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The 3rd **Joint International Conference of** **MBALL · AELLK ·** **MESK · NAELL 2018**

A Prospect and Revitalization of
English Language, Literature, and Education in the L2
English-speaking World in the Era of the
Fourth Industrial Revolution

Date October 12-13, 2018

Venue School of Language Education Building
Gyeongsang National University, Jinju, South Korea

Co-Hosts:

MBALL(The Association of Modern British & American Language & Literature)

AELLK(The Association of English Language & Literature)

MESK(The Modern English Society of Korea)

NAELL(The New Association of English Language & Literature)

Day1: Main Sessions

Date: Friday, October 12, 2018

Venue: School of Language Education Building

Gyeongsang National University, Jinju, South Korea

Time	Event				
12:00-12:30	Registration				
12:30-13:00	Opening Ceremony <ul style="list-style-type: none"> Opening Address: Jonghwan Seok (Conference Chair, MBALL) Welcoming Address: Miwon Jo (President, MBALL) Congratulatory Speech: Tae-young Ma (Vice President, Gyeongsang National University) 				
13:00-14:20	Concurrent Session 1				
	I . English Literature [Room 201]	II . English Language & Linguistics [Room 204]	III . English Education 1 [Room 301]	IV . English Education 2 [Room 303]	V . Language & Culture [Room 304]
14:20-14:30	Coffee Break				
14:30-15:50	Concurrent Session 2				
	I . English Literature [Room 201]	II . English Language & Linguistics [Room 204]	III . English Education 1 [Room 301]	IV . English Education 2 [Room 303]	V . Language & Culture [Room 304]
15:50-16:00	Coffee Break				
16:00-17:00	Keynote Speech 1 지역민을 위한 특강 “인문학: 4차 산업의 동력” - Invited Lecture for Local Citizens: Humanities: The Driving Force of the Fourth Industry - Seokyoung Lee (Gyeongnam National University of Science & Technology) [Auditorium, School of Language Education Building]				
17:30-19:00	Banquet				
19:00-21:00	Event for Socialization: Jinju Yudeung(Floating Lamps) Festival				

I . English Literature

Afternoon Session

Concurrent Session 1	
Time	Presentation
13:00-13:40	<p>A Spiritual and Homosocial Moment in <i>Doctor Faustus</i></p> <p>Presenter: Hyungdong Ko (Chongwon National University) Discussant: Yong Deuk Suh (Gyeongsang National University) Moderator: Byung-yong Son (Kyungnam University)</p>
13:40-14:20	<p>Yin-Yang Thoughts in Yeats's Poetry</p> <p>Presenter: Haksun Han (Kyungnam University) Discussant: Yongwoo Jin (GN-Tech) Moderator: Mijeong Kim (Gyeongsang National University)</p>
14:20-14:30	Coffee Break
Concurrent Session 2	
14:30-15:10	<p>Hamlet's Subjectivity: The Subject of the Symbolic or the Real, Traversing the Fantasy-Centering on Lacan's Later Theory</p> <p>Presenter: Soonhyang Hwang (Kyungnam University) Discussant: Jong-duck Park (Dongguk University) Moderator: Haksun Han (Kyungnam University)</p>
15:10-15:50	<p>Naturalism in Edith Wharton's <i>Bunner Sisters</i></p> <p>Presenter: : Shinhee Jung (Hannam University) Discussant: Lee, Jun-Eui (Daejeon Health Institute of Technology) Moderator: Yong Deuk Suh(Gyeongsang National University)</p>
15:50-16:00	Coffee Break

