

Postman, Neil. 2005 /1985/. *Amusing Ourselves to Death. Public Discourse in the Age of Show Business*. New Introduction by Andrew Post-man. New York, etc.: Penguin Books.

Schiller, Friedrich. 2010 [1795]. *Letters upon the Aesthetic Education of Man*. Whitefish: Kessinger Publishing [Über die ästhetische Erziehung des Menschen, in einer Reihe von Briefen. *Die Horen* 1]

Vygotsky, Lev. 2016 [1966]. Play and its role in the mental development of the child", *International Research in Early Childhood Education* 7(2): 3–25 [Выготский, Л.С., Игра и ее роль в психическом развитии ребенка Вопросы психологии двенадцатый год издания. № 6 ноябрь-декабрь 1966. – С. 62-77 (Igra i ee rol v umstvennom razvitii rebenka. *Voprosy psihologii* 12 (6): 62–77].

JÓZEF ZAPRUCKI
THE KARKONOSZE COLLEGE IN JELENIA GÓRA

Relationality as a lifeworld existential of Protestant Christians: Between the loss of spiritual freedom and compelled emigration (on the basis of Fedor Sommer's novel *The Iron Collar*)

ABSTRACT. This chapter is devoted to spirituality and oppressiveness lived through by one of the protestant religious sects during the Counter-Reformation. Its aim is to describe and to analyze the experience of the followers of the religious doctrine of Caspar von Schwenckfeld who suffered severe persecution, in the eighteenth-century Silesia, the province located in the eastern part of the German Reich, both from Catholics and Lutherans. These phenomena are analyzed on the basis of the novel, written in German under the title *Die Schwenckfelder. Roman aus der Zeit der Gegenreformation* by Fedor Sommer, a Silesian writer of the first three decades of the twentieth century. As an investigative perspective for the analysis of sufferings experienced by Schwenkfeldians, I have taken one of the lifeworld existentials, namely lived self-other-relationship along with lived body, lived space and lived time. Additionally, I have tackled the dilemma of choosing the spiritual freedom with the necessity for a compelled emigration in allusion to the notion of madness considered by Michel Foucault and Giles Deleuze.

KEYWORDS: existentialism, history, literature, lifeworld, phenomenology

1. Introduction

The idea to elaborate the topic of relationality came to me as a facet of the broader tolerance theme during the time when I attended the Conference Philosophy of Communication in Pittsburgh in the summer of 2013. This meeting was organized by the International Communicology Institute Washington DC and the Department of Communication & Rhetorical Studies at Duquesne University. Being there, I had the opportunity to present my paper on the issues related to the German and Polish Silesian cultural mix, and to discuss these issues with reference to my conception of tolerance which I also considered in terms of relationality coined by Max van Manen (born 1942), a Dutch-born Canadian academician, in his book *Researching Lived Experience. Human Science for an Action Sensitive Pedagogy* (1997 /1989/). I saw then the notion of tolerance as embodied in the essence of communication processes, where the communicating agents could be in a position to extend the

attitude of acceptance of other people's comportment which might also exert a positive impact on their lives.

The *relationality* concept seemed to be for me very important among van Manen's *existentials* (1997 /1989/), since the experience of tolerance or intolerance cannot be discussed without taking into consideration the communicative relations between people and between cultures. In fact, the communication as relationality is a phenomenon that can take place, *inter alia*, between individuals, groups, and cultural systems as well.

In addition to the totally illogical and inadequate punitive actions during Counter-Reformation in Silesia, described in the German Silesian regional literature, it is also worth considering the spectacular "cultures talk", which has taken place in Silesia for centuries. As such, it would be an important research paradigm for exploring and highlighting the processes of being tolerant or intolerant in both social and intercultural encounters, while alluding to the position of Elżbieta Magdalena Wąsik "On tolerance as a component of intercultural competence" (2014: 8–33).

2. Max van Manen's lifeworld existentials as a point of departure for discussing the freedom of spirituality and religious conflicts

The notion of lifeworld existentials was first introduced by Max van Manen who specialized in phenomenological research methods and pedagogy. The existentials, also called lifeworld themes, or lived experiences, were widely discussed in his book (1997 /1989/: 18, 27, 31–35, and further pages) entitled *Researching Lived Experience. Human Science for an Action Sensitive Pedagogy*. Departing from a hermeneutical, phenomenological point of view, the author proposed there four lifeworld themes: relationality (lived self-other), corporeality (lived body), spatiality (lived space) and temporality (lived time). The four lifeworld themes, as integral parts of the lifeworld can be also comprehended as descriptive tools for a holistic explanation of human experience. He applied them later in his further research. In this context, one of the most important lifeworld existential seems to be relationality, in other words, the lived self-other-relation, we maintain with others in the interpersonal space we share with them. The next existential is the lived body called also corporeality. The lived body can be understood as an experience of one's own body and somewhat as the way of being in the world. The physical body and the soul have to be seen as integrated in the lived body. It is to emphasize that the two lived themes above are strongly

connected with each other. Nevertheless, the corporeality and relationality can be experienced only in their existence in space and time. According to Phenomenology Online, "[l]ived space (spatiality) is felt space. Lived space is a category for inquiring into the ways we experience spatial dimensions of our day-to-day existence" (cf. van Manen 2011).

The last existential is lived time (temporality) which is subjective time comprehended as opposed to clock time or objective time (cf. van Manen 2011). The lived time can be also understood as our temporal being in the world or, e.g., our personal life history which, on the other hand, can be creative for our life perspective. Max van Manen treated the four existentials as tools for describing and explaining the human existence in a broader scientific context, *id est*, in the domain of the *Phenomenology of practice*.

> Phenomenology of practice is formative of sensitive practice, issuing from the pathic power of phenomenological reflections. Pathic knowing inheres in the sense and sensuality of our practical actions, in encounters with others and in the ways that our bodies are responsive to the things of our world and to the situations and relations in which we find ourselves. Phenomenology of practice is an ethical corrective of the technological and calculative modalities of contemporary life. It finds its source and impetus in practical phenomenologies of reading and writing that open up possibilities for creating formative relations between being and acting, self and other, interiorities and exteriorities, between who we are and how we act. (van Manen 2007: 11)

At this instant, it is worth emphasizing that the practical side of van Manen's phenomenology and especially of the world life themes are crucial both for the interpretation of the historical background of the mentioned above novel and for discussing grave human problems displayed in it. In the following part, devoted to the analysis of historical contexts and the literary plot of the novel *The Iron Collar* (1956 [1911]), written by Fodor Sommer (1864–1930), we will see that the author constructed the characters as pathic entities being apt for creating relational phenomena.

3. Exploring the historical and political issues of Silesia as a background for the analysis of a literary narrative

In Silesia, there is an interesting and complicated mixture of Polish, Czech, Austrian, and German cultural elements (especially languages) that have been developing from the medieval ages to the present time. Hereto, it is necessary to give a short historical description of the region

of Silesia. In the course of centuries, the region of Silesia was under the political rule of Czech, Polish, Austrian and (from the second half of the 18th century) German Prussian kingdoms. This fact was then of crucial importance for establishing a multicultural character of this province which is conspicuous even today, especially in the southern part of it, the *Upper Silesia*. However, the northern part of Silesia, called *Lower Silesia*, has successively lost its Slavonic German cultural mix character beginning in the 13th century when the German colonization started there.

During the time of the Reformation, Counter-Reformation and the second half of the 18th century the Lower Silesia already represented a prevailing influence of the German cultural norms. In consequence, almost all the cultural signs, especially those referring to Silesian confessional intricacy, were generated by German culture.

In this respect, there are many topically related fields which have been explored on the basis Fedor Sommer's work regarding, for instance, the religious tolerance or intolerance which emerged in Silesia ca. three hundred years ago, namely the escape of the Schwenckfelders, followers of the ecumenical Christian Church based on the teachings of *Caspar* (or *Kaspar*) Schwen(c)kfeld *von* Ossig (1489 or 1490–1561), from Silesia in 18th century, as well as the Silesian refuge of the Austrian Protestants, the Zillertalers (coming from the Austrian region Zillertal, 'Ziller valley') in the 19th century. Both groups have been discussed in the German Silesian literature before the WWII and are again being discussed today by the Polish Silesians (cf. Sommer 1956 [1911]), and 1925).

However, the most radical and conspicuous strides to avoid severe persecution were done by the Protestant sect, who, beginning in 1726, in small groups or family units secretly left Silesia. They were forced at that time to make a choice between the loss of spiritual freedom and the necessity for compelled emigration. Horst Weigelt (2017: 41) emphasized that the Schwenkfelders had, in fact, no real choice: There was a massive danger of being converted by force to Catholicism which was for this spiritually oriented sect a horror alternative.

3.1. Reformation and the Schwenckfeldianism in Silesia

The history of the Schwenkfeldian religious movement can be seen as a part and a consequence of the religious turmoil in Silesia that began already in the time of Jan Hus (1369–1415), the predecessor of the Protestant religion, when the religion wars between Hussites and Catholics burst out in Lower Silesia. While the Germans of this region were fierce opponents of the Hussites, they accepted the teachings of Martin Luther (1483–1546) whose criticism of the Catholic Church was aimed

especially at the sale of indulgences, the loyalty to the Papacy and the corruption of the Roman Curia. Many of the Silesian nobility embraced the reformation, partly in order to take over some of church's influence and, to some extent, its property. Thus, the reformative processes within the Silesian religious life at that time had not only a character bound to the issues of religion but also a political one (Wąs 2007 /2002/: 143–182).

In the course of time, there emerged a strong protestant church organization which had been immediately persecuted by Roman Catholic authorities. Even after the Thirty Years War between Catholics and Protestants that decimated the population of Silesia the emperors, representatives of the *House of Habsburg,* sought to get all their protestant subjects back to Catholicism. Yet the Protestants in Silesia had more freedom then, for example, in Bohemia or Moravia. This was to see in a large number of religious sects of protestant provenience that were active in Lower Silesia. The so-called Schwenkfeldians formed one of the protestant sects basing their confession on the rules established by a Silesian theologian, Caspar von Schwenckfeld (1489 or 1490–1561), an ardent adherent of Martin Luther, who conversed from the Catholic faith to the Lutheranism but then started to develop his original doctrine of faith (e.g. the idea of the *united Christian Church*) and therefore to contest some Lutheran confessional rules which placed him in a straight opposition to his master. Selina Gerhard Schultz (1880–1969), who was herself a member of the Schwenkfeldian parish in Pennsburg PA and a translator of Schwenckfeld's sermons, stated that:

> In Schwenckfeld's opinion, spiritual life and experience were of greater importance than creeds, theologies, or any church organization bearing his name. He worked untiringly to the end of his life for one united Christian Church founded on faith and freedom of belief, a fellowship of all who love God and Jesus Christ, the ecumenical church… Schwenckfeld's doctrine of the church and his basically spiritualistic type of Christianity furnished no adequate basis for organizing his followers into a church and he deliberately chose not to establish a church, even though strong groups of his disciples arose in Silesia… (Schultz 1977 /1946/: 358).

Thus, Caspar von Schwenckfeld treated the Church as a spiritual entity and the salvation as a private matter not dependent to any institution. According to his doctrine, the state was not allowed to play any role in the life of the church, nor was the church to insist that the state must maintain particular theological positions. Moreover, Schwenckfeld was of the opinion that Luther's idea of Real Presence was false and, in addition, he presented a *spiritual* interpretation of the Lord's Supper which was subsequently rejected by Luther (cf. Wąs 2007: 123–173).

Schwenckfeld's teaching which also included the opposition to war and negation of infants baptism, brought him the condemnation from the protestant church and made Luther expel him from Silesia in 1540. From this moment Caspar von Schwenckfeld spent his life as a confessional outlaw. The disciples and followers of him carried his doctrine forth and the religion group of Schwenkfelders in Silesia begun to develop and survived in a couple of villages near Goldberg under steady suppression and persecution both by Catholics and Protestants (cf. Eberlein 1999: 193–208) Governments and ecclesiastical authorities persecuted the Schwenkfelders because of their religious deviance and massive criticism of the Church with disciplinary and punitive actions, including prohibitions of conventicles in their homes, interrogations, fines, forced labor, arrests, imprisonments, and penal servitude on galleys. These multifarious punitive actions reached their peak at the time of the Jesuit Mission which had been established by the order of Charles VI (1685—1740), Holy Roman emperor (from 1711), to convert the Schwenkfelders to Catholicism in 1719. When the mission's measures of force, especially fines and incarcerations, became increasingly harsh and more arbitrary, and all of the Schwenkfelders' endeavors at the Imperial Court in Vienna to gain toleration or at least approved emigration had failed at the end of July 1725, they decided to leave their homeland for the sake of their belief. In 1726 they escaped to Saxony where they first got shelter by a Saxon count, Nikolaus Ludwig, Reichsgraf von Zinzendorf und Pottendorf (1700–1760), who provided them asylum in Berthelsdorf/Herrnhut where they were allowed for some time to follow their confession without being persecuted. However, the Schwenkfeldian communities could not count on any longer perspective of stability in Saxony because of a precarious confessional and political situation which made it impossible even for count Zinzendorf to support this religious group. In 1734 they decided to migrate to Pennsylvania (cf. Viehmeyer 2014: 66) and settled down in the area of Philadelphia where they at last found freedom for their religion beliefs. Today this religion group, called The Schwenkfelder Church, consists of five congregations with about 2500 members in southeastern Pennsylvania.

3.2. The literary and theoretical reflection on the religious intricacy in Silesia

The first literary feedback on the history of the oppressed Schwenkfelders in the German Silesia occurred in 1911, when Fedor Sommer, a Silesian writer, published his novel *Die Schwenckfelder. Roman aus der Zeit der Gegenreformation* which was in 1956 translated into American English

as *The Iron Collar. A Novel from the Days of the Counter-Reformation*, and lately, 2018, into Polish (cf. Sommer 1956 [1911] and 2018 [1911]).

According to historical records, the author depicts vividly the persecution the Schwenkfelder sect had to suffer during an era of intolerance and of significant religious conflict and tension. He displays the sect as a kind of official outsiders, not Catholic or Lutheran (cf. Arnett, Mancino 2014: 35). Just at the beginning of the novel there is an impressive scene where a Schwenkfelder woman wears an iron collar and stands at the pillory because she rejected the request of a protestant pastor to baptize her child under the protestant rite. The subsequent calamitous events striking the Schwenkfelder community, such as putting into the dungeon, forbidding marriages, selling or buying plots and houses, burying the deceased outside the cemetery on the driftway[1] give a picture of an incredible pain of the persecuted people and of their strong will of perseverance in faith. After years of persecution and failed struggles at the provincial authorities in Liegnitz and at the Imperial Court in Vienna the Schwenkfelders made a decision to leave secretly their beloved homeland, the *Heimat*, Silesia.

> With uplifted heads they walked on behind their leader, down from the driftway – past the stately new village church..., down out of the village onto the elevated plain where the two Spitzbergs, from south and north, proffered them a mute farewell. They went with their heads held high, a smile of sadness playing around their lips, a sadness that comes from knowing god, and in their eyes burned fires of dedication to that which is on high... Behind them the dark train of wagons wound across the high plateau toward the sinking sun. A may evening, full of delightful fragrance and the charming song of the nightingale, settled down upon the forsaken homeland (Sommer 1956 [1911]: 258).

The historical facts of cruelty and their depictions in the literary narration of Fedor Sommer might be also discussed and interpreted through the prism of the philosophical writings of Giles Deleuze (1925–1995). The notion of madness utilized by Deleuze and Felix Guattari (1930–1992) could be taken into consideration (cf. Deleuze & Guattari 2004 /1977/ [1972]). They both philosophically struggled to interpret and fathom the deep instability (madness) of our mental and material world (cf. Zaprucki & Mancino 2018: 111–116).

Considering the cruel scenes delivered by Fedor Sommer in his novel, we have to state that all the punitive actions against the protestant sect of the Schwenkfelders are, from the present point of view, beyond any logical explanation. The following quotation shows how deep the

[1] The word driftway, German *Viehweg*, refers to paths used for herds and flocks of livestock.

madness of the hatred against the different religion can penetrate the soul of a protestant priest. Not even the beauty of the natural Silesian landscape is capable of healing it.

> Though he [Pastor] was quite over-heated from his exertions, the pastors attention was captured by the beauty of the landscape spread out before him. But how could he help but notice – the slender spire of his beloved church occupied the central part of the scene. Half hidden among the green trees, the village extended from either side of the spire, its long, thin rows of houses following the contours of the valley. To the right and left lay the flat, fertile fields and meadows. Far out in the distance, almost in the shadows of the dense forest, the fields climbed up the lower slopes of the oddly-shaped Sandstone hills... Basking in the warmth of this early summer Sunday afternoon, the countryside lay there before him like some huge, leaden organism. It reminded the pastor of a stirring, rhythmic, marching song. Both the panorama and the song had a rich harmonizing and blending of color... and then for the first time the pastor became aware of a pulsing rhythm in the lines of this countryside. A slow, deep undulating rhythm that found its way into the hearts and spirits of the men who worked out their destinies on its level plains, day after day after day. And they responded to this rhythm even though they were simple, unsophisticated country folk.
>
> "No wonder", mused the solitary observer resting in the shade of the motionless linden tree, "that the mystic weed of this Schwenkfelder doctrine shot up so vigorously right here among the other plants! These dreaming fields are in a world by themselves. Look at the horizon out there on the fringe! Is there really another world beyond? Yes, this was the proper hotbed for such seed!" (Sommer 1956: 59).

Fedor Sommer shows, on the one hand, an immense confessional determination and, on the other, the inner resonance with the native soil and the impressive yearn for freedom of the persecuted people. At this point, it is worth emphasizing that the narrator tells here his story describing the Schwenkfelders as positive characters and both the Catholics and the Protestants, especially the priests, as the villains. This could be comprehended as some kind of the late qualms occurring by the author as a representative of Protestant religion who was not only a teacher but a historian and geographer as well. In this respect, his book was at that time, in 1911, an expression and somewhat a transmission of apologies to the Schwenkfelders which was then available only for German speaking members of this confessional group and, in 1956, after the translation – for any other American reader concerned about this issue.

It is significant here that the overwhelming motif of religious persecution was relevant first in the German speaking Lower Silesia where it could somehow awake the religious conscience of Silesian Lutherans and Catholics and which was then conveyed to Pennsylvania to the descendants of the banned Schwenkfelders. It took shape of a message from the old homeland which, among the other things, stressed the quality and worth of the American, Pennsylvanian (confessional) freedom.

However, not only the Catholics and Protestants had, at that time, a vicious attitude to the issues of religion; the religious *madness* of the Schwenkfelders of that time in Silesia consisted in the permanent and harsh criticism at Lutherans. Horst Weigelt (2017: 23) noticed that:

> Schwenkfelders opposed mainly the doctrine of Lutheran orthodoxy that eternal salvation is offered and received only through the external word and the sacraments. They aimed many criticisms at the institution of the Lutheran Church. Lutheran ministers came particularly into their sights. Schwenkfeldfers castigated their lifestyle with sharp words and denounced their convivialities with fiddle playing and card games. They branded their homey feasts as "gorging" and "boozing".

The logical inconsistency of this conflict situation seems to be the more striking the more we take into consideration the fact that in those times both Schwenkfelders and Lutherans were persecuted in Silesia by the Catholic authorities. It is conspicuous that the confessional problems in Silesia were also noticed some one hundred seventy years after Schwenkfelders exodus by John Quincy Adams (1767–1848)[2] who was at that time an American ambassador at the Prussian Court in Berlin and who visited Silesia in 1800. It is significant that he dwelled, for two months, in Hirschberg, the town where Fedor Sommer wrote much later his books. The quote beneath is the proof that the sequence of the mad, schizophrenic, religious hatred which started in the time of Reformation was able to last an extremely long time. Adams (1804: 33) noticed the confessional animosity in Silesia and he commented it in one of his letters as follows:

> The most remarkable thing which I saw in the church [catholic church] was a paper posted up on the inner side of a confessional, written in Latin, and containing a list of the sins to which the ordinary priest was forbidden to grant absolution, as being expressly reserved for the consideration of the holly father himself. I expected to have found at least some heinous crimes upon the list; but unless the murder of a priest may be considered as of that denomination, there was not one. The offences were, burying an heretic in holy ground, reading the books of the heretics without a special license, refusing to pay tithes, and about a dozen others, all of the same stamp, and all having some reference to the papal authority… And this paper is publicly posted in a country where the Catholics themselves are but a tolerated sect, the subject of a protestant sovereign. It is possible indeed that the restraints of the Romish church upon its followers may be more rigorous and more public in such a country than where its authority is unquestioned and unopposed. Silesia was originally under the Austrian government a Catholic province;…and although the steady maxims of the Prussian government, and still more the revolutions of time and opinions, have powerfully operated to introduce a spirit of mutual forbearance,

[2] John Quincy Adams (1767–1829), the son of the American president, John Adams, was a Minister to Prussia (1897–1801) and the 6th President of the USA (1825–1829).

> if not harmony, there is perhaps no part of Europe where the root of bitterness between the two parties is yet so deep. ... The Catholics hate the Protestants the more, for having, now, secure and unlimited liberty in their worship; and the protestants envy the Catholics the privileges they still retain, and which the Prussian government has bound itselve to preserve. ... It is common here for a Catholic to exhibit, before a Lutheran judge, a complaint against another Catholic, for calling him a Lutheran, and requiring satisfaction for what he considers as the blackest slander that could be cast upon him.

Conveying a literary description of Silesia to America, the author emphasized that the confessional hatred between Catholics and Protestants was, at that time, still a grave problem in this province. What is amazing to be noticed from the historical perspective, is an ironic twist of fate that has occurred there. The descendants, namely, of both the German Protestants, who hated the Schwenkfelder, and of the German Catholics, who hated all other confessions, all had to abandon Silesia after 1945. The beautiful Protestant churches turned under the rule of the subsequent Polish Catholics to ruins. Today the remark of John Quincy (1800: 31) that in Silesia in every village you can see two churches, a Protestant one and a Catholic one, seems to the Polish Silesians somehow impressive because in most Lower Silesian localities there remained only one Catholic church.

At this point, it is worth mentioning that the phenomenon of hatred which propelled social practice, displayed in the novel, could be approached in terms of the *Lived Experience* (van Manen 1997: 9). Fedor Sommer, giving a profound psychological description of his characters, emphasized in his narrative the lived relational experience (especially the corporeality) of hatred from more points of view: There were many narration lines depicting the reciprocal hate relations between Catholics and Protestants which, at the same time, where both united in deeply rooted hatred directed against the Schwenkfelders.

One has to remark that the author stroke the very specific, in terms of the point of view of the catholic and protestant religion groups, behavior of the Schwenkfelder sect leader, Gerhard Hauptmann whose reaction to the hostile actions against him and his brothers in faith undertaken by the catholic and protestant priests, was, in some respect, inadequate since he responded to the hatred just like his master Caspar von Schwenckfeld had ordered it, that is, with love: After the attack of the furious protestants on the catholic priest, Regent who was the most dangerous enemy of the Schwenkfelders, Gerhard Hauptmann proposed him protection (Sommer 1956 [1911]: 227). During a theological discussion with Regent the Schwenkfeldian leader explained his attitude to faith:

> The true church is the assembly of the chosen, the believing children of God. That's why she is the invisible multitude of those whose names are written in the Book of Life, yes, they are even inscribed in heaven itself. Physically, her members are spread throughout all the world, even among the Turkish Mohammedans. This Church does not fight, since there is nothing unclean to be found in it and her members walk in the spirit, even though troubled with weakness of the flesh. And no member of this Church sins wantonly. They do everything good for the salvation of their souls out of free will—mortal man does not possess free will even though he may have ability to be morally virtuous (Sommer 1956 [1911]: 182).

It is remarkable that Fedor Sommer was apt to describe the all pervasive experience of hatred with a hint of latent advertisement of the Schwenkfeldian way of reading the Holy Script. The consequent observing of the most important rule of the Schwenkfelder religion, The *Sola Scriptura*, and the strict obeying of the Holy Word made this religion group attractive also to some members of the catholic and protestant society. But it was not only the Holy Script which made this group attractive, in fact, Sommer showed here the lived experience of discrepancy of love and hatred: The Schwenkfelders performed love attitudes towards their vicinity and this appeared somewhat infectious, especially for the nobility, the countess Susanne Marie Eleonore von Schweinichen (1699–1778) and the baron Ernst Konrad Freiherr von Braun (1675–1727). which, as usual with Sommer, are historical figures (cf. Sommer 1951 [1911]: 111–117, and also Weigelt 1973: 262). It is–amazing that there were also the processes of the Schwenkfeldian doctrinal influence on the religious way of thinking both the Protestants and Catholics: The Protestant movement of *Pietism* and the catholic *Renewal in the Holy Spirit* make use of it even nowadays.

4. Explaining the misery of a religious conflict: The life themes

Referring to the above life themes (existentials) of Max van Manen (1997) and to the above quotes from the novel *The Iron Collar*, we should consider the problem of choice between the spiritual freedom and abandonment of the home region not only in terms of a mad behavior. We should also look at it through the prism of the so-called lived space (spatiality). The lived space, the natural surrounding which also constitutes the background for every literary action, plays in this novel a very important role. It seems to be an inalienable part of the soul of the inhabitants. At this point, it is important to emphasize that, in the German language and culture, there exists a word and a notion at the same time, i.e., *Heimat* which has played an immense role in the development of German cultural and social identity since the 18th century. Peter Blickle

(2002: 67) called this phenomenon even "a shared identity and stated that Heimat is a crucial aspect in German self-perceptions; … the idealization of the pre-modern with the modern; it unites geographic and imaginary conceptions of space, it reflects modern German spatialized interiority" (2002: 1). This all implies very strong emotional tights to the so-called Homeland, to the direct natural and social surrounding. That's why emigration means for the characters of the book a decision which costs even the life or at least an end which is a dramatic psychic disaster.

Taking into consideration the lived body (corporeality), we have to comprehend it in a close relation to the first existential: a normal situation is when someone's body feels good in its genuine surrounding (spiritual roots) – but if someone is compelled to change his or her surrounding radically, his or her body experiences a situation of discomfort and starts to protest about different food, different weather, different trees etc. The symptoms of nostalgia can lead even to death. Fedor Sommer (1925: 48–49) described such a case in his other novel on protestant refugees who had to abandon the Austrian province of Tirol and to settle down in Prussian Silesia in the middle of 19th century.

The lived time (temporality) is not measuring the time by physical methods; it is not the clock time, it is much more, as Henri Bergson (1910 [1889]: 193–221) stated, *durée,* i.e., duration, and as such a phenomenon and an experience closely tight to the lived surrounding. The body time is connected to the natural time sequence of the surrounding phenomena, as sun set, colors of leafs, etc. In the real lived surrounding, one can say, for instance: oh I can remember I went to hospital that winter when we had snow until the roof! So, if one is forced to abandon his homeland, he is also forced, in some respect, to leave behind his lived time. This can imply also a dramatic change of the corporeality and a subsequent ill mood.

As regards the lived human relations (communality), constituting the most important existential, it can be also include the social surrounding. In the case of the Schwenkfelders, there was a very special situation connected to this lifeworld theme: On the one hand, they took their social surrounding with them on the way because they emigrated in large groups but, on the other, their dramatic decision to relocate resulted in a loss of integrity of *Heimat*, and, in consequence, a loss of spiritual and psychic stability. The social aspect alone was not capable of conveying the life comfort of the Homeland to the new place.

5. Concluding remarks

Taking into account the fundamental role of van Manen's four *existentials* and Deleuze's explications of states of human *madness* allows us to make a statement that the described above behaviors of all religious groups seem, in some respect, abnormal and irrational. Yet, from a historical perspective, they were, at that time, a considerable part of human praxis in which, astonishingly even today, it is possible to encounter similar social processes.

To sum up, we can state that *relationality* can be considered as a real, vital existential of Protestant Christians in Silesia but it is also worth pointing that the peculiar relations, in other words, the specific communication links did not exist only between people, that is, the characters of the novel; they also were apparent between religious and social systems, between the space of sacrum and the faithful, and, last but not least, between *Heimat* and the people dwelling there. Looking at the literary description of the German soul strongly attached to the native soil, the problem of making a choice between spiritual freedom and the abandonment of the home region seems to be, insuperable from the viewpoint of present times. Thus, the behavior of the Protestant refugees lacks any logical explanation. Yet, Fedor Sommer was able to unveil a dark facet of human inner life which seems to exist beyond any logical rules and to govern our social practice: The spiritual force.

Works cited

Adams, Quincy John. 1804. *Letters on Silesia Written during a Tour through that Country in the Years 1800, 180*1. London: printed for J. Budd, at the Crown and Mitre, Pall Mall.

Arnett, Ronald C., Susan Mancino. 2014. Communication ethics as performative tolerance: Sustaining a village. In: Józef Zaprucki (ed.). *Tolerance and Crossculture Communication: Fedor Sommer's Schwenkfelders in Silesia and Pennsylvania*. Jelenia Góra: Wydawnictwo Karkonoskiej Państwowej Szkoły Wyższej w Jeleniej Górze.

Bergson, Henri. 1910 [1889]. *Time and Free Will*: *An Essay on the Immediate Data of Consciousness*. Trans. Frank Lubecki Pogson. London: George Allen & Unwin [Essai sur les données immédiates de la conscience. Paris chez Félix Alcan].

Blickle, Peter. 2002. *Heimat. A Critical Theory of the German Idea of Homeland*. New York: Camden House.

Deleuze, Gilles, Felix Guattari. 2004 /1977/ [1972]. *Anti-Oedipus. Capitalism and Schizophrenia*. Trans. Robert Hurley, Mark Seem, Helen R. Lane. London: Continuum / New York: Viking Press [*Capitalisme et schizophrénie*, 1. L'Anti-Œdipe. Paris: Les Édition de Minuit].

Eberlein, Gerhard Paul. 1999. *Ketzer oder Heiliger? Caspar von Schwenckfeld, der schlesische Reformator und seine Botschaft*. Metzingen/Württ: Ernst Franz Verlag.

Foucault, Michel. 2009 [1961]. *History of Madness*. Ed. Jean Khalfa, trans. Jonathan Murphy and Jean Khalfa. New York: Routledge [*Folie et Déraison: Histoire de la folie à l'âge classique*. Paris: Librairie Plon].

Schultz, Selina Gerhard. 1977 /1946/. *Caspar Schwenckfeld von Ossig (1489–1561)*. 4th edition, with introduction by Peter C. Erb. Pennsburg, PA: The Board of Publication of the Schwenkfelder Church /Norristown, PA/.

Sommer, Fedor. 1925. *Die Zillertaler. Ein Heimwehroman*. Halle an der Saale: Waisenhaus.

Sommer, Fedor. 1956 [1911]. *The Iron Collar: A Novel from the Days of the Counter-Reformation*. Trans. Andrew S. Berky. Pennsburg PA: The Schwenkfelder Library [*Die Schwenckfelder. Roman aus der Zeit der Gegenreformation*. Halle an der Saale: R. Mühlmann].

Sommer, Fedor. 2018 [1911]. *Schwenkfeldyści*. Trans. Józef Zaprucki. Jelenia Góra: Wydawnictwo Poligrafia Ad Rem [*Die Schwenckfelder. Roman aus der Zeit der Gegenreformation*. Halle an der Saale: R. Mühlmann].

van Manen, Max. 1997 /1989/. *Researching Lived Experience. Human Science for an Action Sensitive Pedagogy*. Second edition (revised and corrected). New York: Routledge. /London, ON: The Althouse Press/.

van Manen, Max. 2007. Phenomenology of practice. *Phenomenology & Practice* 1(1): 11–30.

van Manen, Max. 2011. Phenomenology Online https://www.phenomenologyonline-.com/inquiry/methods-procedures/reflective-methods/guided-existential-reflection/

van Manen, Max. 2014. *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing*. Walnut Creek, CA: Left Coast Press.

