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The Sufi Phenomenon: The Case of Elifshafak's the Forty Rules of Love

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Abstract- This paper is intended to analyze the delineation of the Sufi Phenomenon in ElifShafak's novel "The Forty Rules of Love". The novel draws a correlation between the world of 13th century and that of 21st century through the parallel narratives of development of friendship of a renowned scholar-turned-poet, Rumi and a mystic Sufi, Shams, and that of a mystic writer, Aziz and a housewife, Ella. Emanating out of the precincts of religion, time and space, the concept of a Universal Spirituality is presented; the bedrock of which is Love.The tenets of this Universal spirituality are derived from Sufism. Shafak has depicted this Universal Spirituality a mutual platform of communion and relation for the mankind, be of East or West, and Love is that centripetal force that can bind them together. It is where all music attunes to the One symphony and Unity is realized.

Keywords: sufi phenomenon, universal spirituality, sufism, sufi, love, unity.

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The Sufi Phenomenon: The Case of Elifshafak's the Forty Rules of Love

Fatima Anjum [α] & Muhammad Ramzan [σ]

Abstract- This paper is intended to analyze the delineation of the Sufi Phenomenon in ElifShafak's novel "The Forty Rules of Love". The novel draws a correlation between the world of 13th century and that of 21st century through the parallel narratives of development of friendship of a renowned scholar-turned-poet, Rumi and a mystic Sufi, Shams, and that of a mystic writer, Aziz and a housewife, Ella. Emanating out of the precincts of religion, time and space, the concept of a Universal Spirituality is presented; the bedrock of which is Love.The tenets of this Universal spirituality are derived from Sufism. Shafak has depicted this Universal Spirituality a mutual platform of communion and relation for the mankind, be of East or West, and Love is that centripetal force that can bind them together. It is where all music attunes to the One symphony and Unity is realized.

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I. Introduction

ElifShafak is a much venerated writer of Turkey. Most of her work is celebrated for their treatment of the subjects of mysticism and Sufism. With an Islamic and Turkish background, along with her familiarity with Western mode of thought, she becomes the right kind of person to explore Sufism in a language understood by the West. Shafakholds that mystic tradition in Islam, Judaism and Christianity share many similarities.

Shafak's first novel, Pinhan (The Mystic) was awarded the "Rumi Prize" in 1998, which is given to the best work in mystical literature in Turkey. Her second novel, ŞehrinAynaları (Mirrors of the City), brings together Jewish and Islamic mysticism against a historical setting in the seventeenth century. Shafak's next novel, The Forty Rules of Love, focused on Love and love –East & West, past & present, spiritual & mundane, all in the light of Rumi and Shams of Tabriz (see, Shafak).

In the subsequent pages, the case of The Forty Rules of Love(TFROL) is dealt with special reference to its treatment of the Sufi Phenomenon and Love.

II. Sufism as Universal Spirituality

Shafak has pictured Sufism as a Universal Spirituality devoid of any religious and social restraint. Anyone who has a pure heart teeming with Love for God and humanity is a Sufi. A Muslim like Shams and a Christian like Francis can be Sufis. A concubine like Desert Rose and a social outcast beggar Hassan can achieve existence through their ego annihilation. If "whirling dervish" males are there, females can also join this circle. However another school of thought equates Sufism with Islamic Mysticism:

Sufism is nothing other than Islamic Mysticism. Those who insist that Sufism is 'free from shackles of religion' do so partly because they imagine that its universality is at stake.(Lings,Martin)

According to Lings, each theocratic civilization is a unique and homogeneous whole, different from others but just as fruits are different but taste alike in essence so are the ideologies of these civilizations. With their forms they are particular and unique. Temples and cathedrals are not destined to display the Islamic ideals, therefore religious boundaries remain intact. He then makes an analogy of a circle in which radius is the religion's dimension of mysticism-thus in case of Islam it is Sufism. Other religions have also their own respective versions of mysticisms but in ways differ from Sufism, which is Islamic mysticism. Whereas mysticism is universal, Sufism is particular. The writer also asserts that each mysticism should be seen in light of this particularity and universality: particular owing to their distinctions and universal by dint of their path leading to the central truth. All mysticisms are similar in their quintessence, though they differ in their superficialities.

What Shafak avers is that Sufism is a way of life. It is neither a philosophy, nor a ritual. Sacred Art like Mosques stand as an emblem of spirituality but do not fragmentizes the humanity.

"When a true lover of God goes into a tavern, the tavern becomes his chamber of prayer, but when a wine bibber goes into the same chamber it becomes his tavern. In everything we do, it is our hearts that make the difference, not our outer appearances".(TFROL)

Religious boundaries are not that much integral as are made by the scholars. Religions are like rivers. They all flow to the same sea. Christians, Jews, Muslims while quarrel about the outer form, the Sufi is after the essence. Shams tellsKerra that love for Mary can be divulged by the Muslims, for she signifies compassion, piety and purity. InDivaniShamsi Tabriz, Rumi reiterates this theme of Unity;

……All religions are only one religion,
Because all praises are directed towards God light,

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These various forms and figures are borrowed from it.(Nicholson, R. A.)

Shafak has presented this Sufism as a remedy for all the problems of mankind. It is something like panacea for the diseases that infect contemporary society. The story of Rumi and Shams occurring somewhere in 13th century bears its relevance to the modern world of 21st century. Façade of problems can be different but roots are the same. Unprecedented religious clashes, cultural misunderstandings, insecurity and fears of the 'Others' had haunted and still haunt the mankind. Power struggles gave way to the Crusades and Mongolism in 13th century. It was a time of chaos and anarchy when there was no firm and absolute centers for the individuals and groups to adhere to; a time that witnessed Christians fighting Christians, Muslims fighting Muslims and Christians fighting Muslims. Hostility and anguish ruled the world. Amid such turbulent ambience, developed the unison between a Sufi dervish, Shams and renowned scholar-turned-poet, Rumi . Together they stood for a Universal Spirituality based on the cult of love. Its mouthpiece was Rumi; book was Rumi's poetry; subject was humanity and aim was to wither one's ego/Nafs. This affiliation cuts across all cultures, countries, centuries and religions. Such are the spirits needed today so to fight all odds from East to West and strive for a cosmopolitan global society just like Rumi who belongs to the whole world:

"Not Christian or Jew or Muslim, not Hindu, Buddhist, Sufi or zen. Not any religion
or cultural system. I am not of the East, nor of the West…
My place is placeless, a trace of the traceless."(TFROL)

This Unity transcends from people to the whole universe in Sufism. Sufism holds a sturdy belief in the unitary nature of universe and the concept that everything in it is an aspect of God itself. Universe or nature as totality of everything is identical with divinity.(The New Oxford Dictionary of English). This view of unity is nigh unto Pantheism. Pantheism is derived from the Greek pan (meaning "all") and Theos (meaning "God"). Pantheism considers God and the world to be inter-related with the world being in God and God being in the world. Traditional theistic systems emphasize the difference between God and the world while pantheism stresses God's active presence in the world(Culp, John).In Islam theology, God (The Creator) is different from His creation. The idea of unity was presented as the doctrine of Wahdat-al-Wajo'od.It was criticized by mainstream Islamic clergy with vehemence. To counter this doctrine of unity, another doctrine, Wahdat-al-Shaho'od was put forward.

Pantheism encompasses the notion of All-is-One, Monism, and All-is-Now, Determinism. Monism stands for unity with Divinity and a Sufi seeks to efface the self in mystical union with God with the eventual target of plunging into the Ocean of Infinite Oneness. All-is Now idea establishes the notion of presence of Divine impulse of the moment where time becomes an illusion and division of time into past, present and future insignificant units. Albert Einstein who is considered pantheist corroborates this determinism by stating," the past, present, future are an illusion" in a letter to his friend's family. Shafak has illustrated this vantage point through a rule of Shams;

"The past is an interpretation. The future is an illusion. The world does not move through times as if it were a straight line, proceeding from past to the future.

If you want to experience eternal illumination, put the past and future out of your mind and remain within the present moment."(TFROL)

Rumi in his MasnaviMa'navi has called Sufi, "the son of time present", for he lives in the present moment and experiences it only.

III. What Sufism is?

Sufism (or Islamic mysticism) is all about an inner journey of Love. Love is a vast ocean where a sufi heart sails in the boat of submission and patience from the point of "Know Thyself" to "know Thy God". Sufis claim to have methods of finding the mystic knowledge of God. For this purpose, they take a journey in which there are seven stages. The stages are: repentance, abstinence, renunciation, poverty, patience, trust in God, and acquiescence to the will of God. Then, with the grace of God, a higher level of consciousness is attained, in which knowledge, the knower, and the known are realized as one.

Submission is a form of peaceful acceptance of the terms of the universe and a surrender of one's Nafs/ego. It cannot be equated with weakness or inaction. It is like doing your part and leaving the rest to God, for there are certain things in this scheme of cosmos where the limits of humans are marked. The Sufis call this inexplicable and uncontrollable divine element "Void", the other four being fire, earth, water and wind. Patience means putting up with pain and hardships with all consent. Only then love can be perfected.

Love is a great transformational force. It leaves its prints on its seeker. This quest of love is not a passive one; it changes the seeker.

"The moment you start looking for Love, you start to change within and without."(TFROL)
And for Sufi each new moment brings a new life.

Sufism purges the inner soul of the seeker of all filth present inside. Filth of bigotry, hatred and pride contaminates the soul. Where fasting and worship purifies the outer body, soul is cleansed by Love. It is the devil inside which needs to be shunned out. Attributing human mischiefs to Shaitan (Satan) or devil is just a naïve way of escaping self-examination.

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Comparison of the characters of Desert Rose and Baybars clarifies the matter of such purgation: Desert Rose is a harlot; her body is tormented by lust-seekers like those of Baybars but so far her heart has a place for Love she is considered pure by Sufi like Shams. Baybars is a nephew of renowned religious zealot. For him passivity and submission are the symbols of cowardice. War is the core of life and hatred the only way to treat infidels and enemies of Islam. He loves to name himself "BaybarsThe Warrior". Baybars like people deem Sharia at the highest post for humanity. They hate seeing women as prostitutes but make life of repentance hard for them as well. It is death for them to believe that Desert Rose lives under the roof of Rumi after abandoning brothel. They search for love in mosques and God in prayers. Sufism believes that God is in heart of a true lover, be it is a tavern or a mosque.

Sufism draws a direct line between God and His lover. All the idols that stand between them, including fame, wealth, rank, even religion are demolished.

"Nothing should stand between yourself and God. Not imams, priests, rabbis, or any other custodians of moral or religious leadership. Not spiritual masters, not even your faith."(TFROL)

This point should not be confused as if Sufism has nothing to do with the need of a mentor or a spiritual companion. It does have with certain conditions. A genuine mentor guides and teaches not his rules but the rules of Love. He helps appreciate the seeker's inner self by reflecting that which is absent and ignoring the present. True mentor is transparent as a glass and lets the light of God pass through the seeker. The association of Shams and Rumi as portrayed in the novel verifies this point. Shams abets Rumi in realization of how much his cup is filled with Love. He helps Rumi unlearn the learnt, secedes from all temporal attachments and then he brings him in touch with the laymen, the scum of the scum. These trials Rumi has put in such words;

"Whatever you see as profitable, flee from it!
Drink poison and pour away the water of life!
Abandon security and stay in frightful places!

Throw away reputation, become disgraced and shameless!"(TFROL)

Only in this way ego is murdered and seeker plunges deep into the ocean of the Oneness. Sufis have identified seven Stages every ego has to undergo on the path of truth and love so to achieve Unity and Oneness:

Depraved Nafs
Accusing Nafs
Inspired Nafs
Serene Nafs
Pleased Nafs
Pleasing Nafs
Purified Nafs(TFROL)

Each stage has its trials and tests; simple to state but difficult to experience.

IV. Sufism and Religion

Religion and Sufism are different entities. Divides created by religion have made this world a quandary where clashes and conflicts supersede the harmony wished to be found among humans. Religions have categorized them as Muslims, Christians, Jews and others, and have ranked them as Catholic, Protestant, Shia and Sunni, to name just a few. Sufism has just one thing to offer to its follower and that is "a true love". The widened gap between religion and spirituality has destroyed the interconnection among the humans. Consequently humanity has suffered and separation from the One has put common man in a malady. The world is divided into WE and THEM; I and YOU. But Sufism is devoid of any such linguistic misunderstandings. It propagates that there is no such thing as I and THEM, for.

"All you need to do is keep in mind how everything and everyone in this universe is interconnected. We are not hundreds and thousands of different beings. We are all One". (TFROL)

All religious wars are in essence a linguistic problem. Language does more to hide than tell the truth which is source of misunderstandings. Language is the tool of exploitation used by the religious scholars to grind their own axe. The author has quoted the example of translation of an ayat from Surah Al Nisa of the Holy Quran. The literal translation given by the scholars implies that man is superior to woman but in depth analysis reveals that ayat is about equality of both through the concept of oneness of all where masculinity and femininity reside in both sexes. Face value of the words destroys the true meanings. Similarly God has been given different names by different languages like Bhagwan, Allah, Father but essence of all is same; all point towards the absolute and ultimate reality.

Religious scholars have done much harm to the teachings of religion with their own constrictive and narrow-minded view of the words. They have much to say about Faith. They criticize Christianity for its trinity concept and the Christian scholars suspect the perfection of the Quran. However when it comes to basics, many similarities can be found. Not many differences can be seen among Christians and Muslims living together in one place than focused by the scholars sitting in their ivory towers. What is the use of such faith displayed on prayer rugs or in church when there is no love at its center? Followers are incited to worship by creating horrors about the flames of Hell prepared for those who sinned and picturing the rewards of Heaven waiting for those who hold Sharia high. So much obsession is crafted that followers forget their present and fret for an imaginary future. Zealots have decorated their shops of religion with dreads where God is fashioned as a Moody Patriarch ready to curse the sinners and reward the virtuous. Here, whole is

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sacrificed for the parts, love for the trepidation and present for the future. Sufism is about embracing religion in its entirety as the whole is concealed in the essence. Hell and Heaven are just connotations. Both are present inside the very moment,

"Every time we fall in love, we ascend to heaven. Every time we hate, envy, or fight someone, we tumble straight into the fires of hell." (TFROL)

Sufism preaches to love God not out of apprehensions but simply because love is the reason and love is the goal of life –an untainted and nonnegotiable love. Rumi says;

Love is musk.Don't deny it
When you smell the scent!(Espada,Jason)

V. Love: the Cornerstone of Sufism

"Sufism has often been called the creed of love. All Sufis, irrespective of the external appearance of their schools have made this theme a matter of essential concern".(Shah,Idries)

Love is a common denominator for mankind. It dissolves all digressions and divergences. It has such a power which can bind opposing entities together and patch up all clashes. That is what happened to Aziz and Ella when they fall in a spiritual relationship despite of geographical, religious and social manacles. Then their life is led from predictability to unpredictability, certainty to uncertainty and presence to nothingness. But in this consciousness of nothingness they find their Baqa/existence.

"Love cannot be explained, it can only be experienced Love cannot be explained, yet it explains all". (TFROL)

It is experienced by the seekers, for they are the travellers of inner journey of love. This love is not preserved just for God but also for His creations, mean or sublime. Spirituality cannot be attained without achieving a sense of humanity. The entire universe is one being where all are interconnected Love develops the delicate yet strong fabric of this interconnection so much so that one man's pain hurts all humans and one man's joy makes all smile. It is easy to love a perfect God but real spirituality lies in loving humans replete with faults and blemishes:

"Unless we learn to love God's creation, we can neither truly love nor truly know God(TFROL)".