II. English Language and Linguistics

Afternoon Session

Concurrent Session 1	
Time	Presentation
13:00-13:40	<p>A Corpus-Based Study of English Near-Synonyms: Disease vs. Condition vs. Disorder</p> <p>Presenter: Byeongkil Ahn (GN-Tech) Discussant: Jongil Kwon (Kyungnam University) Moderator: Junghyoe Yoon (Gyeongsang National University)</p>
13:40-14:20	<p>The Analysis of Garden Path Phenomenon from Transitivity in SFL</p> <p>Presenter: Zhang Wei (Kyungnam University, Beihua University) Discussant: Kwang-ho Lee (Gyeongsang National University) Moderator: Younghwan Suh (Changwon National University)</p>
14:20-14:30	Coffee Break
14:30-15:10	<p>The Language Error Analysis of English Compositions from Chinese English Major Students</p> <p>Presenter: Yue Nan (Beihua University) Discussant: Ae-ryung Kim (Kyungnam University) Moderator: Byeongkil Ahn (GN-Tech)</p>
15:10-15:50	<p>Priming Effects on L2 Learners' Gender Category Perception</p> <p>Presenter: Boonjoo Park & Young-Su Kwon (Daegu Catholic University) Discussant: Ji Eun Kim (University of Ulsan) Moderator: Junghyoe Yoon (Gyeongsang National University)</p>
15:50-16:00	Coffee Break

III. English Education 1

Afternoon Session

Concurrent Session 1	
Time	Presentation
13:00-13:40	<p><Invited Talk></p> <p>Kazakhstani Graduate Students' Perceptions of Flipped Instruction</p> <p>Presenter: Su-jin Lee (KIMEP University) Discussant: Eun-Soo Park (Kyugnam University) Moderator: Eun-Jeong Kim (Gyeongsang National University)</p>
13:40-14:20	<p>On Cultivation of Core Quality of Middle School English teachers under the New Curriculum Criterion</p> <p>Presenter: Yin Zhaoxia (Beihua University) Discussant: Eun-Soo Park (Kyugnam University) Moderator: Daekweon Bae (GN-Tech)</p>
14:20-14:30	Coffee Break
14:30-15:10	<p>The Relationship Between Curiosity and Development of Middle-aged Teachers in Normal Colleges</p> <p>Presenter: Quanmin Liu (Beihua University) Discussant: Eun-Jeong Kim (Gyeongsang National University) Moderator: Jongil Kwon (Kyungnam University)</p>
15:10-15:50	<p>In Pursuit of English Proficiency: Motivation, Intelligence and Non-Cognitive Skills</p> <p>Presenter: Daekweon Bae (GN-Tech) Discussant: Yang-soo Jung (Chungnam National University) Moderator: Miwon Jo (Kyungnam University)</p>
15:50-16:00	Coffee Break

IV. English Education 2

Afternoon Session

Concurrent Session 1	
Time	Presentation
13:00-13:40	<p>Current Situations of English Education at MUST and its Development Trends</p> <p>Presenter: Soyolsuren Baasanjav (Mongolian University of Science and Technology) Discussant: Younghwan Suh (Changwon National University) Moderator: Ae-ryung Kim (Kyungnam University)</p>
13:40-14:20	<p>Teaching ESL in a Multilingual Setting: Investigating the Current Status Quo in South Africa</p> <p>Presenter: Lourence Engelbrecht (Kyungnam University) Discussant: Jongil Kwon (Kyungnam University) Moderator: Yoon-cheol Park (Kyungnam University)</p>
14:20-14:30	Coffee Break
14:30-15:10	<p>Syntactic and Lexical Characteristics of Low-Level EFL Students' L2 Writing in Reading Context</p> <p>Presenter: Young Gyo Cho (Kyungnam University) Discussant: Younghwan Suh (Changwon National University) Moderator: Jonghwan Seok (Gyeongsang National University)</p>
15:10-16:00	Coffee Break