Viehmeyer, Allen L. 2014. *Fedor Sommer and Elmer E. S. Johnson*. In: Józef Zaprucki (ed.). *Tolerance and Crossculture Communication: Fedor Sommer's Schwenkfelders in Silesia and Pennsylvania*. Jelenia Góra: Wydawnictwo Karkonoskiej Państwowej Szkoły Wyższej w Jeleniej Górze.

Wąs, Gabriela. 2005. *Caspar von Schwenckfeld. Myśl i działalność do 1534 roku* (Caspar von Schwenckfeld. Thought and activity until 1534). Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego.

Wąs, Gabriela. 2007 [2002]. *Dzieje Śląska od 1526 do 1806. Śląsk we władaniu Habsburgów* (A history of Silesia from 1526 until 1806. Silesia under the rule of the Habsburgs). In: Marek Czapliński et al. (eds.) *Historia Śląska*. (A history of Silesia). Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego.

Wąsik, Magdalena Elżbieta. 2014. On tolerance as a component of Intercultural competence. In: Józef Zaprucki (ed.). *Tolerance and Crossculture Communication: Fedor Sommer's Schwenkfelders in Silesia and Pennsylvania*. Jelenia Góra: Wydawnictwo Karkonoskiej Państwowej Szkoły Wyższej w Jeleniej Górze.

Weigelt, Horst. 1973: *Spiritualistische Tradition im Protestantismus. Die Geschichte des Schwenkfeldertums in Schlesien*. Berlin, New York: Walter de Gruyter.

Weigelt, Horst. 2007. *Von Schlesien nach Amerika. Die Geschichte des Schwenkfeldertums*. Köln, Weimar, Wein: Böhlau Verlag.

Weigelt, Horst. 2017. *Migration and Faith. The Migrations of the Schwenkfelders from Germany to America – Risks and Opportunities*. Trans. L. Allen Viehmeyer. Göttingen: Vanderhoeck & Ruprecht (Forschungen Zur Kirchen- und Dogmengeschichte 110).

Zaprucki, Józef, Suzan Mancino. 2018. Gilles Deleuze. Philosophical metaphor. In: Ronald C. Arnett, Annette M. Holba, Susan Mancino (eds.). *An Encyclopedia of Communication Ethics. Goods in Contention*. New York, Berlin: Peter Lang, 111–116.

PATRICK HOWARD
CAPE BRETON UNIVERSITY, CANADA

"Deeper than even the grain goes": Attending to sound as pedagogical practice (on the basis Alphonso Lingis' "The murmur of the world")

ABSTRACT. This chapter begins with an existential dilemma that is at the heart of the childhood riddle, "If a tree falls in the forest, does it make a sound?" The essay explores human relationship with a non-human world as an interplay between separateness and interdependence. This interplay may be understood as a 'dance' between humans as language-ing beings in intelligent bodies and a world that also speaks. And it is this speech, the language of the world, that is at the center of this paper. Using Alphonso Lingis' essay "The murmur of the world" as a phenomenological frame, the discussion moves to describe the sonic abilities of both the animate and inanimate world and the expressive power to communicate. Lingis describes an articulate environment, but also an expressive, listening landscape. The central question is inherently phenomenological, "How do we experience this vibrancy, this resonance, these sounds, this 'noise of life' to which Lingis refers?" The rich diverse soundscape that surrounds us requires a listening that may be considered an aesthetic practice or a type of pedagogy. Theodor Adorno's concept of non-identity and negative dialectics offers a pedagogical practice to open channels to listen for a vital, articulate world. Adorno's pedagogy includes cognitive as well as creative practices. The argument is then made that this creative, re-animation of a vital, articulate world is a pedagogical and ethical project for our time.

KEYWORDS: Alphonso Lingis, environmentalism, phenomenology, dialectics

1. Resonating the noise of life – phenomenological substantiation of the ecological source of sound

As a child I was intrigued by the old riddle, "If a tree falls in the forest does it make a sound?" "Of course," I thought. I imagined an ancient spruce crashing to the forest floor in spectacular fashion. "The answer is so obvious; how can this even be a riddle?"

"Yes, but what if there's no one around to hear it," my brother explained, "Does it still make a sound then?"

"Well, the animals would hear it."

"They don't matter; it has to be a person," my brother countered.

"Why?"

"Because animals can't tell you if the tree makes a sound; only people can. And if there's no people, there's no sound!"

"See? That's philosophy," he added imperiously, "You're too young to get it."

I did not understand the existential dilemma at the heart of the question. But that childhood riddle has returned to me frequently over the years, most often when on walking trails in old growth forests and I meet an impressively large hemlock or birch on the forest floor. Decaying, disappearing under a thick coat of moss, sprouting saplings, it lays immovable in the cool of shade and dappled light of the towering canopy. It would be many years before I would also come to understand the tacit claim at the heart of the riddle – a claim that the natural world is essentially socially constructed.

Of unknown origin, the puzzle was posed as a thought experiment and came into popular discourse in the mid-nineteenth century. In 1884 *Scientific American* took up the question "If a tree falls in the forest and no one hears it, does it make a sound?", answering it from a technical perspective, as follows: "Sound is vibration, ... recognized as sound only at our nerve centers. The falling of the tree or any other disturbance will produce vibration of the air. If there be no ears to hear, there will be no sound" (emphasis is mine: PH, *Scientific American* 1884*:* 218).

In a sense the childhood puzzle denies the independent existence of nature. The animals "don't count, it has to be a person." The existence of sound is dependent on 'our nerve centers,' and human senses that, in this case, can not only describe, or represent the sound the falling tree makes, but constitute it and make it real. Nature becomes an artifact of language and reality a product of the activity of our imagination. "No people, no sound," means that the tree, the forest, the dramatic fall to the forest floor have no inherent structures or patterns of their own; they are structured discursively only.

The riddle separates me from the life of the tree; it confuses and unsettles. The fundamental understanding of the world at the heart of the puzzle creates a chasm, an extreme sociological and scientific reductionism that becomes distressingly apparent in characterizing how humans relate to the non-human world. Much later in life, I came to appreciate that the ways we perceive nature are deeply affected by culture. As humans we are a part of nature and contribute to the way it functions, even on a planetary scale, but that is a long way from asserting that nature is socially constructed or that it does not exist in its own right outside the boundaries of our ability to recognize, name and describe it.

Outside the human-built, industrial world, Barry Holstun Lopez notes, "language is not something man imposes on the land... The very order of the landscape, the ecology of its sounds and thoughts, derives

from the mind's intercourse with the landscape." (Lopez 1986: 277–278; quoted by David Kidner 2000: 357). Lopez points to what I tacitly knew as a child, that our relationship with the non-human world is more akin to a dance, an interplay of separateness and interdependence and as language-ing beings in an intelligent body we have tremendous potential to deepen our relationship with a world that also speaks.

And it is that speech, the language of the world, if you will, the sounds, utterances, expressive meanings that preoccupy me these days. The poet Gary Snyder posits that the natural world creates texts that can be read. "The stratigraphy of rocks, layers of pollen in a swamp, the outward expanding circles in the trunk of a tree can be seen as texts" (1990: 66). David Abram describes in dramatic fashion how a potentially life-threatening experience with sea lions, "...initiated me into a layer of language much older, and deeper than words. It was a dimension... Wherein the body itself speaks – by the tonality and rhythm of its sounds, by its gestures... A carnal zone of articulations broadly shared across species... To a fully embodied animal any movement might be a gesture, and any sound may be a voice, a meaningful utterance of the world!" (2010: 167).

2. The soundscape as a topic of literary description

A childhood puzzle, the noise created by a falling tree, the ecology of sounds, a language much older than words are all provocatively taken up by Alphonso Lingis (1994) in his essay "The murmur of the world". It is Lingis who best articulates for me the sonic abilities of both the animate and inanimate world and the expressive power to communicate. Lingis describes an articulate environment, but also a receptive, listening landscape. In the human realm, Lingis, perhaps presciently, points to our current uneasiness with information and communication technologies and vexing questions of privacy, "There is always an enemy, a big brother listening in on all our conversations, and that is why we talk quietly behind closed doors" (1994: 72). He describes the ubiquity of billboards and screens, "upon which messages are written in neon flashes...The roads and paths to the furthest retreats in the country are lined with wires tense with stock exchange pandemonium; beams bounced off satellites in outer space penetrate all the walls" (Lingis 1994: 73).

In his essay, one murmur to which Lingis points is "the noise internal to communication" (1994: 92). And in doing so, he attributes an expressive capacity to all sensible phenomena. The "background noise" as it is described by Lingis is, in essence, a language by which things communicate something of themselves to the world. The background noise or "the

noise of life" as Lingis describes it is, "the pulse and wobble, the opacity and the timbre of the voice, the noise each of us is in our own particularity... The sonorous elements with which words are formed... the sighs, gasps, waverings, dronings, hissings, sobs, giggles, whimperings, snivelings, screams, snortings, purring, mutterings, and moanings out of which, sometimes, words are formed (Lingis 1994: 91).

In this sense human speech reflects and radiates the sonic qualities of other beings, the cacophony of other articulations so abundant in the world. We resonate our earthly surroundings. Lingis points to the capacity of all living things for speech and to the communicative power of objects in this way (1994: 96–97):

> To live is to echo with the vibrancy of things. To be, for material things is to resonate. There is sound in things like there is warmth and cold in things, and things resonate like they irradiate their warmth and cold. The quail and albatross, the crows and the hummingbirds, the coyotes and the seals... the schooling fish and the great whales. The crocodiles infrasonically and praying mantises ultrasonically continue and reverberate the branches, the fluttering of the leaves, the bubbling of the creeks, the hissing of the marsh gases, the whirring of the winds, the shifting of the rocks, the grinding of the earth's plates.

And yet, how do we experience this vibrancy, this resonance, these sounds, this "noise of life" to which Lingis refers? Experientially, it exists in the background, below my day-to-day awareness. Increasingly, we live in a visual world; we perceive the world visually. How do I make room for an articulate world, a world that speaks, for things to resonate? What is that like? Visuocentrism, says Casey O'Callaghan (2007) has shaped our understanding of perception and its role. An inordinate amount has been written about vision as a source of insight into perception. As we are, purportedly, predominately visual beings, visual perception and the attention it receives dwarfs the other modalities by which we know the world. In "The murmur of the world", Lingis calls us into the realm of background noise, behind the curtain and into the wings where things hum with activity, but are rarely noticed; "We understand that background noise is essential when we understand that reception in the communication system of our bodies is not the passive exposing of a preprogrammed surface of sensibility to outside stimuli, but picking a signal out of the multiplicity of irrelevant and conflicting signals" (Lingis 1994: 43). Lingis contends that the background noise is "essential to communication." But in what way is this so?

3. Sounds as individuals moving through

As I sit writing, the house is silent; yet, a warm, heavy and steady rain thrums just perceptibly on the roof, the dog pants rhythmically under the table, car tires whir on the pavement through runnels of rainwater. These sibilant undertones may be considered the 'voice' of silence, the many articulations of the absence of noise.

Paul Mendes-Flohr (2012) reminds us silence presupposes the prior experience of sound. I know many people experience the absence of definable sound, or silence, as welcoming and as having a calming effect. Others find the quiet threatening and disquieting. A quiet house begs to be filled with sound, with television, radio, music played through headphones on devices and computers. Mendes-Flohr retells the story of Thomas Carlyle, the Scottish philosopher and newly settled resident of bustling London who wrote to a friend in 1840, "SILENCE, SILENCE: in a thousand senses I proclaim the indispensable worth of SILENCE, our only safe dwelling place often…" (2012: 15). Carlyle's quest for quiet proved fruitless. He tried to quell the clamor of the burgeoning city, the roosters, horses, hawking peddlers and noisy neighbors by building a soundproof study. While it blocked some sounds, others were more audible. "The silent room is the noisiest in the house," Carlyle's wife observed with wry irony (Mendes-Flohr 2012: 16).

In silence, I am immersed in a soundscape available to me in the now. What happens when we abandon visuocentrism to regard sounds not only for what they reveal about the world and about what is visible, but also as entities in their own right? The soughing rise and fall of the dog's breathing, the hum of the refrigerator, the thrumming resonance of rain affords me a three-dimensional spatial field, surround-sound in today's parlance. Visually my field is restricted to my computer screen and a narrow peripheral band to my left and right. In my soundscape, I am able to detect change and monitor multiple sources of information. Lingis reminds us of the importance of the "sonorous field" and our ability to perceive a sonic figure, "perception is the active power to focus in on, isolate, segregate, shape a figure, and reduce the rest to indifferentiation". Lingis explains seeing a figure standing out against adjacent objects is not due in large part to the power of our gaze and not solely the mechanism by which an image is flashed on our retinas. In the absence of a background, actively separating a figure, there can be no figure. Psychologists have cleverly designed many demonstrations of just this phenomenon. So, too, then says Lingis, do we need "the hum of the field", "the noise of life" to communicate. He points to the sensory deprivation tank experiments of the 1960's developed by a diver wanting to re-create

on dry land the silence and euphoria of deep sea diving. “But the technology that eliminates the noise eliminates the communication”. In the total absence of the auditory, visual and tactile, the sensory “background noise”, “one no longer senses the boundaries between outside and inside, past and present, perception and images, and one soon hallucinates” (Lingis 1994: 93). Sound as this mysterious thing grounds us here in the now.

The rain has stopped, the refrigerator motor has quit temporarily, the dog continues to snooze, the silence is filled with the sounds I hear created by ordinary things or happenings in the environment… my watch beeps the hour, the cell phone on the counter vibrates with an incoming email. I hear by way of hearing the sounds objects make. This would seem to be a rather innocuous statement. Reflecting on the soundscape, the noise of life, being auditorily aware of anything requires being aware of a sound. O’Callaghan asserts that sounds are “events” in and of themselves and are “particular individuals that possess the qualities of pitch, timbre and loudness, possibly other inaudible qualities”. Sounds have lifetimes and have similar and different relations to each other depending on the array of audible qualities they hold. Sound sources, the sleeping dog, the refrigerator, count among ordinary things and events and they stand “in causal relations of making or producing sounds, but are not at intervals simply qualified by their sounds (O’Callaghan 2007: 17). Sounds have identity, individuation and persistent conditions that require us to distinguish them from the properties of the sources that we understand to make or produce the sounds.

Reflecting on the experience of sound lifts the sound out and gives something more solid to what is mysterious and ethereal. It provides sound with a life independent of the object and the happening producing it. The eerie creak of tree trunks, the tremble of aspen leaves, the powerful shush of pine needles as wind plays across high tree tops all have complex and multi layered meanings as sound events in their own right. Like words spoken, language uttered communicates meaning independent of the vocal mechanism producing it; so too is meaning created by the background noise or Lingis’ “noise of life” for those who are attentive and aware.

David Abram (2010) relates a story of meeting a man in the Pacific Northwest who has “schooled himself in the speech of needled evergreens”. With the right wind conditions, the man could be blindfolded and driven to any patch of trees along the coastal forests and having spent a few moments beneath a particular tree, he could tell you “by listening just what species of pine or spruce or fir stood above him (wheth-

er he stood beneath a Douglas fir, a Sitka spruce, or a Western red cedar). His ears were attuned, he said, to the different dialects of the trees". Abram anticipates the reaction to the ludicrous notion of different dialects being attributed to trees since the sound is created not by the tree but by the event of the wind blowing through the tree. Abram points out that people making this argument "seem not to notice that it is demonstrably the same when they speak. "We talk after all only by shaping the exhaled air that rushed into our lungs a moment earlier. Human speech, too, is really the wind moving through" (Abram 2010: 171).

4. Cries, whistles, hoots: Sound that lives and breathes

Understanding sounds as having identity, a duration, a lifespan, and complex patterns of changes in pitch, timbre and loudness enriches the listening subject. Such an orientation toward sound facilitates an innovative listening and produces a world whereby the auditory self is part of a sonorous, reciprocal intersubjectivity. The world of objects and events becomes re-animated, in a way, with a vitality. "We are vital materiality and we are surrounded by it," says Jane Bennett, "even if we do not always see it that way" (2010: 14). Disrupting our conceptualization of sound, of background noise, of inert objects and happenings to expose a language older than words and sounds, utterances that constitute Lingis' "noise of life," is in many ways a pedagogical undertaking.

The Atlantic Canadian poet Brian Bartlett writes in "The afterlife of trees" (2001: 25):

> And in a table I sanded and finished this week… Four grades of sandpaper drew out alder's "nature," inimitable amoeba shapes, waves, half-moons, paw prints dissolving in mud. What looks more beautiful after death? We sand and sand, but under stain, beyond pottery and books, our fallen hairs trapped in the varnish, something remains like memories of a buck rubbing its horns on bark. Soaked in deeper than even the grain goes: cries, whistles, hoots.

Sounds are like ghosts, spirits trapped that permeate while moving through and around the visual object. The wood holds the sounds, the expressive power of an animate earth. The table reflects a sonic life world that is silent, yet compelling, drawing us into an auditory imagination. The pedagogical question is posed, "How do we open our imaginations to become perceptually aware of a sentient world, to discern non-human vitality, to hear and to listen for an articulate world in which sound lives and breathes as an entity in its own right?"

In "The murmur of the world", Alphonso Lingis challenges, "Communication is an effort to silence, not the other, interlocutor, but the outsider, the barbarian, the prosopopoeia of noise" (1994: 71). Lingis' choice of the word *barbarian* is interesting and with closer examination, we can recover a sense with which the word was once imbued. *Barbarian* stems from the Greek *bárbaros* (*βάρβαρος*) meaning 'foreign', 'strange', and 'primitive', 'uncivilized', 'ignorant'; but the root of the word *barbar-* is echoic of the unintelligible speech of foreigners (cf. Random House Webster's College Dictionary 1992, entries: *barbarian*, *barbaric*, *barbarous*).

"Entering into communication," Lingis says, "means extracting the message from its background noise" (1994: 70). It is the irrelevant and ambiguous signals that must be pushed into the background, "the regional accents, mispronunciations, stammerings, coughs, ejaculations, words started then canceled, and ungrammatical formulations and the cacography in the graphics" (Lingis 1994: 70). But, Lingis says, there cannot be communication without the background noise, "the teeming flood of signals emitted by what is particular, perspectival, and distinctive in each thing" (1994: 93). What happens when I become aware of a rich, diverse soundscape that surrounds me that grounds human communication in the wildness of life? Salomé Voeglin illustrates the possibility this way (2010: 12):

> Listening in the library draws me into the minutiae of human sounds. Every hum, cough, whisper, every footstep, sneeze, paper turn, rasp, and throat clearing is amplified… In its rising and falling the sounds of the library invite the imagination of a boundary-less mass of human flesh. Hearing in its own rhythm, oozing sighs, and whispers and grasping me in its breath; a fleshly monster… As I look up I know the people are sitting at a distance, heads in books; their purposes firmly rooted in their visual worlds. But in sound they come closer. They become the people of my auditory imagination. They start to breathe down my neck and if I do not stop listening I will only be able to hear them.

And, too, the poet Brian Bartlett (2001: 25) reminds us we can listen as an aesthetic practice. The physical act of sanding the table in its tactility reveals the visual, the grain of the wood, the "inimitable amoeba shapes." But it is the sound when we listen that expands and augments the visual. Listening produces, invents and generates, for "soaked in deeper than even the grain goes: cries, hoots, whistles." The sonic thing-ness of the table is revealed as a complex interplay of lived time, space and body. The vital materiality of the table is its presence, both concrete and formless, perceptible and fleeting, is discernible in the moment through a reciprocal sensory field of exchange. The starting point for any pedagogy

inside this type of aesthetic practice is the recognition of human participation in a shared, vital and articulate world. Human speech is rife with the noise of the world; animal and objects radiate a communicative power. This expressiveness can be explored pedagogically whether it be our human chatter or the broad articulation of the world.

5. The pedagogy of playful re-animation

Jane Bennett (2010) turns to Adorno's concept of non-identity and "negative dialects" to offer a pedagogical practice to open channels to listen for a vital, articulate world. Non-identity is the name Adorno gives to "that which is not subject to knowledge but is instead "heterogeneous" to all concepts". Adorno describes non-identity as a presence that acts upon us; we knowers are haunted, he says, by a painful sense that something is being forgotten or left out. "This discomfiting sense of the inadequacy of representation remains no matter how refined or analytically precise one's concepts become". Adorno, according to Bennett, put forward his method of negative dialectics to teach us to accentuate this discomforting experience, to give it meaning. Negative dialectics as pedagogical practice allows us to bring forth the community of expressive presences in which we dwell and reminds us, "life always exceeds our knowledge and control" (Bennett 2010: 14). Adorno's project was to provide us a way to keep remembering this and learn to accept it. Only then Adorno thought, could we stop raging against a world that refuses to offer us the "reconcilement" (Adorno 1973: 91, quoted by Bennett 2010: 14) that we crave.

Adorno's pedagogy includes cognitive as well as creative practices. Cognitively the goal is to become more aware that "conceptualization automatically obscures the inadequacy of its concepts" (Bennett 2010: 14). Bennett calls the conceptualization a "cloaking mechanism" that critical reflection can reveal so "felt presences" or non-identity, expressive presences or vital materialism can be revealed. Lingis, too, makes a similar observation. "To abstract from the noise of the world is to be a rationalist" (1994: 80). Conceptualization is a type of hubris as concepts can never provide a clear view by themselves. Adorno says, the "discriminating man" (1973: 43) employing his method subjects his conceptualizations to a second order reflection and pays close aesthetic attention to the objects "qualitative moments" (1973: 43, 88) for these reveal an expressive, animate world largely unavailable to rational conceptualization.

The qualitative moments and aesthetic reflection point to the creative or playful element in Adorno's pedagogy. Adorno addresses the im-

agination as a means to re-create that which has been lost or distorted through conceptualization. The vital presences of things, their communicative power can be exposed through imagination and creativity which, according to Adorno, may bring a person to the place of playing the fool, engaging in the foolish, the playful. "He must not deny his clownish traits, least of all since they alone can give him hope for what is denied" (Adorno 1973: 14). To overturn the privilege of the conceptual for an attunement, a playful curiosity and wonderment for the expressive potential of trees, waves, sounds, rocks requires an imaginative capacity to attend to the vital presences of the world around us and a respectful attunement for the presence of one another. To re-animate the world is a pedagogical and ethical project for our time. Lingis laments: "The community we must want must not want to hear the glossolalia of nonhuman things – the humming, buzzing, murmuring, crackling and roaring of the world, must not want to hear the stammering, quavering, dronings of one another's voices, and must want its hearing adjusted to hear the mathematics relayed by satellites in outer space" (1994: 85).

Lingis reminds us in his essay that murmurs of the world resonate in our human capacity for language and imagination. Long have these been argued to define our creaturely intelligence. That intelligence is refined, enriched, enhanced and re-constituted by re-affirming our membership in a world of articulate, animate others – a community of expressive beings.

A tree falls in the forest… the anthropocentric hubris that underlies the childhood thought experiment narcissistically places the human ear, the organ of reception as somehow creating the sound in the first place. In his recent book *The Hidden Life of Trees*, the German forester Peter Wohlleben (2016 [2015]) opens possibilities through emerging empirical evidence that trees are intelligent, networked entities with highly evolved abilities. Trees emit ultrasonic vibrations detected as a crackling of roots in times of scarcity of water. Scientists from three Swiss institutions listened carefully to the trunks of trees, "The registered a soft murmur… Above all, at night. At this time of day most of the water is stored in the trunk, the leaves take a break… the water is held almost completely immobile… nothing flows" (Wohlleben 2016: 58–59). So where are the murmuring noises coming from asks Wohlleben. We do not know the answer, definitively. It is a mystery.

The deep mystery of the forest, the myriad others that live on, in and around the tree that falls are a transformative community; for the fallen tree will become a place of re-birth whose life shifts in and out of time, space and form. It is an animate other, a life force, an intelligence in its

own right capable of its own communication, its own murmur, in a dynamic, intelligent world.

Works cited

Abram, David. 2010. *Becoming Animal: An Earthly Cosmology*. New York: Pantheon Books.

Adorno, Theodor. 1973 [1966]. *Negative Dialectics*. Trans. Ernst Basch Ashton. London and New York: Routledge & Kegan [*Negative Dialektik*. Frankfurt am Main: Suhrkamp Verlag].

Bartlett, Brian. 2001. The afterlife of trees. In: Hugh. MacDonald and Brent MacLaine (eds.). *Landmarks: An Anthology of New Atlantic Poetry*, Charlottetown, PEI: Acorn Press, 25.

Bennett, Jane. 2010. *Vibrant Matter: A Political Ecology of Things*. Durham: Duke University Press.

Kidner, David. 2000. Fabricating nature: A critique of the social creation of nature. *Environmental Ethics* 22 (Winter): 339–357.

Lingis, Alphonso. 1994. The murmur of the world. In*:* Alphonso Lingis. *The Community of Those Who Have Nothing in Common*. Bloomington, Indianapolis, IN: Indiana University Press, 69–106.

Lopez, Barry Holstun. 1986. *Arctic Dreams: Imagination and Desire in a Northern Landscape*. York: Charles Scribner's Sons.

Mendes-Flohr, Paul. 2012. Dialogical silence. In: Henny Fiska Hagg, Aslaug Kristiansen (eds.). *Attending to Silence: Educators and Philosophers on the Art of Listening*. Helsinki: Portal Books, 15–22.

O'Callaghan, Casey. 2007. *Sounds: A Philosophical Theory*. New York: Oxford University Press.

Random House Webster's College Dictionary. 1992. *Random House Thesaurus. College Edition*. New York: Random House.

Scientific American. 1884. April 5th, 218. https://www.sbscientific.com/other-stuff/if-a-tree-falls-in-the-forrest-and-no-one-hears-it-does-it-make-a-sound/

Snyder, Gary. 1990. *The Practice of the Wild*. New York: North Point Press.

Voeglin, Salomé. 2010. *Listening to Noise and Silence: Toward a Philosophy of Sound Art*. New York, London: Continuum.

Wohlleben, Peter. 2016 [2015]. The hidden life of trees: How they feel, how they communicate. *Discoveries from a Secret World*. Trans. Jane Billinghurst. Vancouver, Berkeley: David Suzuki Institute. Greystone Books [*Das geheime Leben der Bäume: Was sie fühlen, wie sie kommunizieren - die Entdeckung einer verborgenen Welt*. München: Ludwig Verlag].

SARI HELKALA-KOIVISTO
UNIVERSITY OF HELSINKI, FINLAND

Finding a human lifeworld through musical communication: Existential-semiotic movements between severe-autism- and spoken-language-reality

ABSTRACT. Spoken language is seen as the most typical *evidence-based* sign in human existence-realization. Perceived reality will be normally engaged in interaction and developed by signified linguistic communication. According to human understanding, the reality is based on the language. The language means the expressive words and gestures of reciprocal cultural interpretation of signs. Articulation represents one's speaking reality, the sociocultural significance provided by a contextual frame. The culturally shared sound-world makes a safe limited space for meaningful categories of living reality. People with severe autism are living outside the mentioned cultural articulation without safe limits of the language. They probably know and feel and are in some way familiar with silence. The silence is maybe not only conceptual opposite to spoken language but a significant core of communication within every language. It is *experience-based* existential movement that has a great power within human communication. The present paper shall address the following question: Where are the boundaries of silence between choice and necessity of the linguistic reality?

KEYWORDS: existential movement, autism, silence, speech, cultural reality

1. Introduction

The paper deals with existential-semiotic movements in human life world. An existential-semiotic approach is – in the present case – interested in the worldhood theory of Martin Heidegger (1889–1976) manifested in his conception of *Dasein*, manning the subject's *being there* (cf. Heidegger 1962 [1927]). Accordingly, our focus of interest is placed in terms of the signs of being on the question, how people can face the experiential existence between severe autism and everyday spoken reality, while making references to the idea *generalized other* put forward by Georg Herbert Mead (1863–1931) in *Mind, Self and Society* (1934). Autism is known as a neurodevelopmental disorder the existence of which affects everyone. We look at autism as a cultural phenomenon and a sign of difference; we do not define it medically even if the diagnostic signs

are known to us. We are talking about the autism phenomenon in general, but in the case, the question is primarily about severe autism, which is characterized by *speechlessness* or *lack of speech.*

The everyday spoken reality with *non-autism* is usually based on the communicative linguistic space. The space is covered by the human feelings, needs, action and future-oriented ideas/goals adopted by the prevailing culture. Human identity is built on the interaction that we think and understand predominantly as a linguistic communication. We know that there are different cultures in the world that speak their own language. People can learn the language of each other and understand each other at least largely. Because reality is built on us as linguistic signification in which we express ourselves, we also recognize another when he comes to us visible as *being a speaking one* among the others. If another person does not speak or cannot listen to us we feel normally helpless. Man becomes existent with his voice but never alone. He addresses his speech to another who receives the expression and a shared meaningful message. A person with severe autism has normally lack of speech development or repeating "nonsense" speech, challenging behavior with many special difficulties and often a synesthetic way to sense and perfect the world around. We can deal with the existential situation by dividing people into two different cultures or two different types of individuals as signified subjects in the existential-semiotic sense. Then we study the interaction between *Autism culture* and *Non-Autism culture*, while discovering existential signs which connect them.

2. Existential semiotic theory in relation to medical-science-, spoken-language- and autism-related reality

In my research on autism, I have utilized the existential semiotic theory of Eero Tarasti (born 1948) a Finnish professor of musicology and semiotics. Professor Tarasti says that the *existential and transcendental analysis* grows from the music itself. The analysis of *being* is always introduced in connection within the musical "*empiria*" (Tarasti 2012). The signs are considered in their movements and in their motion of change, which takes place, in allusion to Heideggerian *Dasein*, within the subject and beyond in transcendence. In existential philosophy, Karl Jaspers (1883–1969), describes the existence of the subject, in terms of the subject's existence in the world (cf. Jaspers, *Allgemeine Psychopathologie*, 1962 [1946 /1913/], discussed by Tarasti 2000, and 2004: 21, 62–63). Musical communication is understood in terms of musical movements

between two existential subjects. An experiential world of music (and art) is talking to us differently than spoken language ever does. One finds music and language as different from each other in terms of experience.

While studying music (and the arts in general) from the perspective of existential subject, we find its roots in the philosophy of existentialism. And, while exploring music and people, we are at the border, or at least we end up, at the frontier of epistemological and phenomenological research. Science and scientific thinking as well as the principles of concept formation are a rationally linguistic and experienced reality. Music and people are characterized by a continuous internal movement related to the time. It refers to consciousness of temporality – signification processes – that are communicating and changing constantly. The signifier of consciousness within music is signified naturally by composers, performers and listeners constituting the existence of the musical work as an existential subject or a subject in general. The understanding of one's reality in human communication, is mediated not only by the use of language. Therefore, one could consider the music and the arts manifesting themselves as irrational outsiders in science. But, being demonstrably existent in humans' experiential and expressive life world, the music and art constitute a manifesting part of our scientific research questions and humanistic research.

The existential-semiotic theory allows the researcher to move between existing and emerging subjects in their continuous signification. A semiotic study of the role of musical signs in autism, is conducted on a multidisciplinary basis in order to examine a chosen subject without having any predefined, or closed-minded. interpretation in the background. If we think that the medical study on autism has *three different narrative realities* in the background, then we might be entitled to pose the following significant questions: (1) where are *the boundaries of silence* between *choice and necessity* of the *linguistic reality*? (2), what are the borders in human life world, and (3) do we have any borders of humanity around us? The answer to these questions are provided in "The intense world theory: A unifying theory of the neurobiology of autism" written by Kamila Markram and Henry Markram (2010: 1–29):

(1) *Medical reality* tells of symptoms and diagnosis. It is an up-to-date research data that provides clinical guidance on treating and rehabilitating illnesses and disabilities. Medical science concentrates to *evidence-based* scientific knowledge. It seeks symptom-like signs that differ from defined health and normal human well-being and

age-related development. *Medical reality* signifies unquestionable and determined *knowledge-based* truth.