Love has a transformational power. It changes the seeker during the journey through its function of purifying the putrid soul. Where intellect makes one cautious, love makes one courageous:

"Intellect ties people in knots and risks nothing, but love dissolves all tangles and risks everything. Intellect is always cautious and advises, 'Beware too much ecstasy,' whereas love says, 'Oh, never mind! Take the plunge! ' Intellect does not easily break down, whereas love can effortlessly reduce itself to rubble. But treasures are hidden among ruins. A broken heart hides treasures." (TFROL)

In fact love is that Divine essence which works through and through innumerable lives for its own eternal glory. Sufism, the religion of Love urges seekers to love God's light in man. And as per Unity concept, man is a part of God and a fragment of the whole (Davis.F. Hadland).

VI. Who is Sufi?

"He that is purified by love is pure and he that is absorbed in the Beloved and has abandoned all else is a Sufi".

"Purity is the attribute of those who love and the lover is he that is dead (fani) in his own attributes and living (baqi) in the attributes of his Beloved."(Kash Al Mahjub)

Shafak has depicted many features of a Sufi through the forty rules of Shams and his character.

These forty rules, Shams have called The Basic Principles of Itinerant Mystic of Islam.

A sufi is the one who struggles against his ego/Nafs and enters into the ocean of Infinite Oneness. Andalusian Sufi, MuhyudinIbn-e-Arabi used to pray which begins, "Enter me O Lord into the deep of the Ocean of thine Infinite Oneness". In treatise of the Sufis this Ocean is mentioned again and again (Lings,Martin). This Ocean symbolizes End towards which the Path of Sufism is directed. And this End is the ultimate truth, Sufi quests for. During this journey of love, he sails on the boat of Sharia but as Shams states that sooner or later the true seeker would abandon the boat and dive into the Ocean. At this stage there is no "I", just the "One". He aims for this supreme stage of nothingness by living a life as light and empty as zero.

However, he does not restrict himself in a mosque/church/synagogue/temple or a prayer rug so to know God. He studies God through his creation and out of these buildings he finds Him in the heart of a true lover. A Sufi heart is leavened with love for humanity. Semblances and outer faiths of the mankind hold no importance before him. He looks at others from the eye of heart which demolishes all discrepancies.

The man of God is drunken without wine,
The man of God is full without meat.
The man of God is distraught and bewildered,
The man of God has no food or sleep.
The man of God is a king "neath dervish-cloak,
The man of God is a treasure in a ruin.
The man of God is not of air and earth,
The man of God is not of fire and water.(Rumi-Nicholson R.A)

VII. Conclusion

The novel can be seen as an effort of the author to bridge-up the fissure created by the socio-religious

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collisions between the East and the West. Universal Spirituality, known to the world as Sufism stomachs the power to dissolve all the incongruities and raise the world to the platform of Unity above the divisions of pluralistic visions. The venture starts from the self: the rays of positive aura filters all impurities of heart and what remains behind is Love. Love has no labels and imparities; its blessings are meant for all.

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Specificities in Pedagogical use, Content Management and Performance with a Virtual Space in Neuroanatomy

By Mazzoglio y Nabar, Martín Javier, Algieri, Rubén Daniel, Jiménez Villarruel, Humberto Nicolás & Tornese, Elba Beatriz

Abstract- Introduction: The implementation of virtual space for teaching and learning (VSTL) leads objectives (performance) and subjective benefits (social peer relationships) in the process of teaching and learning. The study of neuroanatomy added difficulties inherent to the object of study, which requires greater abstraction, tridimension and relationship with other knowledge.

Objective: To evaluate parameters of use, content management and performance, specifying instructional strategies used in Neuroanatomy through the implementation of a VSTL.

Materials and Methods: An observational, retrospective and cross-sectional study on parameters of use, content management and performance in 309 university students with an EVEA applied in 3 commissions of Human Anatomy matter. The results were divided according to the rotation of matter (neuroanatomy and musculoskeletal with splanchnology contents) and pedagogical strategy activities (clinical and surgical cases and clinical imaging cases); statistical parameters (descriptive and inferential) were applied and correlated with the socioeconomic characteristics of users. The work complied with the ethical and legal standards.

Keywords: anatomy. neuroanatomy. pedagogy. virtual space for teaching and learning.

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SPECIFICITIESINPEDAGOGICALUSECONTENTMANAGEMENTANDPERFORMANCEWITHAVIRTUALSPACEINNEUROANATOMY

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Specificities in Pedagogical use, Content Management and Performance with a Virtual Space in Neuroanatomy

Mazzoglio y Nabar, Martín Javier [α], Algieri, Rubén Daniel [σ], Jiménez Villarruel, Humberto Nicolás [ρ] & Tornese, Elba Beatriz [ω]

Abstract- Introduction: The implementation of virtual space for teaching and learning (VSTL) leads objectives (performance) and subjective benefits (social peer relationships) in the process of teaching and learning. The study of neuroanatomy added difficulties inherent to the object of study, which requires greater abstraction, tridimension and relationship with other knowledge.

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Results: The access time was the day of the practical work. The activities recorded most times of realization, especially that presented clinical-surgical high rate of deprecated. Working hours per week were correlated with the outcome (R2= 0.76).

Conclusions: The performance in virtual Neuroanatomy activities presented specifications related to the object of study and teaching strategies associated. The number of work hours impacted both performance and management of the content and features of using virtual space.

Keywords: anatomy. neuroanatomy. pedagogy. virtual space for teaching and learning.

I. Introduction

Our preliminary investigations determined qualitative and quantitative benefits achieved by university undergraduate course of Human Anatomy mediated by the use of a virtual space for teaching and learning (VSTL) applied as a supplemental instructional resource learning1, 2,3,4,5, 6,12,20,21,22, which were consistent with the international literature on this topic7,8,13,14.

The benefits of the implementation of VSTL in the process of teaching and learning as a complementary tool to classical curriculum development of the subject were both objective (student performance associated with its use, number of hours of student relationship with matter, addressing the issues through different teaching strategies) and subjective (ratio of educating their peers, with the development of the art and the internalization and generation of new educational settings), and were added to maximize the chances of cognitive schemas through use, to the particularity of power 24 hours for any channel connection (computer, notebook, netbook, cell, mobile connections or not)21 and allow its users to imagine and generate innovations within it, making them active participants and used not mere receptores20,23.

The case of the rotation of Neuroanatomy, part of the curriculum of the subject Anatomy of the Medical School, has characteristics inherent in the topics covered as well as the timing of its adoption in that submitted. The study of neuroanatomy, after corresponding rotations Splanchnology and Musculoskeletal, is characterized by a more theoretical approach of content with greater complexity (leading to difficulties) in the conceptualization, abstraction and three-dimensional location of structures21. However, this rotation issues remain intrinsic, inseparable and complementary relationship with other knowledge (physiology and chemistry). This limitation in addressing the issues so atomized and the current educational trend of education in relation to concepts of Clinical Anatomy, complicate their study and force our teachers to implement teaching strategies. Added to these difficulties as the object of study and teaching, innovations and developments arising from research in basic and applied neuroscience generate a context of changing concepts and clinical-surgical applicability.

II. Purpose

The objective of this research was to evaluate the parameters of use, content management and performance, specifying the instructional strategies implemented during Neuroanatomy rotation using a

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VSTL applied to the teaching of anatomy. Also, the results were correlated with socio-occupational characteristics of students.

III. Materials y Methods

An observational, retrospective, cross-sectional study on the implementation of a VSTL designed with the Moodle® platform was implemented as a supplemental instructional resource to practical work with cadavers (preparations of the Museum and Jakob´s and Fleshing´s cuts) and classes are held theoretical teaching provided by the Chair in the rotation Neuroanatomy. We studied the user´s adhesion (students) in the activities of clinical anatomy (clinical and surgical cases, structural imaging correlates with anatomical preparations and cases imaging with 3D reconstructions), content management (administrative and academic) was assessed, which were used by the students through the virtual space and teachers to evaluate the teaching-learning process and performance parameters (mean times were evaluated to perform the activities necessary to approve, percentage of time or "attempts" approved and disapproved, and percentage of students who failed the same activity twice or more times); the results of these assessments in Neuroanatomy rotation were compared with the average results of other rotations (Locomotor and Splanchnology).

Our population consisted of 309 students of 3 fees associated with the attended of Anatomy, 3rd Chair. Was an inclusion criterion users who had performed completely all activities mentioned in various formats; and were excluded users who had not completed all the activities (loss of regularity condition such as lack of adherence to educational resource of the virtual platform) and records results in revenue during the refresher prior to partial each area. The population characteristics of the sample are shown in Table 1.

The results were tested for descriptive statistics (mean, maximum, minimum) and inferential (correlation r and r2) and graphs for better visualization were performed using the Microsoft Excel® 2007 for Windows. The present research was conducted attentive to ethical and regulatory objections force (requirements of Good Clinical Practices -GCP- regulatory arrangements and adherence to ethical principles originating in the Declaration of Helsinki)

IV. Results

We were able to objectify higher Neuroanatomy average income in relation to the determined average of the other two areas that make up matter (musculoskeletal and splanchnology). This area is noted that the main point of access to the virtual space was the day of practical work (PW) followed by income up to 24 hours after PW, made very significant given the other areas prevailed income range between 24 to 72 hours after PW [Figure 1]. When assessing the time band EVEA entry, night hours between 20 and 24 hours was the most prevalent in both the rotation and the average of the other of matter. In all areas of the subject prevailed income weekdays [Figure 2].

Parameters opinion adhesion with the virtual space presented in neuroanatomy high positive response; students emphasized that knowledge of normal anatomy helped them to understand the imaging, while parameter less positive response was associated with the correlation of concepts with the theoretical and the usefulness of clinical and surgical cases for understanding of normal anatomy [Figure 3-5].

In relation to the management of content in the VSTL, we determined that the neuroanatomy´s activities were the recorded as many times embodiment; activities based on clinical and surgical cases had a higher average realization in relation to clinical imaging. When evaluating the average times used to approve the activities, we found that the clinical and surgical cases in the area in question were the most accomplished, followed by clinical-imaging corresponding to the same rotation cases [Figure 6]. In quantifying the average number of times that users endorsed the activities, we recorded the highest prevalence was in clinical neuroanatomy and surgical cases, and the increased prevalence of many times disapproved activities was recorded in case of clinical imaging neuroanatomy. It should be mentioned that in the clinical and surgical cases of this rotation, as the other 2 rotations, students who have failed 2 or more times were found the same activity repeatedly [Figure 7].

While we determine significant correlations between parameters of use and socioeconomic characteristics, studying variables such as subject areas of significant results were not maintained.

In assessing performance in PW, checked the area neuroanatomy recorded a high average percentage of PW disapproved with a low percentage of PW approved with 100 % correct [Figure 8]. When analyzing the results obtained in the PW according to the teaching strategy applied to the posing of cases of clinical anatomy determined that in cases of images with structural correlates of cases prepared and imaging with 3D reconstruction, lower pass rates corresponded to rotation in the study (44.34% and 67.31% respectively) [Figure 9]. In the analysis of the average results obtained from the different pedagogical strategies used to achieve the PW according to the anatomical area, objectify the highest percentage of unapproved corresponded to PW on structural imaging correlates with anatomical preparations neuroanatomy area (55.66%) [Figure 9] .

By performing correlation plots we determine the number of hours worked per week were correlated

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with the average result obtained in neuroanatomy PW (R2 = 0.76), in other areas this correlation and implications are not maintained between the variables [Figure 10] .

V. Discussion

The influence of "new information and communication technologies (ICT)" impacted heavily on science education, and through him throughout modern society, creating new scenaries for teaching and learning2, 22. Different levels and types of education (from undergraduate to graduate, and in their ways or face away) internalized this tool provided by technology and adapted it in their instructional activities as a complementary resource to study materials, curriculum and objectives education, positioning ICT as complementary or both of the central proccess9,10,11,16,18.

Not only sources of information presented transformations and adaptations, also the tools to interact with and subject as the recipient uses. Applications for manipulating information in the form of text, images and sounds, created new productions with the influence of the subjectivity of the amended and influence of student´s cognitive structure. These new ICT transformed the ways in which the academic, scientific and professional communities work and interact with their users. And was forced to consider how to strengthen them in order to bring students with such knowledge communities that actively produce and publish on line11, 15, 16.

From the constructivist theory of learning patterns is proposed to generate a virtual environment: 1) organize activities that include the construction of meaning from the information received by the student, 2) record activities or exercises that allow students to communicate, and 3) encouraging students to engage in problem solving through simulations or actual cases20.

It was found that VSTL student-centered self-learning and self-transformation to generate cognitive schemas that mediate the technology available and the individual monitoring by mentor teachers. Be part of the representations that students have about what is to be taught and also the analysis of the interaction process between the new and prior knowledge. VSTL allow the integration of knowledge and reaffirm that human learning is explained as a social experience mediated. A web of support such as the VSTL is frequently applied to strengthen traditional education because students and teachers share a workspace, communication and interacción19, 21.

With this research we could objectify the benefits with the use of the VSTL by students of anatomy under a complement mode in Neuroanatomy. We found significant differences in the parameters of use of technological resources compared with those obtained in other subject areas (Musculoskeletal and Splanchnology) 1,2,3,5, which have a relation to the temporality of the year it is issued this rotation and wear and subjective impact of this matter on annual studied on the students17. The variables related to adherence opinion of the users showed significant differences with the other areas because the feeling and internalizing this teaching resource is structured at the beginning of student´s study.

The current trend in the teaching of anatomy is aimed at clinical application, with the approach, discussion of cases (clinical-surgical, clinical and imaging) and clinical problem solving. The clinically oriented anatomical information applies to conduct practical and theoretical studies, interpret diagnostic images, to understand the anatomical basis of medicine in its different contexts and its importance in daily practice. Anatomical knowledge is reinforced by clinical reasoning is structured and constructed in relation to the acquired knowledge and enabling the next study in the curriculum of the university4, 12. For our Faculty of Medicine, University of Buenos Aires, Human Anatomy matter is inserted into the first year of Biomedical sent within Cycle Race (with Histology, Embryology, Physiology and Pathology, among others); knowledge gained from this Studied must be apprehended as significant for articulation with the corresponding materials of Clinical Cycle the last 3 years learning.

With regard to the content area Neuroanatomy, their knowledge is essential for understanding and teaching not only matters of degree (basic and clinical) from the rest of the School of Medicine, but also the contents of the graduate (Update , Specialist, Master's or Doctorate) and insert Neuroscience disciplines. But this area specificities presented in performance in clinical cases, aiming at greater polarization in the performance of students in the virtual space, which is confirmed in formal examinations of the subject. We were also able to objectify the socio-economic characteristics of the users/students, specifying the work activity was determined parameters and adherence to use virtual space6.

VI. Conclusions

Evaluation of performance per areas in the clinical anatomy virtual activities using the virtual space confirmed the existence of similar specificities and characteristics in the practical works in the area of neuroanatomy that would relate to the subject matter of the same and would determine the impact and subjective use of different teaching strategies.

We determine that parameters of using and management of the content presented differences with those obtained in the other areas that make up matter, and we objectify that user performance was associated with the number of working hours of those working.

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Since differences in the intrinsic object and method of study areas that make up matter had impact on the outcome of the exercise, teachers are required to design and implement new teaching strategies in order to obtain maximum efficiency with this resource instructional applied in a complementary manner to practical work area Neuroanatomy of Human Anatomy matter in the medical career.

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Tables Y Figurs

Table I : Characteristics of the sample population.