V. Language and Culture

Afternoon Session

Concurrent Session 1	
Time	Presentation
13:00-13:40	<p>English Virtue and Chinese Vice: Defoe's Pursuit of Englishness in <i>The Farther Adventure of Robinson Crusoe</i></p> <p>Presenter: Kyungjin Bae (Changwon National University) Discussant: Kyungtaek Min (Chungnam National University) Moderator: Miwon Jo (Kyungnam University)</p>
13:40-14:20	<p>Duality in Samuel Beckett's Plays</p> <p>Presenter: Jae Won Kang (Pusan National University) Discussant: Yong-Joon Yang (Jeju National University) Moderator: Byung-yong Son (Kyungnam University)</p>
14:20-14:30	Coffee Break
14:30-15:10	<p>Wordsworth and Ecocriticism: A View of Things</p> <p>Presenter: Dong-oh Choi (Chungnam National University) Discussant: Yeonmin Kim (Chonnam National University) Moderator: Miseon Lee (Kyungnam University)</p>
15:10-15:50	<p>The Study on the Semantic Function of Korean Distributive Plural Marker-tul</p> <p>Presenter: Soyoung Kim (Tong Myoung University) Discussant: Minsu Shim (University of Ulsan) Moderator: Jongil Kwon (Kyungnam University)</p>
15:50-16:00	Coffee Break

Day2: Main Sessions

Date: Saturday, October 13, 2018

Venue: School of Language Education Building

Gyeongsang National University, Jinju, South Korea

Time	Event						
09:00-10:00	Registration						
10:00-12:20	Concurrent Session 3						
	I . English Literature [Room 201]	II . English Literature [Room 204]	III . English Language & Linguistics 1 [Room 304]	IV . English Language & Linguistics 2 [Room 306]	V . English Education 1 [Room 301]	VI . English Education 2 [Room 303]	VII . Language & Culture [Auditorium]
12:20-13:30	Lunch [University Cafeteria]						
13:30-14:30	Keynote Speech 2 Invited Lecture: A Prospect and Revitalization in Second Language Teacher Education in the Age of the Fourth Industrial Revolution: Teacher Reflection Jerry G. Gebhard (Indiana University of Pennsylvania) [Auditorium, School of Language Education Building]						
14:30-16:50	Concurrent Session 4						
	I . English Literature [Room 201]	II . English Literature [Room 204]	III . English Language & Linguistics1 [Room 304]	IV . English Language & Linguistics 2 [Room 306]	V . English Education I [Room 301]	VI . English Education 2 [Room 303]	VII . Language & Culture [Auditorium]
16:50-17:00	Coffee Break						
17:00-17:30	General Meeting [Auditorium]						
17:30-19:00	Banquet						

I . English Literature 1

Morning Session

Concurrent Session 3	
Time	Presentation
10:00-11:00	<p><Invited Talk></p> <p>Literature and Entrepreneurship: Developing 21st Century Entrepreneurial Skills through Creative and Innovative Assessments</p> <p>Presenter: Melissa Shamini Perry (The National University of Malaysia) Discussant: Yeonmin Kim (Chonnam National University) Moderator: Mijeong Kim (Gyeongsang National University)</p>
11:00-11:40	<p>Can Sherman Alexie's Political Gesture of Transindigeness Invigorate Native American Culture in the 21st Century?</p> <p>Presenter: Heongyun Rho (Dongguk University) Discussant: Sangsoo Han (Hannam University) Moderator: Soonhyang Hwang (Kyungnam University)</p>
11:40-12:20	<p>Trauma and Healing in <i>The Joy Luck Club</i></p> <p>Presenter: Yuan Henan (Chungnam National University) Discussant: He Linqing (Chungnam National University) Moderator: Shinhee Jung (Hannam University)</p>

Afternoon Session

Concurrent Session 4	
Time	Presentation
14:30-15:30	<p>The Tension between War and Nature in Whitman's Wartime Poems</p> <p>Presenter: Jin A Lim (Chungnam National University) Discussant: Kyeong-hwa Park (Hannam University) Moderator: Shinhee Jung (Hannam University)</p>
15:30-16:10	<p>Reliving Seamus Heaney's Poems with the Archetypes and Reverie</p> <p>Presenter: Chang-Gyu Seong (Mokwon University) Discussant: Seok-Kweon Cheong (Chonbuk National University) Moderator: Jin A Lim (Chungnam National University)</p>
16:10-16:50	<p>"God Knows How These Things Work": Hazy Foundation of Knowledge in Kazuo Ishiguro's <i>Never Let Me Go</i></p> <p>Presenter: Bok-ki Lee (Chonbuk National University) Discussant: Kyungtaek Min (Chungnam National University) Moderator: Soonhyang Hwang (Kyungnam University)</p>