(2) *Spoken reality* is defined by everyday debate, public opinions, subjective and shared feelings. It refers to fragmented knowledge and general insights. It is *verbal and non-verbal* in nature and holds somehow *myths-based* cultural truth. Shared daily communication means controversial narratives including weaker movements of researched information. The communication guides individual motivation and collective *emotional-based* truth.

(3) *Autism-related cultural reality* means a world of living that is initially composed of unrestrained, timeless, and signified by *non-signs*. Lonely *being there* appears in non-verbal challenging behavior. Signification refers to a primal synesthetic perception which is supposedly phenomenally fast. Subject's *experience-based* and silent truth is developing very slowly because of timing problems in between semiotic self with autism and a separate non-autistic world around (see in Markram & Markram 2010).

People with severe autism are living outside cultural articulation without safe limits of language. As a closed symbolic system, the language signifies a border that creates structures and attaches people to their cultures. Music and the Arts can instead of language cross borders while breaking down the familiar structures and create continually new styles in works of music and the other artistic expressions.

Within the framework of existential semiotics, the signs are considered in their movements and their motion of change, which takes place within the subject (*Dasein*) and beyond in *transcendence*. Subject's experiential existence (*being there*) in the world is visible and invisible in nature, as seen through the lens of Maurice Merleau-Ponty (1968 [1964]). Thus, an existential-semiotic method considers the subject from its internality, that is, reflecting its signified *being* and *doing*, *becoming* visible on subjects' appearance through moving existence in cultural signification. We have applied the existential-semiotic subject theory to the phenomenon of an autistic child's *being* in the world. Thus, we have noticed, according to the principles of existential semiotics, that the concept of subject can refer to individual or collective objects. It means that there may be several subjects (or objects) at the same time. The *generalized other* is, in allusion to Mead (1934: 127), a methodological instrument ~~in~~ that allows us to enable autism and the existence of a child with autism to be explored both in the existence of individual or cultural subject related to autism. The study shifts in individual and cultural ways of thinking and behaving inside semiosis between *autism-* and *non-autism*

cultures (Helkala-Koivisto 2015: 21, 147; see also Lotman, 1990; Tarasti, 2004: 65, 152, 164). One can ask, does invisible relationship with the world refer only to process of linguistic thinking or, whether it is hidden more widely. Could it be found in the unspoken deeper basis of pre-linguistic world? Could, for example, musical thinking and mathematical thinking precede one's linguistic ability and be probably an elemental part of peoples' first steps in shaping their intentional *linguistic* perception? Perhaps silence does not signify a sign of non-communication but is compared to speech that is seen as a sign of communication. A silence is maybe not only conceptual opposite to spoken language but significant core of communication within every expressive language including also semiotic meta-languages. The silence is *experience-based* existential movement that has a great power within human communication. When we encounter a non-speaking person with autism, the silence has a lot of power as it is open and unlimited in nature. Musical and visual arts have their creativity in silence and *transcendence* outside spoken language, therefore they can break a border of manifested silence between autistic and non-autistic *Dasein* in appearing human existence.

The existential-semiotic theory allow the music and the arts move and change freely, to be creative and developing in subject's existence to become yet something more in its *being there*. Existentiality is moving in time. A sign existing in time cannot be within words of language but inside the temporal continuity that language holds. Musical movements and musical gestures can hold and carry forward the signs hidden both in music and, in language. These signs are *prosodic features* that one can discover as e-motional signs. They move within language and within music by timing the human expressive being in their different ways. The expressive prosody has five character-strings, which are called prosodic signs. They are a *pause, stress, volume, pitch/ intonation* and *tempo*.

Musical existence and music's existence in the world means musical thinking, a musical expression and musical experience. It seems to work in almost the same way as spoken language, with one exception. Linguistic signification represents before and at the time attached thinking and human communicative expression, but it does not include a subjective emotional experience that the music and the arts can bring about. The words at the right moment can awaken the feeling/ e-motion. The feeling moves the *being there* within us. It has basic linguistic "names". Human's four basic emotions/feelings are called pleasure, grief, fear and aggression (and in afterwards also a disappointment and astonishment). The musical experience can be seen a language-like event shared by people because of its symbolic and interactive nature. But there is a differ-

ence between natural language and the music or the language of arts. We acquire the spoken language itself from the outside (of us), from the surrounding people and the culture. The origin of art is also a part of culture and cultural heritages, but even more, the music and the arts are found in species specific humanity within subjects' inner experience and (*Dasein*) *being there*. Nowadays one can say it is old-fashioned to discriminate or to speak any more about (the concepts) *internal* and *external* in a neuro-psychological sense. Natural sciences sometimes believe that there is no any internal human existence, but, just only a cognitive brain activity. We trust neuroscience and believe the transcendence in different alternatives of thinking (linguistic, musical, mathematical, etc.) must be a result of brain activity. But we do not only think about the activity of the brain. It works normally for itself and of course we live in relation to it. But we just do it by knowing and let it go on as a part of our *being there*. We are living more within a symbolized functioning, which forms our human existence and relationships in the world.

3. Musical communication and musical dialogue

The silence *in-between* directs us towards existential semiotics, art research and artistic expression, wherein one can interact with the experience-based meta-languages. In the field of the arts, we do not use the spoken words and linguistic speech (natural language) – except in literature (word art) and in vocal music where the realizations of language are either narrative or poetic or concurrently both. But in being a creative written part of the arts, the word art will appear in experiential prosody within read, spoken, and sung texts. Supra-segmental signs constitute a non-verbal set forming a reflective meta-linguistic object to which one mirrors in emotional-cognitive experiences in the subject's *being in the world*. That's why we have a possibility to compare and signify music and the other arts in spoken language. Or, spoken language has its *non-verbal pre-musical signification* inside a speech production. It will make *pre-musical signs* worth enough in addition to acquire its sense and to be an informative and attaching tool between people in individual and cultural interaction (Helkala-Koivisto 2015: 93–94).

Musical communication signifies a channel to reach most of the non-speaking autistic people and especially the children with autism. Musical dialogue means in music therapy session many musical alternatives to create interactive contact and reciprocal music playing, singing, movements and listening to music with the non-verbal children or others only with little language. Meta-linguistic artistic interaction is a soft choice to

approach a speechless person. Nobody of us has a possibility to make a choice on the scale of humanness, what kind of person he or she desires to be born and become to be and live in the world. As a music therapist and a researcher, I've met many disabled children who are time after time willing to apologize for their disability and their socially incomplete existence.

The language of art is here *the music* signified by a developing sign of expression and communication. There are, in this case, three existent facts about autism that affect the musical communication process and mutual interpretation between linguistic and musical understanding between one and the other. In interaction on severe autism, one has to take into account a *lack of speech*, *challenging behavior on severe autism,* and possible *non-verbal* but *high-functioning intelligence*. Initially, we think about the all three features as belonging to autism. The two facts are certain, but the third issue, (non-occurring, potential) *non-verbal intelligence* makes the world feel at first somehow a bit insecure.

What does it mean to think an existing idea of unspoken signification without any (internal) intentional linguistic sense-making behind semiosis on spoken words? In the event, that we cannot believe or we don't have knowledge enough about *non-verbal – intelligence*: We are inclined to connect intelligence only to spoken language that is seen as a proof of intentional goal-oriented human thinking. Therefore, we will put a question, if non-verbal intelligence could *be* (or not to be) as well a human fact among individuals with autism besides us, who are *being there* with non-autism.

One exemplification in the presentation is a narrative about musical dialogue and prosodic sign that signifies (binds) linguistic and musical movements together inside human experience and interactive expression. A mentioned sign is discovered in spoken language and in musical expressions. The chosen sign manifests to us in its many forms. It appears to us both as individual and communal character affecting us consciously and unconsciously. It is deeply existential in nature, for we all have relationship to its basic existence in our body-mind, body functions, shared thinking and in our living environment. One can see and feel it, when the tide changes or just in the moment the sun rises. The mentioned sign is seen universal. It represents our natural existence related to time and to human ability being touched by the two perceived entities. The inherent sensory sensitivity will develop species specific ability to identify differences between two findings. The ability to separate the two sensory targets refers to a deep basis in the development. It signifies a starting awakening – even before birth – in the *prenatal*

styles of organisms being ready to make choices and to become signified by different intent resonances, according to the authors *Prenatal Styles in The Arts and the Life* (2006 [2001]) Stefania Guerra Lisi and Gino Stefani. The first *style* consist of the continuances of moving voices. And the others are breaks (*pauses*) that make up the deviations. We can call them in semiotic terms *non-voices* as opposed to the continuation of sensed voices, and their continuous *rhythmic* flow, constituting a basic sense-made (heart) beat of subject's existence (Helkala-Koivisto 2015: 188).

Hereto, we understand *rhythm* as a prosodic sign throughout our lives because we are attached to time and its temporality. A repeating regular rhythm signifies to us continuity. It contains breaks, refers to movements and has continuously moving limits in change. Continuity represents the familiar, predictable and safe life situation. Breaks mean stopping, structuring, bounding and sometimes throbbing silence. All movements, every motion, refer(s) to continuity, development, progress, functioning and intention. Every pragmatic act or symbolic gesture signifies existential living and every human's attempt to understand the meaning of life.

But, what happens to the *rhythm* when we move and look at it through the autism world? How do non-verbal children with autism experience their human existence *being there* (in the world)? Or, how do we imagine them to experience it from their different challenging autism perspective? Do they even feel that they live in the same world with us? The issues raised here are part of the research material on my doctoral dissertation (2015). I have been interested in the relationship between existential-aspects of the semiotic subject and communicative practice of challenging everyday life on children's autism culture.

4. Experience-based approach to musical dialogue with the child having autism and the other

An example presented here is a documentation of narratives from the *musical dialogue* that signifies an interaction and encounter between the non-verbal child with autism and the other subjects. The analysis of narratives has been conducted psychoanalytically in the existential-semiotic sense. The communication tools have been constructed by way of musical improvisations and the other arts within metalinguistic *musical dialogue*. It means, at first, the individual confrontation between two and later a chance to continue the developing expressive skills in a music group for children with autism and non-autism. Long-term individual priorities - the primary goals – are interaction and communication skills.

In addition, the aim is to develop the guidance, behavior management and self-expression on child's own individual activities. A "generalized child" is in the case severely autistic, non-verbal and has challenging behavior. The child does not produce any sound, it walks or runs around the room swinging in weird steps, smiling and clapping its hands. It moves unceasingly. We think, it is autism – not the child itself - which is moving it. We could say his sensory world sleeps. It seems that he does not see or hear, or even understand, what's going on around him/her. The very first goal is to be physically in the same space – to meet in the same room and start to move and stop in two parallel time flows together during the meeting. The people cannot face each other before they are timed at the same pace in their *being in the world*. (Helkala-Koivisto 2015: 188–191). Probably *the problem of timing* is the basis on many difficulties with autism. When one looks at the practical interaction, one knows that the challenging behavior and underlying problems are signs of differently functioning semiosis including their special human existence.

A next semiotic example might be simple, but it allows us to apply the existential-semiotic theory in practice. We will see how the different signs communicate by themselves. They have the ability to find their individuality and after then their repetitive ways to reflect and mirror each other. A main signifier in between is music but, at the same, time we can see the movement and existence of a musical prosodic sign as an internal character of man.

There is a *different rhythmic continuity* in between *autism* and *non-autism* as the cultures and individuals, in behavioral living and an intentional way of thinking. A fluent interaction requires a common expressive background, the same existent idea of timing in life. It refers to a synchronized beat that allows a musical dialogue in musical communication. The existential interactive *movement* will have (in our example) its first appearance in between two subjects: (1) autistic child's *fast running* and (2) the other's *slow walking*. Two *behavioral signals* are moving in the same place but having their separate individual times and spaces. The *signals* become gradually the focus of attention as *the movements* stabilize and will be combined with music. Repetition is a typical sign of autism but as well a basic part of musical works (composition and performance) and as a sign of normal limits in human existence. Strictly speaking, our human existence is based on repetition and recurrence like the signs in music are *being* existentially *in* and *for themselves*.

A sign (1) *running motion with autism* has no *pauses*.

B sign (2) *slow non-autistic walking* can stop, vary and counterpart.

It stops reaching a *pause* and while going on it has, in addition, an ability to *change* a moving tempo. Autism culture compared to non-autism can be individualized in a musical dialogue in terms of dialogical theory Martin Buber (1878–1965) applied to the relationship between signified *I and Thou*. As Buber writes, "The one primary word is the combination *I–Thou*. The other primary word is the combination *I–It*; wherein, without the change of the primary word, one of the word *He* or *She* can replace *It*. Hence, the *I* of man is also twofold. For the primary word *I–Thou* is a different *I* from that of the primary word *I–It*." (Buber 1937 [1923]: 3). And furthermore: "As experience the world belongs to the primary *I–It*. The primary word *I–Thou* establishes the world of relation" (Buber 1937: 9). Through Buber's individualized identities and Mead's idea of the *generalized other* (see above), one has a semiotic possibility to discover the musical signs in cultural semiosis between defined practical movements and their abstract theorized symbols (phenomena). Correspondingly, one may assume communication can be found between two symbolizing minds within shared languages. However, the two intentional selves are not linked to communication in *subject-object* relationship but, between two individuals in *subject-subject*-based dialogical interaction. This interpretation has been associated with the event of formation wherein mutual signification takes place using the same language for instance music or art.

The first prosodic feature (a signified sign in the music) that raises attention with autistic children is *a pause*: *developing ability to stop the uncontrolled motion of autism*. It is a global sign of existential change in listening, in understanding the continuous movement and stopping it. The pause signifies awakened presence and will start probably the very first self-processed semiosis between two different entities in one's time and space. Signification moves first on auto-communication level within individual non-verbal freedom of choice before it transforms to mutual synchronous communication between two or more human subjects and their life worlds (Helkala-Koivisto 2015: 188–196).

The idea of musical "*empiria"* refers to a pure artistic experience that means an immediate subjective event and the immediate cognitive brain activity. Musical experience is always subjective, which signifies its universal nature. Music can be thought to exist through creativity of the composers, performing artists and reproductive work of receiving audience/subject in the role of the music listeners. The existence of music is realized as known practices, which are based on sensory perception, cre-

ativity, performance and above all subject's musical thinking in its symbolic nature.

The question of timing is among autistic children another question worth analyzing in relation to musical communication. The issue of timing is a challenging sign of intelligence in the performance of autistic individuals. One can look at timing and existential movements from the perspective of research described by Guerra Lisi & Stefani in the Italian *semeiotic* Music-Art-theory and therapeutic practice pertaining to the globality of the languages conception (2006).

As regards the prenatal period, we are aware that our developing life can be found at its first *moving life stream – a flow of feel-intent* in the amniotic fluid. In the light of existential-semiotics, the physical intent develops in the very first gesture of *human proto-music*. It will have its first touch of moving bodily resonances within *amniotic fluid vibration* around developing fetus. A flowing *feel-intent* could be the composer's first idea of his future work. A *vibrating movement* has started to exist in its *being*, while taking part in the development of human infant in the womb. *Modulations in muscle tones* point toward developmental steps in proprioception. Proprioception is seen on present day as if the sixth sense in the human activity. It signifies deeply the whole timing and compositions of the body. One can say the *proprioception* could be like a composer or conductor of the whole corporeal music score or the most essential audio track in existential movements of life, first in the developing and later in the acting body-mind corporeality. Lack of proprioceptive sense is one typical problem with people having autism.

Proprioception acts relating to stimuli that are produced and perceived within an organism, especially those connected with *the position and movement of the body*. A *comprehensive activation*, good functional position *of the senses,* is essential part of (bodily) self-confidence and experiential touch on one's body mind. Accordingly, a short experience-based example may be found in the *Meaning of Water*, as specified by Douglas Biklen, in his book *Autism and the Myth of the Person Alone (*2005: 66):

> There was a lack of proprioception and a child with autism. To live without proprioception means that one cannot experience and feel his body a functional entity as a part of his whole existence. The child cannot perceive the body position without his continuous visual control. He loved water and wanted to go swimming every time his family went together to the beach. A few steps succeeded well in the water, but, as soon as he could no longer see his feet under the water, he lost control of the situation, went panic and ran fast back to shore out of the water. Other people thought on the beach that the child was afraid of water because he is autistic. The child himself knew that he is a child with autism because of his proprioception does

> not work. The child did not probably understand why others thought he was afraid of water, for that was not true at all.

The difference between true and false, the misunderstanding of misunderstanding, refers to mind-blindness, an inability of an individual to inquire what is in the mind of another individual, as outlined by Simon Baron Cohen in *Mindblindness: An Essay on Autism and Theory*, (1995). It is thus understandable why children with autism learn very slowly to understand the assumptions and inner thoughts of other people. Nevertheless, autistic people are usually very honest.

It is worth making a reference to Umberto Eco, who has proposed, in *A Theory of Semiotics*, a falsehood-oriented definition of signs, saying that "…semiotics is in principle the discipline which can be used in order to lie. If something cannot be used to tell a lie, conversely it cannot be used to tell the truth: it cannot be used to tell at all" (Eco 1976: 6). In such an understanding, the autistic individuals should be able to lie, which is the crucial evidence of the sign's nature. The Eco's definition makes me as a researcher ask: Does a person with autism ever represent a signified essence of his/her individual unique personality if he/she will never learn to lie?

Musical features are able to move within *Comprehensive activation of the senses* towards *Specialization of senses*. Musical communication is attached to *bodily movements*, *feelings*, *hearing* and indirectly also to *visual forms* in its ability of forming images as a known *imagination* process. Images refer to reflections, remembering and continuous variation of images towards flowing future in the mind. Gaston Bachelard (1884–1962), a French philosopher, created the concept *material imagination* in his book *La Poétique de la rêverie* [*The Poetics of Reverie*] (1969 [1960]). His relationship to the experience in creative art and the arts' existence in literature were defined by the empathy with the text (poetry and poetics). As a psychoanalyst Gaston Bachelard was interested in identification with *the supposed inner impulses of the writer*. When talking about music, our semiotic interest is in the inner texts with musical forms of art created by the composers and performing artists and listeners. Because existential semiotics researches the music from its internalized form being, the most important subject is the composer, a writer of the musical work. On the other hand, the internal impulses of the musical work are re-encoded in every performance of the work and so also in the recurring music listening. In his article "Gaston Bachelard's philosophy of imagination", Edward K. Kaplan argued that:

> Imagination is manifested as an aspiration toward new images; it is a force of becoming for the human mind. Bachelard thus uses the Kantian distinction between productive and reproductive imagination to establish an elementary ontology implied by the very direction of imaginative activity that of constantly going beyond one's present being. *Imagination is on the level of its images a force of transcendence* (Kaplan 2012 /1972/: 160).

Music can be seen as a sense of synesthetic touch in terms of the *globality of languages* according to *Sinestesiarti nella globalità dei linguaggi* authored by Stefania Guerra Lisi (cf. 2004: 261; discussed by Helkala-Koivisto 2015: 159). It is freely formed and perceived as sound worlds, experiential movements in dance. It has the sense of colors in its moving figures. The music has most of its moving signs in its speechless essence, at the sea of emotions and in emotive-cognitive bodily understanding. Musical signification is supposedly moving inside unspoken intelligence before the children and the young with autism will find a way to express themselves through the language. Human ability to express does not mean only words and spoken language. Intelligence of the autistic developing child means not only in the expressiveness in spoken communication. Its understanding on communication is evident in all behavior. The unspoken child has the ability to receive advice. It has the ability to answer your questions. Understanding is reflected in its own activities. It learns daily activities and is willing to communicate through art and through music such as a composer or any another creative child anywhere (cf. Guerra Lisi 1998: 13).

5. Conclusions and investigative postulates

Recapitulating, one can speak about the unspoken signification on the border of language and the arts. Music and the arts can make a metaphoric dividing border, visible and practically experiential. An existential subject – a metaphor between unspoken idea (on the linguistic border) and the music, become conceivable and existentially visible. It will be symbolized both within flows of thinking and the flowering ideas of *material imagination* explained by Gaston Bachelard (1969 [1960]). The most interesting point is now a discovery that will indicate to us a confluence between materialized practices of *the globality of languages* in synesthetic perception (cf. Guerra Lisi 2004) and symbolized approaches of musical analysis in the existential-semiotic theory (cf. Tarasti 2000). A present *being* on the level of existence and its images has the force of *transcendence*. It can move towards to its abstract or concrete imaginary subjectivity. Intentional and creative thinking use imagination that

breaks down and reassemble the established thinking. A timing background might be the unconscious functional order (received from existential-semiotic theory and divided to: *pre-sign- act-sign* – and *post-sign* in the broad sense on the whole activity of living organism. As composer units his energy into creative musical matter, the child with autism is able to compound its imagination in the same artistic way outside linguistic appearance.

In the individual affected with autism, one can see *timing* problems between intention-action and mind building in a linguistic environment. The puzzles may disappear in artistic activities. The understanding of the child's essence through its semiotic self, will give us and the child a choice to transcend the borders between natural spoken language and meta-linguistic arts. *Timing* is more a question of puzzles on neurobiological disorders and the ability to withstand sensitivity and to develop into emotional recognition, not only so much the question of mere talking and language. *Timing* like the music is embedded deep inside the human body. Therefore, this paper has pointed to *timing and space* in its intuitive appearance on the scale of synesthesia, creative arts, and in the emergence and natural development of the prosodic sign continuums. The ability to schedule the world and daily activities gives us an opportunity to exploit "use of prior knowledge" strategy while planning and imagine our becoming world and goals towards the future. So far, researchers have thought that people in general, especially the children with autism have problems with timing. However, new research changes this way of thinking with the empirical results, while having a new scientific data. We have just passed the conclusion in the movements of the existential-semiotic theory... And for a while the research has offered us new information about the study of timing with children with autism.

What kind of conclusions can be drawn? – In general – and as well in the existential-semiotic sense, one can define the limits and create structures to have a theory, to find out a new methodology. But to live, as one's *being there,* is to keep up with practices that break, from time to time, the realities which have been just found. It means a human passion to explore interpersonal understanding. We are tied to life by an eternal question. How does the world appear to us, and how does it exist for us between changing experiences, emotions and culturally evidence-based realities? Could the interactively shared timing in human brain activity be a signifier that resonates one's symbolized *being there*?

A new hypothesis presented in "The intense world theory: A unifying theory of the neurobiology of autism" by Kamila Markram and Henry Markram (2010), emphasizes high speed learning, synesthesia and em-

pathy and creative intelligence as a nature of autism. According to mentioned theory autistic behavior is directed by social and sensory overload. The unconventional hypothesis includes a possible outlook on the hyper-function of autistic human brain. In a new therapeutic option, a synchronously structured environment considers to the individual's intellectual sensitivity. It is a positive resource for a child's growth and development. The hypothesis is also paradoxical in translating the paradigms of slow understanding and learning into the cultures of autism to the contrary. A discipline defined in the semiotics of disability, or the disabled in semiotics, represents quite a new area in semiotic research. Semiotics of disability can be seen closely related to an existential approach. It is because of the existential question that is set between human subject and the life world. The research on people with disabilities usually focuses on medical, behavioral, developmental psychology, or rehabilitation research. In semiotics of disability the semiotic study has possibility to discover new signs and their interpretations for understanding the phenomenon by its being and its appearance in our life world. In existential semiotics the interpretation between the two phenomena, a disorder of autism and musical signs in communication are signified by their internal meaning-making qualities. Musical expression and autism as phenomena have protagonists in communication but the mentioned personal subjects will not be defined or categorized. My research is currently focusing on these signified phenomena as well as existential and neuro-scientific changes and moving cultural relations between them.

In addition to the Music-Art-therapy (Guerra Lisi & Stefani 2006 [2001]) practices in the *globality of the languages*, a primary importance of perception level has been found also in the *theory of inclusion and communication*, discussed by authors of the collective book *Enacting Change from Within*: *Disability Studies Meets Teaching and Teacher Education (Inclusion and Teacher Education* edited by Meghan Cosier and Christine Ashby (2016). It is a special pedagogical practice with communication and talent research. The school is teaching techniques and autism guidance skills, primary reading skills and supported writing. The main unifying factor between the mentioned two disciplines is their *insightful relationship to synesthesia* and severe non-verbal autism. As the new after words we don't have yet any conclusion, but existential questions of humanities. How to bring the arts and music connected to science in a such way they do not lose their deep non-verbal essence and transcendental property while growing up and living within and between us in the constantly changing human life world?

Works cited

Bachelard, Gaston. 1969 [1960]. *The Poetics of Reverie*. Trans. Daniel Russel. New York, NY: Orion Press [*La Poétique de la rêverie*. Paris: Presses Universitaires de France.

Baron-Cohen, Simon. 1995. *Mindblindness: An Essay on Autism and Theory*. Cambridge: The Massachusetts Institute of Technology Press.

Biklen, Douglas. 2005. *Autism and the Myth of the Person Alone* New York: University Press.

Buber, Martin. 1937 [1923]. *I and Thou*. Trans. Ronald Gregor Smith. Edinburgh T. & T. Clark: Morrison & Gibb Ltd. [*Ich und Du*. Leipzig: Insel-Verlag].

Cosier, Meghan, Christine Ashby (eds.). 2016. *Enacting Change from Within*: *Disability Studies Meets Teaching and Teacher Education (Inclusion and Teacher Education)*. New York: Peter Lang Publishing.

Eco, Umberto. 1976. *A Theory of Semiotics*. Indiana University Press.

Guerra Lisi, Stefania. 1998. *Sinestesiarti nella globalità dei linguaggi*. Roma: Edizioni Borla s.r.l.

Guerra Lisi, Stefania, Gino Stefani. 2006 [2001]. *Prenatal Styles in The Arts and the Life*. Trans. Anthony Emetzie Mereni. International Semiotics Institute and Università Popolare di MusicArTerapia. Roma: E Print, Castel Madama [*Gli stili prenatali nelle arti e nella vita*. Roma: Borla Edizioni].

Heidegger, Martin. 1962 [1927]. *Being and Time*. Trans. John Macquarrie, Edward Robinson. London: SCM Press [*Sein und Zeit*. Tübingen: Max Niemeyer].

Helkala-Koivisto, Sari. 2015. *Musiikki ja autismi – prosodinen merkki eksistentiaalisemiotiikassa* (English version *Music and Autism – Prosodic Sign in Existential Semiotics* will be released in near future). Acta Semiotica Fennica XLVI, Approaches to Musical Semiotics 19. Semiotic Society of Finland. Helsinki: Libris.

Jaspers, Karl 1962 [1946 /1913/]. *General Psychopathology*. (Hoenig, Jan; Hamilton, Marian W., trans.) Manchester: Manchester University Press [*Allgemeine Psychopathologie. Ein Leitfaden für Studierende, Ärzte und Psychologen*. (Vierte, völlig neu bearbeitete Auflage.) Berlin, Heidelberg: Julius Springer /Erste Auflage, Berlin/].

Kaplan, Edward K. 2012 /1972/. Gaston Bachelard's philosophy of imagination. S&F_n. 8_2012: 157–190 Available via license: CC BY 4.0 at ResearchGate /*Philosophy and Phenomenological Research* 33 (1): 1-24/.

Lotman, Yuri M. 1990. *Universe of the Mind: A Semiotic Theory of Culture*. Trans. Ann Shukman. London, New York: I. B. Tauris & Co.

Markram, Kamila, Henry Markram. 2010. The intense world theory: A unifying theory of the neurobiology of autism. *Frontiers in Human Neuroscience* 4 (224): 1–29. www.frontiersin.org doi:10.3389/fnhum.2010.00224

Mead, Georg Herbert. 1934. *Mind, Self and Society*. London: The University of Chicago Press.

Merleau-Ponty, Maurice. 1968 [1964]. *The Visible and the Invisible*. Trans. Alphonso Lingis. Ed. Claude Lefort. Evanston: Northwestern University Press [*Le Visible et l'invisible*. Paris: Editions Gallimard].

Stefani, Gino, Stefania Guerra Lisi. 2004. *Dizionario di Musica nella Globalità dei Linguaggi*. Lucca: Liberia Musicale Italiana.

Tarasti, Eero. 2000. *Existential Semiotics*. Bloomington: Indiana University Press.

Tarasti, Eero. 2004. *Arvot ja merkit: johdatus eksistentiaalisemiotiikkaan* (Signs and Values: Introduction to Existential Semiotics). Helsinki: Gaudeamus.

Tarasti, Eero. 2012. *Semiotics of Classical Music. How Mozart, Brahms and Wagner Talk to Us*. Berlin, Boston, MA: Walter De Gruyter (Semiotics, Communication, and Cognition 10)

KATARZYNA KUBASZEWSKA-SZYMCZYK
PHILOLOGICAL SCHOOL OF HIGHER EDUCATION IN WROCŁAW

Investigating test anxiety as a lived experience in the evaluation of knowledge: Existential dilemmas of young learners involved in foreign language education

ABSTRACT. Evaluation of knowledge has undoubtedly become one of the most crucial components of educational process. It is interesting that after so many years of upgrading testing methods the issue of evaluation still does not raise positive emotions but rather angst, nervousness, concern or sometimes even panic. Unfortunately, there is nothing we are able to do about the necessity of grading students. However, I do believe that the reduction of test anxiety still depends on us – the teachers. It could be possible by choosing adequate testing methods. Therefore, in my study, I have investigated test anxiety from the perspective of lived-experience of young learners involved in foreign language teaching. A group of thirty students at the age of eight to eleven have volunteered to take part in the interview. Each of them has been asked the same set of questions in Polish concerning evaluation. During the interview they have been able to tell about their personal experience, express their own opinion and suggest improvement on testing. All of the conversations have been recorded and then thoroughly analyzed. The findings of the study may have a positive impact of encouragement on the choice of appropriate testing methods as well as on the quality of teaching and learning.

KEYWORDS: epistemology, existentialism, teaching & learning, phenomenology

1. From evaluation to anxiety

Gaining an insight into the issue of foreign language education in Poland, one could very easily arrive at a conclusion that evaluation seems to be an inseparable and significant component of teaching and learning. Naturally, there are various reasons for testing as Jeremy Harmer, in *The Practice of English Language Teaching*, enumerates "sometimes this is to measure students' abilities to see if they can enter a course or an institution, sometimes is to see how well they getting on. Sometimes it is because the students themselves want a qualification. Sometimes this assessment is formal and public, and sometimes it is informal and takes place in day-to-day lessons" (2007 /1988/: 379). Hanna Komorowska (2009 /2007/) suggests, in *Sprawdzanie umiejętności w nauce języka obcego. Kontrola – ocena – testowanie* (Testing in

foreign language teaching. Monitoring – grading – testing), a division of evaluation according to its intended use, while distinguishing proficiency tests, placement tests, achievement tests, diagnostic tests and prognostic tests. What is more, she adds that there are two main forms of testing: *pen and paper tests* and *oral test*, and agrees with Jim Scrivener, the author of *Learning Teaching. The Essential Guide to English Language Teaching* (2011 /1994/) that the first one is more often used by teachers.

However, a test could be an effective measurement tool only if it meets certain criteria. Emphasizing the importance of *reliability* and *validity* of a test, Komorowska (2009), has shared the opinion of Harmer who has stated that "*reliability* is enhanced by making the test instructions absolutely clear, restricting the scope of variety in the answers and making sure that test conditions remain constant" (2007: 381).