Sexo	Masculino	31,07%
	Femenino	**68,93%**
Edad	**18-24**	**85,44%**
	25-30	12,62%
	> 30	1,94%
Franja horaria de cursada	Turno Mañana	36,25%
	Turno Tarde	33,33%
	Turno Noche	30,42%
Trabaja	**Si**	**65,70%**
	No	34,30%
Cantidad de días de trabajo semanales	1 día/semana	22,17%
	2 y 3 días/semana	34,97%
	4 o más días/semana	**42,86%**
Horas de trabajo en la semana	**entre 12 y 24 hs/semana**	**44,98%**
	entre 25 y 30 hs/semana	35,60%
	entre 30 y 40 hs/semana	13,59%
	> 40 hs/semana	5,83%
Tiene como alumno alguna experiencia previa en el uso de e-learning?	Si	7,44%
	No	**93,85%**

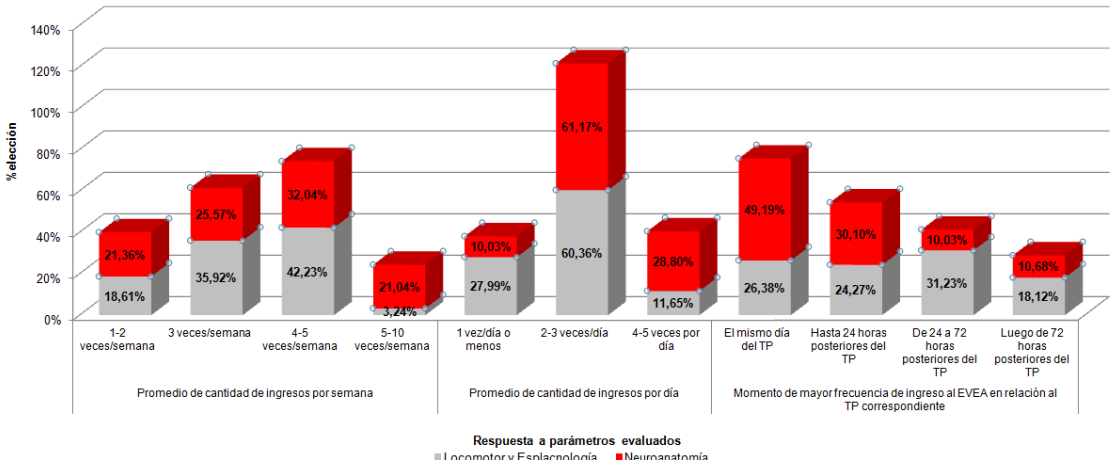

Figure 1 : Percentage of responses to 3 parameters evaluated on VSTL usage data depending on the subject area.

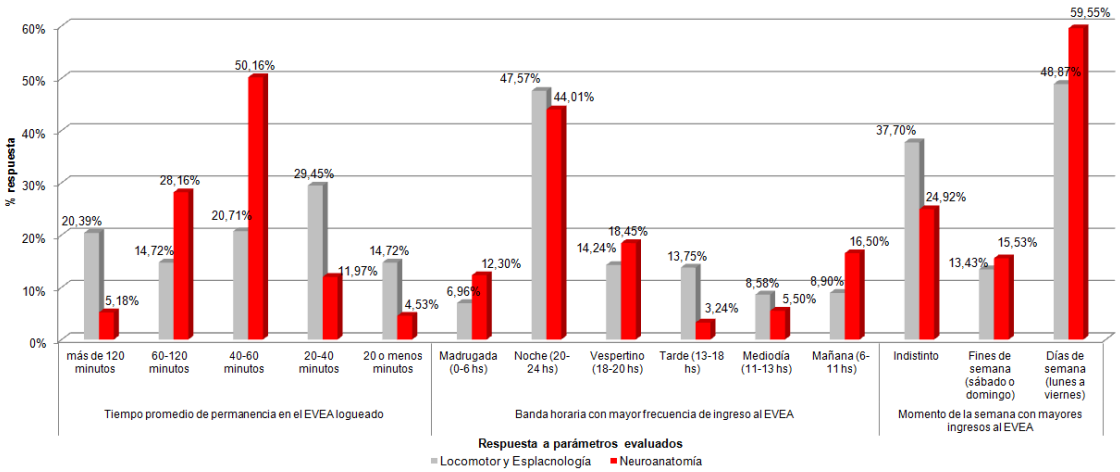

Figure 2 : Percentage of responses to 3 parameters evaluated on temporary use of VSTL data depending on the subject area.

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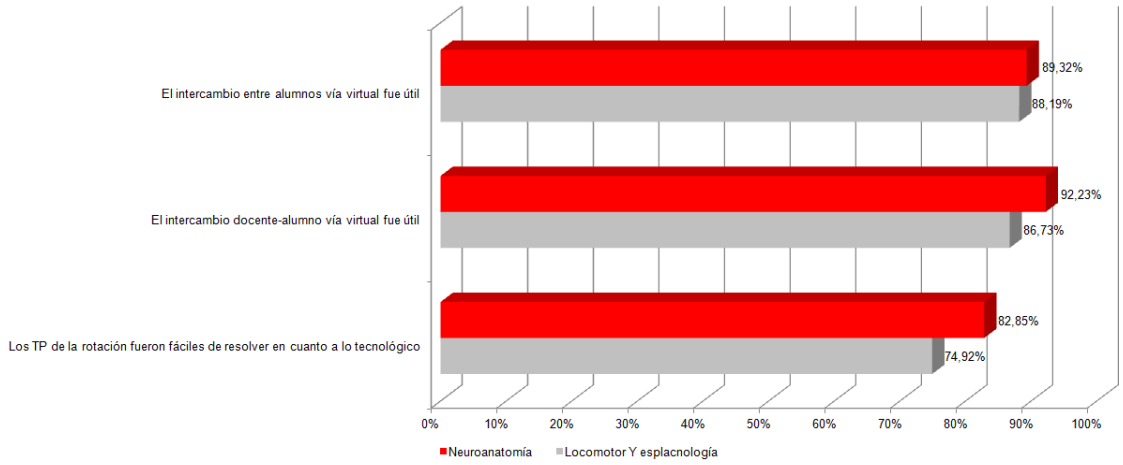

Figure 3 : Percentage of answers 3 questions related to adherence opinion of students depending on the subject area.

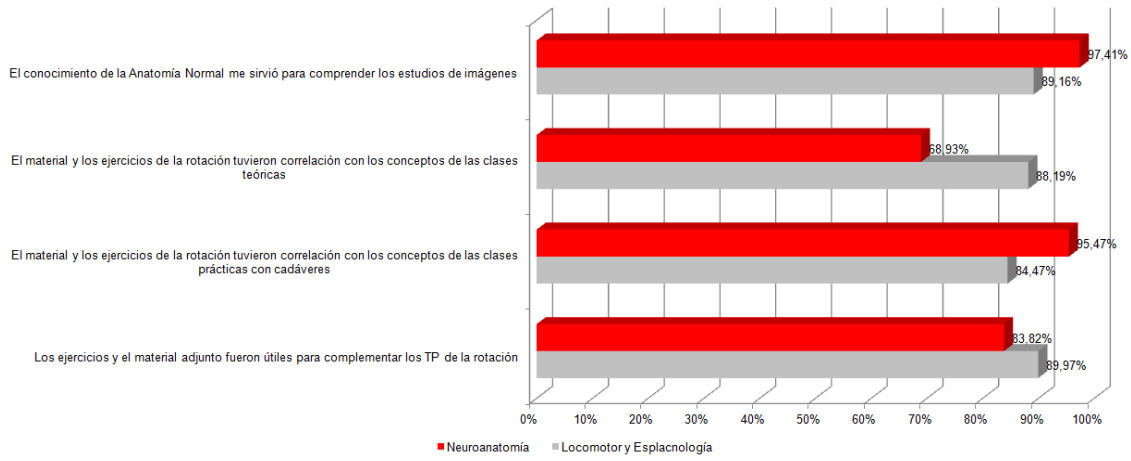

Figure 4 : Percentage of answers 4 questions related to adherence opinion of students depending on the subject área.

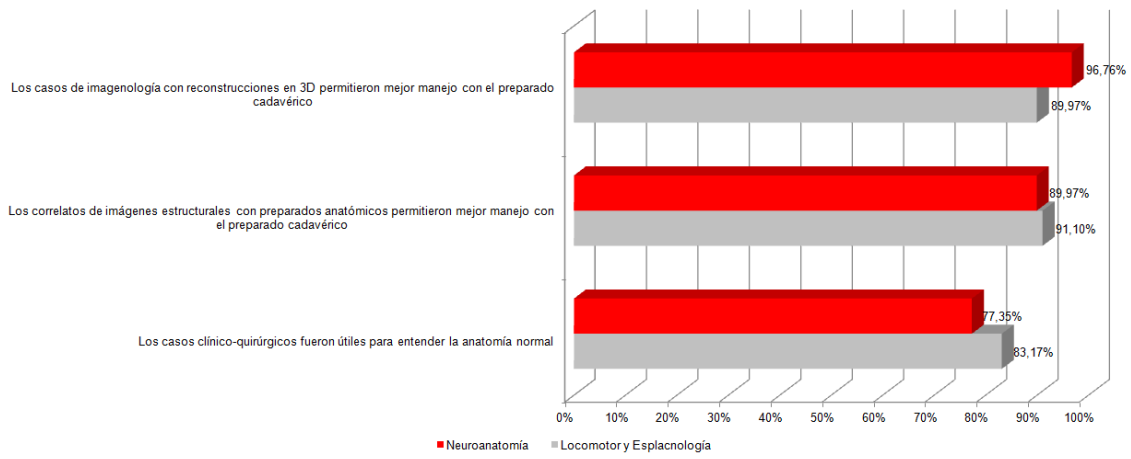

Figure 5 : Percentage of answers 3 questions related to adherence opinion of students depending on the subject area.

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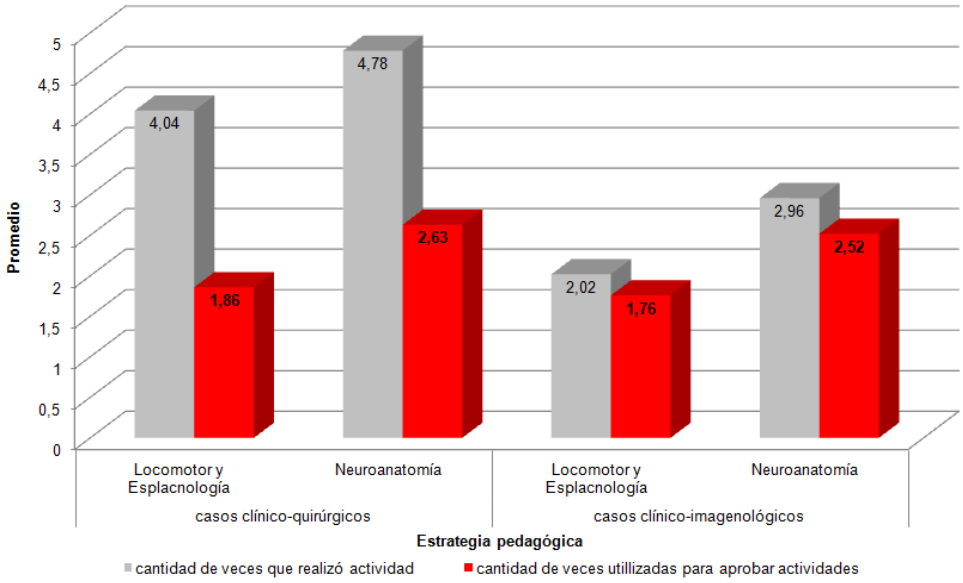

Figure 6 : Average time used for carrying out activities in the VSTL as teaching strategy.

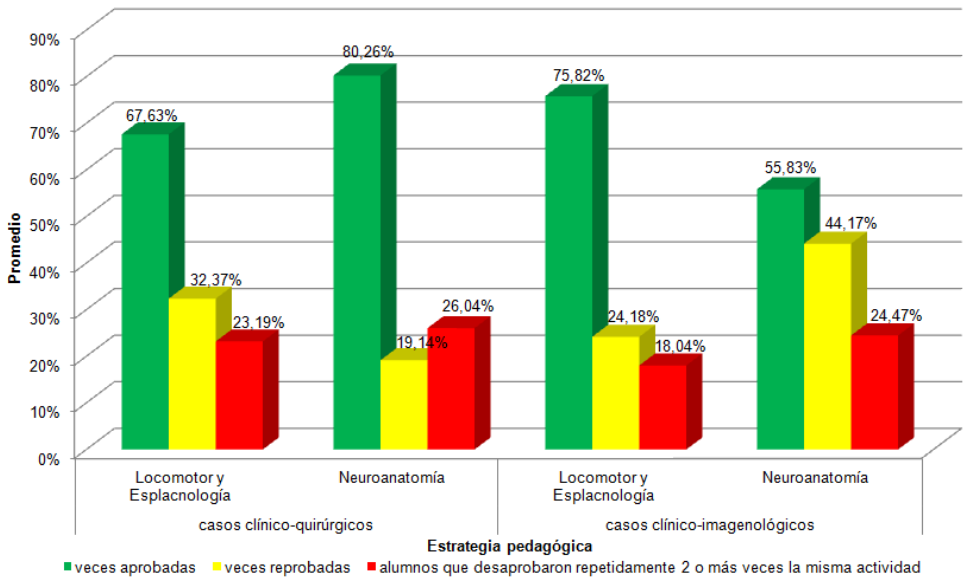

Figure 7 : Ratio attempts and results used in the activities of VSTL as teaching strategy.

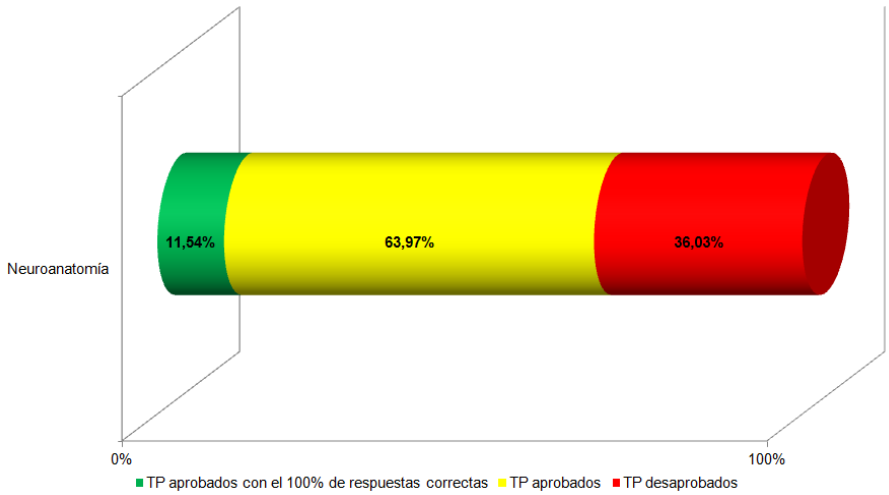

Figure 8 : Performance of students in clinical anatomy exercises in the area of Neuroanatomy.

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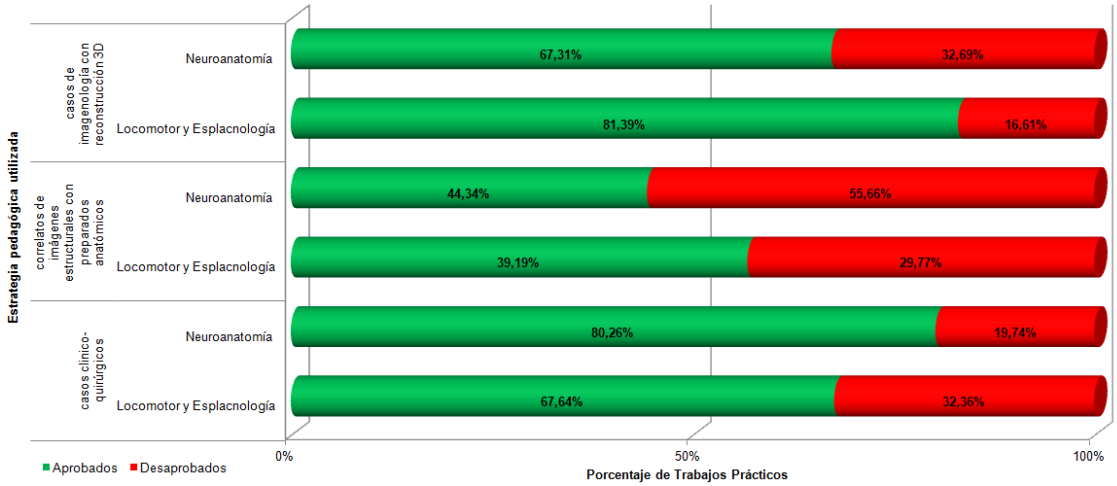

Figure 9 : Performance of students in clinical anatomy exercises according to the anatomical area and the teaching strategy used in the area of Neuroanatomy compared to other.

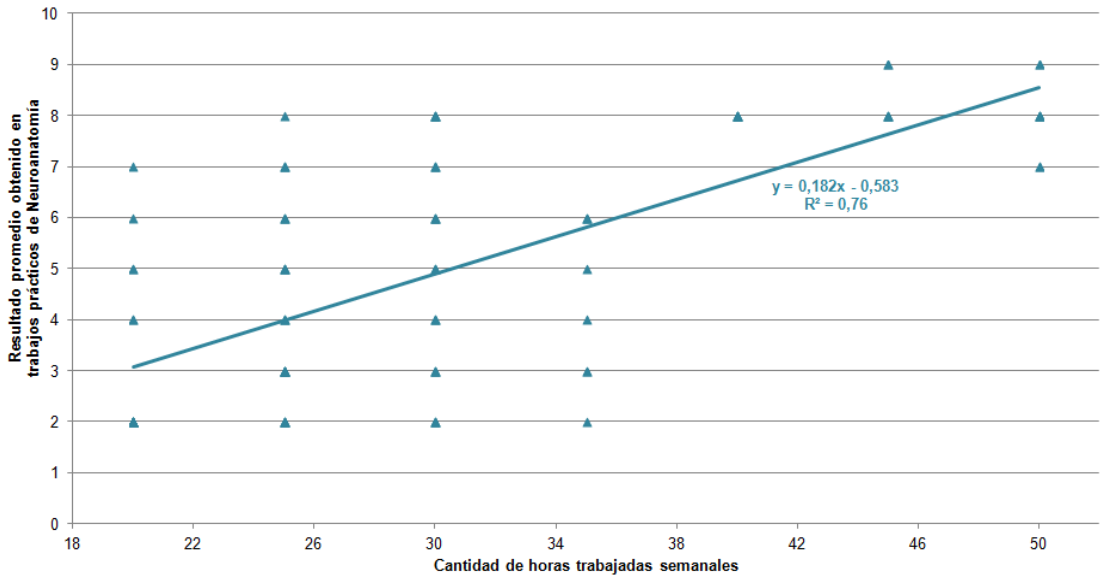

Figure 10 : Correlation between the number of weekly working hours of students and the average result in practical work in the area of Neuroanatomy.

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Dictionary and Culture: Theory and Practice of the Kola Saami Dictionary Making

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Keywords: lexicography, dictionary, culture, indigenous small-numbered people of the north, saami language.

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DICTIONARYANDCULTURETHEORYANDPRACTICEOFTHEKOLASAAMIDICTIONARYMAKING

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I. Introduction

One of the remarkable tendencies of contemporary lexicography is to address the dictionary user. Taking the user's needs, interests and experience into account are also requirements of contemporary linguistics in general. This tendency for anthropocentric development of scientific ideas suggests addressing the human being as the speaker of a language and bearer of a culture. The idea that "it is impossible to learn the language alone without going beyond it, without resorting to its creator, speaker, user – to the human being, to the certain linguistic identity" (Karaulov, 2002, p.7) becomes especially significant in practical lexicography and means lexicography theory researchers must address the issue of "dictionary and culture". This issue becomes extremely urgent for dictionaries of languages of indigenous small-numbered peoples and dying languages in particular, such as the language of the Kola Saami.

The Saami are an indigenous small-numbered people of the North that have been divided historically and now live in four countries: Russia, Finland, Norway and Sweden. The Saami of Russia (the Kola Saami) live mainly on the Kola Peninsula which accommodates the administrative unit of the Murmansk Region. The language of the Kola Saami (the Kola Saami language) has four dialects, which are treated by foreign linguists as separate languages: Kildin, Ter, Akkala and Skolt Saami. The Kildin dialect is most widespread.

According to the 2010 Russian population census data (Russian Population Census, 2010) there are 1771 Saami in Russia (urban population – 787, rural population – 984), of whom 1599 live in the Murmansk region. The traditional Saami trades are reindeer husbandry, hunting, fishing and foraging (Volkov, 1996, p.11; Lukjanchenko, 2003, p.19; Chernyakov, 1998, p.52). It is reindeer husbandry that lies at the root of the ethnographic originality of the Saami (Volkov, 2007, p.46). Analysis of the contemporary sociolinguistic situation shows that the Kola Saami language is critically endangered and this threat is connected to the Saami's breaking away from traditional trades and ways of life, their dispersed living, the lack of educational opportunities, the low demand for use of the Kola Saami language by the Saami and the long-term impact of the Russian language. Besides that, the Kola Saami did not have a writing system for a long time. With the language as the guardian of the spiritual and material culture, the Saami may lose the knowledge of this culture as well as the language itself.

The Kola Saami lexicography is represented by only two interlingual dictionaries: the Saami–Russian Dictionary (Afanasjeva et al., 1985) and a Saami–Russian and Russian–Saami Dictionary by G.M. Kert (1986). Kert's dictionary contains about 4000 entries and is intended for primary school children. The author's aim is that students using this interlingual learner's dictionary should successfully master the native (Kola Saami) and Russian languages. The dictionary edited by Afanasjeva et al. contains 8000 entries and is intended for specialists in Finno-Ugric languages, ethnography and others interested in the Saami language. There is also a dictionary developed by the Saami language technology centre, Giellatekno, at the University of Tromsø, Norway (University of Tromsø, 2010). However this has been developed on the basis of the dictionaries of Kert (Kert, 1986) and Kuruch (Afanasjeva et al., 1985).

Nevertheless, the preservation of the Kola Saami language is, to a large extent, connected with the description and lexicographical recording of the Saami

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vocabulary which, in its turn, will contribute to the recovery of the Saami community. Availability of two interlingual dictionaries cannot resolve this problem to the full. In our opinion another type of Kola Saami language dictionary must be designed.

The aim of this paper is to summarize the theoretical results available from the work on development of dictionaries of the spiritual and material culture lexis of the indigenous small-numbered people of the North and define the specific character of the dictionary of spiritual and material culture of the dying language of the Saami.

My research was motivated by the following questions: how does the type of a dictionary depend on the user? what is peculiar about the user of a dictionary of a dying language (with a case study of the Kola Saami language)? what is the peculiarity of the word list and definitions of such a dictionary? what type is a dictionary of a dying language?

II. Resources and Techniques

The methodological basis of this research is the anthropocentric approach (Karaulov, 2002; Kubryakova, 1995; Stepanov, 2001a) and the notion of anthropocentric lexicography (Morkovkin, 1990) with is orientation towards users' interests (Berkov, 2004). Being of current interest to contemporary practical lexicography, the orientation towards the user of the dictionary is theoretically based on addressing his cognitive base. The research methods used in the present work are the descriptive method and definitions' analysis.

III. Results

a) Cognitive-and-Communicative Approach to Classification of Dictionaries

Contemporary lexicography has turned to the user. Prof. V.P. Berkov points to two principles in working with an interlingual dictionary: maximum information using minimum space, without any harm to the user's interests, and maximum account of user's interests (Berkov, 2003, p.13). It is not by chance that the typology of a dictionary is sometimes connected with the types of query made by users.

Our analysis of 145 native and foreign dictionaries showed that if the dictionaries are classified based on the principle of taking account of the user's knowledge level and his queries, we can speak of a cognitive-and-communicative approach to the classification of dictionaries.

We think that the traditional division of dictionaries into linguistic and encyclopaedic must be seen more widely – as a division into linguistic and non-linguistic. As is known, an encyclopaedic dictionary gives a full description of items and phenomena and explains their structure and purpose. Linguistic dictionaries provide information about words, i.e. about their meanings and usage. The notion of 'non-linguistic dictionaries' is not only wider in scope than that of 'encyclopaedic dictionaries', but uses a fundamentally different basis for division.

Division of dictionaries into linguistic and non-linguistic can be based on form/content characteristic, where the form is a word in the aggregate of its grammatical characteristics, and the content is the meaning and sense of this word.According to Y.S. Stepanov, "the sense of a word – is an item or items which this word is correctly used for in accordance with the standards of a certain language and a concept is a meaning of a word" (Stepanov, 2001b, p.44). If an item (realia) is an element of material culture, then a concept is an element of spiritual culture. A concept as an element of spiritual culture is an object of culturological dictionaries. A realia as an element of material culture can be an object of culturological, country-specific and encyclopaedic dictionaries.

For linguistic and non-linguistic dictionaries in their turn the orientation towards availability/lack of language speaker's/culture bearer's knowledge can serve as the basis for further division (where the user is a non-specialist).

Thus, linguistic dictionaries depending on the user being/not being the speaker/culture bearer are represented by monolingual and bilingual types. Monolingual dictionaries (dictionaries of definitions, collocations, synonyms etc.) are intended for users who are speakers/bearers of the culture and aimed at satisfying their need to deepen their current knowledge of a word. Bilingual dictionaries satisfy the need of a user who is not a speaker/culture bearer to attain such knowledge.

Non-linguistic dictionaries are also grouped depending on their orientation towards a user: encyclopaedic and culturological dictionaries are oriented towards the knowledge of a speaker/culture bearer, and cross-cultural dictionaries are oriented towards the knowledge of a non-speaker/non-culture bearer.

The dictionary's classification is defined by the criteria for inclusion of words in the words list and information in the dictionary entry.

A country-specific dictionary differs from an encyclopaedic dictionary in the description object: in an encyclopaedic dictionary it references notions and personalia from all fields of knowledge including the humanities (history, sociology, ethnography, religion, arts), independent of belonging to one or another culture, one or another nation, whereas the description object of a country-specific dictionary includes only notions and personalia belonging to one and the same country, culture, nation. A linguistic country-specific dictionary combines the features of different dictionaries: linguistic (definition, translation,

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terminology) and non-linguistic (in this case, country-specific), and its author has the role of a medium between two sociocultural communities.

Thus, the purpose of linguistic country-specific dictionaries is the introduction to the culture of a country by means of describing the meanings of lexical and phraseological units, and their addressee is the learner of a language.

A dictionary of culture or a culturological dictionary can stand for both an encyclopaedic dictionary (in case of different countries) and a country-specific dictionary (in case of one country).

There is no single understanding in lexicography of what a culturological dictionary is. In foreign lexicography there is a dictionary type called a cultural dictionary which is a general term for reference works which can be both the result of a cultural practice and the agents of its promotion (Hartmann & James, 1998, p.50). The authors of the Dictionary of Lexicography, R.R.K. Hartmann and G. James, have a wide understanding of the term culturological dictionary. In their opinion, culturological dictionaries include the Longman Dictionary of English Language and Culture which is intended, as the authors say, "…to help students of English to understand the words and phrases that make up the complex fabric of English-speaking life and culture" (Longman Dictionary of English Language and Culture , 1992). To this effect the body of each entry includes Cultural Notes, which "give[s] detailed information about the associations that words have for native speakers of English" (Longman Dictionary of English Language and Culture, 1992). This is a therefore a culturological dictionary of a country-specific type intended for non-speakers (language learners).

Alongside the Longman Dictionary of English Language and Culture, The Dictionary of Cultural Literacy (Hirsch et al., 1988) is also classified as culturological. It is based on the principle of of being usable by an American with limited cultural literacy and provides information about realia of different countries. It is a culturological dictionary of the encyclopaedic type, intended for language speakers and records all the information required to be considered conversant with the culture of America.

The term 'linguoculturological dictionary', which has appeared lately in Russian course books, differs slightly in content from the term 'culturological dictionary'. If "culturological dictionaries [they] mean dictionaries and reference books dealing with specific phenomena of material and spiritual culture as well as corresponding realia and concepts seen in development and change" (Shimchuyk, 2003, p.198), then linguoculturological dictionaries are defined as being the result of the integration of knowledge from various fields of humanities, presenting cultural phenomena content in a lexicographical form. The importance of encyclopaedic information is emphasized in these dictionaries, along with the identification of the semantic potential of a word, accumulating cultural memory. Culturological dictionaries vary in form, including both reference books prepared by historians and ethnographers of the 19th century and dictionaries of everyday life and culture compiled today. Linguoculturological dictionaries are limited to the publications of contemporary authors. They include the Orthodox Church Culture Dictionary by G.N. Sklyarevskaya (2000), Dictionary of the Russian Culture by 2001b Y.S. Stepanov, Dictionary of the 20th Century Culture by V.P. Rudnev (2003), etc.

The analysis showed that, unlike country-specific dictionaries, culturological dictionaries are oriented towards the knowledge of the user/speaker of the language and may employ realia and concepts as objects for lexicographic recording.

Culturological dictionaries of concepts are represented in Russian linguistics by Stepanov's Constants: Dictionary of the Russian Culture (2001b). The realia dictionaries are objects of material culture. Culturological dictionaries of realia satisfy the need of the language speaker to deepen his current knowledge, as do encyclopaedic dictionaries, but they differ from encyclopaedic dictionaries by having a thematic arrangement of material.

IV. Present-Day Functions of Dictionaries

It is often said that a dictionary plays a huge role in people's spiritual culture. Dictionaries have different social functions: informative, communicative and normative (Gak, 1990, p.462). The main purpose of a dictionary of any type is as a didactic work, to eliminate the discrepancy between individual knowledge and the knowledge of all the community (Bondarko et al., 1996, p.309). The history of dictionary making shows that it was the informative function that prevailed in the first dictionaries: glossaries explained words which were unclear to the reader. The normative function of dictionaries became prominent later on. The communicative function which is common to all dictionaries – monolingual and bilingual – has become especially significant over recent decades in connection with the development of linguistic country-specific lexicography. These dictionaries play an important part in cross-cultural communication as they represent not only the facts of material culture, but also the 'current linguistic consciousness' and the values system of language speakers.

It would be difficult to overestimate the role of a bilingual dictionary in learning a foreign culture. As is known, the purpose of a bilingual dictionary is to respond to the need to create and understand texts in a foreign language. In connection with this, the essence

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and functions of a contemporary bilingual translation dictionary can be re-examined. The function cannot be limited to the communicative, even if its essence is seen as providing the reader with the required words in native or foreign language. A bilingual dictionary gives the user an opportunity not only to get information about the vocabulary and grammar of another language, but also to become familiar with another culture through the system of verbalized notions, and therefore gain access to the reflection of objective reality by the language, and the results of human cognitive activity in this particular cultural community.

In this regard one can consider a bilingual translation dictionary as having a special ontological essence.

Furthermore, a bilingual dictionary as a tool of translation must respond to the need for communication between people separated by a linguo-ethnic barrier by which the authors mean those who not only lack a common language, but also have different national cultures. In this regard one can also consider a bilingual translation dictionary as having a special gnoseological function. The gnoseological aspect of lexicography as a scientific discipline is seen by B.Y. Gorodetskij in the essence of a dictionary being a way to organize and present the knowledge accumulated by the society (Gorodetskij, 1983, p.9).

V. Dictionaries of Spiritual and Material Culture Lexis of the Kola Saami as Dictionaries of a New Type for the Saami Lexicography

The Saami Language Lab of the Murmansk State Humanities University (Murmansk, Russia) has published dictionaries of the Saami spiritual culture lexis and the Saami traditional trades and husbandry lexis (Dictionary of Spiritual Culture Lexis, 2013; Dictionary of Kola Saami Traditional Trades and Husbandry Lexis, 2014). A wildlife lexis dictionary is currently being prepared for publication. The experience gained during the design of these dictionaries allows us to draw some theoretical conclusions.