What concerns *validity*, Komorowska (2009) distinguishes between *internal* and *external validity*. Consequently, she divides *internal validity* of the test into (1) *content validity*, asking whether the content of a test meets the requirements of a course, (2) *construct validity, asking* whether the evaluation method meets the requirements of a course and (3) *face validity* – whether students have positive attitude towards the form and techniques of evaluation. Within the frame of *external validity*, in turn, she includes (1) *predictive* or *prognostic validity* and (2) *concurrent validity*. Where the first type of checking the acquired abilities, according to Komorowska (2009), constitutes a correlation between student's results from a given test and future external evaluation results, the second one should be understood as a correlation between the two tests checking the same content held nearly at the same time.

Obviously there are many reasons of testing therefore there are different types of evaluation but in consequence what one should notice is really great frequency of evaluation during a school year and as Marzena Żylińska (2013) states, in *Neurodydaktyka. Nauczanie i uczenie się przyjazne mózgowi.* (Neurodidactics. Brain-friendly teaching and learning), evaluation interrupts any process of learning therefore it would be much better to let the students make mistakes and wait patiently till their work is effective because by constant spurring, pointing out mistakes, testing and comparing with others what a teacher gets is a counter-productive result (2013: 249) which leads to a situation when students feel scared and not safe. Not only because being scared together with stress decrease the ability to learn, as Joachim Bauer points out in *Empatia. Co potrafią lustrzane neurony?* (2008: 29; cf. also 2012, *Why I Feel What You Feel: Intuitive Communication and the Secret of Mirror Neurons*) but can also be interpreted by a teacher as laziness or in-

sufficiently mastered skills according to Hanna Komorowska's *Metodyka nauczania języków obcych* (Foreign language teaching methodology). (2004).

Being scared can be understood in a really broad sense, however Paul Tillich, in his book *The Courage to Be* (1952), deals with this issue by distinguishing two terms: *fear* and *anxiety*. *Fear* can be understood as being scared of something therefore if there is an exact object of fear, one may have possibility to overcome it. *Anxiety* means, however, that someone is being scared too but there is no object to overcome. It is rather a situation, or an issue, that a person encounters in his or her life but is not capable of dealing with it, does not have a choice, and it is necessary for him or her to reconcile with his or her fate.

From the perspective of young students what they experience during evaluation can be understood as *anxiety* not fear because they do not have any choice to change the situation they feel uncomfortable with. They are forced to be evaluated targets whether they want it or not. Besides, teachers who evaluate them do have some choice over changing the level of test anxiety. Magdalena Szpotowicz and Małgorzata Szulc-Kurpaska underline, in *Teaching English to Young Learners*, that "young learner teachers need to select appropriate techniques for evaluating learners in order to ensure foreign language learning remains a non-stressful experience" (2011 /2009/: 170).

2. Methods and findings

The aim of the study was to explore the issue of test anxiety as far as English as a foreign language evaluation is concerned. However, this exploration was done not from the perspective of educators but evaluated students underlying at the same time the importance of their individual epistemologies understood as personal attitude or in other words lived experience.

The research was conducted among 30 young learners of English. All of them were the author's students at a private language school in Poland. The age of the children at the moment of the research was from eight to eleven. They were supposed to talk about the feelings that accompany them during any kind of evaluation. Subsequently, children were encouraged to tell how language testing system looks like at their state schools and express their own ideas on how the evaluation process should be improved in order to decrease the level of anxiety.

The data were collected by interviewing students in their mother tongue – Polish, due to insufficient skills to create a proper utterance in

English. Students' quotations appearing in the paper have been translated by the author of this article. The data could have been thoroughly analysed because of recording the interviews. During the analysis it turned out there were six factors constantly stroked as important by the interviewees. These six factors become afterwards the core of the findings. Every interviewee had the opportunity to talk on each issue as many times as he or she felt was sufficient to and in the end they even prepared student-friendly sample tests. As it was carried out from the research, the most crucial elements that teachers should pay attention to according to children were; *kind of a test, frequency, the moment of anxiety, sufficient time, instructions* and *colour*.

2.1. Kinds of test

The first reason of test anxiety stated by children was the form of evaluation. One hundred per cent of children declared they were mainly being tested in a pen-and-paper form. According to the interviewed children, foreign language evaluation at a primary school that caused a feeling of anxiety mainly consisted of unit tests and vocabulary tests.

The first kind of a pen-and-paper test, a unit test, dealt with receptive skills (reading and listening) as well as one of productive skills (writing). Children were informed about having to take this kind of test about week or fortnight ahead.

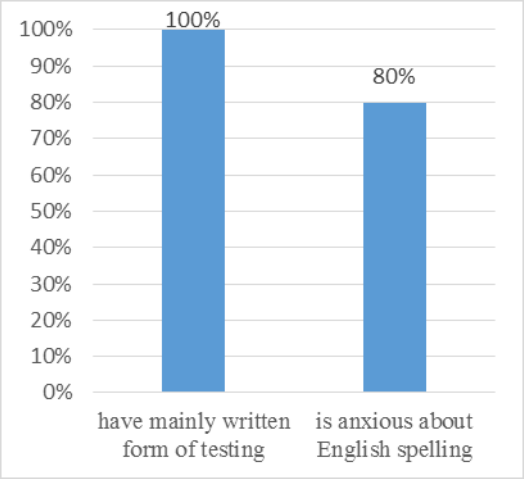


Chart 1. Test anxiety – a kind of a test

The second form of a pen-and-paper test was a vocabulary test. In this case, students were expected to translate a list of vocabulary from English to Polish and from Polish to English. Children were very often informed about a vocabulary test few days before, although sometimes it happened unexpectedly that it was a surprise or a punishment for bad behaviour of the class, for instance, for being too noisy or disobeying rules.

Surprisingly, in agreement with the research, it was not an unexpected test that caused deep anxiety but the necessity of correct spelling. Szymon, age ten, said: "All the tests we write. The teacher sometimes speaks English, we very rarely. I don't like writing, sometimes I remember how to say a word but I am scared of making a spelling mistake." Eighty per cent of the interviewed students stated they think English spelling was really difficult for them and they were worried that they would not write a word correctly even though they had acquired it before.

2.2. Frequency

Another important factor that children claimed to be essential to mention is the occurrence of tests. On average pen-and-paper form of evaluation seemed to appear almost every two school days. As it can be observed studying Chart 2. (Test anxiety – frequency), ninety per cent of students have two or three tests a week.

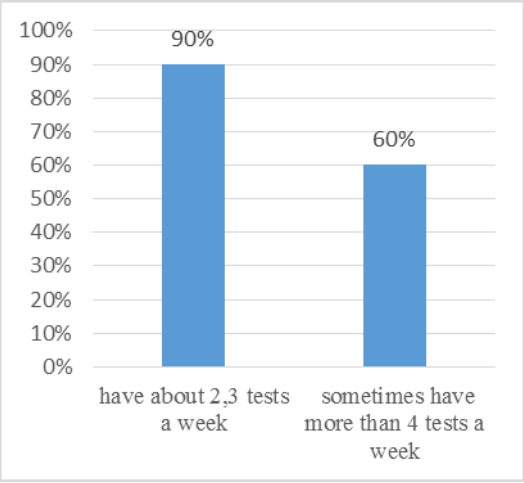


Chart 2. Test anxiety – frequency

However what is more surprising, sixty per cent of them admitted to have sometimes four tests a week. It should be pointed out here that children were tested almost every single day therefore there might arouse serious doubts whether there was still enough time for children to actually learn. Another result of such frequent testing was not only anxiety but also hatred. Reading the utterance of Karolina, age nine, there should not be any doubt about that. *I hate tests. We always have tests. We never rest. Every week. I hate, hate tests. Sometimes we have even 4 tests a week! And it's illegal. It's written somewhere in school documents or something*. Certainly, deep hatred against pen-and-paper evaluation leads to lack of motivation to learn.

2.3. The moment of anxiety

The fact that almost one hundred per cent of students were scared just before the test and during writing it, was really astonishing. A nine-year-old student Iga pointed out a very important issue: *I am scared before the test because there is going to be a test. Then when I am writing too because I can forget about something. And then after the test I am scared till the teachers gives the graded tests back. And then sometimes I am scared of my mum, if I get a low grade, she will make me sit with her and study for a long time with no phone.* Studying Chart 3. (Test anxiety – The moment of anxiety), one could observe that long-term test anxiety was a really common problem because it affected more than fifty per cent of interviewees.

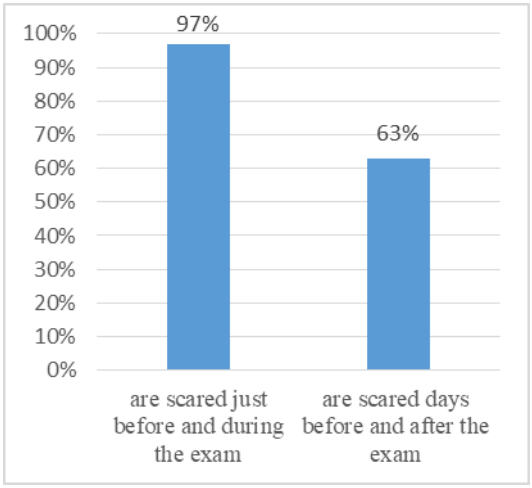


Chart 3. Test anxiety – The moment of anxiety

Such a form of testing proves that the most common tool of evaluation causes great anxiety that can last even few days and it seems worth considering whether a pen-and-paper test is still a reliable tool of evaluation of knowledge.

2.4. Sufficient time

Typically a class at a Polish primary school lasts 45 minutes therefore time to write a test is limited. Interviewees complained about having mainly pen-and paper-unit tests.

The research had shown that fifty-three per cent of children declared there was not enough time to write a test and they were worried they would not be able to finish filling a test on time even though they knew correct answers. What was more, an eleven-year-old student Magda paid attention on an issue that arouses great anxiety among students, i.e., a teacher's announcement of remaining time: *I am scared when a teacher says: 10 minutes left! I am always scared I will not manage to write even though I know the answer. There should be 45 min for a test. But it's always less. I would feel more relaxed if there was no time limit*.

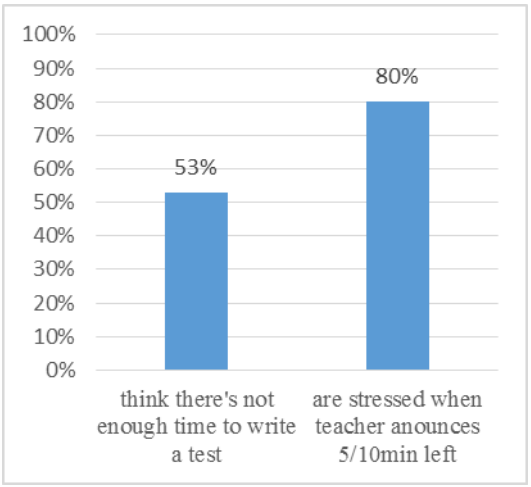


Chart 4. Test anxiety – sufficient time

According to the research results, this problem concerns a vast majority of interviewees – eighty per cent of them declared that what stresses them the most is the moment of announcing the time left. Cf. for that reason Chart 4.

2.5. Instructions

A test used to measure students' knowledge would be a completely inefficient tool if they did not understand instructions. Unfortunately, according to the research, this problem could be very often observed.

The research results presented in Chart 5. (Test anxiety – instructions) proved that incomprehension of test instructions seemed to be a very common problem.

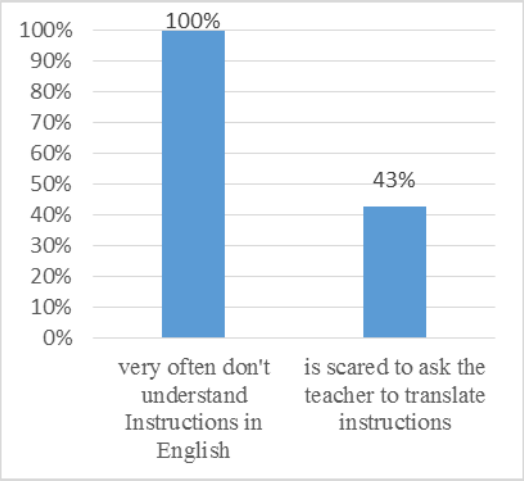


Chart 5. Test anxiety – instructions

What made this matter even worse, forty-three per cent of students stated they are really scared to ask the teacher to translate or explain the instructions to them. Oliwia, a ten-year-old student who suggested instructions should be in Polish paid also attention to one of the reasons why students are scared to ask question: *A test would be less scary if we understood instructions. They could be in Polish. We can't even ask questions because the teacher asks us to be quiet and do not disturb. He says: It's a test so shhhhh!!!".*

2.6. Colour

The last but not least, the issue of colour might seem trivial and non-significant. However, this phenomenon from the perspective of young learners being tested was serious and of really high value. The attention here should be drawn to the issue of careful and detailed observation of young students. A closer look at their appearance should make teachers aware of their needs. Namely, all of them were dressed in various colours from their heads down. What was more, all of the gadgets and school

supplied they possessed were a riot of colours. Unfortunately, even though clearly visible, this fact seemed to be very often neglected.

Most of the young students were visual learners and one hundred per cent of them stated they would prefer a pen-and-paper test to be colourful for in this form it seems to be less scary. Emilia, age eight, stated point-blank during an interview: "*Student friendly test should be like a banana – yellow!*".

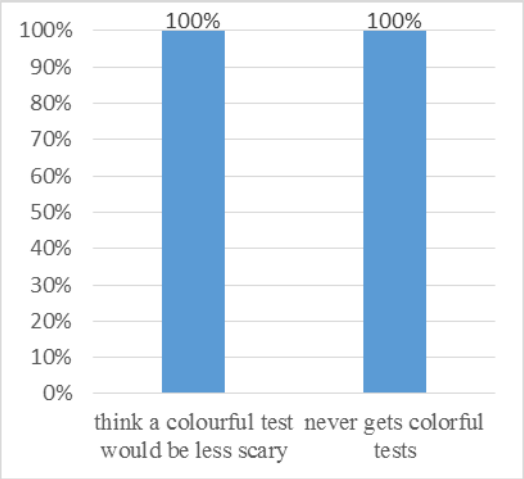


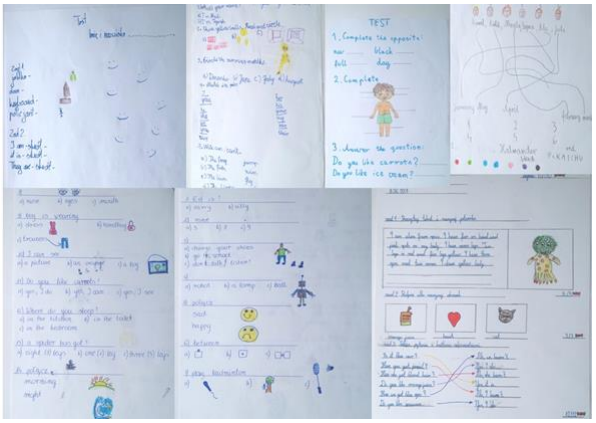
Chart 6. Test anxiety – colour

Unfortunately, every single pen-and-paper test they were supposed to fill in is just a black and white Xerox copy. Cf. for that reason Chart 6.

2.7. Student-friendly tests

During interviews and numerous conversations about testing a sudden and spontaneous idea came to minds of these young interviewees. They decided to prepare samples of student-friendly tests so it would be easier to understand their point of view.

Every single sample of a test is full of colours. However what concerns the content of the sample tests in every case, it was perceived by students as easy so in other words they had already acquired adequate knowledge to fill the test in (cf. Picture 1). Thus, what should be noted here was the reason of testing. Children's sample tests aimed to prove how much knowledge they had already acquired, what areas they felt good at. However, pen-and-paper tests at school tended to check and underline what children still did not know and what they needed to study more.



Picture 1. Test anxiety – sample student-friendly tests

3. Final remarks – between choice and necessity

The research has shown that English as a foreign language evaluation in state schools in Poland is mainly held in pen-and-paper form what causes great anxiety among students at the age from eight to eleven who are predominantly concern about English spelling.

Taking into consideration *the frequency* and *the moment of anxiety* results, one could very easily come to an extremely alarming conclusion that it is highly possible that having more than one pen-and-paper test a week and being scared longer than a day children are constantly exposed to anxiety.

What is more, *instructions* seem to cause deep anxiety because without understanding them, students are not able to fill the test according to their knowledge this entails that tests do not meet the criterion of reliability. However, what makes the matter even worse, the criterion of validity is not met as well. The results of *sufficient time* and *colour* show that students do not have positive attitude towards the form and techniques of tests. In other words, tests used by teachers not only bring anxiety but also do not meet *face validity* criterion. In consequence with the lack of reliability and validity, the tests that the interviewed students have to deal with almost every day seem not to be effective at all.

The fact that evaluation seems to be an inseparable and significant component of Polish education must be accepted. It is necessary for children to be evaluated. Although, it is the teachers' choice what form and techniques they use. The importance of a student's opinion and feeling should be underlined here and should be taken into consideration

while choosing appropriate form of a test. After all, students are those who do not have any choice and are forced to suffer deep test anxiety.

Works cited

Bauer, Joachim. 2008 [2005]. *Empatia. Co potrafią lustrzane neurony?* (Why I feel what you feel: Intuitive communication and the secret of mirror neurons). Trans. Małgorzata Guzowska-Dąbrowska. Warszawa: Wydawnictwo Naukowe PWN [*Warum ich fuehle, was du fuehlst. Intuitiv Kommunikation und das Geheimnis der Spiegelneurone*. Hamburg: Hoffman und Campe].

Bauer, Joachim. 2012. *Why I Feel What You Feel: Intuitive Communication and the Secret of Mirror Neurons*. Seattle, WA: Amazon Crossing.

Harmer, Jeremy. 2007 /1988/. *The Practice of English Language Teaching*. Fourth edition. Harlow, UK: Pearson Education Limited /London: Longman/.

Komorowska, Hanna. 2004. *Metodyka nauczania języków obcych* (*Foreign language teaching methodology*). Warszawa: Fraszka Edukacyjna Sp. z o. o.

Komorowska, Hanna. 2009 /2007/. Sprawdzanie umiejętności w nauce języka obcego. Kontrola – ocena – testowanie (Testing in foreign language teaching. Monitoring – grading – testing). Warszawa: Fraszka Edukacyjna Sp. z o. o.

Scrivener, Jim. 2011 /1994/. *Learning Teaching. The Essential Guide to English Language Teaching*. Oxford: Macmillan.

Szpotowicz, Magdalena, Małgorzata Szulc-Kurpaska. 2011 /2009/. *Teaching English to Young Learners*. Warszawa: Wydawnictwo Naukowe PWN SA.

Tillich, Paul. 1952: *The Courage to Be*. New Haven, London: Yale University Press.

Żylińska, Marzena. 2013. *Neurodydaktyka. Nauczanie i uczenie się przyjazne mózgowi.* (Neurodidactics. Brain-friendly teaching and learning). Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika.

MARCIN TELIDECKI
PHILOLOGICAL SCHOOL OF HIGHER EDUCATION IN WROCLAW

Adjusting the learner's pronunciation to natural sociocultural settings – a necessity or choice? Survival and identity dilemmas in acculturation processes among immigrants in the United States

ABSTRACT. The primary aspiration of the present article is to look carefully to the aspects of learning English pronunciation through the sociocultural perspective of an adult learner living in the United States. Sociolinguistics is the field of study of linguistics which examines connections amongst language and culture and language and society. Against the background of Lesley Milroy's article "Sociolinguistics and second language learning: Understanding speakers from different speech communities" (1994: 155), this article will share the conviction that, in the case of monolingual societies, these interlingual and intercultural connections include the necessity of regular concentrations on examples of variety inside respective languages with an attempt to see how a uniform "intralingual" variety is formed and utilized by members coming from linguistically and culturally distant communities. It will take into account not only the unique and sometimes vague grammatical and phonological standards of various lingos which are at issue here, but also the route in which speakers utilize these models to symbolize social implications, for example, closeness or separation, solidarity or status. Hence, the subject matter of the subsequent discussion will constitute different social and cultural factors, which are useful for explaining the pace of pronunciation acquisition by the adult English as a second language learners, including the process of acculturation, learner's background, motivational factors, learning environments, cultural awareness, and the like. The impact of these factors will be described and examined, in the first instance, with regard to the problems of acculturation, nativization and assimilation, and, in the second, with the consideration of sociocultural factors which influence the acquirement of pronunciation approximating the communicative competence of native speakers.

KEYWORDS: pronunciation, second language learning, acculturation, identity

1. Learning language and culture

When learners acquire a foreign language, they accomplish more than take in an etymological framework, they procure some level of commonality with the outside social system. According to the view of Anne Anderson and Tony Lynch, expressed in their book *Listening*, language is the method used by a group to express realities, thoughts, convictions, standards, etc. – to put it plainly, to express its culture (1988:

35). Thus, certain crevices, splits or gaps, in the learners' insight into the second-language society, resulting in constraints of cognizance, depend on affiliations and references which are accessible only to its native users.

1.1. Acculturation model for the second language teaching purposes

An acculturation hypothesis is concerned with the assumption that the second language learners accomplish particular standards in their communicative skills better and faster when they comfortably interact with the cultural-social environment of the learned language, different from their native one, while acquiring in that way the so-called intercultural competence. Social scientists and English language teaching theorist refer, in this context, to the acculturation model which has been designed in several works of John H. Schumann for a second language acquisition among immigrants to foreign countries. To his most quoted and cited publications, stressing the social and psychological integration of the second language learner with the target linguistic community, belong, *inter alia*, his book *The Pidginization Process: A Model for Second Language Acquisition* (Schumann 1978a), and his articles "The acculturation model for second-language acquisition" (Schumann 1978b), "Social and psychological factors in second language acquisition" (1978c). and "Research on the acculturation model for second language acquisition" (Schumann 1986).

To be mentioned among the most relevant scholars is Rod Ellis, who takes stand, to Schumann's enumeration of various elements which determine social and psychological distance, in his book *Understanding Second Language Acquisition* (1985: 252). These elements, regarded as social factors, are decisive whether the general learning circumstance is 'good' or 'bad'. As Ellis (1985: 252, cf. 1994: 231) points out (after Schumann 1978c), a case of a 'decent' learning situation occurs when the second language groups (L2) and the target language (TL) groups see each other as socially equal; both the L2 group and TL group are said to be desirous that the L2 group acclimatize; both the TL and L2 groups anticipate that the L2 group will impart social facilities to the TL group (i.e., there is a low enclosure); the L2 group is tiny in size and not very tenacious; the L2 group's culture is harmonious with that of the TL group; both groups have positive attitudes to each other; and the second language group visualizes staying in the target language range for an extended period. A case of a 'bad' learning situation is the point at which the conditions are inverse to the ones depicted previously. It is, obviously, conceivable to have changing degrees of social distance.

In a more extended version of his seminal contribution to the English language teaching under the title *The Study of Second Language Acquisition*, Ellis (1994: 230) outlines two types of acculturation developed by Schumann, contingent upon whether the learner sees the second language group as a kind of a prospective group or not. Both kinds of groups include social integration, and in this way contact with the second language group; However, the first kind of learners wish to acclimatize completely into its lifestyle, while the second don't. As Ellis notices, both types of acculturation distinguished by Schumann are similarly successful in advancing the second language securing. In his view, Schumann's acculturation model highlights the formative nature of second language acquisition being useful to clarify differences in learners' rate of knowledge improvement, and subsequently to reach their definitive level of accomplishment, regarding the degree to which they adjust to the target language community.

Additionally, Ellis (1994: 231) remarks that in his initial findings, Schumann has postulated to examine how the acculturation influences the second language acquisition taking into account its impact on the measure of contact learners have with target language speakers. The more noteworthy the contact, the more learning occurs. Hence, Ellis supports, as a matter of fact, Schumann's suggestion that acculturation may likewise influence the way of verbal interactions that learners partake in, or along these lines, the quality and the amount of second language input. The acculturation model, nonetheless, does not indicate the inner processes that are included in the language learning.

A portion of the underlying research on second language acquisition fixated on the courses, in which contrasts in socioeconomic class may encroach on the relative achievement, or failure, of specific groups of learners to acquire a second language. Taking a gander at large groups of learners in multilingual countries, it is clear to notice that some groups are entirely effective in acquiring an additional language, and other groups that are most certainly not. As Tom Scovel, the author of *Learning New Languages: A Guide to Second Language Acquisition* (2001: 24–25), notices, Schumann has been, with his book *The Pidginization Process: A Model for Second Language Acquisition* from 1978, the first scholar among those to contend that socioeconomic contrasts between the language community of the learner and that of the target language assumed a noteworthy part in deciding the learner's favorable outcome. As for Schumann, this differential achievement relies upon how much the two language groups assimilate, or adjust to each other, in every circumstance culturally.

As pointed out by Vivian Cook and David Singleton in *Key Topics in Second Language Acquisition* (2014: 91–92), Schumann connected acculturation to the procurement of the language of the host society. He asserted that achievement in second language learning relies upon the degree and nature of contact between the learner and the acquired language in a given society and its culture, which in turn depends on the level of social and mental distance between the learner and his or her linguistic and cultural setting. The social distance alludes, in this setting, in addition to other things, to gathering mindsets and anticipations, while the mental distance alludes to the migrants' level of simplicity, or difficulty, with the target language and culture.

1.2. Expanding the acculturation model through a nativization model

In his model from 1979 work, as we learn from Barry McLaughlin's book *Theories of Second Language Learning* (1987: 112–113), Roger Andersen has enriched, in his article "Expanding Schumann's pidginization hypothesis", Schumann's concept of acculturation by exposing to a greater degree the role of inner processing mechanisms.

What McLaughlin emphasizes, Andersen has recognized the importance of "nativization" and "denativization" processes, which are seen as similar to the ideas of "assimilation" and "accommodation" considered by Jean Piaget (1896–1980), a Swiss psychologist, biologist and epistemologist. Nativization includes osmosis as the learner makes the input fit in with an incorporated perspective of what constitutes the second language framework.

Indeed, McLaughlin supports Andersen's claim that the formation of a unique interlanguage, pidginization, and creolization in first and second language procurement in early phases of learning offer one property – the creation of a semantic framework which is at any rate halfway self-governing from the input utilized for creating that framework. According to McLaughlin, the system can then be viewed as 'native' to the person in that it is the learner's mental ability to build such a semantic framework, to the point that makes it feasible for another 'native' language to emerge. In this way, learners streamline the learning errand by shaping speculations in light of inborn, language-particular knowledge.

A denativization comprises the accommodation to the outer framework. Amid this procedure, as McLaughlin (1987: 112) notices, the learner modifies the incorporated framework to make it conform to the input. At this point when conditions cause the individual to recreate his or her interlanguage to adjust all the more nearly to that of the input, he or she should essentially disassemble parts of his or her 'native' framework (the

system that he developed beforehand or that he is building). Thus, decreolization, depidginization, and later phases of first and second language procurement constitute certain sorts of denativization.

Furthermore, McLaughlin (1987: 112–113) adds that nativization and denativization are utilized as a part of Andersen's model to catch the distinctive bearings that the individual takes in creating his or her interlanguage. In the nativization process, there is a development which is free of the outer standard being thought to be predictable with natural acquisition processes and with the limitations on observation and production. The denativization procedure includes the growth toward the outer standard, as far as the weights to adjust to the target language may cause learners to abrogate natural acquisition processes. As McLaughlin exposes in Andersen's structure, that the nativization occurs due to a moderately confined access to the target language input. As he notices, Andersen is more concerned than Schumann with characterizing the components which lead to an restricted access, bearing in mind that a combination of 'negative' social and personal variables usually prompts a limited access to subjective data of native language speakers. According to McLaughlin's remark, in consideration of time and expanded exposure to the input, Andersen contended that the learner's interlanguage starts to surmise the structure of the input.

The clarification given by McLaughlin (1987: 124–125) is, as far as the "distance" is concerned, that the second language learner might be prevented from the access to native speakers (and thus to the essential input) as a result of social distance and/or in light of mental distance. In such a case, the learner's improvement fossilizes, and, in consequence, there is no further advancement of the interlanguage.

1.3. On the theories of cultural assimilation

Next to the previously discussed postulations of the adjustment to culture, there are some others which might be worth mentioning. William R. Acton and Judith Walker de Felix have described, in their article "Acculturation and mind" (1986 /1980/: 21), the conviction of Douglas H. Brown – expressed in his article "Learning a second language" coedited in the same volume of 1980 (by Joyce Merrill Valdes) – that the stage of acquiring a second language when the learner has a tendency to produce an interlanguage is similar to a stage of pidginization as the "sociocultural critical period". Brown keeps up that there is a vital initial stage in the learner's experience with a new culture when the motivation is particularly solid, when the culture shock is regularly experienced, and when a lot of language learning must be achieved. In the case that this

period goes without learners having come to, or surpassed, a specific threshold of communicative competence, which is named the acculturation threshold, they may well get to be "trapped" at a level of "functional competence", something closely resembling the acculturation marvel depicted by Schumann.

Citing other views, Acton and Walker de Felix (1986: 21) refer also to the article "Second language acquisition as a clash of consciousness" written by Mark Clarke, who has devoted his attention to certain parts of the cultural assimilation experience which go beyond Brown's sociocultural critical period. Starting at the level of communicative competence, Acton and Walker de Felix expose that Clarke examines what he terms the "clash of consciousness" problem related to the conflict of cognizance. As they further notice, while appreciating Clarke, it is, in some way, the "second wave" of culture shock, when the individual is sensibly fit for speaking with natives on matters requiring a refined employment of the socially accepted language, in order to keep running up against unobtrusive measurements of the culture that most second language learners never really deal with. It goes up against the type of a "permanent immigrant" state, where one is constantly ready to comprehend the words, although one is never totally fit for appreciating the greater part of their implications. To go past that last threshold is to become for all intents and purposes a "native" – a state few ever reach.

William R. Acton and Judith Walker de Felix (1986: 22), in their model of acculturation, entail four stages. First, a "tourist phase", is the early stage, in which a new culture is absolutely difficult to reach; it is a stage frequently alluded to as involving some level of culture shock. The language spoken may be named "phrasebookese". Learners draw broadly on first language techniques and assets. Second, a "survivor phase" is the stage of functional language and useful comprehension of the culture. A learning individual must go through this phase to be viewed as an informed, capable speaker of the language. Many learners do not pass this stage. For instance, difficult work occupations regularly require more than just a "survivor" competence in language and culture. To stay at this stage is to speak something much the same as a "pidgin". In the third stage, i.e., an "immigrant phase", the degree of cultural assimilation expected from an informed learner is at the level of one who is literate in his own particular language. It is the phase in which most proficient individuals invest an augmented time of energy working and living in a foreign society. Most, in any case, do not advance beyond this phase. Fourth, a "citizen stage" is the phase which is practically at the level of a native speaker, in which the learner has acculturated to the extent that

he or she is only infrequently stumbled up by the nuances of the language and culture. It would be anticipated that this individual will have both pronunciation and the accompanying gestures in nonverbal behavior fundamentally the same as those of native speakers.

In keeping with Brown, with reference to his *Principles of Language Learning and Teaching* (2000 /1980/: 183–184), one can agree that it is essential to consider culture shock as one of four progressive phases of acculturation. The principal stage is the time of fervor and happiness over the novelty of the environment. The second stage, a culture shock, develops as the learner feels the interruption of more social contrasts into his own picture of self and security. In this phase, the learner depends on and searches out the backing of his kindred comrades in the second culture, taking comfort in grumbling about local traditions and conditions, looking for break from his quandary. The third stage is one of continuous recuperation, albeit initially conditional and indecisive. This phase is embodied by what Donald N. Larson and William Allen Smalley call, in *Becoming Bilingual: A Guide to Language Learning* (1972: 42–44), "culture stress", or "culture shock" (1972: 37–45), to mention only a few issues of acculturation. In any case, a general advancement has been made, gradually however definitely, as the individual starts to acknowledge the distinctions in thinking and feeling that encompass him or her, slowly turning out to be more empathic with the people in the second culture. The fourth stage speaks to close or full recuperation, either osmosis or adjustment, acknowledgment of the new culture and fearlessness in the 'new' individual that has developed in this culture.