These dictionaries of spiritual and material culture fulfil the primary task of our research – recording the present state of the Saami language in the speech community. As such, the dictionary exercises a very important function – preservation of traditional worldview components, which carry main life essences of the northern ethnos. The way in which indigenous small-numbered peoples live is mainly determined by three factors: natural conditions, type of displacement and type of economy, the two latter of which define the culture type. This knowledge reflects a more archaic, fundamental attitude of humanity to the world from the viewpoint of sense and utilitarian values of folk culture.

Our dictionaries are translation (bilingual) dictionaries; i.e. for an original word in the Saami language they contain a dictionary entry with a translated equivalent which is most often a description. But the main attention in the dictionaries is paid not to the grammatical characteristics of a word but to a culturological commentary which reflects the background knowledge of a speaker. So, for example:

вуэннч куск кыппта – a piece of boiled meat (AA). Just like ancient Lappish women, in the 19th century the Saami habituated babies to the reindeer meat by putting a piece of meat onto the lips of a baby so that the baby could suck the meat juice out. Sometimes such training started half a year after a baby's birth, sometimes later (Haruzin, 1890, p.311). Children were also fed the best pieces of adult meals: reindeer bone marrow, fish viscera etc. (Volkov, 1939, p.56). A breastfed child was given a piece of reindeer meat to suck. Thus, babies were habituated to meat from the cradle.

(Lukjanchenko, 2003, p.63); **нюввт** – national meal made of boiled fish and cloudberry (Kert, 1986, p.65). Freshly boiled whitefish are salted a little, filleted, mixed with ripe cloudberries and dressed with fish oil – and the salad is ready (Bolshakova, 2005, p.156). Mixture of fish with cloudberries (**луэм неут**) (Volkov, 1939, p.47).

As can be seen from the examples, the definitions in our dictionaries are typical for a bilingual dictionary which adds culturological commentary to the translated equivalent. Compare this to an example from Hausa-Russian dictionary:

abokin wasa – 'friend in play' (so-called 'joke kinship'. At New Year the 'friends in play' give presents to each other. Residents of one city give presents to residents of another, representatives of one trade give presents to representatives of another). (Olderogge, 1954)

Therefore our dictionaries are translation (bilingual) in form, but their content makes them different from conventional translation dictionaries.

I see the main purpose of our dictionaries as preservation of unique aspects of culture and language in the relevant part of the culture of indigenous small-numbered people. This is why the starting point for us in the dictionary is a notion (concept), not a word.

The path from a concept to a word lies at the root of ideographical dictionaries. Ideological (i.e. ideographical) dictionaries are dictionaries which fully or partially use the principle of classification of speech acts (for instance, pity is included under altruistic feelings¸ which itself is included under feelings in general, which in their turn are included in the category mental phenomena). Thus the basic principle of classification of non-abstract words, according to Charles Bally, is the allocation of words to topic sections (Bally, 2001: 151–155). In the opinion of Y.N. Karaulov, the structure of

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ideographic dictionaries identifies components of the world image, though the ideological position of the author makes impact on the relations hierarchy (Karaulov, 1976, p.249–259).

Our dictionaries of the Kola Saami language follow the topical principle. Thus the Dictionary of the Kola Saami Spiritual Culture Lexis (Ivanishcheva & Bakula, 2013) includes the following vocabulary topics: Religious Faiths, Life Cycle Ordinances, Folklife Arts, and Festivities. In the Dictionary of the Kola Saami Traditional Trades and Husbandry Lexis (Ivanishcheva & Ershtadt, 2014) the vocabulary is arranged in six topics: Reindeer Husbandry, Fishing, Hunting, Foraging, Sheep Husbandry, Zootomy and Zoophysics. These topics include subtopics, sections and subsections. For instance, Reindeer Husbandry contains the following subtopics: Domestic Reindeer, Reindeer Herders and Unions of Reindeer Herders, Reindeer Herders' Gear, Reindeer Distinguishing Marks, Reindeer-Herding Dogs, Places and Structures for Herding, Keeping, Counting and Culling of Reindeer, Reindeer Harness and Sledge, Reindeer Pack Load, Reindeer Slaughter and Reindeer Skin Treatment. The subtopic DomesticReindeer includes such sections as Reindeer Buck, Reindeer Doe, Reindeer Fawn, Reindeer by Household Use, Reindeer by Position in a Team, Reindeer by Having /Not Having Antlers, etc. The Reindeer Fawn section includes the subsections Reindeer Fawn from Birth to Three Months, Reindeer Fawn from Three to Six Months, Reindeer Fawn from Six to Eighteen Months.

Our practice of making dictionaries of the Kola Saami language reveals the inadequacy of the position of strict division of dictionaries into linguistic and encyclopaedic, and makes it necessary to fundamentally reconsider the principles for linguistic dictionary entry design.

Our experience showed that dictionaries of a dying language have their own specificity which lies in their users, word lists and definitions.

What kind of user is a dying language dictionary made for? The theory of lexicography makes a distinction between active and passive dictionaries. For L.V. Shcherba, for instance, it was evident that for each pair of languages two pairs of explanatory (defining) dictionaries are needed – for Russian with explanations in Russian language and for foreigners in their corresponding languages. These four dictionaries for each pair of languages would give in the opinion of L.V. Shcherba an opportunity to read and understand foreign books and get to know the real faces of foreign words (Shcherba, 1993, p.7). The division of bilingual dictionaries into active (Russian–foreign for a Russian user, for instance) and passive (foreign–Russian for a Russian user) types define their tasks.

If a Kola Saami dictionary is bilingual its user must know at least one of the languages – Russian or Kola Saami. But the user of such a dictionary, even if a bearer of the Saami culture, in most cases does not know the Saami language. According to E. Scheller, a researcher from the University of Tromsø (Norway), out of 700 ethnos representatives who have knowledge of the Kildin dialect of the Saami language on different levels, over 200 are potential speakers who have good passive knowledge of the language: they understand everything, or pretty much everything, and many can speak the Kildin dialect, but for various reasons speak inactively or do not speak at all. About 100 of the 700 are active speakers, who speak the Kildin dialect fluently and use it on all levels (Scheller, 2010, p.15–17).

The definitions in the dictionaries of languages of indigenous small-numbered peoples reflect an ordinary level of cognition. The basis of an ordinary level of cognition is everybody's direct personal experience, which is why this kind of cognition is more individualized than scientific cognition. But such an approach has advantages in the variety of solutions and breadth of search. The building of a dictionary of the Kola Saami language reflects such an experience: in the absence of a live speaking environment, restraints on the use of the language in private and public life, the senior age of active speakers, separation of speakers from the language habitat – material and spiritual culture – it is natural to turn to the cognitive, not to the communicative essence of the background knowledge. This is why typical ways of finding out the background knowledge of a language speaker (interviews, analysis of definitions in various types of dictionaries and texts of fiction and journalism) cannot be used in full. In such a situation, a researcher must record all the knowledge of a language speaker making no difference between personal and social. The language speaker relating his personal experience presents the typical and usual because the social environment in which the informant grew up is the only record of such knowledge.

Our field studies of the Kola Saami language showed how different the realia knowledge of different speakers can be. The comparison of field data with definitions in dictionaries of the Kola Saami language by Kert (Kert, 1986) and Kuruch (Afanasjeva et al., 1985) revealed some inconsistency in the age limits which define the name of a deer. Compare: **вундел** – reindeer doe of **two years** (YA) and **вуннял** – reindeer doe of **three** years(YA), **воджемь** – young reindeer doe of **three to four years** (YA) and **ваджь** – reindeer doe of **three to six** years, fawned once (Kert, 2003, p.54), **важь** – reindeer doe (**three-year-old** reindeer doe after first fawning)(Afanasjeva et al., 1985). This inconsistency cannot be explained yet.

By considering the principles for lexicographical recording in the dictionaries of spiritual and material culture of the Kola Saami, we can understand the principles for word selection and dictionary entry development.

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Word selection principles. Selection of words for different types of dictionaries is done on different grounds and quite often turns into a very difficult task. Each dictionary compiler faces the question of which objective criteria to use for such selection. The criteria are defined by the needs of a user. The purpose of these dictionaries is to record the spiritual and material culture of the Saami through description of lexical units of the Kildin dialect of the Saami language. Consequently, the selection of words to the word list of such a dictionary will be based on the principles of specificity and thematic belonging.

Principle of thematic belonging means that the group will include words of which the lexical meaning includes a semantic component of this topic. For instance, in "почень – a belt of special construction and shape, which was used in sorcery and healing the sick", the component "used in sorcery and healing the sick" is thematically connected with the group of words Religious Faith Vocabulary as is the component "the most important tool of hunting magic" in the following example: "чуэрвь-гарты – antlers of a wild reindeer, the most important tool of hunting magic in the period preceding the taming of the wild deer". The component "for control of the reindeer team" allows allocating the word "харя – gee-pole (a pole about 3 m long and 3–4 cm in diameter for control of the reindeer team)" to the group Harness and Sledge Reindeer Raising and the component "skin from reindeer limb" is the ground for allocation of word "коаммас – reindeer limb skin" to the group Reindeer Skin Treatment. The word "воаԥԥк – a device for ice fishing: a long narrow plank with one end sharpened and the other end having a hole for the net rope; the plank is pushed from one ice hole to another and thus pulls the net)" belongs to the Ice Fishing group.

The specificity principle means that the word list of these dictionaries must include the words which are specific to this particular ethnos. For instance, in our materials, such specificity lies with the religious words relating to a pre-Christian faith. The Saami used to worship the sieidi, sacred stones which, according to the Saami beliefs, housed a spirit. The reindeer husbandry vocabulary is also specific to the Saami culture. The characteristic traits of the Saami reindeer husbandry include, for instance, use of a boat-shaped sledge with a single sledge runner called кӗресь and wooden reindeer pack saddle called вāгк. However the specificity of a realia does not always mean that it is unique to this particular culture. In lexicography theory there are different views on this issue. Thus, the afterword in the linguistic country-specific dictionary France: Linguistic Cross-Cultural Dictionary (Vedenina, 1997) the realias presented in this dictionary are grouped as follows: (1) realia present in the French culture, but absent in the Russian culture; (2) realia present in both cultures, but different by a certain attribute (from the viewpoint of organization, function etc.); (3) realias having an international character but still different in national content (Vedenina, 1997, p.1029–1030). Analysis of the word list in France shows that, contrary to the conventional idea of a linguistic country-specific dictionary, the realias presented here differ in the national specificity degree. It is certainly quite difficult to speak of specificity of national images, as it requires quite a wide research of various cultures.

It seemed reasonable to introduce to the word list of the Dictionary of the Spiritual Culture of the Kola Saami the words belonging to the Christian Belief Vocabulary group. Although the Kola Saami accepted Christianity, it is not their original religion which means it is difficult to speak of a specific Christian religious vocabulary of the Saami. Nevertheless it is a part of the spiritual culture of the indigenous people of the North, which is a unique arctic culture and so any element of it must inherently contain a unique component, including the linguistic. For instance, the names of the creator – the God (Осподт, Иммель).

A special group of culturally connoted lexes are personal names. Many names in the Saami culture have a background potential: among these are personal names connected with pre-Christian beliefs (Мяндаш, Мяндаш-пырре, Мяндаш-вежа, Мяндаш-каб, Мяндаш-парнь, Конньт-акка, Луот-хозик, Разиайке, Рухтнас, Каврай, Тиирьмесь, Аккрува, Мец-хозяин, Пырт-хозяин) and names of feasts (Сāмь пӗйив — The Saami Day, 6 February; Сāмь сань пӗйив – The Saami Word Day, 24 May; Пудзэ ляшкант – a reindeer herding feast connected with the oestrus period).

Principles of dictionary entry build-up. Inclusion of cultural information in the Kola Saami dictionary requires not only the selection of a lexis into the word list, but also a special presentation of the entry in the form of a culturological commentary to a translated equivalent.

The challenge of presenting cultural information in a dictionary of any type is compounded by, among other things, uncertainty about the issue of the essence and structure of a dictionary entry. Dictionary definitions (descriptive, synonymic, antonymic, functional, transformational, referential, etc.) as a way of presenting the structure of lexical meaning, and the types of word interpretation (definition, illustrative example, graphical illustrations, etymological references and translation of a foreign word) as techniques of this interpretation are discussed in linguistic research works (see, for instance, Zgusta, 1971). We are interested not in the definition type by form (they have been studied in sufficient detail), but in the content of a definition. By content of a definition we mean a set of characteristics of an item/notion. The linguistic literature primarily discusses the principles for selection of characteristics in terms of relevance, sufficiency, and fullness. As is known, the place of additional information in a dictionary can vary: it

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may be detached, in a special area and included in a commentary, or it may be used as a descriptive element in the interpretation. There are no criteria defining the location of such information, which is why this location in the dictionaries is decided by the author's intuition. It is often difficult to draw a line between interpretation of the lexical meaning of a word and additional information about a realia that is a part of the commentary. If the information about a word can be considered a linguistic commentary, then the information about a notion/realia, in our opinion, can be included into a commentary which may be of two types: actual and culturological.

An actual commentary corresponds to the level of description of a scientific notion (element, process, historic fact, biological entity, public life fact etc.). It is characterized by objectivism, accuracy and concreteness. Strong examples of scientific notion descriptions are the definitions attached to terms in a special dictionary as well as those in an encyclopaedic or a definition dictionary. The characteristics of an item actualized in this kind of commentary most often match its characteristics as presented in an encyclopaedic dictionary.

A culturological commentary differs from an actual commentary by making available information which concerns the speaker (not a natural function of an item, but in relation to a human being, use by a human being, application in human practice, etc., that is the role of an item in cultural life).

Commentary content is determined by several factors including the type of lexis, dictionary purpose and, for a bilingual dictionary, the difference of cultures as well.

The Dictionary of the Kola Saami Spiritual Culture Lexis contains words of spiritual culture, which is why the commentary begins with the descriptions of traditions, customs and rituals. See, for instance, the commentary to the word **почень**:

a belt that resembled a drum when it lay on a flat surface and was folded. This kind of belt was made of a black leather strap, as long as the circumference of an average man's waist and about ¼ arshin [18cm] wide; on the outside it was sheathed with woollen bands of three colours: the upper band was yellow, the middle was the favourite Saami colour – red; the lower was black; the bands were beaded with different colours; on the inner side there were three copper rings. During rituals a Lappish sorcerer put the belt on and prophesied or cured the sick wearing it. For curing, the belt was carried three times around the lower back of the sick person but never put onto him. After the last round the sick person patted the sorcerer's back with the palm of his right hand three times and said: "May your eyes be clear and your feet be strong so that you can help me better". The sorcerer replied: "You will know all tomorrow." The sorcerer would put the belt on before going to sleep and that night he was supposed to see the destiny of the sick person (Shatkov 1911, p.487–488).

Such a commentary includes a description of the realia – its physical appearance ("a belt that resembled a drum … three copper rings"), its function ("a Lappish sorcerer put the belt on and prophesy or cured the sick wearing it"), ritual description ("for curing the belt was three times carried around the lower back of the sick person but never put onto him …").

Commentary to the word **чуэрвь-гарты** includes a linguistic commentary ("**чуэррьв** (**чуэрьв**) – 'antler' (Afanasjeva et al., 1985, p.407; Kert, 1986, p.109); the word '**гарты**' might have Russian pronunciation, in the Kola Saami there is a word **гоаррь** (**гоарь**) – 'side, towards somebody or something, after' (Afanasjeva et al., 1985, p.75; Kert, 1986, p.28); the meaning of the word might be 'in the direction of the antlers, after the antlers'"), going into a culturological commentary ("it is used in the following way in sorcery: having chosen a spot in the hunting area belonging to a village the hunter used to bring the antlers of the reindeer killed by him and put them into two parallel rows so that the antlers would stand as if they were worn by reindeer running after one another. It was kind of showing the way to wild herds, which were supposed to follow the antlers and become tame. A frontal bone with an antler from the **чуэррьв-гарта** of a son-in-law brought away by his father-in-law resulted in the relocation of wild reindeer herds after the bone (see Volkov, 1996, p.73)").

The dictionary of the traditional trades includes the words of material culture, so the commentary contains the description of realia connected with the traditional trades of the Kola Saami. For instance, the commentary to the name for a net for sea fishing of salmon – **лӯсс хāррьв**:

the most common fishing gear was a special kind of stake net – large-meshed nets, which were made of thick store-bought thread and dyed red with alder or birch bark in the same way as other fishing nets. They differed from conventional fishing nets by having a larger size and larger mesh (5 x 5 cm and more – up to 10 x 10 cm). They were usually 20–30 m long and about 4 m high. They were usually set across the tide of a river and attached to poles pitched in the river bed. The fish going upstream to breed were caught in these nets (although it was not only large fish that got caught). These nets were examined every 6 hours because the fish went off if they remained in the net over a longer period of time (Lukjanchenko, 1971, p.40).

The characteristics of the realia described in the commentary are its physical appearance ("large-meshed nets … up to 10 x 10 cm"), mode of application ("they were usually set across the tide of a river and attached to poles pitched to the river bed") and principle of operation ("the fish going upstream to breed … (… although it was not only large fish that got caught)").

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The set of characteristics of a realia described to to the user is often defined by the type of dictionary. Introducing the reader to the culture of another country is the task of country-specific (linguistic country-specific) dictionaries; to transfer the richness and unique character of native culture is the task of culturological (linguoculturological) dictionaries; being a universal reference book is the purpose of encyclopaedic dictionaries.

In view of the foregoing, the dictionaries of spiritual and material culture of the Kola Saami culture belong to can be considered as being of mixed type – linguistic, culturological and country-specific. On the one hand, the dictionaries describe a culture which is alien to a Russian-speaking user, but most often they present information which is unknown to even the Saami culture bearer. On the other hand, the dictionaries are also intended for the Saami user who has no command of the language of his ethnos. This is what makes specific the dictionaries of the indigenous small-numbered people, whose language belongs to the group of critically endangered languages.

VI. Conclusions

Dictionaries of indigenous small-numbered people are unique compositions in the case of dying languages. From my experience of compiling dictionaries of the spiritual and material culture lexis of the Kola Saami, I think that in such dictionaries the line between a linguistic and an encyclopaedic dictionary is erased and the function of the dictionary is fundamentally changed. It is the gnoseological function that comes to the fore, because of the specificity of the user of such a dictionary who does not fit into the categories accepted in traditional lexicography of being a culture bearer or not being a speaker of the language. It is also the content of the dictionary of the Kola Saami language, both the word list and the content of the definitions, that makes it specific. The word list reflects the linguistic world image of the indigenous small-numbered people, which represents people's way of living and image of their culture. The contents of a definition in such a dictionary represent the background knowledge of a cast of Saami language speakers and culture bearers. At the forefront is the orientation towards recording the cumulative function of a language, which ensures the accumulation and storage of the verbalized experience of the spiritual and material culture life of people, and it resorts to the cognitive, not the communicative, essence of background knowledge that is natural. The definition therefore represents a comprehensive culturological commentary which meets the level of the usual perception of the surrounding world by indigenous small-numbered people. So the dictionaries of spiritual and material culture of the Kola Saami do not fit the strict frames of conventional classifications of dictionaries: the distinction between linguistic/encyclopaedic and linguoculturological/linguistic country-specific is blurred in the case of dictionaries of dying languages.

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23. YA – Anna Nikolaevna Yurjeva, born in 1934, living in the village of Lovozero (born in Umba settlement), Kildin Saami speaker.

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Shortcut in Communication: A Case of *Àrokò* in Information and Communications Techonology (ICT)

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Abstract- Scholars have always discussed Àrokò in relation to the use of symbols, signs and material objects. These include salt, snail shells, horse tales, sword or cutlass, and gun, among others. Each of these symbols has its own interpretation. This present paper looks beyond the aforementioned symbols. While such symbols have to do with Yorùbá cultural way of communication, this paper discusses Àrokò in relation to Information and Communications Technology (ICT). Àrokò as one of the Yorùbá cultural ways of communication is encapsulated in symbols and signs. This cultural practice is a branch of Semiotics studied within the purview of Linguistic Anthropology. However, we are going to show in this paper that Information and Communications Technology (ICT) has brought into being new forms of Àrokò which have made the old ones to give way to the modern ones. And that these modern ones which is the focus of this paper arerelated to the use of Global System of Mobile Communications (GSM) and are prevalent among the youth.

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Shortcut in Communication: A Case of *Àrokò* in Information and Communications Techonology (ICT)

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Abstract- Scholars have always discussed Àrokò in relation to the use of symbols, signs and material objects. These include salt, snail shells, horse tales, sword or cutlass, and gun, among others. Each of these symbols has its own interpretation. This present paper looks beyond the aforementioned symbols. While such symbols have to do with Yorùbá cultural way of communication, this paper discusses Àrokò in relation to Information and Communications Technology (ICT). Àrokò as one of the Yorùbá cultural ways of communication is encapsulated in symbols and signs. This cultural practice is a branch of Semiotics studied within the purview of Linguistic Anthropology. However, we are going to show in this paper that Information and Communications Technology (ICT) has brought into being new forms of Àrokò which have made the old ones to give way to the modern ones. And that these modern ones which is the focus of this paper arerelated to the use of Global System of Mobile Communications (GSM) and are prevalent among the youth.

I. Introduction

Communication is very germane to human existence. Communication through human language is what makes life easy because it is a tool of interaction among humanity. If there were no communication, human interaction would be boring and uneventful. But with communication, every community is made alive and vibrant. The major tool of communication is language. And it is language that makes human species different from other species in the animal world. Communication can be in form of verbal language, body language, signs and symbols and other semiotic devices; it can also be in form of graphemes, figures and other such devices that can only be understood among people within the same cultural setting.

Ajetomobi (2014) asserts that "communication involves a wide range of activities. It is in a sense a means by which thought, ideas, facts, knowledge and intentions are transmitted, shared or imparted to one person or a group of persons for knowledge, understanding and behavioural adjustment". However, it is not only the use of language that serves as medium of communication; there are other ways by which human beings communicate among themselves. And when they communicate in such other ways, they understand themselves. In every community, there are signs and symbols through which communication is carried out. For instance, in Yorùbá community, there are symbols, objects and signs that they use in communicating with one another. These symbols, objects and signs are known as *Àrokò*. *Àrokò*, as Abdulahi-Idiagbon (2010:1) puts it is an ancient non-verbal communicative strategy in Yorùbá culture. *Àrokò* is an age long way of communication by the Yorùbá people; therefore, it forms part oftheir cultural heritage. *Àrokò* is used as a symbol of warning, admonition, conflict, war, and punishment. It can also be used for announcements, marketing strategy, indicator, directive, expression of affection, and pleading (cf.Akanbi and Aladesanmi*ms*). Afolabi (2004) as quoted in Ojo (2013:43) describes *Àrokò* as a social symbol used for communicating among Yorùbá natives before the coming of western culture. He goes further to say that "it is the use of material objects (social objects) packaged together in a specific way, which was the traditional system of sending messages to people among the Yorùbá natives in the past".According to Opadokun (1986) as itappears in Abdulahi-Idiagbon (2010:5) explains the purposesof *Àrokò* usagein the following ways:

1. To maintain secrecy of the message.
2. To avoid verbal message and its concomitant shortcoming features like omission, misconception, manipulation or distortion.
3. To express comradeship, confidence and solidarity among various secret cult members.
4. To reinforce the credibility of the message by often accompanying an *Àrokò* with a widely known personal belonging of the sender to mark his identity. (cf. Ọjọ́ (2013:43-44).

In this paper, we are going to look at *Àrokò* in a different perspective. We will discuss this phenomenon in line with the changes that have taken place on the traditional *Àrokò* as a result of the advent of Information and Telecommunications Technology (ICT). There is no doubt that the advent of ICT has had some impacts on the Yorùbá traditional *Àrokò* symbols. In fact, not many children of nowadays know what *Àrokò* is all about in the Yorùbá culture. We can boldly say today that *Àrokò*

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codes are almost extinct. The vestiges of it can only be seen in the interior where we still have old people within the community. The reason for the extinction of *Àrokò* in the cultural setting of Yorùbá can be traced to the following.

1. The invention of modern transportation and communication facilities.
2. Reduction in the popularity and power of the traditional rulers as a result of modern system of government (democracy).
3. Shortage of people who are equipped with the arts of encoding and decoding the contents of an *Àrokò*.
4. Availability of conventional road signs which render the traditional ones unpopular.
5. Constitutional and judiciary modern systems of regulating the power of an individual or a community or an institution.
6. The refusal of the aged and the priests from making *Àrokò* knowledge universal. (cf. Abdulahi-Idiagbon 2010:5, Ojo 2013:44).

Coupled with the above reasons for the near extinction of *Àrokò* tradition is the invention of Global System for Mobile Communications (GSM), advancement in education, and peer group language among others. Therefore, we shall explore the use of *Àrokò* in relation to graphic representation in this paper. The issue in this paper will be addressed in five sections. Section one is the introduction. In section two, we will discuss the brief history of writing. We are going to do this in order to show that writing itself was based on *Àrokò* at the beginning of its invention. Section three deals with data presentation and analysis. We shall look at the educational implication of modern day *Àrokò* in section four. Section five will be the conclusion.

II. The Advent of Writing

In their narration on the advent of writing, Fromkin, et.al. (2011: 541 - 542) say that:

> The roots of writing were the early drawings made by ancient humans. Cave art, called petroglyphs, such as those found in the Altamira cave in northern Spain, created by humans living more than 20,000 years ago, can be "read" today. They are literal portrayals of life at that time. We don't know why they wereproduced; they may be aesthetic expressions rather than pictorial communications. Later drawings, however, are clearly "picture writings," or pictograms. Unlike modern writing systems, each picture or pictogram is a direct image of the object it represents. There is a non-arbitrary relationship between the form and meaning of the symbol. Comic strips minus captions are pictographic— literal representations of the ideas to be communicated. This early form of writing represented objects in the world directly rather than through the linguistic names given to these objects. Thus they did not represent the words and sounds of spoken language.

The above quotation from Fromkin et.al. (2011:541-542) is to show that writing started with the inscription of symbols. Therefore, unlike the type of alphabetic writing we have today, writing at the beginning was in the form of *Àrokò*. Of course, those who will read this *Àrokò* at that time and even now must also be within the system.

Because in the earlier times writing is more of symbols than of graphemes inform the reason it is studied under semiotics which is a branch of anthropology. Semiotics is defined as the study of sign which is initially subjective as a result of which the discipline cannot offer any universal theoretical assumption, mode and empiricity (Moris 1983).

As we have already mentioned, this paper is focused on the shortcut that youths make use of on GSM handsets to communicate with each other. This type of *Àrokò* which advent is hinged on the ICT is a peer language which is understood among the circle of the youths in various settings. Therefore, somebody who is outside the circle of the youths may not be able to give interpretation to the shortcut signs that they are sending to themselves. This confirms the opinion of Hall and Hall (1987:79) that "people don't like to spell out certain kinds of messages; they prefer to find other ways of showing their feelings". Explaining the issue of interpretation of *Àrokò*, Eco (1976) taken from Abdulahi-Idiagbon (2010:3) states that

> Interpretation enables us to know something more and what it represents. Interpretation generates reaction. A semiotic interpretation requires a shared environment of setting between the sender and the receiver which could be physical social event or even spatio-temporal territories of the participants.

Before *Àrokò* can be correctly interpreted, both the encoder and the decoder must have a shared knowledge. Abdulahi-Idiagbon (2010:4) puts it in this way:

> Both the encoder and decoder of a sign require a shared knowledge of culture to aid their interpretation. The sender must have conceived and interpreted a sign in a certain way before packaging it to a receiver who must share in the encoder's knowledge to effectively interpret in turn. Otherwise, communication process will break down.

In the following section, we are going to present our data and give the analysis of the *Àrokò* as being used in the sending of messages from one youth to the other.

III. Data Presentation and Analysis

One characteristic of the modern day *Àrokò* is that most of them are born out of slangs. And one thing

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with slangs is that they are predominantly common among peer groups.

Youths, both male and female are fond of showing a kind of infatuation which they believe to be love or intimacy among themselves. When they show this infatuation, they normally don't want others to be party to their communication. And since their GSM handset can fall into the 'wrong hands', they go for a kind of *Àrokò* in their conversations which is in form of text messages (SMS). The following data show some of the symbols they normally make use of in line with this issue.

1	urs 4eva	yours for ever
	mluv	my love
	swthrt/sh	sweet heart
	luvya/u	love you
	md	my dear
	mh	my heart

The various symbols they use are not limited to the above. The data above are just few out of many. Each of the data in (1), which are used among the young folks is an expression of love. And since the receiver also is a party to the use of such *Àrokò*, he or she would easily decode what the encoder is saying. One important thing to note on the issue of GSM *Àrokò* is that they are normally engaged in order to reduce the amount the encoder is to pay, since Short Message Service (SMS) is not done for free.

The data in (2) below are expressing some other things different from those in (1) above.

2	taayad	tired
	badt	bad
	sorrie	sorry
	jhust	just

This type of *Àrokò* unlike the one in (1) above has no economic consideration because, the symbols used are even longer than the real words in some cases. The intention here is not to economise but to confuse a neophyte who would not be able to decode what is encoded even if he or she has access to such message/messages. Yet another data in (3) below is used for some other purposes.

3	brb	be right back
	ttyl	talk to you later
	ur	your
	u	you
	tnx	thanks
	d	the
	ow	how
	av	have
	4	for
	pple	people
	btw	between
	smtin	something
	ish	issue
	cos	because
	dis/dat/dos	this/that/those
	l8	late
	2l8	too late
	143	I love you
	2c4u	too cool for you
	2h2h	too hot to handles
	4info	for (your) information
	yst	yesterday
	apprec8	appreciate
	apibd	happy birthday
	4n	foreign
	gfn	gone for now
	g2tu	got to tell you
	gtg	good to go
	fawc	for anyone who cares
	bw	best wishes
	lml	love my life
	hru	how are you
	ihy	I hate you
	ic	I see
	imo	in my opinion
	ptl	praise the Lord
	kk	okay

The data in (3) and many more like them are the most common GSM *Àrokò* used by the youths in their communication with each other in form of text messages (SMS). Looking at the data, there are many things brought to the fore that need to be explained. In the first instance, all the contents of the data hinge on abbreviation. But the abbreviation is done in such a way that those who are not within the circle of the users may not be able to decode every *Àrokò* in the data. This is in line with the assertion of Ajetunmobi (2014) that "…On the other hand, it is a process involving the passing of messages through the use of symbols which all parties in the communication media understand". It can also be observed that there is a mixture between letters and figures. Another significant thing in this data is that there is no regard for phonetics. The codes in the data are not based on the proper pronunciation of the words intended. One other thing pertaining to the data in (3) above is that some of them are based on the initial letters of the words intended by the encoder. This has a very serious implication on the youth of today. We shall talk on this in the section below. The next data presented below is different from the ones that have been presented. The data is neither an acronym nor an abbreviation.