2. Sociocultural factors in L2 learning

Much attitudinal examination has coped with the states of mind among immigrants and has concentrated on the subject of cultural assimilation – the processes whereby individuals from one social group do, or do not, embrace the points of view and conduct patterns of another. As stated by Cook and Singleton (2014: 91), a portion of the early discourse of this theme underlined the significance of both cultural awareness, a learner's cultural understanding of his or her own group as well the host group, and ethnic loyalty, a learner's inclinations of one social orientation over another. Other examinations of cultural assimilation have focused on correspondence among immigrants and host environments, dissecting the diverse factors included, such as the degree to which there is an inclination to adjust; conditions obtaining in the host community, the disposition of individual correspondence amongst hosts

and newcomers, the character of social communication between the host society, the immigrant group, and sorts of adaptation which rise.

2.1. Instructional vs naturalistic settings

Every sort of setting has its impact on the rate of advancement and ultimate level of achievement. Peter Paul indicates, in *Linguistics for Language Learning. An Introduction to the Nature and Use of Language*, that the settings in which another language is procured can fluctuate incredibly (1993: 92). This fluctuation depends upon whether learning takes place in a formal or an informal setting, whether in a monolingual or a bilingual situation, or the degree to which communication is the essential target.

What seems to distinguish the language learning in the classroom from the language learning in extra-school settings (taking into account the adult education), is that the learning process in the latter context is under the immediate control of the instructor. Teacher, through the decision of strategy, the foundation of an educational program, and by the order, in which the different parts of language are displayed, applies a significant impact on the way toward acquisition. Despite this extremely substantial inclusion, the real learning is subject to the learner's mutual effort and is best described as guided language learning. Paul (1993: 92) states that, in different circumstances, it is possible to characterize another form of acquisition as spontaneous language learning. Average illustrations are immigrants, or guest workers, acquiring the language of their workplace surroundings, spouses learning the language of their marriage partner, merchants that of their clients, or trading partners, and students unraveling a second language content with little more than a lexicon. What portrays this kind of procurement is the way that the learner is in control of the learning process, despite the fact that the contact circumstance will to some degree decide upon the accessibility of the language material.

Extensive overviews of learning settings are provided by Patsy M. Lightbown and Nina Spada in *How Languages Are Learned* (1993: 71–72). In natural acquisition settings, learners are seldom corrected. If their interlocutors can comprehend what they are stating, they do not comment on the accuracy of the learners' discourse. They would most likely feel it was inconsiderate to do as such. Language in a communicational usage not organized progressively. In communicative interactions, the learner will be presented to a wide assortment of vocabulary and structures. The learner is encompassed by the language for a long time every day. Some of it is tended to the learner; a lot of it is basically

"overheard". The learner experiences several diversities of native speakers who utilize the target language competently. The learner watches or takes an interest in a wide range of numerous kinds of language situations: swift greetings, business exchanges, trades of data, contentions, guidelines at school or in the working environment. Learners must regularly use their constrained second language capacity to react to questions or obtain information. In these circumstances, the stress is rather on getting a crosswise significance than on the unmistakability of communicative means, bearing in mind that more capable speakers have a tendency to be tolerant\ of sheer blunders that do not meddle with meaning. An adjusted input is accessible in various person to person discussions. In situations where numerous native speakers are included, for example, in a conversation, be that as it may, the learner frequently experiences issues accessing language he or she is able to understand.

Continuing, Lightbown & Spada (1993: 72) notice that, in traditional instruction settings, learners' errors are much of the time revised. Precision has a tendency to be given first concern over significant communication. Input is fundamentally streamlined and sequenced. Phonetic components are introduced and rehearsed in separation, one element at once. There is restricted time for learning, normally just a couple of hours a week. There is a limited proportion of native speakers to non-native speakers. The instructor is usually the main native or proficient speaker the learner interacts with. Learners encounter a constrained scope of language conversation kinds (frequently a chain of 'Instructor poses a question/Student answers/Teacher assesses response'). Learners frequently experience enormous weight to talk or compose in the second language, and to do so as accurately as possible from the earliest starting point. Thus, when instructors utilize the target language to give guidelines or when they regularly adjust their language in other classroom administration occasions, keeping in mind that the end goal is to guarantee understanding and consistence. To be added is here, that not all language classrooms are indistinguishable. The conditions for learning differ as far as the physical surroundings is concerned, when considering the age and motivation of learners, the measure of time accessible for learning, and numerous different factors. Classrooms likewise contrast also with respect to the standards which guide educators in their language teaching strategies and systems.

2.2. Social class, ethnic background and education

In contemporary investigations of language diversity, a lot of consideration is devoted to evidence and documentation, more often than not by means of recorded surveys, polls and interviews pertaining to specific aspects of the social backgrounds of speakers. It is as an aftereffect of considering such points of interest that researchers have possessed the capacity to make an investigation of social dialects, which are arrays of language used by groups characterized by class, education, occupation, and various other social criterions. In *The Study of Language*, George Yule (1985: 190-192) presents his belief that it is vital to know, for instance, whether a group of speakers have in common with others comparably the same educational backgrounds. In some language surveys, it has been discovered that, among those leaving the educational system at an early age, there is a greater inclination to utilize forms which are moderately occasional in the discourse of the individuals who continue higher education. It is by all accounts the case that an individual who invests a large energy experiencing college or university will tend to have spoken language highlights which evolve from a considerable measure of time spent operating with the written language. The dissension that some educator "talks like a book" is perhaps an acknowledgement of an acute form of this impact. Identified with education are contrasts in occupation and social class which have some impact on the discourse of individuals. Each employment has a specific measure of 'jargon' which people who are not involved in a comparable occupation discover hard to comprehend.

According to Yule (1985: 192), different contrasts in speech may occur inside a society as a result of various ethnic backgrounds. In exceptionally clear ways, the speech of new immigrants, and regularly of their offspring, will include identifying elements. In some areas, where there is solid language steadfastness to the first language of the group, an expansive number of elements are persisted into the new language. At the point when a group inside a community experiences some type of social disengagement, such as the separation or isolation experienced historically (e.g. American blacks), then social language contrasts turn out to be more noticed. The coexisting issue, from a social perspective, is that the subsequent assortment of discourse might be disparaged as "bad speech".

As Michael Byram and Carol Morgan (1994: 183–186) point out the relationship between achievements in language acquisition and learners' social inceptions has been given little consideration. It would not amaze, however, that there is an extremely solid relationship since a steady rela-

tionship can be found in every single other part of education. Learners from lower status socio-economic groups may encounter a more prominent social separation from target language groups than learners from higher status groups. Were it to demonstrate a noteworthy component, it is fascinating to recognize the force of one of Schumann's parameters: harmony between the cultures of the learners' group and the target language group. If there is a fundamentally more prominent separation between the culture of learners from lower social groups and the culture of the target language group as it is exhibited in the language class, there may be suggestions for a routine of a solid and practical kind. It would be vital, for instance, to incorporate into the depiction of the foreign society portraits and information about every single social class and ethnic group, various types of family structure, a scope of vocation and unemployment circumstances, and the boost to think about these points in question and the states of mind towards them, in the foreign and home culture and society.

2.3. The importance of motivational factors

An extensive overview of motivation in language acquisition is provided by William Littlewood who explains, in *Foreign and Second Language Learning*, that the crucial motive for learning a language is that it gives a method of communication (1984: 54). A learner is subsequently destined to be drawn towards taking in a second language on the off chance he sees an apparent communicative need for it. The magnitude of this communicative requirement depends to a significant degree on the nature of the social gatherings in which the individual lives. It is likewise strengthened by the cultural presumptions with which learners grow up. A second language is consequently, for a big number of learners, just a typical and vital augmentation of their communicative collection for adapting to life's requests. In this view, it is a process like the learning of various styles of speaking, to suit disparate types of circumstance, in a monolingual community.

It is interesting to note that, according to Littlewood (1984: 54–55), at the point when the language is being used for external rather than internal communication, learners are more averse to be pointedly or always mindful of a communicative need for it. For some individuals, there might be no such mindfulness by any stretch of the imagination. The subject of communicative need has been considered mainly from a wide community point of view: by their tendency, some groups will probably generate vast quantities of learners motivated by recognized communicative need. In any case, this worldwide perspective is not ade-

quate and it should be recollected that, within any society, there is wide variety between learners. For instance, in a linguistic minority, a few individuals will have less yearning than others for contact with the more extensive community. The outcome might be that they accomplish just constrained capability in the second language, maybe sufficiently only to fulfill their 'survival' needs.

Furthermore, Littlewood (1984: 55–56) states that, at the point when a learner is positively minded towards the speakers of the language he is acquiring, there are two primary reasons why his motivation is prone to profit. In the first place, the learner with more positive demeanors will desire a more escalated contact with the second language society. In this respect, good states of mind fortify the element discussed in the past segment: the degree to which an individual perceives the need for communicatiion. In situations where conditions do not really constrain learners from various language groups to have contact with each other, the individual's attitudes may decide if he notices any communicative need at all. If the primary reason concerned for the most part the motivation behind learning a second language, the second reason concerns its nature. There is a close connection between the way we communicate and the way we view our identity and our surroundings. When learners attempt to follow new discourse patterns, they are to some degree surrendering markers of their own identity in order to embrace those of another cultural group. In a few regards, as well, learners are adopting another society's methods for seeing the world. If individuals are pleasing to this process, it can enhance them and liberate them too. If not, it can be a wellspring of disdain and uncertainty. One of the variables affecting how learners encounter the procedure is their disposition towards the foreign culture itself. In the event that this attitude is negative, there might be solid inner hindrances against learning, and if acquisition has to happen in view of an outside impulse, it might continue just to the base level required by these outer requests.

Finally, Littlewood (1984: 56) argues that there is another kind of learning circumstance, in which attitudes to another group might be less conclusive in impacting motivation and capability. This is the point at which a second language is acquired mainly not for contact with the native-speaking society, but for exchanging information with others who have acquired it as a second language. When English is acquired essentially for this worldwide capacity, the learner's attitudes towards native-speaking societies are not expected to apply such a critical impact.

Another interesting point of view is presented by Vivian Cook and David Singleton (2014: 97) who recall Robert C. Gardner's study *Social*

psychology and Second Language Acquisition: The Role of Attitudes and Motivation (1985), claiming that in late forms of the socio-educational methodology, there are three noteworthy elements which are perceived as functional, namely (1) *integrativeness*, referring to the degree of identification with the target language group and the way of deliberateness as for getting nearer to this community and its language and culture, (2) *attitude* - the state of mind towards the target language and its culture, thusly saturating dispositions towards the acquisition of the target language, and (3) *motivation* - the exertion made to acquire the larger part of language, desire to accomplish the proposed aim, and positive affect, for example, appreciating the learning itself.

These three elements, indicated by Gardner, point, in the opinion of Cook and Singleton (2014: 97) to the vital contrast between inspired and unmotivated learners. They contribute as crucial factors to the successful accomplishments in second language learning. Among them, the third one – motivation– is the most important, while the other two factors are seen still as having an importantly supportive function in the whole scenario. In this way, accepting Gardner's perspective after Cook and Singleton, one might agree that integratively spurred learners are the most successful learners, with special reference to the attainment of native-like pronunciation.

2.4. Towards an idea of cultural identity

It has been asserted that the components, such as a learner's sense of identity and sense of 'group affiliation', are solid determiners of the procurement of correct pronunciation of a foreign language. According to the belief of Wolfgang Klein, expressed in his book on *Second Language Acquisition* (1986: 36), the social integration during the first language acquisition is by all accounts a predominant component. A young learner unintentionally takes after the adage to acquire a social identity and, in its structure, a personal identity. The importance of this component decreases as learners move far from a tyke language acquisition to other forms of language learning. Social integration is probably more critical to a child acquiring a second language in cover with its first than to a vagrant laborer, in spite of the fact that this relies on how unequivocally the last feels the need to grow into socially integrated in the more extensive community of the host nation. The need is surely more impelling for a learner who immigrates to the new country seeking to find employment and encounters there a generally huge group of his kinsmen, particularly if the person intends to return to his homeland after a couple of years spent in the new country. The social integration factor may, on

events, have a negative impact. If, for instance, a transient laborer is well integrated in and has a social identity within his or her native group, he or she may contract once again from becoming integrated into another language community inspired by a paranoid fear of losing this social identity, regardless of an attention to the associative advantages of this new integration. This might be an imaginable reason for early 'fossilization' in the second language abilities of numerous adult immigrants.

Klein (1986: 36) states that albeit social integration obviously infers the fulfillment of valid communicative needs, the two variables become stagnant and manifest as much as the integration in a community varies from comprehending utterances, or without a doubt, producing correct articulations in the target language. These two components have been painstakingly isolated out in light of the fact that they can impact language in very recognizable courses, as might be illustrated in five domains: phonology, morphology, syntax, vocabulary and discourse. A foreign accent will not for the most part keep a speaker from being understood, however, it will rapidly identify him as a foreigner.

In yet another approach referring to *Teaching Pronunciation*, Joanne, Kenworthy (1987: 7) pinpoints that as a method for investigating the importance of these terms and the part of such elements, it is valuable to contemplate how native speakers of a language respond to various accents of their own dialects. Interestingly, the examination of individuals in a conversation has demonstrated that embracing and imitating the manner a given interlocutor speaks is a method of indicating constructive and agreeable feelings towards other peer interlocutors. It is practically, as though there is a desire to abstain from pointing out any distinctions that exist between two interlocutors. If the immigrant reliably gives this kind of sign of solidarity to for all intents and purposes everyone, he or she confronts in the new community, this conduct might just turn into the source and impulse for accent change.

In addition to the solidarity principles, Kenworthy (1987: 8) notes that whether the immigrant expects to go back to the motherland and how much he or she as the learner keeps on connecting with individuals from 'back home' also seem to be relevant. With these two focuses, it is apparent to get closer to the significance of a 'group affiliation' factor. In the event that learners never mean to go back and want to settle down for good in the new nation, it is presumably more probable that they will feel close bonds with the new community and that their accents will alter in the course of people around them. Be that as it may, if the learners still feel a solid sense of identity connected to their place of birth, then this may conflict with any adjustment in their method for speaking. An

individual expressing the feeling of a duty towards a group, and an eagerness to be related to the members from that group, can be uncovered through the way a learner chooses to speak.

2.5. Globalization of English

Evidence supporting the idea of English growth to a worldwide scale come from many language researchers, for instance, Tom Scovel (2001: 34) who states that English has developed to supersede all other global languages, becoming the *lingua franca* and turning into the most widely used language of the present day world. Without a doubt, numerous different variables represent the ascent of English, and the legacy of British expansionism remains the absolute most intense impact for its spread. Additionally, as a result of World War II and the role of America, American English has come to the world as the governmental milestone denoting the surge of English around the world as the most instructed and most extensive language on the planet.

Given the heterogeneity of English use that has risen up out of country to country since World War II, Scovel (2001: 34–35) recalls the ideas of Braj Bihari Kachru (1932–2016), an India born linguist from the University of Illinois, who concocted, in his book The *Alchemy* of *English*: The *Spread*, *Functions* and *Models* of *Non-native Englishes* (1990), a trinary classification that is a more precise portrayal of the new world arrangement. Nations where English has had a long tradition as the dominant language are called inner circle nations. Unmistakably, the United Kingdom, and the United States are well-suited representatives, however, so too are lesser referred to countries, for example, Belize (the previous British Honduras). The outer circle is represented by an extensive number of countries scattered far and wide, every one of them former colonies of England. In none of these countries was English an essential language before colonization, yet today, English is either a national language or serves as one of the leading languages for trade, education, and government. Nigeria, Zimbabwe, Malaysia, and the Philippines, are a couple of the numerous nations that fall into this classification. At long last, the biggest breath of countries, include the expanding circle, from Afghanistan to Zaire alphabetically, and from Iceland toward the southern tip of Chile, going from the North Pole to the South Pole.

Scovel (2001: 35) highlights that more meaningful than this basic redesignation of the usage of English are Kachru's interests about the results of taking a gander at this phonetic dissemination with a fresh pair of eyes. English is not a solitary, homogenized standard exuding from one distinction area, customarily represented by Received Pronunciation

(RP) from London, or Standard American English (SAE) from San Francisco. English is the language which contains worldwide vernaculars that are generally as adequate and honorable arrays of the language as geographical lingos in the United Kingdom or sociolinguistic tongues in the United States. In aggregate, the spread of English around the world has tested a large number of learners' and educators' lasting sociolinguistic beliefs and has constrained them to reexamine the signification of being a "native" speaker of a language. Due to the huge changes that have surpassed the world in our lifetime, English is no longer "owned" by the inner circle; it has extended to each edge of the globe and must be shared as a common asset among every inhabitant of the planet.

Notwithstanding its four hundred million or so first-language speakers, and over a billion people who live in a country where it is an official language, English is now instructed and acquired as the principle foreign language in practically every country, and utilized for education, business, and access to information by a significant extent of the total populace. Therefore, as indicated by Guy Cook in *Applied Linguistics* (2003: 25-26), the part of other international languages, for example, French or Russian has lessened radically. Likewise, with topographical ranges, so with areas of activity. French is no more the global language of aviation authority, or superior in diplomacy. German and Russian are no more universally fundamental for scientific research. As of late the expansion of English has been further quickened by an astonishing growth in the amount and speed of international communication. The ascent of worldwide companies, connected to expanding US power and impact, guarantees a steadily growing application of English in business. Movies, songs, television programs, and commercials in English are heard and seen in numerous nations where it is not the first nor even a second language, both bolstering and mirroring this development. The prevailing language of the Internet is English, and, with the successive nonattendance of accessible programming for composing frameworks other than the Roman alphabet, electronic mail is frequently administered in English, even among individuals who share another language.

3. Final remarks and postulates

Pronunciation is very often regarded as a difficult area of second language acquisition, and it plays a significant role in our personal and social lives. It is responsible for our mutual intelligibility, and furthermore for the skills to convey our meaning without causing unnecessary confusions for the interlocutor. Pronunciation objectives and requirements of

grown-up English learners are different. These objectives and requirements rely upon an assortment of variables, which may incorporate the learners' employments of English, their motivation to relate to particular English-speaking communities, how much they need to sound like native speakers, and the recurrence with which they communicate in English. The ultimate success in pronunciation will rest on the level of willingness, and how much exertion the learner puts into the process of acquisition.

The way, act, or result, of producing the sounds during the speech, including articulation, stress, and intonation, cannot be isolated from the general population who speak a given language, nor cut off from the rest of language and learning as a rule, as one may deduce from Clement Laroy's book on *Pronunciation* (1995: 9). It takes after that more profound contact with the language and chances to think and feel in it are presumably of most help to learners in enhancing their elocution. This implies numerous parts of the learners' identities must be included, for instance, the necessity to become aware of, and to manage, any feelings of resentment they may have. The learners may need to acknowledge that they are not selling out their group, culture, nation, ancestors, or themselves on the off chance that they affirm English well. If learners free themselves from the weight of the past, then it is possible that sounding English or American will happen to be perceived as something alluring and achievable.

Works cited

Acton, William R., Judith Walker de Felix. 1986 /1980/. Acculturation and mind. In: Joyce Merrill Valdes (ed.). C*ulture Bound: Bridging the Cultural Gap in Language Teaching*. Cambridge [Cambridgeshire], New York: Cambridge Press, 20–32 /First print/.

Andersen, Roger W. 1979. Expanding Schumann's pidginization hypothesis. *Language Learning. A Journal of Research in Language Studies* 29 (1), 105-119.

Anderson, Anne, Tony Lynch. 1988. *Listening*. Oxford: Oxford University Press.

Brown, Douglas H. 1980. Learning a second language. In: Joyce Merrill Valdes (ed.). *Culture Bound: Bridging the Cultural Gap in Language Teaching*. Cambridge [Cambridgeshire], New York: Cambridge Press, 33–48.

Brown, H. Douglas. 2000 /1980/. *Principles of Language Learning and Teaching*. Fourth edition. White Plains: Longman /Englewood Cliffs, N.J.: Prentice-Hall/.

Byram, Michael, Carol, Morgan. 1994. *Teaching and Learning Language and Culture*. Clevedon: Multilingual Matters.

Clarke, Mark A 1976. Second language acquisition as a clash of consciousness. *Language Learning* 26. *2* (1:): 377–390.

Cook, Guy. 2003. *Applied Linguistics*. Oxford: Oxford University Press.

Cook, Vivian, David Singleton. 2014. *Key Topics in Second Language Acquisition*. Bristol: Multilingual Matters.
Ellis, Rod. 1985. *Understanding Second Language Acquisition*. Oxford: Oxford University Press.
Ellis, Rod. 1994. *The Study of Second Language Acquisition*. Oxford: Oxford University Press.
Gardner, Robert C. 1985. *Social Psychology and Second Language Acquisition: The Role of Attitudes and Motivation*. London: Edward Arnold.
Kachru, Braj B. 1990. The *Alchemy* of *English*: The *Spread*, *Functions* and *Models* of *Non-native Englishes*. Urbana and Chicago: University of Illinois Press.
Kenworthy, Joanne. 1987. *Teaching Pronunciation*. London: Longman.
Klein, Wolfgang. 1986. *Second Language Acquisition*. Cambridge: Cambridge University Press.
Laroy, Clement. 1995. *Pronunciation*. Oxford: Oxford University Press.
Larson, Donald N., William Allen Smalley. 1972. *Becoming Bilingual: A Guide to Language Learning*. Lanham, New York, London: University Press of America.
Lightbown, Patsy M, Nina Spada. 1993. *How Languages Are Learned*. Oxford: Oxford University Press.
Littlewood, William. 1984. *Foreign and Second Language Learning*. Cambridge: Cambridge University Press.
McLaughlin, Barry. 1987. *Theories of Second Language Learning*. London: Edward Arnold.
Milroy, Lesley. 1994. Sociolinguistics and second language learning: Understanding speakers from different speech communities. In: Gillian Brown, Kirsten Malmkjaer, Alastair Pollitt, John Williams (eds.). *Language and Understanding*. Oxford: Oxford University Press, 155–168.
Paul, Peter. 1993. *Linguistics for Language Learning. An Introduction to the Nature and Use of Language*. Melbourne: Macmillan Education Press.
Schumann, John H. 1978a. *The Pidginization Process: A Model for Second Language Acquisition*. Rowley, MA: Newbury House Publishers.
Schumann, John H. 1978b. The acculturation model for second-language acquisition. In: Rosario C. Gingras (ed). Second language acquisition and foreign language teaching. Washington, DC: Center for Applied Linguistics, 27–50.
Schumann, John H. 1978c. Social and psychological factors in second language acquisition. In: J. Richards (ed.). Understanding Second and Foreign Language Learning: Issues and Approaches. Rowley, MA: Newbury House, 163–178.
Schumann, John H. 1986. Research on the acculturation model for second language acquisition. Journal of Multilingual and Multicultural Development 7 (5), 379–392.
Scovel, Tom. 2001. *Learning New Languages: A Guide to Second Language Acquisition*. Boston: Heinle & Heinle.
Yule, George. 1985. *The Study of Language*. Cambridge: Cambridge University Press.

KATARZYNA KOBEL
PHILOLOGICAL SCHOOL OF HIGHER EDUCATION IN WROCLAW

Axiological modeling of learners through legal acts and didactic curricula: On the choice-oriented differences in the national education systems of England, Poland and Spain

ABSTRACT. This paper aims at exploring the choices related to the axiological modeling of children at national education systems. Particularly, this article seeks to discover whose choices are relevant to the processes of transmitting values to learners at school and proposes the possible research strategies which could enable to further investigate the topic. In the opening section the usage of the uncommon term *axiological modeling* is explained and justified. At continuation, the relevance of the educational setting to the processes of transmitting values within national states is addressed. A discreet section of the chapter is devoted to the description of internal mechanisms governing axiological modeling of learners. This part, constructed around the concepts of *actor* and *plan,* aims to single out the entity whose choices are most relevant for the outcome of the axiological education at schools. The second chapter provides proposals for three possible lines of research of axiological modeling od learners which are rooted in distinct areas of study, such as sociology, critical linguistics and axiological linguistics.

KEYWORDS: applied linguistics, axiology, education, media, law

1. Axiological modeling of learners in the national education systems: general characteristics

In the first part of this paper the usage of the rather uncommon term *axiological modeling* is justified by its etymological trace. At continuation, the relation between national states, processes of transmitting values and the school setting is briefly outlined. Subsequently, the chapter characterizes axiological modeling of learners, focusing on the concepts of *actor* and *pre-existent plan*. The whole chapter draws from political theory, educational sociology and sociology. The main mentioned ideas are Antonio Gramsci's (1891–1937) theory of cultural hegemony, Louis Althusser's (1918–1990) concept of Ideological State Apparatuses (ISAs) and the Correspondence Principle devised by Samuel Bowles and Herbert Gintis in their book *Schooling in Capitalist America: Educational Reform and the Contradictions of Economic Life* (1976).

1.1. Towards a definition of the axiological modeling of learners

Axiological modeling of learners can be defined as transmitting values to children in the educational setting or the set of the processes involved in shaping learner's axiological competence at school. This phenomenon is the subject of interest of various disciplines of study (e.g., pedagogy, didactics, critical pedagogy, sociology or discursive studies) and it is described by different names in the current research. J. Mark, Halstead and Monika J. Taylor list, in their article "Learning and teaching about values: A review of recent research", the following four terms (2000: 169–170):

– spiritual, moral, social and cultural development
– character education
– education in the virtues
– development of attitudes and personal qualities

The other two terms that can be added to the above list are: *value education* and *transmitting values through the educational discourse*.

In this paper, however, the term *axiological modeling* is deliberately used. The argument in its favor lies in the etymology of the verb *to model*, which may be traced etymologically to 'fashioning or shaping in a malleable material' or 'architect's set of designs' (Oxford Dictionary of English). Similarly, Merriam Webster Dictionary defines the verb as 'planning or forming after a pattern' or 'forming or shaping a plastic material'.

In addition to these popular dictionary meanings, it is worth presenting (at the advice of the author's supervisor) the usage of the terms *model* and *modeling*, as found in the article of Juri Lotman "The place of art among other modelling systems", which provides the following definitions: (1) "... a model is an analogue of an object of perception that substitutes it in the process of perception"; (2) "Modelling activity is human activity in creating models. In order that the results of this activity could be taken as analogues of an object, they have to obey certain (intuitively or consciously established) rules of analogy and, therefore, be related to one modelling system or another"; (3) "A modelling system is a structure of elements and rules of their combination, existing in a state of fixed analogy to the whole sphere of the object of perception, cognition, or organization" (2011 [1967]: 250; quoted after Zdzisław Wąsik 2018: 132).

Thus, applied in the context of the following research, the term *axiological modeling* implies certain aspects of the value education, which are not so clearly connoted by the other terms listed at the beginning of this section:

(1.) existence of an actor (*architect*) influencing the process (*fashioning, shaping, forming*),
(2.) existence of a pre-designed plan (*set of designs, pattern*).

The two above points are, arguably, very relevant aspects of value education if one wants to investigate it against the background of the national states. In the section 1.3. of this paper, both the issues of *actor* and *pre-existent plan* are going to be explored in more detail. But first, the relation between the national states, processes of transmitting values and the school setting is going to be addressed.

1.2. The role of the educational setting in the modeling of the axiological structure of a national state

Values understood as "principles or standards of behaviour; one's judgement of what is important in life" (Oxford Dictionary of English) are an important factor, not only in life of individual persons, but also for the mode of existence of whole national states. Personal axiological convictions influence most of one's decisions, starting with simple choices (e.g., made during daily shopping), ending with the weighty ones (e.g., at the time of parliamentary elections in a democratic state). These decisions, made by individuals, affect not only themselves but, as well, the society they form part of. What is more, the influence of the choices is usually far-fetched – they affect not only the present structure of a given society, but also the future one.

Both the temporal and social range of axiologically motivated individual choices may be illustrated with the two above mentioned examples: shopping and democratic elections. The latter one is an evident case: citizens' votes are to a great degree motivated by their value-related convictions. The wining politicians obtain a real decision-making authority within a given national state which enables them to influence directly the presence and the future of all the country's citizens. The other example are the shopping choices. Even if apparently insignificant, they often are axiologically motivated (for example, as in case of buying eco-friendly products or refusing to use plastic bags). These individual decisions, especially when the same choice is made by a larger group of citizens, affect country's economy (e.g., development of ecological agriculture) or even policies (e.g., single-use plastics ban approved by European Parliament on 24/10/2018).

It may be concluded that the axiologically motivated choices have a real transformative power. Hence, it is not odd that the national states concerned with the future balance of the country (functionalist ap-

proach[1]) or maintaining power and control (conflict theory approach[2]) try to influence the axiological competence of the children within the state. Here a question about a possible means of exerting such an influence arises.

In order to answer the above question, one must examine agents and factors involved in the processes of developing child's/adolescent's axiological competence. The main agents are: family, peers, carers, playgroups, local community (cf. Halstead and Taylor 2000: 169). Other relevant factors are the educational setting, socio-economical background, ethnicity and religion.

Arguably, for a national state aiming at influencing citizens' value systems, the educational setting may be a particularly effective tool due to three distinguishing qualities:

(1) The information students receive in the school setting may be controlled by the state in more direct way than in case of any other of above-mentioned factors, for example, through school curricula.
(2) School is a unique setting where virtually all the young people of a given country meet. What is more, they spend at school considerable amount of time.
(3) The value-related discourse transmitted at schools is shaped and supervised by the national state, hence, it is unified. It might vary from school to school (for example in case of religious schools), but still, is far more uniform than the axiological patters at learners' homes.

To sum up, one can say that the educational setting may be considered an effective tool for a state to influence the value-related convictions of its citizens, especially because it permits to send a prepared, unified message to a very high percentage of citizens, for a long period of time.

1.3. Actors and pre-designed plans in the processes of axiological modeling of learners

At the beginning of this chapter it has been suggested that *axiological modeling* is an adequate term to describe the processes of value education at school, because it implies the existence of *an actor* and of *a*

---

1 According to the functionalist approach, society is "a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole" (The Three Main Sociological Perspectives 2008: 1).

2 According to the conflict theory approach in sociology, society is "composed of different groups and interest competing for power and resources" (The Three Main Sociological Perspectives 2008: 2).

pre-designed plan. At continuation, these two points are going to be addressed in more detail with a twofold aim: first, to further justify the appropriateness of the term *axiological modeling* and to describe the value education at school; second, to explore the internal mechanisms of transmitting values at national education systems, particularly to establish whose choices are the most relevant for the outcome of the axiological education.

1.3.1. Axiological modeling: actors

At first glance, it may seem that the teachers and the other school workers are the most relevant actors when it comes to the axiological modeling in the educational setting, as they meet with pupils on daily basis. It can be observed, that their effect on students' axiological competence is binary: (1) they are role models, (2) they transmit the value-related information contained in school curricula.

In the first case, (1) it appears that the choices related to the value education made by a teacher (or by another school staff member) do play an important part. After all, her/his behaviour and attitudes can make a mark on learners' individual value systems. However, this freedom of acting is far more limited than it seems, as the school staff must behave according to the outlines prepared by state's policymakers. To illustrate this claim, one may quote a document titled *Teachers' Standards Guidance for School Leaders, School Staff and Governing Bodies* issued by the Department for Education in England (cited as: DfE 2011). The paper explicitly names the values that the teachers in England are supposed to transmit through they behaviour (Department for Education. 2011: 10–14) and informs that they would be assessed according to its guidelines (Department for Education 2011: 3). Among many indications, it reads: "Teachers uphold public trust in the profession and maintain high standards of ethics and behaviour, within and outside school, by: (…) not undermining fundamental British values, including democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs" (Department for Education 2011: 14).

The following citation illustrates that a national state may impose promoting specific values on teachers and school workers, inside and even outside the school. This leads to a conclusion that those who have direct contact with pupils indeed are role models, but they have less influence on the axiological message transmitted through their behaviour than it may appear.

In the second above mentioned case, transmitting value-related information contained in curricula, teachers and school workers may have even less influence on the content of teaching. The school curricula are usually devised by other agencies, which are designated (or at least over watched) by the national state's structures (e.g., members of governmental commissions or legislators). Up to this point, it has been displayed, that the actor who has the most significant influence on the content of axiological modeling at schools is the national state.

The following statement can be supported by ideas of two scholars: Antonio Gramsci (1891–1937) and Louis Althusser (1918–1990). Gramsci, in his theory of cultural hegemony, conceived in 1930s, claimed that the ruling class gains the legitimate consent within the civil society through ideology rather than through violence (Adamson 1983: 10). In Gramsci's view, hegemonic culture and value system are means by which those in power sustain the *status-quo* that is beneficial for them. Hence, in the light of the cultural hegemony theory, the actor who controls the axiological modeling is the national state or (/and) the ruling capitalist class and that their aim is to maintain the power and the consent of the citizens.

Gramsci's work had partly inspired the concept of Ideological State Apparatuses (ISAs) developed by Louis Althusser in the 1970s. In *Ideology and Ideological State Apparatuses (Notes Towards an Investigation)* (1971 [1970]), he suggested that a state uses two means to perpetually reproduce the productive forces: (1) the Repression State Apparatus (RSA), i.e., police, army, administration, government, courts etc., (2) the Ideological State Apparatuses (ISAs) which include among others: culture, religion, education and family. Given the subject matter of this paper, Althusser's views on the role played by the education systems in transmitting ideology are especially interesting. He claimed that "the Ideological State Apparatus which has been installed in the dominant position in mature capitalist social formations…, is the *educational ideological apparatus*" (1970). Therefore, Althusser emphasized the leading role of the education system among the transmitters of ideology and argued that the content of this transmission is influenced by the state.

Vicki Macris observes that Althusser's ideas, though very influential, have been criticized for failing "to recognize human agency and the possibility of resistance" (2011: 29). This suggestions points at the third possible actor (apart of the school workers and the national state) in the processes of axiological modeling of learners: the learner himself. The learner is, in the end, able to make certain decision that influence his value education, for example: 'I will/I won't read this book', 'I like/don't

like the way of being of this teacher', 'this information is relevant/irrelevant to me'. While it may be discussed to which extent these choices are free and to which influenced by ideology and socialization, it is hard to deny the very fact that these choices do take place.

This section has evidenced the existence of three actors whose choices have an influence on the axiological modeling processes in the national education system, i.e., state, teachers (and other school workers) and learners themselves. The actor who seems to have more power and whose choices are more determinant for future axiological structure of society appears to be the state.

1.3.2. Axiological modeling: a pre-designed plan

It is possible to single out at least four groups of plans involved in the axiological modeling of learners that are being conceived before the actual teaching takes place. There are: lesson plans, school curricula, educational legislation and what can be called *hidden plans* (a term which is going to be explained below). The explorations of this section start with the 'plan' which affects the learners in the most direct way, i.e., lesson plan.

A teacher often prepares such a document, in which s/he describes the activities that are going to take place during the lesson and the expected educational outcome. It can be said that the lesson plans are based upon two pillars: teacher's knowledge on how to teach (approaches, methods, personal experience, etc.) and school curriculum for a given subject, which, as it has been said above, is usually devised or controlled by the national state.[3]

It is worth noticing that the first pillar – teacher's know-how – is also to a certain degree influenced by the government, as to be employed as a teacher within the compulsory education system, one must previously obtain specific training and, while working, obey a number of rules. Both the teacher training requirements and the rules governing teachers' conduct are devised or controlled by state's policymakers.

As has been noticed above, lessons plans are subsumed to school curricula. When it comes to putting the axiological content into the curricular frames, arguably, it may be done in two ways. Althusser observes that the ideological content may be transmitted at schools by two channels: "a certain amount of 'know-how' wrapped in the ruling ideology (French, arithmetic, natural history, the sciences, literature) or simply

---

3 The grade of teacher's/particular school influence on the content may vary from country to country.

the ruling ideology in its pure state (ethics, civic instruction, philosophy)" (1971 [1970]).

Similarly, it can be said that the content relevant for the axiological modeling of learners may be supplied in a twofold way: (1) directly (specific school subjects or projects, e.g., *citizenship* or cross-curricular *British values* in England), (2) indirectly (any other school classes, e.g., languages, history). It is worth noticing that the intended "axiological outcome" of the teaching tends to be specified by curricula not only in the first case but also in the latter. This phenomenon could be a subject of an extensive study and here it is going to be only briefly illustrated with a sample from the *National Curriculum for England* (Department for Education 2014a): "Opportunities to compete in sport and other activities build character and help to embed values such as fairness and respect" (Department for Education 2014a: 260).

The above citation is taken from the part of the document devoted to Physical Education and it exemplifies that the axiological educational goals (in this case *fairness* and *respect*) may be included in curricula which refer to a school subject not specifically devoted to value education.

The curricula are usually anchored in the third of the above listed pre-designed plans, i.e., educational legislation. The main goals of the educational system of a given country (including the axiological goals) tend to be described exhaustively in its educational law. Which, in turn, might be subordinated to the national constitution (if such exists) or other bills. A great number of additional legal documents regulating the educational system may be considered relevant to the axiological modeling of learners. For example, the acts concerned with school founding or employing teachers.

Summing up, it is hard to deny the existence of the *pre-designed plan(s)* for the axiological modeling of learners at school. Up to this point, three of them have been listed. It has been shown that they are interrelated and to a significant degree dependent on the national states. Some of researchers and thinkers (for example, critical educators and Marxist sociologists) go further and suggest the existence of a 'hidden plan' behind the official education goals presented in educational legislation and school curricula.

An example of such approach might be the correspondence theory of the American economists Samuel Bowles and Robert Gintis. They used the theoretical notion of the 'correspondence principle' (1976) to describe the relation between the educational system and workplace in a capitalist society. According to Bowles and Gintis, "public schooling re-

produces and perpetuates social divisions and class-based inequalities" (Macris 2011: 39). They point out that a hierarchical organization of school (headteacher – teachers – students) reflects the organization of authority in a capitalist society (CEO – managers – workers). The economists also notice that students at school are getting used to receptiveness and external rewards (notes), which, according to the correspondence principle, prepares them for the receptiveness and external rewards (salary) at future work. From the perspective of the correspondence theory, it can be said that the values that are being transmitted through the educational system in a capitalist society are those which are useful for the creation of an obedient labour force. Hence, the capitalist society itself might be considered a matrix, the pre-designed plan, for axiological modeling of learners.

Bowles and Gintis are not the only scholars who suggest the existence of hidden patterns behind the official education goals presented by national states. In a similar vein, Pierre Bourdieu (1930 – 2002) argued that the educational system replicates the inequalities already existing in society by means of symbolic power (e.g., 1979). As a result of this process, the children from higher social classes are more likely to reach the high socio-economic level in the future.

This section cannot be closed without mentioning the concept of *hidden curriculum,* present in the educational research since 1960s, which may be defined as: "… unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school. (…) the hidden curriculum consists of the unspoken or implicit academic, social, and cultural messages that are communicated to students while they are in school." (The Glossary of Education Reform, *entry*: hidden curriculum). The study of hidden curriculum might be classified as pertaining to the research domain of critical pedagogy. Among the educators who studied hidden curriculums are, for example, Paulo Freire (1921–1997), Ivan Illich (1926–2002) and Michael Apple (b. 1942). The notion of hidden curriculum often has negative connotation and it is theorized as a means to reproduce the stratified order of society. However, it may as well be consciously used with positive aims, such as empowering students and rising their self-esteem (Collet & Neve 2017).

This chapter can be concluded with an assumption that the results of axiological modeling at schools, i.e., future choices made by those who nowadays are learners, is more relevant for a national state than pupils' dominance of purely encyclopedic knowledge taught at school. Halstead and Tayler observe that value education is among those areas of school practice that are notably under-researched and postulate that carefully

thought out and targeted research could enrich school's potential (Halstead & Tyler 2000: 190). The following chapter of this paper attempts to contribute to the study of the axiological modeling of learners by suggesting three possible directions in the research.

2. Exploring the choices related to the axiological modeling of learners. Proposals of possible research direction based on Polish, Spanish and English legal acts

Given the previously explained important part that the national states play in the processes of axiological modeling of learners, exploring the state's choices related to the value education may be considered a promising area of study. Thus, this chapter aims at pointing to three possible directions of research connected with the broad idea of the axiological modeling of learners. It should be emphasized that the three below proposals for study are rather an attempt to indicate the possible promising lines of the investigation than complete research models.

The analyzed material consists of texts that might be situated at the meeting point of the educational discourse and political discourse, i.e., educational legislation, school curricula and statements of politics related to education. Additionally, the media discourse on educational legislation appears in the suggested research lines. The data used to exemplify certain ideas in this chapter is taken from legislation and mass media of Poland, Spain and the United Kingdom. Each of the proposals seeks to explore the choices of policymakers related to the axiological modeling of learners from different perspective.

2.1. Proposal 1 – analysis of the choices of policymakers against the background of real-life events

The first postulated direction of research suggests approaching the changes in educational policies from the perspective of functionalist tradition and the nature- and culture-related thought of Gregory Bateson (1904–1990) on the ecology of mind. According to the functionally inclined sociologists Herbert Spencer (1820–1903), Emile Durkheim (1858–1917), Talcott Parsons (1902–1979), and Robert King Merton (1910–2003), discussed by Linda A. Mooney, David Knox, and Caroline Schacht in their book *Understanding Social Problems* (2007 /1997/), the society should be viewed as "a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole" (cited and quoted in The Three Main Sociological Perspectives 2008: 1). Tim Parks, in turn, writing a review on Bateson's

life and work, available online in *The Guardian* from Sept. 13, 2008, has noticed that the British philosopher was interested "how does a complex culture maintain a relatively steady state, adapting to outside change and correcting internal imbalances" (Parks 2007: Internet pages). Hence, from the functionalist approach, changes of the educational legislation are aimed at maintaining societal balance, and, from a Batesonian perspective, they might be understood as self-regulatory processes within an adaptive system. In order to explore these mechanisms, one should look at situations where the equilibrium of the system is imperiled.

Some real-life events threaten the balance within a state and, in the result, its governors might consider opportune to introduce changes in policies in order to regain the harmony. Therefore, the analysis of the sequence *real life event – amendment of legislation* is a possible direction in the research of the axiological modeling of learners. At continuation, it is going to be exemplified with a description of a real-life event which took place in England and triggered changes in the educational legislation concerned with value education. The example is going to be presented according to the following scheme:

(1) Real life event (a brief presentation of the event composed mostly based on news articles),
(2) Amendment in legislation/changes of curriculum (description of the legal document(s) which were conceived as a result of the event and/or changes in the content of school curricula),
(3) Final remarks[4]

The data analyzed comprises two types of texts: media discourse surrounding the real-life event and legal acts conceived as a result of them.

Example – London bombings (2005)

(1) Real life event
On 7th July 2005 four coordinated terrorist suicide attacks took place in the public transport of London. Fifty-two people of eighteen nationalities were killed. All the four terrorists considered themselves Muslims. Three of the bombers were British-born sons of Pakistani immigrants; one was a convert to Islam born in Jamaica. The events have triggered a widespread discussion about multicultural-

4 This is a relatively simplified outline, which could be developed into a more detailed research model in the future.

ism, diversity and national identity, "including the role of education in promoting national identity and citizenship" (Osler, 2008: 1).

(2) Amendments in legislation/changes in curriculum
As Audrey Osler accounts, "in response for concerns about terrorism, a review panel was invited to consider how ethnic, religious and cultural diversity might be addressed in the school curriculum for England, specifically through the teaching of modern British social and cultural history and citizenship" (2008: 1).

The review panel, led by Sir Keith Ajegbo, published a report titled *Diversity and Citizenship. Curriculum Review*, also called *Ajegbo Report* (Department for Education 2007). The document made a series of recommendations aimed at promoting diversity by means of the school curriculum and the content of the curriculum for Citizenship Education. The main proposal was that the secondary curriculum for Citizenship Education should include and explicitly develop a new strand entitled *Identity and Diversity: Living Together in the UK*. The strand was to merge three conceptual components:

– Critical thinking about ethnicity, religion and 'race'
– An explicit link to political issues and values
– The use of contemporary history in teachers' pedagogy to illuminate thinking about contemporary issues relating to citizenship (DfE 2007: 12)

(3) Final remarks
The Ajegbo Report and the changes introduced by it in the National Curriculum for England are an example of how an external event, in this case not even directly linked to the educational setting, may cause changes in educational policies. The proposals of Ajegbo and his review panel might be acknowledged as an attempt of the British Government to influence the axiological competence of the learners in order to maintain societal balance.

It's worth adding that the so-called *Ajegbo Report* is not the only document conceived as a result of some breaking news. In fact, a great number of them exist.

For example, the murder of nine-year-old Victoria Adjo Climbié in 2000 had directly led for the formation of *Every Child Matters* initiative and, later, to the introduction of the *Children Act 2004* and the creation of the Office of the Children's Commissioner, which altogether restructured the child services system in general. Victoria's name is mentioned

twice in the introduction to *Every Child Matters* green paper written by Tony Blair (2003: 1).

Another example might be the so-called *Operation Trojan Horse*. On 7 March 2014 the mass media published information about a leaked letter revealing the presence of a Salafist plot in Birmingham schools (e.g., *'Islamic takeover plot' in Birmingham Schools Investigated* by Phil Mackie for BBC). The very letter resulted to be a forgery, nevertheless, it caused a series of inspections at schools and a widespread social discussion about values transmitted through the educational system. In the outcome a statutory advice for schools *Promoting Fundamental British Values as Part of SMSC in Schools Departmental Advice for Maintained Schools* was introduced (Department for Education 2014b). The document describes the values that are supposed to be taught at school in a highly explicit manner.

All the above examples illustrate the phenomenon of a real-life triggering some significant changes in state's axiological modeling strategies. What is more, the above sequence *real-life event – amendment of legislation* could be extended (*real-life event – amendment of legislation – real-life event – amendment of legislation, ...)* as the changes in educational legislation often induce a social discussion and further amendments of legislation.

The proposed analysis of choices of policymakers against the background of real-life events could help to better comprehend the axiological modeling as an adaptive mechanism or even to predict which legal solutions would be most effective to maintain the harmony and balance within society into the future.

2.2. Proposal 2 – an analysis of choices of policymakers parallel to changes of governments

The second postulated direction of research is rooted in the Gramscian and Althusserian traditions, described above, which explain state's attempts to influence the axiological competence of citizens as a means of control, i.e., creating/maintaining beneficial for the rulers' predominant views among citizens. This paper postulates that an analysis of changes in state's axiological modeling strategies associated with changes of governments could be a promising way of exploring these power relations. The very claim that the state's axiological modeling strategies do change along with governments can be illustrated by the recent occurrences from (1) Poland and (2) Spain.

(1) On 25th October 2015 the Law and Justice party (PiS) won the parliamentary election in Poland changing the Polish politic scene. Only nine months later, on 27 July 2016, the new minister of education, Anna Zalewska, announced a complex reform of Polish educational system. The radical reform redrew the whole Polish educational setting, replacing the three-level system of compulsory education with the two-level one. In September of 2017 schools started functioning according to the new law. Therefore, the designers of school curricula and teaching materials had to rewrite them in a short period of time.[5] Anna Zalewska claimed that the reform is well-thought-out and necessary (*Polskie Radio Program I* [Polish Radio Program I], 29.06.2016). On the other hand, many experts have criticized the changes. For example, members of the Committee on Literary Studies of the Polish Academy of Sciences (KNoL PAN) in their open letter underlined that the public opinion was not given any substantive justification of such important changes, that there are not enough experts involved in the reform and that the new curricula are written too hastily and are fragmentary (KNol PAN, 18.10.2016).

(2) At the turn of May and June of 2018, the government in Spain has changed in the result of a motion of censure. On 7 June 20018 the new prime minister, Pedro Sanchez, appointed Isabel Celáa a Minister of Education and Vocational Training and, at the same time, Spokesperson of the Government.
Only three weeks later, a Spanish diary EL PAÍS published an interview with Isabel Celáa titled *Crearemos una asignatura de valores cívicos y no será optativa* (We are going to introduce a subject called civic values and it is not going to be optional), in which the minister announces her department's plans for changes within the educational system (Anabel Díez, EL PAÍS, 01.07.2018). As it is emphasized by the title of the article, the axiological modeling of learners occupies an important position in the governmental plans.[6]

Examples 1 & 2 prove that the way and means of axiological modeling of learners may change shortly after a change of government. Therefore, the choices of policymakers associated to the content of value education

---

5 Including the content explicitly related to axiological modeling, e.g., curriculum for subject called *Wiedza o społeczeństwie* (citizenship education; literally the knowledge of society).

6 At the moment of the author's writing of this paper, the announced reform has not yet been introduced, and the new law is being still composed.

are, at least to a certain degree, motivated by their political affiance and ideological convictions. Here, three questions might be put. Firstly, how and to which extend policymakers' conviction do affect the content of axiological modeling of learners at schools?[7] Secondly, given the previously explained huge impact of axiological modeling on the future structure of society, is it moral and, pragmatically speaking, safe for a national state that its policies concerned with the value education may swiftly change along with political changes? And, finally, should axiological modeling strategies be less dependent on political changes? And, if yes, what could be done to make such processes more independent?

2.3. Proposal 3 – an analysis of choices of policymakers parallel to changes of governments

The third of proposed approaches is rooted in two areas of research: Critical Discourse Analysis (CDA) and axiological linguistics. The term CDA describes a variety of approaches which investigate power relations and cultural transformations within society by means of analysis of discourse. CDA is interested "in the semiotic dimensions of power, injustice, and political-economic, social, or cultural change in society and calls for looking at language use in order to discover power relationship" (Wodak 2014: 302). Taking in to account the objectives of CDA, it can be considered suitable to analyze the discourse related to the axiological modeling of learners.

The second approach from which this proposal draws on is axiological linguistics. It might be defined as a branch of linguistics concerned with axiology (adapted from Post 2011: 40) or science on values based on linguistic data (Zerkina et al. 2015: 257). Therefore, one may expect it to be a particularly promising tool to explore the relation of value and language in the texts concerned with axiological modeling of learners.

The proposal 3 is an idea for an analytical framework which could be applied to explore the axiological modeling of learners by means of the study of language used in the educational legislation and school curricula. It merges selected ideas from CDA and axiological linguistics. Conceiving an analytical frame based on these two disciplines is not an easy task as nor axiological linguistics, nor CDA has clearly outlined methodological devices. CDA subsumes variety of approaches, each with different theoretical models, research methods, and agendas (Wodak 2014:

---

7 A possible future research model for such investigation could consist of a comparative analysis of legal acts concerned with axiological modeling pre- and post- political changes.

302). When it comes to axiological linguistics, it is hard to find even a detailed description of its field of study, not to mention, a clearly specified methodology.

Therefore, it should be emphasized, that the possible analytical framework presented below is only a general proposal and could be developed and improved in future. Here, the main goal is rather to show that combination of the findings of axiological linguistics and CDA may be beneficial for studying axiological modeling of learners. The presented model bases on the work of two scholars: Jadwiga Puzynina, an axiologically-mined Polish linguist and Norman Fairclough, a British linguist and one of the founders of CDA.[8] The main function of the proposed analytical framework is to conscientiously extract all the value-related data included in the text. Some of this information is explicitly named in the text, some of it is implicit. Considering all said in the previous paragraph, the findings of axiological linguistics (in this case Jadwiga Puzynina) might be an appropriate tool to approach the explicitly named values in the texts. The methodology derived from CDA (in case of this paper, Fairclough's framework) might be useful to deduce implicit value-related meaning from the texts.

Table 1. Towards a typology of values on the basis of Jadwiga Puzynina's proposal (1992: 39–42)

Type of value	Conceptual center for positive values	Conceptual center for negative values
Transcendental (metaphysical)	Transcendental good, sanctity	Transcendental evil
Cognitive	Truth	Ignorance and terror
Aesthetic	Beauty	Ugliness
Moral	Other people's good	Another people's harm
Customary	Compliance with custom	Non-compliance with
Vital	Life	Death
Sensual (hedonistic)	Pleasure	Unhappiness, affliction

Puzynina, in her book *Język wartości* (The language of values) (1992), proposes a typology o values (cf. Table 1) which may be used to categorize the axiological concepts and valuative components present in texts. According to the typology of Puzynina, a superordinate division of

[8] It would be not possible to present in this paper all the findings of those distinguished scholars. Hence, only the ideas relevant for the proposal 3 are going to be discussed.

values is into positive and negative. Additionally, Puzynina proposes a further subdivision of values into seven categories, each of them with their respective core concept.

When it comes to Norman Fairclough, he postulates in *Language and Power* (2001 /1989/) the following steps of critical analysis of discourse:

> "• Description is the stage which is concerned with formal properties of the text.
> • Interpretation is concerned with the relationship between text and interaction – with seeing the text as the product of a process of production, and as a resource in the process of interpretation; (...)
> • Explanation is concerned with the relationship between interaction and social context – with the social determination of the processes of production and interpretation, and their social effects." (2001: 26)

Here, the intended goal is to extract the implicit value-related information from analyzed texts. To do so, the first stage of Fairclough's model, i.e., an analysis of the former properties of the text may be applied. Fairclough suggests looking into vocabulary, grammar and textual structures in order to analyze the textual level of discourse. He suggests ten steps of the analytic process (Table 2).

Table 2. Describing formal properties of the text (adapted from Fairclough 2001: 109–112)

A	VOCABULARY
1	What experiential values do words have?
2	What relational values do words have?
3	What expressive values do words have?
4	What metaphors are used?
B	GRAMMAR
5	What experiential values do grammatical features have?
6	What relational values do grammatical features have?
7	What expressive values do grammatical features have?
8	How are (simple) sentences linked together?
C	TEXTUAL STRUCTURES
9	What interactional conventions are used?
10	What larger-scale structures does the text have?

Additionally, Fairclough provides more very specific indications on how to answer the above ten questions (2001: 112–168). In the result of combining the two above presented approaches, the following analytical framework for the analysis of discourse related to the axiological modeling of learners can be presented (Table 3).

The framework postulated below in Table 3 could be modified and developed. For example, Puzynina's typology could be replaced with an-

other typology of values and Fairclough's framework with another methodological device of CDA (e.g., Ruth Wodak's *Discourse-Historical Approach*. Arguably, the proposed and any similar model could be useful to exhaustively extract and compare value-related meaning in from the texts.

Table 3. Proposing an analytical framework for a value-oriented modeling of learners

1	Listing and organizing values explicitly named in texts; basing on typology of Puzynina and her indications (1992: 39–42)	
	Transcendental (metaphysical)	
	Cognitive	
	Aesthetic	
	Moral	
	Customary	
	Vital	
	Sensual (hedonistic)	
2	Deducing implicit values-related information from the texts; basing on the elements of Fairclough's framework and his detailed indications on how to do the analysis (2001: 109–168)	
	Vocabulary	
	Grammar	
	Textual structures	

The proposed research line can be applied to analyze the texts which, as previously explained, are very relevant to the processes of axiological modeling of learners, i.e., school curricula and educational legislation. For example, to analyze and compare the educational legislation of a national state *pre-* and *post-* political change. It could also be applied to compare parallel legislative acts or elements of curriculum across different countries with plenty of possible research questions.

Final remarks

It can be concluded that the axiological modeling of learners at school is a powerful means of social control. Choices of the policymakers affect the present and future reality of the whole national state and of its individual citizens. Some of the changes in the axiological modeling strategies may turn out to be beneficial for the state, and some may meet criticism. Value education is not an easy research area, however, further investigation into is needed and can be very advantageous for the modern national states. Hopefully, the three presented above proposals inspire some more extensive research in the future.

Works cited

Adamson, Walter L. 1983. *Hegemony and Revolution: A Study of Antonio Gramsci's Political and Cultural Theory*. Berkley, Los Angeles, London: The University of California Press.

Althusser, Louis. 1971 [1970]. *Ideology and Ideological State Apparatuses (Notes towards an Investigation)*. In: *Lenin and Philosophy and Other Essays*, Monthly Review Press 1971. In: //www.marxists.org/reference/archive/althusser/1970/ideology.htm ED 11.11.2018. [Idéologie et appareils idéologiques d'État (Notes Pour une Recherche). *La Pensée* 151: 3–38].

Blair, Tony. 2003. Foreword to *Every Child Matters. Presented to Parliament by the Chief Secretary to the Treasury by Command of Her Majesty*. London: The Stationary Office.

Bourdieu, Pierre. 1997 /1984/ [1979]. *Distinction: A Social Critique of the Judgement of Taste*. Cambridge, MA: Harvard University Press, *1984*. [*La Distinction: Critique Sociale du Jugement*. Paris: Les Éditions de Minuit].

Bowles, Samuel, Herbert Gintis. 1976. *Schooling in Capitalist America: Educational Reform and the Contradictions of Economic Life*. New York: Basic Books

Collet, Tracey, Hillary Neve. 2017. Empowering students with the hidden curriculum. *The Clinical Teacher* 15 (6): 494–499.

Department for Education. 2007. *Diversity & Citizenship. Curriculum Review*. In: https: //webarchive.nationalarchives.gov.uk/ Reference: 00045-2007DOM-EN ED 10.09.2018

Department for Education. 2011. *Teachers' Standards Guidance for School Leaders, School Staff and Governing bodies*. In: www.gov.uk/government/publications, Reference: DFE-00066-2011 ED 10.11.2018

Department for Education. 2014a. *The National Curriculum in England. Framework Document*. In: www.gov.uk/government/publications, Reference: DFE-00177-2013 ED: 8.11.2018

Department for Education. 2014b. *Promoting Fundamental British Values as Part of SMSC in Schools Departmental Advice for Maintained Schools was introduced*. In: www.gov.uk/government/publications, Reference: DFE-00679-2014 ED: 10.11.2018

Díez, Anabel. 01.07.2018. *Crearemos una asignatura de valores cívicos y no será optativ*a (We are going to introduce a subject called civic values and it is not going to be optional). In: EL PAÍS, In: https: //elpais.com/politica/2018/06/29/actualidad-/1530267338_908393.html ED 11.08.2018

Fairclough, Norman. 2001 /1989/. *Language and Power*. Harlow, UK: Longman. /Harlow, Eng: Longman/.

Gramsci, Antonio. 1999 /1971/. *Selections from the Prison Notebook*. London: The Electric Book Company. In: http: //abahlali.org/files/gramsci.pdf ED 11.11.2018. /London: Lawrence & Wishart/.

Halstead, J. Mark, Monika J. Taylor. 2000. Learning and teaching about values: A review of recent research. *Cambridge Journal of Education* 30 (2): 169–202.

Komitet Nauk o Literaturze Polskiej Akademii Nauk (The Committee on Literary Studies of the Polish Academy of Sciences), 18.10.2016, *List KNoL PAN do Minister Anny Zalewskiej w sprawie reformy edukacji* (A letter from the members of the Committee on Literary Studies of Polish Academy of Sciences to the Minister Anna Zalewska on the educational Reform). In: http: //www.knol.pan.pl/images/List-KNoL-w-sprawie-reformy-edukacji.pdf ED 20.11.2018.

Lotman, Juri. 2011 [1967]. The place of art among other modelling systems. Trans. Tanel Pern. *Sign Systems Studies* 39(2/4): 249–270 [Лотман, Юрий Михайлович.

Тезисы к проблеме “Искусство в ряду моделирующих систем”. *Труды по знаковым системам* 3: 130–145].

Mackie, Phil. 7 March 2014. *'Islamic takeover plot' in Birmingham Schools Investigated*. BBC. In: https: //www.bbc.com/news/uk-england-birmingham-26482599 ED 23.11.2018

Macris, Vicki. 2011. *The Ideological Conditions of Social Reproduction*. In: *Journal for Critical Education Policy Studies* 9 (1): 20–46., In: http: //www.jceps.com ED 30.09.2018.

Merriam-Webster Dictionary. *Dictionary by Merriam-Webster: America's most-trusted online dictionar*y. https: //www.merriam-webster.com/ ED November 2018

Mooney, Linda A., David Knox, Caroline Schacht. 2007 /1997. Understanding Social Problems. Belmont, CA: Thomson Higher Education /Minneapolis & St. Paul, MN: West Publishing.

The Three Main Sociological Perspectives. 2008. From Mooney, Knox, and Schacht, 2007. Understanding Social Problems, Fifth edition (excerpts accessible). In: https: //laulima.hawaii.edu/access/content/user/-kfrench/sociology/The%20Three%20 Main%20Sociological%20Perspectives.pdf ED 25.09.2018.

Osler, Audrey. 2008. *Citizenship Education and the Ajegbo Report: Re-imagining a Cosmopolitan Nation*. *London Review of Education* 6 (1): 11–25

Oxford Dictionary of English. *English Oxford Living Dictionaries*. In: https: //en.oxforddictionaries.com/ ED November 2018.

Parks, Tim. 2008. Everything is connected. *The Guardian. International Edition*. In: https: //www.the-guardian.com/ books/2008/sep/13/politics.art ED 12.10.2018.

Polskie Radio Program I [Polish Radio I]. *Anna Zalewska: zmiana systemu edukacji jest przemyślana* [*Anna Zalewska: The reform of Polish education system is well-thought-out*]. Broadcasted on 29.06.2016 at 8.15. In: https: //www.polskieradio.pl-/7/129/Artykul/1637294,Anna-Zalewska-zmiana-systemu-edukacji-jest-przemyslana ED 10.09.2018.

Post, Michał. 2011. *Od aksjologii lingwistycznej do lingwistyki aksjologicznej* (*From linguistic axiology to axiological linguistics*). In: Wąsik, Zdzisław, Post, Michał (eds.). *Papers and Studies in Axiological Linguistics*, Wrocław: Philological School of Higher Education in Wrocław Publishing, 35–46.

Puzynina, Jadwiga. 1992: *Język wartości* (The language of values). Warszawa: Państwowe Wydawnictwo Naukowe.

Single-use plastics ban approved by European Parliament. Retrieved from https://www.-bbc.com/news/world-europe-45965605 ED 10.09.2018.

The Glossary of Education Reform. In: https: //www.edglossary.org/ ED November 2018.

Wąsik, Zdzisław. 2018. Umwelt, Lebenswelt and Dasein seen through the lens of a subjective experience of reality. *Sign Systems Studies* 46(1): 126–142.

Wodak, Ruth. 2014. Critical discourse analysis. In: Leung, Constant, Street, Brian (ed.). *The Routledge Companion to English Studies*, London: Routledge, 302–316.

Zerkina, Natalia, Yekaterina Lomakina, Natalia Kostina. 2015. Axiological linguistics and foreign language teaching. *Procedia – Social and Behavioural Sciences* 199: 254–260.

SEVINÇ GÜLSEÇEN, ZÜMRÜT ECEVIT SATI
ISTANBUL UNIVERSITY
İKBAL ORUNDAŞ
BEYOĞLU DISTRICT GOVERNERSHIP

From necessity to choice in women's professional development and employment: A real story of a project from Beyoğlu District of Istanbul

ABSTRACT. As it is stated in the report of International Telecommunication Union entitled "A Bright Future in ICTs: Opportunities for a New Generation of Women" (ITU 2012), the most important determinant of a country's competitiveness is its human capital and talent – the skills, education and productivity of its workforce. The women account for one half of the potential talent base throughout the world. Closing gender gaps is therefore not only a matter of human rights and equity; it is also one of efficiency and economic productivity. To maximize its competitiveness and development potential, skills need to be seen as a key part of an economy's infrastructure, and the more sound that infrastructure is the more robust and resilient the economy will be in response to opportunities and challenges. The choices made by policymakers, enterprises and individuals on investment in education and training must strive for gender equality, that is, to give women the same rights, responsibilities and opportunities as men. In this study, we will summarize the findings and results of a project done by Beyoğlu District Governorship in Istanbul and supported by Istanbul Development Agency. İstanbul University was one of the main contributors and 360 women in total were included in the Project.