4	lol	laugh out loud/lots of love
	asap	as soon as possible
	btw	by the way
	xoxo	kiss, hug, kiss, hug (kiss and hug)
	ijn	In Jesus name
	wie	with immediate effect
	rn	right now

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ayc	are you coming?
aamof	as a matter of fact
afayc	as far as you are concerned
magl	my angel
aml	all my love
bbc	barbecue
aisi	as I see it
burf	bring your friend
bd	big deal
bno	boys night out
btwitily	by the way I think I love you
bw	best wishes
bion	believe it or not
nfn	not for now
ei	everyone
fbc	facebook chat
cto	check this out
fyf	from your friend
mfh/w	my future husband/wife
gby	God bless you
fml	for my life
gtg	good to go
imy	I miss you
ilylc	I love you like crazy
ilmm	I love my man
ilyl	I love you a lot
khyf	want to know how you feel
ltr	long-time relationship
tay	thinking about you

These are just few of the *Aròko* ̀prevalent among the youth. As we have mentioned, these types of *Àrokò* are neither acronyms nor abbreviations. They are just formed and agreed upon by those who use them. The *Àrokò* in this data (4) are peculiar to the users of Blackberry (BBM). They do this when they are pinging with each other. As could be observed, this type of *Àrokò* as presented normally forms a conversation between two different sexes i.e. a boy and a girl. This is why most of the *Àrokò* in the data is love based. Again, one will notice that the *Àrokò* in this data is more complex than those we have presented so far. While in the earlier data, there are words that could easily be decoded, it is not so with those in (4) above. However, it should be understood that what we have put in the data presented are signs. It means then that the *Àrokò* in this modern day era resemble those in the Yorùbá cultural practice in that both use signs as communication tool. This is in confirmation of Peirce (1931) that "everything can be a sign, in other words, anything that is perceptible, knowable or impossible". He goes further to say that "signs are in forms of words, images, sounds, odours, flavours, acts or objects". We also need to say that the meaning given to the symbols in the data presented may be subjective. It may be subjective in the sense that how an individual who is not part of the system would interpret it may be different from the way those that are in the system understand it. On this fact, Abdulahi-Idiagbon (2010:2) says that:

> Sign... is seen as a subjective or an individual property. Because meaning is subjective, it thus takes time for members of a speech or cultural community to establish it. In other words, men create meaning out of the available forms of signs sometimes in an immeasurable gradual manner. Those meanings are based on how we interpret our world based on values and experience and make them understandable to others through representation and communicative structures.

What semiotics entails then, is not based on material objects alone, it could also be in the form of graphemes, once it is a sign.

IV. Educational Implication of Modern Day *Àrokò*

Considering the signs used in these modern day *Àrokò*, it will be discovered that they have serious negative implication on the educational impact on the students in the secondary and tertiary institutions. One significant implication is the negative effect the use of the signs we have presented in our various data has on the spelling ability of the students. The type of spelling and symbols they use on the various internet and computer based facilities have encroached into their real life academic situations; so that many of the students in the schools do not know the spelling of many of the English words any longer. Not only this, the implication also includes a kind of interference between what they write when they are chatting or pinging and when they are writing their notes or even during examinations. The advice one can give to the students in particular and our youths in general is that they should have the awareness of when they are pinging or chatting and when they are doing their academic works.

V. Conclusion

We have discussed, in this paper, *Àrokò* in the modern day technological world. We have been able to point out that the purpose served by *Àrokò* in the olden days and probably today in the interior among the Yorùbá people is the same purpose today's *Àrokò* serves. It has also been pointed out in the paper the differences between the *Àrokò* in the Yorùbá culture and those of today. While in the Yorùbá culture communication in *Àrokò* is mainly done through the use of objects and materials, those of today are mainly carried out through the used of signs based of graphemes. The paper has also pointed out the negative implication that the use of today's *Àrokò* has on the educational ability of students in both secondary and tertiary institutions.

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Enriching the Business Education Curriculum for Relevance in the Global Workforce

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Abstract- The paper discusses the dynamic nature of business education and its relevance for successful living, job creation, employability and effective participation and contribution to the growth of the Nigerian economy and the global economy at large. Several key concepts were defined. The goals and objectives of business education were highlighted. Also highlighted were the 21st century skills and their relevance to life and employment, the current business education curriculum and technology, the challenges of the 21st century and emerging global issues. Finally the paper proffered suggestion for enriching the business education curriculum for sustainable employment, not just within the country but also in the global labour marker.

Keywords: Enriching, business, education, curriculum, workforce.

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I. Introduction

Business education was brought to lime light, and given prominence by the new national policy on education in 1977. This policy has been severally reviewed. It is programme of study which is geared toward equipping the learners with employability skills and knowledge which would enable them create, or acquire jobs, stay on the jobs, and grow in the jobs. The programme is offered in the secondary and tertiary levels of the Nigerian educational system. The program has been implemented for more than three decades, yet graduates of business education are also plagued by unemployment. The Federal Republic of Nigeria (1981) in Aquah (1998) observed that the laudable program of this new system of education, of providing the knowledge, skills, understanding and attitude needed in the business world has failed to curb youth unemployment. Those who are employed at all are found to be incompetent in discharging their assigned duties. They lack practical knowledge and manual skills. It is wondered if this state of affairs has to do with the curriculum, the delivery system or the technologies employed in the delivery system.

Emama, Ewane, and Fontem (1995) stated that Nigeria has witnessed a lot of development which have great impact on business education. These development they stated, are in the areas of curriculum trends, rapid industrialization, and urbanization, economic forces-both national and international, new methodologies in the classrooms and offices, and government influences.

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In spite of these developments, many advocates call for better ways of handling the teaching and learning of business education. This situation tends to connote ineffectiveness either in the curriculum, the delivery process or the technologies applied in the delivery system.

The world has gone digital. It has been reduced to a "global village" where jobs abound and are accessible to any and all posses the requisite skills for the 21st century labour market. If business education graduates in Nigeria must avail themselves of these job opportunities, it is imperative to, as matter of urgency, enrich the business education curriculum and improve the delivery system.

II. Business Education

Business education is a broad and comprehensive discipline whose instructional program comprises

i. The knowledge attitude and skills needed by all citizens in order to effectively manage their personal business and the economic system and
ii. The vocational knowledge needed for entry level employment and advancement in a broad range of business careers. (Joint Comm. On National Business Education Association and U.S Bureau for Office Education, in Aquah) (1998). According to Osuala (1995) Business Education consists of that group of related, occupationally arranged courses which are prescribed for graduation and for possible certification in the field of business placement. It comprises vocational or job preparatory education for initial office or selling jobs and for management of individually owned, controlled, and operated business enterprises.
iii. General or basic knowledge and understanding of business essential for all persons regardless of age, occupation, profession, social or economic status. At the tertiary level, the term Business Education is sometimes considered as synonymous with education in the broad areas of business administration in which the objective is primarily preparatory for professional careers in the management and administration of business enterprises. Business education is also used to designate the preparation of teachers of business and economics both at the secondary and tertiary levels of education.

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It is an important part of the general education which emphasizes on skills and competency acquisition (Okoli 2010). Business education is that program of study which encompasses education for office occupations business teaching administration and economic understanding. One remarkable and important characteristic of business education program is that its products can function independently as self employed and employers of labour (Aquah 1998, Abdulkadir 2011). Consequent upon these, there exists a broad spectrum of job prospects for products of business education even from the junior secondary level to the graduate level. Included in this spectrum are: teaching careers, entrepreneurship, office environment, vocational practices.

III. The Concept of Curriculum

Definition is basic to any field of interest. This paragraph will presents the different definition studied and then a definition will be presented which will serve as the operational definition for the present write-up.

The word curriculum is derived from the Latin word "Currus" which connotes a "run way" or "running a course". It is a course of study in schools and colleges. A curriculum is a document which comprises the goals and objectives of a particular course of study, the subject matter, or content, the learning, the learning experiences and evaluation. In addition, any comprehensive curriculum usually spells out the materials/resources required to enhance teaching and learning. To this, dynamic curriculum must have definite and dynamic objectives, must be flexible and must have built into a process of constant evaluation (Orogue 1998). It therefore becomes impertinent to examine the goals of Business Education in Nigeria.

IV. Level of Implementation

Business education is offered at all levels of education in Nigeria. However, prominence is given to this program only at the junior secondary level (Business Studies). Senior secondary level (separate subjects-book-keeping/accounts, office practice, commerce) and at tertiary level-Business education including business teacher preparation, with options in accounting, management, banking and finance, marketing, entrepreneurship, computer, and office technology.

V. Philosophy and Objectives

The philosophy of the business education curriculums includes:-

- To lay a foundation and / or build on the foundation at NCE level in the pedagogy education system.
- To equip the learner with saleable skills i.e. skills which will enable them
- acquire, sustain and grow on their jobs: create jobs, be self employed, and be employers, of labour, become better and wiser consumers of goods and services.
- To prepare the individuals for higher studies in business education

Objectives: The Bachelor of Science B.Sc. Ed. In Business education is geared towards the preparation of individuals who are skilled in

- Pedagogy in business education
- Principles and practice in Accounting, Management: Marketing; and Information and communication Technology (ICT)
- Curriculum design and evaluation in business education
- Development of instructional materials for business education
- Supervision and administration of the business education program in secondary schools. Thus at the end of the programme of study the learners are expected:-
- To acquire the basic knowledge and skills of business education
- To relate the knowledge and skills acquired to national development
- To develop basic skills in office occupations
- To provide the needed background for teaching business subjects.
- To prepare students for further training/studies in business education
- To provide orientation and basic skill with which to start a life work for those who many not further educational training.

For business education to provide the individual with the knowledge, skills and attitude needed to take up readily available jobs or openings in the global job market, it becomes imperative that our educational system must function optionally and the curriculum must encompass the most current topics that will provide the requisite knowledge, skills and attitude that will enable the individuals avail themselves with the job openings and opportunities in the global market.

Available evidences show that institutions offering business education turn out graduates in large numbers annually, yet unemployment is on the increase in Nigeria. Those who are employed are found to be unable to carry out their assigned duties without further training. A question therefore arises as to the effectiveness, relevance, and functionality of the curriculum and curriculum materials used in the educational process. It is to this question that this study will address itself. It will cause the study to address the issue of curriculum materials and the curriculum environment.

Technology- technology and information and communication technology (ICT) are two key words which will be considered coterminous in this write up. ICT refers to the use of computers and other

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telecommunication equipment (Telephone lines and wireless signals) middle ware as well as soft ware, storage and audio visual systems to create, access, store, transmit and manipulate information. Scott (2002) describes ICT as encompassing a range of applications, communications and technologies which aid information retrieval, research, communication and administration, included among these devices and application are online data bases, library services, online service and fax machines. ICT predominates all aspects of our lives:- governments, business, markets, productivity, education, and the labour market. It therefore became imperative that we integrate to the fullest the new technologies in the implementation of the business education programme.

With the emphasis/re-emphases in the National Policy on Education FRN (1988) revised (2004) to empower youths with ICT skills to prepare them for competitiveness in the global environment, integrating ICT into the mainstream of education, and training, it became imperative to adopt these new technologies in order to expand access to the education (by use of synchronous learning, access to the internet and world wide web). ICT also strengthens the relevance of business education to the work place. This is in conformity to Prosser's (1949) environmental theory of vocational education.

The use of ICT has many advantages and these include :-

- Provision of current up-to-date worldwide library for use for both teachers and learners.
- Making education learner-centered
- Improving the quality of education and training by increasing learners' motivation and engagement and facilitating the acquisition of basic skills.
- Provision of internet connectivity which enables users to participate in "world events", above all,
- ICT enhances the transmission of basic skills and concepts that form the foundation of higher order thinking skills and creativity-a key skill for the 21st century labour market.

VI. Relevance and Functionality of the Business Education Curriculum

For the business education programme to become relevant and functional it must not only seek to achieve the goals and objectives of the general business and basic business education, but also seek to give learning in the 21st century skills basic for employability in the global labour market. The training required includes.

- Training for better appreciation of the learners' culture and tradition
- and the culture of one or two other nations outside Nigeria and develop creative abilities in all aspects of life (cultural, social, and technological).
- Development of creative abilities of good citizenship
- Equipping the learners with the ability to absorb new ideas, new information, and new data for resolving constantly changing issues of life.
- To relate with and interact with other individuals in the immediate and global society (this is greatly enhanced through ICT).
- To inculcate and foster values such as hard work, personal integrity, tolerance and selflessness-- all tributes of good citizenship.
- To promote the culture of productivity and maintenance culture.
- To create awareness and consciousness of the important nature and relevance of emerging issues in everyday living.

Functional education (Curriculum) would manifest positively in the output. Thus – the graduates would be able to apply knowledge, skills acquired, and values, and attitudes inculcated in them to practical living. Business education graduates who have been trained with such a relevant and functional curriculum would be able to create jobs or be self employed, or, if employed would be able to carry out assigned duties without further training by their employers. Today, with changes in educational philosophies the growth of world awareness and reduction of the world into a global village, there is an urgent need for employees who are more adaptable to work situations and who are highly skilled in business education and pedagogy than in the previsions generations.

VII. Challenges of the 21st Century and Emerging Global Issues

It is not just sufficient in this global age to be knowledgeable in any one discipline or profession. What matters today is knowledge about the myriads of issues and problems or challenges plaguing mankind today These issues have concomitant negative impacts on the society. The issues do not emerge in isolation. They are usually inter-related. Also they do not just spring up immediately. They emerge gradually and culminate into states of emergency or knowledge explosion. They include. diseases, all kinds of economic down-turn, unemployment, poverty, climate change, political issues, environmental pollution, population/family life education, computer education, advance in science, mathematics and technology, environmental education, citizenship education, reproductive health issues, gender issues, STD/HIV/AIDS education, globalization, millennium development goals, entrepreneurship, 21st century skills, poverty, and global warming, and very recently the EBOLA scare. A question therefore arises as to how we can, as expert business educators enrich

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our curriculum offerings to address the ever changing global concerns. The challenge here lies on how to ensure that the input (curriculum) and process (delivery system) ensures satisfactory output that can function effectively in the global labour market.

VIII. Enriching the Business Education Curriculum

The business education prepares individuals for initial office or selling jobs, and for managing of individually owned controlled and operated business enterprises. It also provides general knowledge and understanding for all persons regardless of age, occupations, professions social or economic status. The programme also prepares individuals for pedagogy in business subjects at secondary and tertiary levels of the educational system.. (Osuala 1995).

The curriculum offerings, especially at the tertiary levels cater for some of the requirements of the 21st century skills. This is achieved through core and elective courses taken in other department such as sociology department, psychology, law and others. In spite of this, graduate from this programme join the rank and files in unemployment and inability for those employed to carry out their assigned duties without further training. This creates doubts as to the relevance, functionality and adequacy of the curriculum and its delivery system in meeting the demands of employability. In light of this therefore, the following suggestions are proffered which if adhered to would enrich the business education curriculum for academic institutions in Nigeria.

IX. The Way Forward

There is an urgent need to:

1. Review the business education curriculum.
2. This review should be carried out on regular bases to provide inputs from the learner, the teacher, the school, the society and the environment.
3. Efforts should be made to highlight in the curriculum the 21st century skills which are crucial to employment within Nigeria and in the global village.

21st Century Skills

Initiative, enthusiansm. Inquisitiveness, interest in continuous learning, courage, self-reliance, comfort with uncertainty	Self confidence, self-control, self-knowledge, positive outlook towards adversity, independence, appreciation of diversity, perseverance,	Creativity, flexibility, open mindedness, language and communication skills, assertiveness, sense of humour and above all, resourcefulness and adaptability.

4. Also to be included and made mandatory should be internationally focused courses. This should include at least one foreign language integrated studies of history, geography and culture of other people within the language programme.
5. To match theory with practice in business education, conscious effort should be made to provide adequate time-tabling for the classroom teaching and learning.
6. Adequate provision should be made for instructional technology in number to meet enrollment needs. They must also be current to match the ones in the office where the learners will work upon graduation.
7. It is suggested that all stake holders in the curriculum should participate effectively during the planning and review process. Stake holders include not just the experts in curriculum design and evaluation but also the members of the society including prospective employers of labour, the implementers (teachers), and the learners themselves.
8. In addition, it is suggested that teachers, learners and employers take advantage of field trips and the student industrial Work Experience Scheme (SIWES) to expose learners to work methods and provide needed experience in handling equipment and machinery that may not be available in the educational institutions. SIWES has the advantage of updating learners' knowledge in new technological innovations; acquaint them with the actual work performed on the job, which task may be different from the theories learned in the classroom. Where the theories conform with the tasks, the learner has the opportunity to apply the theories learnt to actual work situation and also develop desirable attitude towards work a requisite qualification for employability in the global economy. The suggested way forward conforms to Prosser's (1949) Theorem that vocational education (of which business education is a component) is effective to the extent to which the learning environment is a replica of the actual environment where the learner will work upon graduation.
9. Educational/Office Technology – Computers, photocopiers, scanning machines, telephone sets, televisions for teleconferencing, with uninterrupted electricity to power the equipment should be made available and adequate to meet enrolment needs. These may seem expensive, but are cost effective in the long run. It is imperative that the federal, state and local governments make adequate budgetary allocations to this effect, and actually make the funds available. The academic institution can also source for funds to augment government spending.

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Sources of such funds could include local and multinational corporations within the society as part of their social responsibility. Others could be public spirited individuals philanthropists, alumni associations, churches and non-governmental organizations, and vendors of computers and other technological equipment, and donor agencies. The funds provided should be enough to also cater for field trips and mobilization of resources persons.

10. The learning environment should as much as possible be made to be learner friendly.
11. All professional bodies in the areas of business education, vocational education and technology should monitor the standard of business education in the academic institutions in Nigeria. They should take necessary actions to remedy the deficiencies in the curriculum, curriculum materials (technologies) and the delivery system.
12. Above all it is highly recommended that the business education programme be mainstreamed as a general studies course in the tertiary institutions in Nigeria.

X. Conclusion

Business education in Nigeria failed to provide the requisite skills for employment and financial freedom. Many critiques blame this sorry state on issues such as the input factor, the delivery system and the school climate, government policies, and others. This paper focused on the changing nature of the curriculum, and technology. The paper highlight the goals of business education and discussed its relevance to, and functionality in the labour market of the 21st century, several suggestions were preferred for enriching the business education curriculum. It is hoped that if the suggested solutions are adopted, business education offered in our schools and colleges will be relevant for successful living, job creation, employability and effective participation and contribution to the growth of the Nigerian economy and the global economy at large.business education students, and indeed all graduates of tertiary institutions will, in addition to becoming gainfully employed, participate effectively in finding solutions and actually solving many of the global problems.

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A Cognitive Perspective on Teaching English Vocabulary for Language Learners in Iran

By Arsalan Golfam, Masoud Dehghan, Ferdows Aghagolzade & Aliye Kambuziya
University of Tarbiat Modares, Tehran, Iran

Abstract- The present study is going to investigate cognitive perspective on teaching English vocabulary as a foreign language in Iran. The discussion about vocabulary and its teaching and learning is one of the main issues in EFL / ESL teaching and learning research. The present study is going to survey some different ways for teaching English vocabularies. This paper refers to cognitive linguistic approaches to linguistic categories as research methodology. Thus, the aim of this study is to see if cognitive concepts played any significant role in word guessing. In recent years, the concept of linguistic categories has been used to account for the polysemous nature of individual words, morphemes, parts of speech, and even intonation patterns (Littlemore, 2009, P. 41). Based on cognitive linguistics (henceforth CL) various concepts of a word activate within a radial category, and those concepts are related through processes like categorization, prototype, metonymy, metaphor.

Keywords: cognitive linguistics, English vocabulary learning, categorization, prototype, polysemy.

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Keywords: cognitive linguistics, English vocabulary learning, categorization, prototype, polysemy.

I. Introduction

Cognitive linguistics is a modern school of linguistic thought that originally emerged in the early 1970s out of dissatisfaction with formal approaches to language. Cognitive linguistics is also firmly rooted in the emergence of modern cognitive science in the 1960s and 1970s, particularly in work relating to human categorization, and in earlier traditions such as Gestalt psychology. Early research was dominated in the 1970s and 1980s by a relatively small number of scholars. By the early 1990s, there was a growing proliferation of research in this area, and of researchers who identified themselves as .cognitive linguists.. In 1989/90, the International Cognitive Linguistics Society was established, together with the journal *Cognitive Linguistics*. The present study represents a general introduction to the area of theoretical linguistics known as cognitive linguistics. In particular, as we have begun to see, cognitive linguists view language as a system that directly reflects conceptual organization. (Evans & Green, 2006, p: 16). Generally, language teachers are using from different vocabulary teaching methods to teach English vocabularies to language learners. The present study evaluates its analysis within the framework of Cognitive Linguistics (henceforth CL). The knowledge of different concepts that a vocabulary can have is so important with which to evaluate the depth of a vocabulary and it is vital in language learning. Language learners should be aware of arbitrary methods in which the meanings of a word are developed in the target language. For example, when Iranian learners face to the word 'RUN', they realize that it has different meanings in different contexts, and also according to Littlemore (2009) the word 'hand' at the first sight refers to a part of the body but later we can see that, in other context, it refers to' hands of a clock or of a compass or "metonymically when someone might ask them to .hand them a pen, or give them a hand. (p. 41). Here I refer to the special concept, the so-called 'prototype' which CL states.

CL was born in 1989, when the first conference and the first journal were announced. It is the family of theories associated with authors like; Ronald Langacker, George Lakoff, Leonard Talmy and Giles Fauconnier.CL is a perspective that is "based on our experience of the world and the way we perceive and conceptualize it. (Ungere and Schmid, 2001, p. 36).

II. Significance of the Study

The present paper is going to state that language helps us categorize our experiences of the world. Therefore, the answer to the question like .What is in a word. is relatively simple: "The whole world" or at least all the experiences we have of our world that have somehow been categorized linguistically. In this paper I build on insights developed in CL in order to develop the approach taken to word meaning in cognitive semantics. This is known as cognitive lexical semantics. This approach to word meaning also incorporated ideas from Conceptual Metaphor Theory. Cognitive lexical semantics takes the position that lexical items (words) are conceptual categories: a word represents a category of distinct yet related meanings that exhibit typicality effects. This study is an interdisciplinary study which connects different fields such as second language learning, language assessment, and cognitive sciences. Linguistics is therefore one of the cognitive sciences, alongside philosophy, psychology, neuroscience and artificial intelligence. Each of these disciplines seeks to explain different (and frequently overlapping) aspects of human cognition (Evans &

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Green, 2006, p.16). The study into the selected cognitive concepts of EFL learners' vocabulary performance has a number of implications which contribute methodologically and pedagogically to the relevant fields of applied linguistics. It is for many years that EFL / ESL learners and teachers have directed their attention towards vocabulary and their meaning to go forward learning and teaching English language, particularly in Iran.

III. Theoretical Considerations

CL has emerged in the last twenty-five years as a powerful approach to the study of language, conceptual systems, human cognition, and general meaning construction. The present paper has applied the framework in which Dirven and Verspoor (2004) have written their books on the frame of CL. These two cognitive linguists have considered two main concepts about the meaning s of the words:

a) Semasiology,
b) Onomasiology,

CL is the study of language that is based on our experience of the world and the way we perceive and conceptualize it. It has so wide a scope that the paper can only survey its seven major areas: categorization and prototype theory, conceptual metaphor, imagery and its dimensions, frame and script theories, iconicity, grammaticalization, and cognitive pragmatic inference, by which we can learn the present state of cognitive linguistics abroad. CL is an approach to the analysis of natural language that focuses on language as an instrument for organizing, processing, and conveying information. This implies that the analysis of meaning is of primary importance for linguistic description: in CL, the formal structures of language are studied not as if they were autonomous, but as reflections of general conceptual organization, categorization principles, processing mechanisms, and experiential and cultural influences. CL originated with a number of Californian linguists in the late 1970s and early 1980s, basically as an attempt to carry further the interest in meaning phenomena that was typical of the so-called .generative semantics. movement within generative linguistics. In contrast with generative semantics, however, CL is situated entirely outside the generative tradition. Leading figures within CL are George Lakoff, Ronald W. Langacker, Len Talmy, Charles Fillmore, and Gilles Fauconnier.

In cognitive linguistic circles the topic of polysemyis one of controversy. Critics claim cognitive linguists view everything as polysemy. With a convincing application of prototype theory to lexicography (Tuggy 1993; Geeraerts 1991, 1997; Geeraerts, Grondroerts and Bakema 1994; Tylor 1989) polysemy has found substantial theoretical support for its existence.

Vyvyan Evans and Andrea Tyler have represented a theory as a theory of principled polysemy which provides a methodology for constraining the number of distinct senses associated with an individual word.

We will come back to explain these two concepts totally in the next section.

In general, Semasiology is thus an approach to the lexicon describing the polysemy of a word form and the relationship between these various senses (Dirven & Verspoor, 2004). Also, sometimes this approach to the lexicon describes the homonymy of a word form standing for two different words, as in *bank*, used for an institution or place and for the beach of the river or sea. This is called homonymy, which means that two different words have the same form.

The selection of a name for a referent is simultaneously determined by both semasiological and onomasiological salience. As we argued earlier, semasiological salience is determined by the degree to which a sense or a referent is considered prototypical for the category, and onomasiological salience is determined by the degree to which the name for a category is entrenched.

IV. Data Analysis

In the present paper the meanings and the structure of words are studied. This is lexicology, i.e., the systematic study of the meanings (or senses) of words. In this approach we can go from the form of a word to the various senses. Semantics is the systematic study of the meanings of linguistic items as they are concerned with one another and with entities in our conception of the world (Dirven & Verspoor, 2004). Also, semantics deals with lexicology, morphology and syntax.

a) The Prototypicality Effect On Polysemy

Geeraerts (1985) pointed out that .cognition should have a tendency towards structural stability; the categorical system can only work efficiently if it does not change drastically any time new data crop up. But at the same time, it should be flexible enough to adapt itself to change circumstances. It is well-known that many words in English have different meanings overlapping each other.

Take *keep*, for instance. It is a good example of a polysemous word:

Jane hasn't got enough money to *keep* his family.
The guilt man was *kept* overnight in a cell.
Marxists *keep* that people are all naturally creative.
Jim has *kept* Jack's secret for 6 years.

Police are *keeping* three men because of the jewel robbery.

The theatre itself can *keep* only a limited number of people.

Lexicographers classify words like *keep* as being polysemous. that is, of having multiple but related

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meanings, each of which is called a polyseme. If the polysemous nature of English provides a challenge to dictionary compilers, it is a complete headache for learners. It is difficult to decide at what point when we know the different shades of meaning represented by all its polysemes.

The studies on polysemy have verified that most semantic categories are extricable networks formed by a series of interdependent values fixed on prototypes. More and more research findings have revealed that those networks are not arbitrarily formed, but developed from prototypes by specific mechanisms of semantic extensions (e.g. metaphor, formulation and transferring of semantic scope, etc.) (Shen, 1991).

Brugman and Lakoff (2003) believe that "The theoretical claim being made is that a polysemous lexical item is a radial category of senses. What is important for our purpose is that the kind of network structure found here is not made up ad hoc to characterize this set of facts. Instead, this is a common category structure that occurs in domains other than the lexicon. There is an important consequence of using the general theory of radial categories to characterize polysemy. In the general theory, the links between members of the network are not arbitrary. The theory of radial categories comes with a characterization of possible link types. In the case of polysemy, the link types are the types of relations linking the senses of the word. In general, some of the links may involve shared information, some may involve relation between a general and a specific case, and some may be metaphoric.. But, overall, there is only a small number of types of relations between senses of words..." (Brugman and Lakoff, 2003).

b) Polysemy And Homonymy

I describe this concept by contrasting with homonymy. Although both of these concepts give rise to lexical ambiguity (two or more meanings associated with a word), the nature of the ambiguity is different in each case. Polysemy is the phenomenon whereby a lexical item is commonly associated with two or more meanings that appear to be related in some way (Evans & Green, 2005, p. 329).

Consider the examples below containing the English preposition *out*.

a. You should run ***out*** into the yard.	"away from the inside of a place"
b. I phoned John but he was ***out***.	"away from home"
c. She is working ***out*** in England.	"away from one's country or town"
d. It was a clear night and the stars were ***out***.	"visible from the earth"
e. Her new book is ***out***.	"published or issued"
f. The secret is ***out***. / The need to speak ***out*** about injustice.	"revealed or known"
g. dockers are ***out***.	"on strike"
h. Miniskirts are ***out*** this year.	"not fashionable"
i. He will have spent all that money, before the month is ***out***.	"finished"

Each of these instances of *out* is associated with a slightly different meaning or sense (listed on the right), but these senses are nevertheless relatively closely related. This shows that *out* exhibits polysemy. Polysemy contrasts with homonymy, which relates to two different words that occur to share the same form in sound (homophones) and/or in writing (homographs). For example, the form *bank* relates to two different words with unrelated meanings, .financial institution. and .bank of a river. These two senses are not only synchronically unrelated (unrelated in current usage) but also historically unrelated. The word *bank* meaning .side of river. has been in the English language for much longer, and is related to the Old Icelandic word for .hill., while the word *bank* meaning. financial institution. was borrowed from Italian *banca*, meaning .money changers table. (*Collins English Dictionary*) (Evans & Green, 2005, p. 329). Thus, homonymy and polysemy are two wellknown semantic problems. *Bank* in *river bank* and *Bank of England* are homonymous. The problems posed by homonymy and polysemy are probably at the very heart of semantics.

One way of analyzing the meaning of *out* in the above examples would be to treat them as a distinct sense of *out* from the spatial senses and the non-spatial senses. This would amount to the claim that *out* in some above examples, like; (d), (e), (f), (g), (h), and (i) are homonym: a distinct word.

In this case, let's take further examples to show that the words do possess literal meaning with all peripheral meanings which are merely derived or metonymic and metaphoric.

a. ***bank*** was flooded yesterday. "building"
b. The ***bank*** was very nice and understanding. "personnel"
c. The ***bank*** was founded in 1990. "institution"
d. I am the ***bank***. "when playing Monopoly"
e. A blood ***bank***, a memory bank. "a place where something is stored"
f. A river ***bank***. "the rising ground bordering a river"
g. We were protected by a ***bank*** of about two feet high. "a small flat mound"
h. Also a ridge, an undersea elevation, etc.

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The above examples of bank are associated with slightly different meanings. Bank for example can be considered as a cue which conjures up a complex object, of which one aspect in particular is retained (either the building, personnel or institution meaning) without suppressing the others. Since all meanings are linked by the object they refer to, this sort of polysemy may be called referential polysemy.

D. A. Cruse's (1996) explains the difference between the examples f, g and h among the above examples in terms of facets. Bank refers to an object with at least three facets: the premises, the personnel, and the institution. The advantage is that an intermediary semantic level has been introduced between the object and the contextual meanings, which allows for a distinction between real polysemy (the facets) and contextual variations (the usages of each facet). Problems with this theory include the number of facets (can it be precisely stated?) and their discreteness (to what extent do they overlap?). For example, in I hate this bank, which facet is concerned? Is it the personnel or the institution, or even the building?

V. Conclusion

To sum up, amongst the various senses of words, some are always more central or prototypical and other senses range over a continuum from less central to peripheral. The sense with the greatest saliency is the one that comes to mind first when we think of the meanings of a word. All the senses of a word are linked to each other in a radial network and based on cognitive processes such as metonymy, metaphor, generalization and specialization. In metonymy the link between two senses of a word is based on contiguity, in metaphor the link is based on similarity between two elements or situations belonging to different domains, i.e. a source domain, e.g. the human body, and the target domain, e.g. the lay-out of a mountain. Amongst the various words that we can use to name the same thing, we always find a prototypical name in the form of a basic level term such as tree, trousers, car, apple, fish, etc. Instead of a basic level term such as trousers or skirt we can also use superordinate terms such as garment or subordinate terms such as jeans or miniskirt, but such nonbasic terms differ in that they are less "entrenched" in the speaker's mind.

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