KEYWORDS: entrepreneurship, economy, gender equality, policy, women in work

1. Introduction

As a result of the rapidly developing globalization since the 1980s, the growth of innovation, the rise of competition, the growth of economy, the reshaping of information and communication technology transforming both the daily life and business world. Entrepreneurs play a driving role in the growth of society. Entrepreneurs are needed to establish and operate businesses, to create jobs, to create capital and to provide economic security. Economic and social development depends on the participation of both genders. The economic and social development without women participation will be incomplete and unbalanced.

Women can find more opportunities through economic entrepreneurship and thus take on the necessary roles to reduce mass unem-

ployment and poverty. While the tasks of women until the Industrial Revolution were very clearly defined as house work or handicraft, there was a significant shift in the place of women in later periods (Nayır 2008: 634).

Entrepreneurship is articulated through the assessment of opportunities by risk taking and capital supply, the passion of the minds and the creation of economic value. The entrepreneur is the person who can see the opportunities that others can't see, transform them into business ideas, undertake risks, consolidate resources, make profits from the goods or services produced, provide customer satisfaction with sensitivity on quality basis (Kaya 2004: 28).

In Turkey, TUSIAD (Turkish Industrialists' and Businessmen's Association) defines entrepreneurs as those who make the best of what they know and who contribute to their skills, who think, analyze, plan, implement, and monitor the consequences of using extra labour and capital resources on extraordinary conditions (Kurt Ağca & Erdoğan 2006: 101). Entrepreneurship is as a way of creating projects by considering the opportunities that are seen in the environment; it results from the ability to carry the projects to life and to make wealth easier and facilitate human life. It is thus seen in terms of initiatives for providing psychological as individual independence, and satisfaction, implying an economic prize, such as money, wealth. As such it is a process of creating a value that is stressful and requires special effort that leads to sociological gains such as status, reputation, power.

The World Entrepreneurship Platform's (Global Entrepreneur Monitor-GEM) survey of 29 countries shows that countries with high entrepreneurial activity are improving over average economic growth (GEM Turkey 2010). Again, in a study conducted by the World Bank in seven Middle East countries, it was determined that 13% of the total 4000 company owners are women (cf. Prifti, Simantiraki & Wagner 2008).

There is a potential for women to build up a significant leverage force with potential entrepreneurial activities to improve their country's economies. For example, in Europe (the European Union and other countries) estimates show that there are about 16 million employers, and more than 10 million women in their jobs, while, in the United States, for 9,2 million people in their jobs, women form a group of 6,4 million workers. In Turkey, it is stated that the rate of female entrepreneurs is very low compared to other countries (28 European countries) and is only 13% (cf. Delmar 2003: 14; Soysal 2010: 72).

When this situation is evaluated from Turkey's point of view, the participation rate of women in the labor force in the rural area decreased

from 49,3% to 33,7% in the period of 1995–2005, while it increased from 17,1% to 19,3% in urban area (TUIK 2007: 12–13). This is important because it shows that women are more engaged in entrepreneurial activities in the commercial and economic arena than in agricultural activities (Bedük 2005: 113). In 2015 the labor force participation rate among the population, aged 15 years and over, was in Turkey, according to the results of household labor force survey, 51,3%, which is 71,6% for men and 31,5% for women (TUIK 2017).

Although entrepreneurship which is one of the most important tools of economic development, does not appear to be a male dominant field, current research shows that the number of female entrepreneurs is on the rise in both developed and developing countries (Welsh et al. 2014a; Brush, Bruin & Welter 2009; Çabuk, Südaş & Araç 2015: 424). In 2010 187 million women worldwide contributed to the economy either by establishing a business or by running their current business. This means that 42% of entrepreneurs around the world are women (Çabuk, Südaş & Araç 2015: 424). The economic, collective and employment contribution of women entrepreneurs is a vital priority, especially for developing countries.

2. On the concept of women entrepreneurship, its features and constraints

Yıldız Ecevit (1993: 17) defines the woman entrepreneur as a person who makes plans for the future of the business in an out-of-home place, in an enterprise which she has established on her own, a person (woman) who works alone or in association with other persons or establishes partnership as an owner, a person who has a say in the profits gained from the operation, the place of investment and usage, and who assumes all risk in the name of the enterprise. Bedük (2005: 11), emphasizing the active nature of the women entrepreneur, regards the entrepreneur as "the employer, the manager of the workplace and the responsibility of the workplace, who is at the beginning of the work and who actually works at the workplace".

In all economies, women entrepreneurs are making great contributions to innovation, employment and wealth creation (Brush, Bruin & Welter 2009; Çabuk, Südaş & Araç 2015: 424). Female entrepreneurship can be defined as a specific area of female employment (Yetim 2002: 79). It is necessary to invest in human resources and encourage women to work life, which is an important element of sustainable growth and development, which is one of the main objectives of all countries (Tutar

and Yetişen 2009). However, female entrepreneurs face various obstacles in establishing and running their current business and are experiencing a more difficult process than male entrepreneurs (Çabuk, Südaş & Araç 2015: 424). Capital, education and spiritual support for female entrepreneurs are therefore essential to the success of these entrepreneurs and to the continuity of their business.

In an OECD study, it was also found that women have a concept that contributes to opportunities in a relatively innovative manner, contributing to the "quality of life" of business life as well as the "development of a new economic environment" (Narin, Marşap & Gürol 2006: 70). Although the male entrepreneur is predisposed to the authoritarian management style in general, the female entrepreneur approaches the management more "holistically" and according to the results of the research, the personnel training, team work, reduction of the hierarchy of the business structure and evaluation of the successes in terms of quality and success. Customers are more sensitive to their expectations (Gürol and Marşap 2007: 103). Another study by the World Bank on companies in the Middle Eastern countries found that women in business owners in these countries tend to grow more businesses compared to other women entrepreneurs in Africa and Asia and that despite the many barriers they face, they are running (Prifti, Simantiraki & Wagner 2008; Soysal 2010: 72).

Other characteristics that distinguish women entrepreneurs from male entrepreneurs can be said to be in the forefront of factors, such as roles, traditions and customs in society, or changing the needs of the various stages of human life. Another important distinction is that the economic expectations of male entrepreneurs and the personal expectations of female entrepreneurs are at the forefront and that female entrepreneurs need more social support than men (cf. Kutanis 2003: 60; Soysal 2010: 74). Therefore, when compared to male entrepreneurs, women are more socially important than profit, they are more cautious and less confident than male entrepreneurs at risk (cf. Yetim 200: 80). On the other hand, it has been determined that entrepreneurial women have kept job-related expectations at a low level during the establishment phase or when they are starting up, and that they can even reach a feeling of satisfaction as if they were not disappointed (cf. Kutanis & Alparslan 2006: 144; Soysal 2010: 74).

There are reasons why women as entrepreneurs differ depending on countries and cultures. As a matter of fact, in the USA, the reasons why women entrepreneurs establish business are the desire for independence, the desire to control decisions; in Turkey, it is an option for women

who want to work in paid employment and who cannot find such a job, in order to provide additional income for women (Yetim 2002: 80-81). In addition to this, it is seen that women who are in the world or in Turkey in glass ceiling syndrome decide to open their own business (Güney 2006: 30). In addition, women were found, in a study conducted by the researchers, to be entrepreneurial in their efforts to provide additional income to the family in Turkey and to find jobs due to ~~the~~ a low level of education, as well as being independent, autonomous and productive (Yetim 2002: 90).

When studies on women entrepreneurs are examined, entrepreneurial women are usually seen in the 25–55 age range (Welsh et al. 2014b; Hisrich & Brush 1984; Ufuk and Özgen 2001; Hisrich & Öztürk 1999; Çabuk, Südaş & Araç 2015: 426). The most active areas of business for women entrepreneurs are clothing, tailoring, hairdressing, beauty salons, haberdashery, cosmetics, tourism and food businesses (Hisrich & Öztürk, 1999; Ufuk and Özgen, 2001; Welsh et al. 2014a; Çabuk, Südaş & Araç 2015: 426).

A small proportion of women's entrepreneurship roles are in the service sector, as well as in the manufacturing and finance sectors (Hisrich & Brush, 1984; Çabuk, Südaş & Araç 2015: 426). Most of these enterprises are small and medium-sized enterprises (SMEs) and most of them are family-owned (Welsh et al. 2014a; Çabuk, Südaş & Araç 2015: 426). Ufuk and Özgen (2001) state that female entrepreneurs plan their time in general according to their work and family and that they do not separate enough time for themselves. They observe that women have to carry out many roles at the same time which leads to a struggle ~~by~~ negatively affecting their life satisfaction, and that interventional activities are an effective way of achieving the own goals, and contributing to collective action (Çabuk, Südaş & Araç 2015: 426).

Entrepreneurial activity has enabled women to gain material and moral gains from one side while gaining the opportunity to turn women's judgments against gender discrimination in favor of independence, financial opportunities, social service, work security, family employment and challenge from the other side (Soysal 2010). The reasons that motivate women to become entrepreneurs in Turkey are not liberal and egalitarian values, confidence in themselves, or the willingness to find more suitable jobs in the varied goods and services market. On the contrary, the macroeconomic conditions of the country encourage them ~~are~~ to make an effort to reduce the negative effects on the household income (Soysal 2010).

The motivation of female entrepreneurs is mostly based on the social environment. This includes national culture, family relations and education system. As a result of the change in the socio-cultural infrastructure, the introduction of a large number of women into the working life and the increase in the level of education are also leading women to entrepreneurship (Güney 2006: 30). The level of education and skills influence women in the selection of economic activities; more educated women are more likely to choose better economic activities than women with lower levels of education (Tambunan 2008: 341).

3. The importance of women entrepreneurship in the development of Turkey

Understanding women entrepreneurship is important for three reasons. Firstly, as noted by Joseph A. Schumpeter (2008 [1911]., entrepreneurship has a crucial role in the development process; paying attention to only male entrepreneurs ignores economic growth potential of half the population. Secondly, female led micro and small enterprises can have a more significant impact on overall household welfare and consumption than their male led counterparts. Women entrepreneurs and heads of households tend to spend more on household health, nutrition and education than men (Nichter & Goldmark 2009; Ökten 2015: 5).

Finally, understanding women entrepreneurship is important to promote gender equity in labor markets. Increasing female entrepreneurship not only increases the number of female employers but also female employees in the labor market since female entrepreneurs tend to employ proportionately more females than male headed firms (Nichter & Goldmark 2009; Ökten 2015: 5).

Entrepreneurship reduces unemployment, increases the productivity of people and resources, and increases community income. Therefore, special emphasis is given to encouraging entrepreneurship in developed and developing countries. As noticed by Ayşehan Çakıcı, a number of support programs have been created in the European Union to develop small businesses, increase competitiveness, promote international identity and encourage entrepreneurship (2003: 72). Likewise, it is known in Turkey that in recent years entrepreneurial cultures have developed, spread and promoted on an individual basis, as well as on an institutional scale (cf. Soysal 2010). For this purpose, it is envisaged to develop new policies, strategies and cooperation with all stakeholders in order to ensure equality of men and women in Turkey, to strengthen the positions of women in all spheres of social life and to prevent any discrimination

against women. For this purpose, in 1990, the General Directorate of Women's Status (KSSGM) was established under the Prime Ministry (Acuner & Sallan Gül 1993). This institution has emphasized the necessity of developing women's employment in order to increase the social status of women and has also supported research on women's entrepreneurship. Another reason for the efforts to increase women's employment is international agreements, such as the *Convention on the Elimination of All Forms of Discrimination against Women* (CEDAW 1981 /1979/), adopted and opened for signature, ratification and accession by General Assembly resolution 34/180 of 18 December 1979 entry into force 3 September 1981, and the Beijing Declaration (1995) signed by Turkey at that time. These agreements impose on governments the obligation to remove gender inequalities.

Programs and work on boosting women's employment and supporting women's entrepreneurship in Turkey have gained momentum with the acquisition of the candidate country status in Turkey's 1999 Helsinki European Union Summit Meeting (Özar 2005; Toksöz 2007; Landing 2011; Sallan Gül & Altındal 2016: 1367). In order to support women's entrepreneurship, a large number of organizations have been introduced and attempted to create supply for women's entrepreneurship. Turkish Employment Agency General Directorate, Small and Medium Scale Enterprises Development and Support Administration (KOSGEB), T.C. Public institutions such as the Ministry of Family and Social Policy have come to the forefront in this process.

Organizations such as the "Women's Entrepreneurs Association European Network for Women Entrepreneurs" (KAGİDER) and Garanti Bank, founded by the European Commission (2004) within the EU Competitiveness and Innovation Program of the Turkish Chamber of Commerce and Industry (TOBB) have started a number of projects. The topic of women's employment in the 2000s was at the forefront of the areas specifically supported by the European Commission and reflected in its development plans.

Thus, one has to associate the increase in the number of women entrepreneurs in Turkey, which has a developing economy profile and the success of existing women entrepreneurs with the increase in employment, the revival of the economy, and, most importantly, a change in societal meaning. As of 2014 the labor force participation rate in the 15–64 age group in our country was found to be 75,3% for males and 31,8% for females (TUIK 2014). In 2012 and 2013, similarly, the male labor force participation rate was about 2,5 times higher than the female labor force participation rate (TUIK 2013). Turkey is the country with the low-

est labor force participation rate among European Union and candidate countries (TUIK 2013). Based on ~~to~~ the data of the year 2012, the ratio of self-employed women in Turkey is determined as 10,8% (TUIK 2012). According to the International Labor Organization (ILO 2015, pertaining to Female labor force participation rate, 15–64 Age), as of 2012, the participation rates of women over the age of 15 are 53% in developed economies and the European Union, 53% in Latin America and Caribbean, and 50% in South Asia. In our country, this rate is 29,5% for 2012 and 31,8% for 2013.

When it comes to women entrepreneurs, Sevtap Keskin reports that not only the employers but also all the women who struggle in this field around the country should come to mind (2014: 77). In this context, self-employed women should also be considered in this context. According to the September 2015 Continuous Household Labor Force Survey, the population of women aged 15 years and over is 29 million 281 thousand and the number of labor force is 9 million 225 thousand persons. 8 million 58 thousand people are employed in the workforce, while the remaining 1 million 167 thousand people are unemployed. Accordingly, for women, labor participation rate is 31,5% and unemployment rate is 12,6%. Non-agricultural unemployment rate is 17,2% and employment rate is 27,5%. Characteristically, 31% of the employed women are in agriculture, 15% in industry, 1% in construction and 53% in services sector (TUIK 2015). When the labor force participation rate is examined according to the education level, it is seen that as the level of education increases, women participate more in the workforce. The participation rate of non-literate women is 16,1%, the participation rate of under-education women is 26,6%, the participation rate of high school graduate women is 32,7%, the participation rate of female vocational or technical high school graduates is 40,8%, and the female labor force participation rate is 71,6% (TUIK 2017).

Table 1. Employment of women by employment status and economic activity (2015)
Source: TUIK-2015 Annual Statistics

Situation in Work	Total Employment	Employment Rate %	Informal Employment	Informal Employment Rate %
Paid Employee	4971	61,7	997	26,9
Employer	95	1	9	0,2
Self Employed	707	8,8	599	16,1
Unpaid Family Worker	2286	28,4	2107	56,8
Total	8058	100,0	3711	100,0

As shown in Table 1, the women functioning in the weekly employment constitute a paid workforce at the level of 61,7%, in the first place according to their occupancy status. However, 1,2 out of every 100 females are in the labor market as employers. It is seen that 56,8% of unregistered women are working unpaid family labor and 26,9% are working as salaried workers, according to their employment status.

Table 2. Population not in labour force by reason, January 2015–2016 [15+ age] Thousand Person (Source: TUIK, Labour Force Statistics, January 2016)

Reason for not being in labour force	Total No		Male No		Female No		Female %	
	2015	2016	2015	2016	2015	2016	2015	2016
Population not in labor force	28761	28802	8372	8417	20389	20385	100	100
Not seeking a job but available to start	2535	2655	1040	1196	1495	1459	7,3	7,2
Discouraged	630	723	399	480	232	243	1,1	1,2
Other	1905	1931	641	716	1263	1216	6,2	6,0
Seasonal worker	150	134	48	37	102	97	0,5	0,5
Household chores	11781	11303	.	.	11781	11303	57,8	55,4
Education/ training	4705	4802	2380	2375	2325	2427	11,4	11,9
Retired	4087	3996	3181	3086	906	910	4,4	4,5
Disabled, old, or ill	3876	4044	1369	1378	2507	2666	12,3	13,1
Other	1627	1868	355	344	1273	1523	6,2	7,5

Seven percent of the female population not included in the workforce consists of those who are ready to work while not looking for a job (Table 2). Moreover, 1,3% of the said population consists of those who are not hoping to find work and 5,7% of those who cannot be included in the labor market because they are busy with housework. Women are waiting longer than men for unemployment. While 17,6% of male unemployed are unemployed longer than 1 year, 26,8% of female unemployed are unemployed longer than 1 year (TUIK 2015). The figures show that in our country, women's employment and entrepreneurship ratios are well below expected levels.

Although there is an increase in the number of female entrepreneurs, there are many reasons why this ratio is still quite low. Female entrepreneurs in Turkey are faced with problems that arise after the establishment of the business, such as capital structure, job search, leasing, property, equipment, tools and equipment, business establishment, and lack

of knowledge and inexperience in the organization (Demir 2015). In addition to these, it is also possible to find out the factors, such as lack of qualification, cheap raw materials, quality raw materials, inflation, etc. They (female entrepreneurs) struggle with problems related to social life. These include, *inter alia,* the duty and role that society imposes on women, the patriarchal structure, the responsibility that women have for others (home, family, and care of the elderly), lack of confidence, and lack of support.

Female entrepreneurs' participation rates in labor force are a graphical pattern similar to "U" in all countries. As Adnan Çelik and Tahir Akgemci (2007: 69) inform. in the 1950s when agriculture was dominant, the woman who worked as a family worker in the field, returned to the role of housewife at home. In the time of industrialization, however, she entered her business life to only increase the number of trained women in addition to her previous householder functions. The Women Matter 2016 Turkey Report, prepared in collaboration with McKinsey & Company and the Turkish Industry and Business Association (TÜSİAD), was discussed with 102 different large company employees operating in 11 different sectors of Turkey.

According to the report, the participation rate of women in Turkey is 30%. The rate of women in leadership positions was behind the international average of 41%. In finance sector, the representation of women is 56%, while the participation rate of women in the workforce is decreasing as they move to leadership positions. According to the report, companies with more female employees have higher profitability ratios than other companies in the industry. In addition, the report explained that diversity at the level of leadership and the increase in the proportion of female employees also has positive impact on corporate performance. The results of the report show that Turkey, which is below the average level of female participation rate, has a great potential to increase its GDP if it increases the participation rate in female labor force. Turkey is also the country with the lowest female participation rate among OECD countries and it is stated that Turkey's GDP will increase as a result of this increase in report. According to the report, the increase in women's participation in the workforce would also have a positive impact on social development, productivity and economic growth (McKinsey 2016). As of 2016, Turkey ranked 130th in the Global Gender Equality Index published by the World Economic Forum in Turkey each year (World Economic Forum 2016) (see Figure 1).

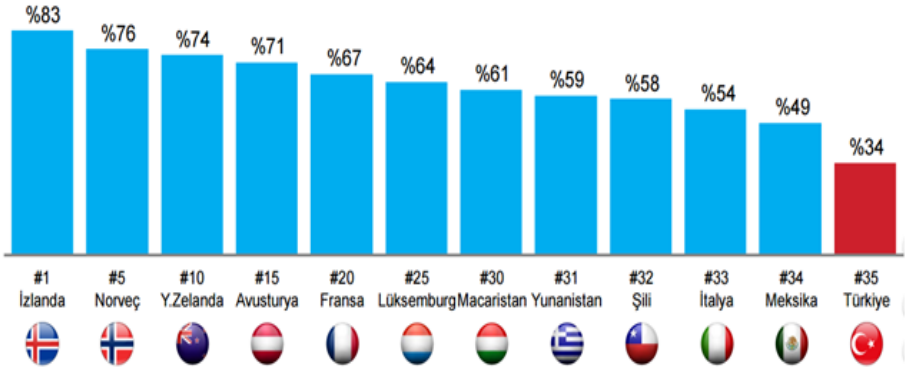


Figure 1. World Economic Forum. 2016. The Global Gender Gap Report 2016

3.1. The women's entrepreneurship researches in Turkey

It can be said that the studies on women's entrepreneurship in developing countries like Turkey are very limited. Thus, this can be problematic in the sense that the role of women entrepreneurs in such countries and their effectiveness are at hand. According to studies conducted in Turkey, women's participation in economic activities is usually limited (because of their role within the family, the preferences attached to this role, and patriarchal relations within the family). The entrepreneurship activities of women in Turkey are mainly based on the women's initiatives to establish small businesses on their own, which are aimed at decreasing household incomes under the influence of structural adjustment policies. Increasing the efforts of women to provide additional incomes to the hospital and, if necessary, to work in paid jobs have accelerated their entry into economic activities.

According to the results of the research (cf. Soysal 2010: 81) conducted with 60 women entrepreneurs registered in the Chamber of Industry and Commerce in Kahramanmaras province of Turkey, female entrepreneurs' gender role in "communicating well" with their own personal characteristics is the most important entrepreneurship feature (45%). Especially for men, women entrepreneurs may have more sensitive, calmer, more intense human relationships to events that are inherent to them, resulting in more effective use of organizational and environmental resources. It can therefore be said that female entrepreneurs are highly skilled in activating social capital. Another entrepreneurial feature (23%) was found to be important for female entrepreneurs in "easily solving problems" due to gender roles. It has been determined that female entrepreneurs regard themselves as "innovative" (31%) from

the personal characteristics of being entrepreneurs. In recent years, it can be said that women are more successful in business life than intellectual abilities. The reasons for this are that they are successful in jobs that are believed to be male-specific, that the awareness of entrepreneurship between men and women is gradually diminishing, that they become better organized, and that they can reveal all these from an innovative point of view. In addition, "self-confidence" (24%), "risk taking" (23%) and "creativity" (22%) have been identified as personal characteristics of entrepreneurial women as an entrepreneur (Narin, Marşap & Gürol 2006: 67).

In a survey conducted in Nevsehir in 2001, such factors were taken into account, as providing more income to the family, increasing the income of the husband, and proving herself and transferring past career experiences.(Çelik & Özdevecioğlu 2001, 383; Keskin 2014, 87). In a survey conducted with 50 female entrepreneurs in Sakarya, in turn, the circumstances accompanying the activation of women were: being responsible for the family's livelihood, the spouse's passive status-health problems and inability to work, not allowing spouses to work for paid and paid work, demanding freedom and independence, demanding evaluation of education and knowledge (Fidan and Yılmaz 2006: 5–6; Keskin 2014: 87).

When the results of the research conducted by Cabuk et al. (2015) are analyzed, it is seen that the most important reason for women entrepreneurs to establish business is the financial necessity. The most important personal problem that women entrepreneurs experience in establishing and running business is 'emotional tension'; the greatest spiritual supporters are spouses and children. Most women entrepreneurs state that their education seems to have improved themselves in a personal and professional sense. The vast majority of women entrepreneurs working full-time after school and before starting a business have stated that their work experience has increased their knowledge, experience, professionalism and self-confidence in the business being established.

Women entrepreneurs regard themselves as 'good' or 'excellent' in general terms regarding the management skills offered to them. The areas of specialization in Marketing, Sales and Idea Production / Product Innovation seem to be the management skills that the overwhelming majority of respondents favorably ascribes to themselves. The additional knowledge and skills needed in marketing come after the need for additional knowledge and skills in finance and foreign language.

Keskin (2014) points out that the main reason leading woman to entrepreneurship in Turkey is an effort to reduce the negative effects of the

macroeconomic conditions of the country on household income. Previous personal gains and debts from family members are the most commonly used sources of capital in the stages of starting and maintaining a business. In many previous studies, personal earnings are the most important source of capital, especially in the stage of starting a business (Başol 2010). Can and Karataş (2007) found that women entrepreneurs generally invested in their business life by not using credit, borrowing from their own savings or borrowing from their acquaintances.

Yıldız Ecevit and Yüksel Kaptanoğlu (2015) conducted a survey on women entrepreneurs targeting Garanti Bank customers. The research was carried out in a number of random samples of intensive and intensive female entrepreneurs who benefited from bank products between 2009 and 2013. In these cases, a total of 304 women entrepreneurs were interviewed between February and April 2014. Entrepreneurship has many positive effects on women's lives. According to Ecevit's and Kaptanoğlu's survey, among entrepreneurial women who set up their own businesses, 61% said they had increased their self-confidence, 44% had financial strength, 33% had increased respectability by society, 33% were more aware, and 28% were more independent in their decisions.

4. Presenting the project: "One Step More to Participate in Labor Force in Beyoğlu"

The project "One Step More to Participate in Labor Force in Beyoğlu", which is carried out by Beyoğlu District Governorship and supported by Istanbul Development Agency's Innovative Istanbul Financial Support Program in 2015, started on September 1, 2015 and completed its first year on 31 August 2016. This project is a valuable example for showing how to support women entrepreneurs and increase women's employment both on the national scale as in the case of Istanbul and Turkey and on the international scale, along with its objectives, results and sustainable model structure. This project also draws attention to the widespread participation of local and central organizations in Istanbul on women's entrepreneurship (cf. Table 3).

This project is to support the transformation of Beyoğlu into an economic structure focused on R & D and innovation, so that Beyoğlu can have high-value-added technology, knowledge and services in the global economy. It is aimed to increase the potential of women in respect of their place in establishing institutional capacity to increase R & D and innovation work in enterprises.

Table 3. Information about project: "One Step More to Participate in Labor Force in Beyoğlu"

Project Name	One Step More to Participate in Labor Force in Beyoğlu
Supporting Institution	Istanbul Development Agency
Reference Number	TR10/15/YNK/0041
Executive Agency	Governorate of Beyoğlu
Program Name	Innovative Istanbul 2015 Annual Financial Support Program
Total Budget ISTKA Reasonable Cost Budget Budget Supported by ISTKA	1.378.317,55 TL 810.300,24 TL 696.289,55 TL (% 85,92)
Partners	The Governorship of İstanbul EU and Foreign Relations Office, İstanbul Beyoğlu Municipalıty
Associates	İstanbul University, Türkiye İŞKUR İl Müdürlüğü and İŞKUR Beyoğlu Hizmet Merkezi, Beyoğlu National Education Directorate. TURİNG (Turkish automobile association).MÜSİAD, , Boğaziçi KOSGEB, TURİNG, MÜSİAD, Türk Üniversiteli Kadınlar Derneği, Kültür Kenti Vakfı
Target Groups of the Project	For our entrepreneur candidates, 360 unemployed vocational high school, college, university, graduate or doctoral degree graduates For Tourism Service Personnel Training, At least 25 unemployed women aged 18–35, For Elderly and Patient Care, 15 unemployed women aged between 18–40 with at least primary school graduation 1 man from the social circle of 400 women (Total 800 persons)
Final Beneficiaries	The family of the target living in Beyoğlu District, 40,404 enterprises in Beyoğlu, At least 200 NGOs, public and private sector, Istanbul economy, Turkish economy

In this scope, "Entrepreneurship, Innovative Women's Entrepreneurship and Development Center for Innovative Women" aims to solve the problems encountered by SMEs in the pre-establishment and operation period, to develop entrepreneurship, to accelerate new women's enterprises and to create new business areas for women unemployed who have acquired vocational training. It is also the general purpose of the project to create databases by conducting research on the identification of appropriate investment areas of local and regional economic and social potentials to create new business areas.

The transformation of the qualified staff into a qualified renewal process is necessary for the participation of the woman in the qualified workforce. Established in this context, "Entrepreneurship, Innovation

Consultancy and Development Center for Innovative Women" is aimed to provide a business association of different institutions to develop the women who will be the most important key of an innovative Istanbul. It is envisaged that vocational trainings will be given by expert teams, entrepreneurship trainings will be given by the lecturers of Istanbul University and field studies of applications will be made with support from Public Training Center. It is planned to give support to female entrepreneurs who want to do innovative studies with KOSGEB and to allow MUSIAD, an associate, to make internships before the course participants take their work life. In this direction, the new Istanbul woman, who has the knowledge to be able to use her potential of entrepreneurship, who has difficulties in expressing herself and who has the legal knowledge to defend her rights, steps to be taken as an example of development.

4.1. Entrepreneurship and vocational training activities within the scope of the project

In the first year of the project, entrepreneurship and vocational training were given to participants. Conferences and seminars were held with the participation of project partners and associates.

Table 4: Entrepreneurship trainings in the project

No	Entrepreneurship Trainings	Hours
1	Business Law	8
2	Occupational Ethics	16
3	Job Security and Job Accidents	24
4	Basic Computer Literacy	32
5	Preparing a Document on a Computer	32
6	Research Techniques (Suitable Investment Areas)	16
7	Project Preparation (Project Cycle Management)	16
8	Drama	144
9	Diction	64
10	Innovation and Creativity Management in Entrepreneurship	48
11	Women Entrepreneurship	12
12	E-Commerce and Internet Marketing	24
13	Personal Development in Entrepreneurship	15
14	Effective Communication in Business and Social Life	15
15	Time Management	15
16	Leadership and Teamwork	15
17	Entrepreneurship (KOSGEB)	72

Thus, trainees and potential entrepreneurs are provided with the necessary consulting services for establishing their own businesses, determining appropriate investment areas, testing the idea of establishing a business and feasibility studies.

Table 5: Information about the project: "Tourism Service Personnel – Patient and Elderly Care Staff Trainings"

Tourism Service Personnel Trainings	Hours	Patient and Elderly Care Staff Trainings	Hours
Floor Services Personnel	536	Patient and Elderly Companion	560
Service Commissioner	192	Handicapped Care	400
Food and Water Sec. Hygiene Training for Employees	8	Food and Water Hygiene Training for Employees	8
Use of computer	160	Diction	64
Diction	64	Job Security and Worker Health	24
Job Security and Worker Health	24	Sign language	120

With this study, it was aimed to develop an entrepreneurial women profile in Beyoğlu district with an innovative local model and to create employment opportunities for unemployed women. In this direction:

- "Entrepreneurship, Investment, Consultation and Development Center for Innovative Women (BEYKAGEM) were established in Beyoğlu for the realization of the trainings given to the project participants.
- Work and career planning workshops were organized for candidates who will receive tourism education in the Beyoğlu Youth Center under the Beyoğlu Municipality.
- KOSGEB experts provided two workshops on grant support, methods of preparing business plans and testing.
- İŞKUR work and career counselors made workshops for tourism service, patient care staff candidates and entrepreneur candidates.
- A seminar on "Digital Marketing" was organized by Istanbul University.
- Three workshops on gender equality organized by the Turkish University Women's Association were organized.
- Istanbul University BUYAMER (Center on Computer Applications and Research), MUSIAD, ARYA Women's Platform, and experiences of sharing with the participation of ÖNSİAD women entrepreneur members were realized.
- Entrepreneurship, tourism service staff and patient-elderly care trainings were given to the project participants (cf. Table 4–5).

4.2. Presenting specific projects within the scope of the key project

A website called www.beykagem.com was established in order to reach women with a target population of the project more effectively and increase the visibility and recognition of the project.

Twitter.com/beykagem, facebook.com/beykagem, beyoglukadin / instagram and beykagem / instagram pages were created to facilitate the follow-up of the project on social media and to share information.

Table 6: The comparison of projects as targeted-included

Training Areas	Targeted	Included
Entrepreneurship	360	475
Tourism Service Personnel	25	129
Patient and Elderly Care Personnel	15	67
Badep	400	671
Total	800	1342
Consultancy		
Investment Advisory Desk	120	140
Employment Desk	25–40	95

In order to promote and spread the project, flyers and 5000 brochures were distributed in Beyoğlu and its environments and throughout the province of Istanbul. Moreover, 200 billboards and 1000 banners were hung. Promotional meetings were held in the schools in Beyoğlu, in the neighborhood municipalities and in many non-governmental organizations operating in Beyoğlu.

Invitation to the project was made by İŞ-KUR, a project associate, and Beyoğlu Employment Center, affiliated to Beyoğlu Municipality, to 3,800 women's businesses registered three times and to 1,900 people via SMS twice.

4.3. Broadcasting activities within the scope of the project

In order to promote the project in the national media, the project public spot and documentary films were completed. In addition, publications related to the field of trainings given in the field of entrepreneurship and vocational training were prepared and printed. These publications are:

(1) Beyoğlu Appropriate Investment Areas Research;
(2) Project Preparation Guide Beyoğlu District Governor's Office Project Office;

(3) Entrepreneurship Business Establishment Processes and Business Plan Preparation;
(4) Finding and Testing a Job Idea;
(5) Feasibility Study Report;
(6) Marketing Plan Guide;
(7) Patient and Elderly Care Course Notes Book;

4.4. The achievements of the project

- At the end of the year, the project realized all its objectives on its final goals (cf. Table 6), using the cooperation of the project partners and affiliates to develop the women who will be the most important key of an innovative Istanbul;
- Tourism Service Personnel Candidates and Patient Care Personnel Candidates; in the direction of the educational documents they received, they arranged their CVs on the Employment Advisory Board and directed them to the appropriate workplaces. The associates took their place in the working life with İŞ-KUR and 94 of the candidates through the professional advisors of Beyoğlu Employment Center of Beyoğlu Municipality;
- 1342 trainees were directed to the trainees İŞ-KUR and KOSGEB Boğaziçi Service Group;
- "Innovative Women Entrepreneurship, Development and Consultancy Center for Innovative Women" was developed at the end of the project by Beyoğlu District Governorate, Istanbul Governorship, Beyoğlu Municipality, Istanbul University, Beyoğlu District National Education Directorate, Private Industrialists and Businessmen Association MUSIAD and Turkish University Women Continuity were provided with the support of the Association;
- Jobs, professions and investment advice were given to 1342 unemployed entrepreneur women candidates registered to İŞ-KUR, and they were directed to KOSGEB by giving necessary information to establish their own businesses;
- 67 unemployed women between the ages of 18–40 within the scope of supervised liberalization were provided to have profession in the field of 'Elderly Care Personnel';
- 129 female unemployed, at least primary school graduates and between the ages of 18–35 were provided with the right to be a profession in the field of 'Tourism Sector Service Personnel'.

5. Conclusions

The economic and social development of entrepreneurial countries, the introduction of unused potential, and the creation of new business fields should be encouraged. While there are many people who are competent, resourceful and entrepreneurial in a society, economic growth occurs when entrepreneurial behavior is encouraged. Particularly, the education levels of women and the low employment participation rates increase the importance of women's entrepreneurship. Reasons why women cannot get into the labor market include lack of supportive tools to help women harmonize their home and work lives, low levels of education, prejudices of the society, repressed women's behavior, unorganized-dispersed women, low wages for women, employer behavior and attitudes (Türkten and Demiryürek 2016).

In recent years, women have been actively involved in business life, bringing economic and social life more efficient and effective. Women entrepreneurs who are more fragile and emotional than men need to be prepared for the usual difficulties of business life and the problems that arise from being a woman. The fact that female entrepreneurs who have the potential to create economic dynamism by creating new business fields can cope more effectively with these difficulties and problems reveals that they need to make more detailed analysis about them.

The majority of enterprises owned by women entrepreneurs are micro-scale enterprises. For this reason, developing policies should be developed for these enterprises, taking into account the country priorities, but female entrepreneurship should not be transformed into a concept involving only household income increasing activities and micro-credits of unemployed and poor women. In addition, women entrepreneurs should be supported in the formation of technology, knowledge-based, innovative enterprises, etc.

It is expected that women entrepreneurs will be able to use financial management education, technology education and modern technology, technical assistance, financial support, credit facilitation, infrastructural support, knowing the market to be served, having deep knowledge about the field to be operated and knowing marketing and service delivery techniques, E-commerce, good time management and the necessary incentives and facilities should be provided for the purpose of gaining expected skills. In women entrepreneurship, a high rate of social unprotectedness is a consideration, especially for women working on their own account. It is necessary for women to be encouraged and strengthened to become entrepreneurs in order to increase the numbers of female entrepreneurs and the contribution of the economy in Turkey. Taking into

consideration that the investment areas of the women entrepreneurs may change locally, one should emphasize that the incentives to encourage female entrepreneurs in Turkey are within the scope that can reflect regional and local characteristics (Keskin 2014: 91).

The figures in Turkey show that women with a significant entrepreneurial potential, which constitutes half of the country's population, in which the number of women entrepreneurs is very low, are not used effectively in the field of entrepreneurship. The increase in women's entrepreneurship does not appear to be significant in both the urban and rural areas of our country.

Female entrepreneurship can contribute to the family budget and rural development in rural areas. In this context, it is important to encourage women's entrepreneurship, mobilization and effective use of local resources in agriculture-based business lines in rural areas. Nevertheless, the view of women entrepreneurship in Turkey as a whole; challenges of institutional diversity and coordination, and problems of women's entrepreneurship in obstacles to policy development and implementation is still unclear and unorganized (İş ve Meslek Sahibi Kadınlar Derneği 2010: 10; Keskin 2014: 89).

Women constitute half of the population of our country and it is a serious loss to not make use of the capacity, capacity and experience of this part of population which constitutes the potential workforce. All parties responsible for the improvement of women's social and economic position need to work and be improved in areas pointed out by negative indicators.

In Turkey, which has a particularly fragile economy, it is necessary to take into account that female entrepreneurs can play an important role in growing the economy, increasing employment and creating world-scale enterprises with a permanent production and marketing mentality. Supporting entrepreneurs in development and setting up new regulations in this respect according to country conditions Entrepreneurship and SMEs will create new employment areas by upgrading business qualifications to EU standards.

The role of women in politics, the economy, is an important indicator of the country's development and the way in which it is heading towards the future. Policies and programs supporting women entrepreneurs should be prioritized in order to increase the participation of women in the production life. However, in order for these programs and ideas to be successful, women entrepreneurs should have more work to uncover the demographics, the barriers they face, the working conditions, the forms of governance, the strategies for building and developing businesses,

their future orientation and the potential for assessing organizational and environmental opportunities.

Works cited

Acuner, Selma, Sallan Songül. 1993. Türk kamu yönetiminde yönetici kadınlar (Executive women in Turkish public administration). *Amme İdaresi Dergisi* 26 (3): 77–92.

Başol, Oğuz. 2010. Girişimci Kadın ve Erkeklerin Başarı Algısındaki Farklılıklar: Küçük Ölçekli İşletmelerde Bursa İli Örneği. Uludağ Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Yüksek Lisans Tezi (The Differences in Perception of Success of Women and Men: The Case of Bursa Province in Small Businesses. Uludag University Institute of Social Sciences, Unpublished Master Thesis).

Bedük, Aykut. 2005. Türkiye'de calışan kadın ve kadın girişimciliği (Working women and women's entrepreneurship in Turkey). *Elektronik Sosyal Bilimler Dergisi* www.e-sosder.com, ISSN: 1304-0278, 3 (12): 106–117.

Beijing Declaration 1995. *Beijing Declaration and Platform for Action. The Fourth World Conference on Women, Having met in Beijing from 4 to 15 September 1995*. www.un.org/womenwatch/daw/beijing/pdf/BDPfA%20E.pdf

Brush, Candida G., Anne de Bruin, Friederike Welter. 2009. A gender-aware framework for women's entrepreneurship. *International Journal of Gender and Entrepreneurship*, 1(1): 8–24, https://doi.org/10.1108/17566260910942318

Çabuk, Serap, Hatice Doğan Südaş, Selin Köksal Araç. 2015. Kadın girişimcilerin iş yaşam süreçlerinin incelenmesi: Adana İlindeki girişimciler üzerinde bir uygulama (Investigation of the business life process of women entrepreneurs: An application on entrepreneurs in Adana Province]. *Mustafa Kemal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 12 (31): 423–441.

Çakıcı, Ayşehan. 2003. Mersin'deki kadın girişimcilerin iş kurma öyküsü ve iş kuracak kadınlara öneriler (The story of establishing a business for women entrepreneurs in Mersin and suggestions for women to start a business) 11. Yönetim ve Organizasyon Kongresi Bildiriler Kitabı, Afyon.

Çelik, Adnan, Tahir Akgemci. 2007 /1998/. *Girişimcilik Kültürü ve KOBİ'ler* (Entrepreneurship Culture and SMEs), 2. Baskı, Ankara: Gazi Kitabevi.

CEDAW 1981 /1979/. *Convention on the Elimination of All Forms of Discrimination against Women*. www.ohchr.org/documents/professionalinterest/cedaw.pdf

Delmar, Frederic. 2003. Women entrepreneurship: Assessing data availability and future needs. Paper presented at the *Workshop on Improving Statitics on SMEs and Entrepreneurship to be held at OECD Headquarters*, Paris.

Ecevit, Yıldız, Yüksel Kaptanoğlu. 2015. Kadın girişimciler araştırması, garanti bankası [Women entrepreneurs research, garanti bank], http: us201_garanti_kadin_girisimciler_rapor_20150625, Accessed June 10, 2017

Ecevit, Yıldız. 1993. Kadın girişimciliğin yaygınlaşmasına yönelik bir model önerisi. *Kadın Girişimciliği Özendirme ve Destekleme Paneli Bildiriler ve Tartışmalar Devlet Bakanlığı Kadın ve Sosyal Hizmetler Müsteşarlığı Kadının Statüsü ve Sorunları Genel Müdürlüğü Eğitim Serisi, Yayın* 74, 15–34 [A model proposal for widespread women entrepreneurship. Women Entrepreneurship Promotion and Support Panel Papers and Discussions Ministry of State Women and Social Services Undersecretaries of Women General Directorate of Women Status and Problems Education Series].

European Commission. 2007. Directorate General for Employment. *Social Affairs and Equal Opportunity Unit*, 2007: 25.

Güney, Semra. 2006. Kadın girişimciliğe genel bakış (Women entrepreneurship overview). *Girişimcilik ve Kalkınma Dergisi* 1 (1): 25–43, http://girisim.comu.edu.tr/-dergiall/eskisyilr/1in1/semra.pdf. Accesssed June 05 2017

Gürol, Mehmet Ali, Akın Marşap. 2007. Geçmişte ve günümüz yaşamında ücretsiz ve üretli işgücü olarak kadın (Women as a free and paid workforce in the past and today's life]. *Bilig*, (Yaz) 42: 95–109.

Hisrich Robert D., Sevgi Ayşe Öztürk. 1999. Women entrepreneurs in a developing economy. *Journal of Management Development*, 18(2): 114–125. http://dx.doi.-org/10.1108/02621719910257639

Hisrich, Robert, Candy Brush. 1984. The woman entrepreneur: Management skills and business problems. *Journal of Small Business Management* 22 (1): 30–37. Accessed May 4, 2016, https://ssrn.com/abstract=1505240

ILO (International Labor Org 2015. *World Employment and Social Outlook - Trends 2015*. www.ilo.org/global/research/global-reports/weso/2015/lang--en/index.htm

ITU. 2012. A Bright Future in ICTs: Opportunities for a New Generation of Women. In: https://www.itu.int/en/ITU-D/Digital-Inclusion/Women-and-Girls/Documents/-ReportsModules/ITUBrightFutureforWomeninICT-English.pdf

İş ve Meslek Sahibi Kadınlar Derneği. 2010. Konya Saha Çalışması Raporu (Konya Field Study Report).

Kaya, Ali. 2004. *Bilişim ve İletişim Işığında Girişimcilik ve KOBİ Yönetimi*, (Entrepreneurship and SME management in the light of information and communication) Konya: Eğitim Kitabevi, 1. Baskı.

Keskin, Sevtap. 2014. Türkiye'de kadın girişimcilerin durumu (Status of women entrepreneurs in Turkey). *Journal of Entrepreneurship and Development* 9 (1): 71–94.

Kurt, Mustafa, Veysel Ağca, and Saffet Erdoğan. 2006. Afyonkarahisar ili girişimcilik performansının coğrafi bilgi sistemleri analizi (Geographical information systems analysis of entrepreneurship performance in Afyonkarahisar Province]. *Afyon Kocatepe Üniversitesi İ.İ.B.F Dergisi* 8 (2): 97–114.

Kutanis, Rana Özen, Sümeyra Alparslan. 2006. Girişimci ve yönetici kadınların profilleri farklı mıdır? [Are the profiles of entrepreneur and executive women different?] *Afyon Kocatepe Üniversitesi İ.İ.B.F. Dergisi* 8 (2): 139–153.

Kutanis, Rana Özen. 2003. Girişimcilikte Cinsiyet Faktörü: Kadın Girişimciler (Gender Factor in Entrepreneurship: Women Entrepreneurs) 11. Yönetim ve Organizasyon Kongresi Bildiriler Kitabı, Afyon.

Landing, M. J. 2011. Bringing women to the table: European Union funding for women's empowerment projects in Turkey. *Women's Studies International Forum* 34 (3): 208–219.

McKinsey. 2016. Women Matter Türkiye 2016. Türkiye'nin Potansiyeli: Kadının İş Dünyasındaki Yeri (Turkey's potential: The role of women in the business). Accessed June 18 2017 www.mckinsey.com.tr/arastirma-ve-yayinlarimiz/McKinseyWomen-MatterTurkiye2016RaporSonuclariSunumu.pdf

Narin, Müslüme, Akın Marşap, Mehmet Ali Gürol. 2006. Global Kadın Girişimciliğinin Maksimizasyonunu Hedefleme: Uluslararası Arenada Örgütlenme ve Ağ Oluşturma (Targeting maximizing global women's entrepreneurship: Organizing and networking in the international arena). *Gazi Üniversitesi İ.İ.B.F. Dergisi* 8 (1): 65–78.

Nayır, Dilek Zamantılı. 2008. İşi ve Ailesi Arasındaki Kadın: Tekstil ve Bilgi İşlem Girişimcilerinin Rol Çatışmasına Getirdikleri Çözüm Stratejileri (Woman between her work and family: Solution strategies for the role conflict of Textile and IT Entrepreneurs). *Ege Akademik Bakış* 8 (2), 631–650.

Nichter, Simeon, Lara Goldmark. 2009. Small firm growth in developing countries. *World Development* 37 (9): 1453–1464.

Ökten, Çağla. 2015. Female entrepreneurship in Turkey: Patterns, characteristics and trends. *World Bank Report* No: 102013. Accessed June 06, 2016 http://documents.worldbank.org/curated/en/ 952081479279116824/pdf/102013-WP-P146215-PUBLIC-FEMALEENicindekiler.pdf

Özar, Şemsa. 2005. *GAP Bölgesinde Kadın Girişimciliği, Mevcut Durum ve Girişimciliği Destekleyici Öneriler* (The woman entrepreneurship in Southeast Anatolian Region (GAP): The current situation and the recommendations supporting entrepreneurship). Ankara: GAP-GİDEM Yayınları, Ocak.

Prifti, C., S. Simantiraki, J. H. Wagner. 2008. Middle East local and regional woman entrepreneurship. *Centre for Mediterranean and Middle Eastern Studies*, Ed.: Androulla. Vassiliou, www.idis.gr Accessed November 12, 2008

Sallan Gül, Songül, Yonca Altındal. 2016. The adventure of woman entrepreneurship in Turkey: Is success possible?" *Suleyman Demirel University The Journal of Faculty of Economics and Administrative Sciences* 21 (4): 1361–1377.

Schumpeter, Joseph A. 2008 [1911]. *The Theory of Economic Development: An Inquiry into Profits, Capital, Credit, Interest and the Business Cycle*. Trans. Redvers Opie. New Brunswick (U.S.A) and London (U.K.): Transaction Publishers [*Theorie der wirtschaftlichen Entwicklung: Eine Untersuchung über Unternehmergewinn, Kapital, Kredit, Zins und den Konjunkturzyklus*. Berlin: Duncker & Humblot].

Soysal, Abdullah. 2010. Kadın girişimcilerin özellikleri, karşılaştıkları sorunlar ve iş kuracak kdınlara öneriler: Kahramanmaraş ilinden bir araştırma (The characteristics of women entrepreneurs, the problems they encounter and suggestions for women who will establish a business: A research in Kahramanmaras Province). *Eşkişehir Osmangazi Üniversitesi İİBF Dergisi*, Nisan, 5 (1): 71–95.

Tambunan, Tulus. 2008. Women entrepreneurship development in Asian developing economies. *Kırgızistan-Türkiye Manas Üniversitesi İktisadi ve İdari Bilimler Fakültesi İkinci Uluslararası Ekonomi Kongresi Kitabı, Bişkek*, Ekim, 9–11.

Toksöz, Gülay. 2007. *Türkiye'de Kadın İstihdamının Durumu*, Uluslararası Çalışma Örgütü (Status of women's employment in Turkey, International Labor Organization), ISBN 978-92-2-820551-0, 1. Ankara: Baskı.

TUIK. 2013. Türkiye İstatistik Kurumu Başkanlığı İstatistiklerleKadın (Turkey Statistics Institution: Women with Statistics) Accessed February 5, 2016, www.tuik.gov.tr/PreHaberBultenleri.do?id=16056

TUIK. 2014. Türkiye İstatistik Kurumu Başkanlığı. İşgücüİstatistikleri (Turkey Statistics Institution: Entrepreneurship). Accessed June 20, 2017 http://www.tuik.gov.tr/PreHaberBultenleri.do?id=16007

TUIK. 2016. Türkiye İstatistik Kurumu Başkanlığı: Girişimcilik (Turkey Statistics Institution: Entrepreneurship). 2014, 1 Mart 2016, Accessed February 5, 2016 http://www.tuik.gov.tr/PreHaberBultenleri.do?id=21529

TUIK. 2017. Türkiye İstatistik Kurumu Başkanlığı. Temel İşgücü İstatistikleri (Turkey Statistics Institution. Basic Labor Force Statistics). Mart 2017, Accessed June 19, 2017 www.tuik.gov.tr/PreHaberBultenleri.do?id=24628/İstatistiklerle_Kadın_07.03.2017.pdf

Welsh, Dianne H.B, Esra Memili, Eugene Kaciak, Miyuki Ochi. 2014a. Japanese women entrepreneurs: Implications for family firms. *Journal of Small Business Management* 52 (2): 286–305. doi: 10.1111/jsbm.12099

Welsh, Dianne H.B., Esra Memili, Eugene Kaciak, Aliyah Al Sadoon. 2014b. Saudi women entrepreneurs: A growing economic segment. *Journal of Business Research*, 67: 758–762. doi:10.1016/j.jbusres.2013.11.040

World Economic Forum. 2016. *The Global Gender Gap Report 2016*. Accessed March 05 2017 http://reports.weforum.org/global-gender-gap-report-2016/

Yetim, Nalan. 2002. Sosyal sermaye olarak kadın girişimciler; Mersin örneği (Women entrepreneurs as social capital: Mersin case). *Ege Academic Review*, 2 (2): 79–92. Accessed June 5, 2017 http://www.acarindex.com/dosyalar/makale/acarindex-1423877182.pdf

STRESZCZENIE

KARKONOSKA PAŃSTWOWA SZKOŁA WYŻSZA W JELENIEJ GÓRZE

Semiotyka egzystencjałów świata życia: między koniecznością a wyborem

1. O uzasadnieniu i istocie tematu jako problemu

Motyw wiodący niniejszej książki wpisuje się w obszary pograniczne między dziedzinami stosowanymi badań nad człowiekiem, takich jak psychologia biologiczna, fenomenologia egzystencjalna i świata życia człowieka, jak też i lingwistyki antropologicznej. Wychodząc od rozróżnienia między otoczeniem organizmów żywych określanych przez subiektywne wyrażanie potrzeb (*Umwelt*) i świata życia człowieka tworzonego na podstawie treści komunikowanych potrzeb, wartości i ideologii (*Lebenswelt*), nawiązuje ona do naturalnych biologicznych, lingwistycznych i kulturowych sposobów modelowania świata realnego przez podmioty ludzkie, które posiadają właściwości samoświadomości.

Szczególny nacisk jest położony na celowościową naturę wyboru w opozycji do deterministycznej natury konieczności. W wymiarze globalnym stawiane są pytania, jak konieczność i wybór przedstawiają się w stosunku do uwarunkowań środowiskowych wynikających m.in. z ograniczeń i wymogów społecznych, jak też i z indywidualnego poczucia wolności, przymusu lub odpowiedzialności w działaniach uczestników komunikacji międzyludzkiej. W wymiarze lokalnym natomiast tematami poszczególnych opracowań są rodzaje atrybutów, konieczność i wybór, takie jak na przykład, przyczynowość, przymusowość, konsekwencje, determinizm, skuteczność, fakultatywność, pomyślność, wolność, trudność, intencjonalność, naturalność, odpowiedzialność, przewidywalność, preferencje, odwracalność itp.

2. Przedstawienie treści poszczególnych rozdziałów tomu

Umieszczony na pierwszym miejscu w niniejszym tomie esej Ronalda C. Arnetta pt. “Indywidualizm jako moralne *cul-de-sac*”, wprowadza pojęcie ”cul-de-sac”, wyjaśniając kwestię moralności poprzez metaforę “ślepej uliczki”. W pragmatycznym sporze między samolubstwem a indywidualizmem przenikającym życie codzienne społeczności amerykań-

skich w czasie zwrotu etycznego z modernizmu do post-modernizmu, autor stawia akcent na tę pierwszą postawę.

Mając na względzie wyeksponowanie różnicy między sposobami doświadczania przez zwierzęta i ludzi otaczającego ich świata, życia w świecie albo bywania w świecie, Zdzisław Wąsik prezentuje w rozdziale "*Umwelt*, *Lebenswelt* & *Dasein*: Egzystencjalne modelowanie światów poza słowami" wybrane poglądy rozwijane w filozofii natury i kultury na temat doświadczania subiektywnego lub systemów modelujących rzeczywistość. Wychodząc od egzystencjalistycznego rozróżnienia między immanencją a transcendencją, przeciwstawia podmioty immanentne, które istnieją w swoich środowiskach podmiotom transcendentnym, które mają możliwość wyjścia poza subiektywną rzeczywistość dnia codziennego.

Rozdział "Zabawa jako cel i jako efekt sam w sobie: O społecznym stawaniu się jednostki ludzkiej" napisany przez Elżbietę Magdalenę Wąsik, zwraca uwagę na znakowo-semantyczną naturę zabawy widzianej jako forma behawioralnej ekspresji charakteryzującej zarówno zwierzęta jak i ludzi rządzonych przez wrodzony popęd organizmu, przygotowujący ich do pełnienia przyszłych ról egzystencjalnych. Jej teoria zabawy umiejscawia się w domenie badawczej fenomenologii zajmującej się doświadczeniami przeżywanymi w transcendentalnej przestrzeni jednostek ludzkich. Główny akcent jest położony tutaj na symboliczność zabawy jako rozrywki rozważanej w kategoriach sztuki, przyczyniającej się do formowania wspólnot i strukturyzujących czas człowieka, w której to obrębie organizmy ludzkie uczestniczą jako wyjątkowe jaźnie indywidualne, społeczne i kulturowo-semiotyczne.

Celem rozdziału Józefa Zapruckiego "Relacyjność jako egzystencjał świata życia chrześcijan protestanckich: Między utratą wolności duchowej a przymusową emigracją (na przykładzie powieści Fedora Sommera *Schwenkfeldyści*)" było przedstawienie duchowego poczucia wspólnoty przeżywanego przez jedną z protestanckich sekt religijnych z okresu kontrreformacji. Przedmiotem opisu autora są wyznawcy doktryny religijnej Kaspara von Schwenkfelda, którzy byli prześladowani zarówno przez katolików jak i luteranów. Te zjawiska są analizowane na przykładzie powieści napisanej przez śląskiego pisarza Sommera ze względu na dylemat rezygnacji z wolności wyznania lub konieczności opuszczenia własnej ojczyzny przy zastosowaniu pojęcia relacyjności między podmiotami „ja i inny" na podstawie koncepcji egzystencjałów świata życia Maxa van Manen.

Rozdział Patricka Howarda pt. „'Głębiej niż wchodzi ziarno': Zwrócenie uwagi na dźwięk jako praktykę pedagogiczną (na przykładzie eseju

Alphonso Lingisa *"Szemranie świata"*)", jest poświęcony dylematom egzystencjalnym człowieka pozostającego w relacji do otaczającego go świata rozpatrywanego jako wzajemne oddziaływanie między odrębnością a zależnością. Ta gra oddziaływań jest analizowana z punktu widzenia estetyki i praktyki pedagogicznej przy użyciu metafory tańca ujęzykowionej jednostki ludzkiej ze światem, który także mówi. Rozważane na podstawie eseju o „Szemraniu świata" pojęcie mowy stanowi fenomenologiczną ramę dla założenia, że zdolności soniczne istnieją zarówno w doświadczaniu świata ożywionego jak i nieożywionego. W takim świecie jaźń człowieka i jej krajobraz posiadają podobne moce ekspresywne, aby mówić i zdolności impresywne, aby słuchać siebie wzajemnie w terminach artykułowanych dźwięków życia.

W rozdziale "Odnajdywanie świata życia człowieka poprzez komunikację muzyczną: Przemieszczenia egzystencjalno-semiotyczne między rzeczywistością ciężkiego autyzmu a rzeczywistością języka mówionego", Sari Helkala-Koivisto zauważa w odniesieniu do posługiwania się językiem w mowie, zazwyczaj traktowanego jako dowód manifestacji człowieczeństwa, że jest ono przeciwstawiane percepcji rzeczywistości poprzez gesty i inne środki interpretacji kultury, gdzie znaczącość może być wywnioskowana z kontekstualnej ramy odniesienia. Pośród tych ostatnich środków semiotycznych i sposobów wyrażania znaczenia, autorka proponuje wziąć pod uwagę społecznie podzielany świat dźwięków muzycznych, który kształtuje znaczące kategorie rzeczywistości przeżywanej w życiu codziennym. Jak zakłada, taka propozycja może mieć zastosowanie w badaniach nad pacjentami dotkniętymi ciężkim autyzmem, żyjącymi poza światem wyznaczonym poprzez granice języka. Ci, którzy badają jednostki autystyczne, wiedzą, że nawet milczenie jest środkiem komunikacji, poprzez które doświadczenia wewnętrzne mogą być komunikowane.

W „Badaniach nad lękiem przed testem jako doświadczeniem przeżywanym przy ewaluacji wiedzy", Katarzyna Kubaszewska-Szymczyk, ukazuje "Dylematy egzystencjalne młodszych uczniów uczestniczących w dydaktyce języka angielskiego". W sprawozdaniu ze swoich badań przedstawia różne uwarunkowania testowania, wywołujące negatywne emocje, takie jak smutek, obawę lub przerażenie. Stąd też proponuje, jak należałoby usprawnić sprawdzanie stanu wiedzy uczniów, jak też jakości nauczania i uczenia się poprzez wybór odpowiednich metod testowania.

Zasadnicza uwaga rozdziału Marcina Telideckiego pt. "Dostosowanie wymowy uczącego się do naturalnych kontekstów społeczno-kulturowych: konieczność czy wybór? Dylematy przetrwania i tożsamości w procesach akulturacji wśród imigrantów w Stanach Zjednoczonych" koncentruje się

na przyswajaniu wymowy angielskiej przy uwzględnieniu roli czynników, które mogą mieć wpływ na przystosowywanie się uczniów do ich środowisk społeczno-kulturowych w zależności od ich pochodzenia i motywacji, uwarunkowań samego procesu uczenia się, świadomości kulturowej itd. Rozważając dylematy związane z przetrwaniem i poczuciem tożsamości wśród imigrantów w Stanach Zjednoczonych, autor podkreśla, że ich starania o poprawność wymowy są ściśle powiązane z wymogami otoczenia społecznego, w którym używa się języka angielskiego do komunikowania o wszystkich sprawach życia codziennego.

Rozdział Katarzyny Kobel pt. „Aksjologiczne modelowanie uczących się poprzez akty prawne i programy dydaktyczne: O różnicach zdeterminowanych wyborem w systemach edukacyjnych Anglii, Polski i Hiszpanii" ma na celu odpowiedzenie na pytanie, w jakiej mierze implementuje się modele oparte na wartościach i wartościowaniu poprzez uregulowania prawne w danym kraju. W szczególności autorka bada procesy przekazywania wartości uczniom w szkole przebiegające zgodnie z planem wstępnie zdefiniowanym przez rząd i władz oświatowe danego kraju. Osobną uwagę poświęca wewnętrznym mechanizmom, którym podlegają modelowania uczących się zorientowane na realizację wartości w dydaktyce.

Praca zespołowa trzech badaczek, Sevinç Gülseçen, Zümrüt Ecevit Sati, İkbal Orundaş "Od konieczności do wyboru w rozwoju profesjonalnym i zatrudnieniu kobiet: Rzeczywista historia projektu z dystryktu Beyoğlu w Stambule", jest poświęcona problematyce aktywności zawodowej kobiet. Autorki wychodzą z założenia, że konkurencyjność każdego kraju zależy od potencjału jego kapitału ludzkiego i talentu, do którego przyczyniają się najbardziej edukacja zorientowana na pracę i twórczość w świecie. Stąd też, mając na względzie prawa człowieka i zasadę równości płci w gospodarce i kulturze, jak relacjonują autorki, rząd turecki zachęca polityków i przedsiębiorców do inwestowania w edukację i zatrudnienie, aby zapewnić te same rodzaje przywilejów, obowiązków i możliwości zarówno kobietom jak i mężczyznom.

The Karkonosze College is a State School of Higher Education in Poland, accessible at: Lwówecka 18 street, 58-503 Jelenia Góra; tel. 75 64 53 300; fax: (75) 645 33 10.

The College in Jelenia Góra was established with its first Polish name *Kolegium Karkonoskie* on July 1, 1988. On December 4, 2010, the name of the School had been changed into *Karkonoska Państwowa Szkoła Wyższa w Jeleniej Górze* (KPSW), with an official translation into English as "The Karkonosze College in Jelenia Góra". To recent achievements belongs the modernization of the sports hall completed in 2011 and the construction of a new swimming pool with health treatment facilities opened in 2012.

As one of the six Schools of Higher Education grouped under the Academic Co-ordination Centre and Technology Transfer in the Euroregion Neisse-Nisa-Nysa, the College keeps tight connections with parallel Czech and German institutions with which it has signed official agreements of mutual co-operation. The School holds an Erasmus Extended University Charter, which allows its students, teachers and staff to maintain an international exchange. Being located in the vicinity of the renowned Cieplice Spa, KPSW has undertaken as its strategic goal to specialize in schooling the disabled undergraduates with their psychological and physical therapeutic treatment.

The College is a unique self-governing institution of higher education in the Karkonosze Region, which aspires to fulfill its cultural obligations even to the whole country, while offering a broad range of courses in the fields of social sciences and humanities as well as natural sciences and technology. The College's website is: www.kpswjg.pl/en