II. English Literature 2

Morning Session

Concurrent Session 3	
Time	Presentation
10:00-11:00	<p>Power Struggle and Confinement in Anne Brontë's <i>Agnes Grey</i></p> <p>Presenter: Suhyen Yun (Gyeongsang National University) Discussant: Bok-ki Lee Chonbuk National University Moderator: Dong Jee Keum (Kyungnam University)</p>
11:00-11:40	<p>Geographical Meaning in the Early Medieval Romance</p> <p>Presenter: Byung-yong Son (Kyungnam University) Discussant: Chang-Gyu Seong (Mokwon University) Moderator: Jun-Eui Lee (Daejeon Health Institute of Technology)</p>
11:40-12:20	<p>Conspiracy of Power and Language: Reading David Marmet's <i>Oleanna</i></p> <p>Presenter: Jeongho Kim (Chonbuk National University) Discussant: Seung-Pon Koo (Gyeongsang National University) Moderator: Jin A Lim (Chungnam National University)</p>

Afternoon Session

Concurrent Session 4	
Time	Presentation
14:30-15:30	<p>A Study on Keats's Sonnets Written during Scotland Tour</p> <p>Presenter: Seok-Kweon Cheong(Chonbuk National University) Discussant: Jun-Eui Lee (Daejeon Health Institute of Technology) Moderator: Kil-Soo Suh (Daeshin University)</p>
15:30-16:10	<p>Traumatizing History and Traumatized People in Julie Otsuka's <i>When the Emperor Was Divine</i></p> <p>Presenter: Geum Hee Park (Chosun University) Discussant: Bonghee Oh (Kyungnam University) Moderator: Mina Kim (Jeonju University)</p>
16:10-16:50	<p>Lennie's Touch for Love and Attachment in John Steinbeck's <i>Of Mice and Men</i></p> <p>Presenter: Geongeun Lee (Chosun University) Discussant: Jeongae Kim (Hanbat National University) Moderator: Byung-yong Son (Kyungnam University)</p>

III. English Language and Linguistics 1

Morning Session

Concurrent Session 3	
Time	Presentation
10:00-11:00	<p><Invited Talk> A Contrastive Analysis of English and Vietnamese Phonology in the Fourth Industrial Revolution</p> <p>Presenter: Hien Pham (Institute of Linguistics, Vietnam) Discussant: Minsu Shim (University of Ulsan) Moderator: Junghyoe Yoon (Gyeongsang National University)</p>
11:00-11:40	<p>A Study on Ungrammatical but Acceptable English</p> <p>Presenter: Sang Hyock Lee (Keimyung University) Discussant: Doo-shick Kim (Gyeongsang National University) Moderator: Byeongkil Ahn (GN-Tech)</p>
11:40-12:20	<p>Importance of English in Linguistic Landscape Formations in Korea's New Towns</p> <p>Presenter: Jae Hyung Shim & Hongsung Choe (Hankuk University of Foreign Studies) Discussant: Kang-Young Lee (Chungbuk National University) Moderator: Younghwa Lee (Sun Moon University)</p>

Afternoon Session

Concurrent Session 4	
Time	Presentation
14:30-15:30	<p>Roles and Expectations of an African-American Teacher in Korean ELT</p> <p>Presenter: Eunmi Son & Hongsung Choe (Hankuk University of Foreign Studies) Discussant: Yoon-cheol Park (Kyungnam University) Moderator: Sangcheol Lee (Chungnam National University)</p>
15:30-16:10	<p>An Alternative Account of Truncation in English Word Formation</p> <p>Presenter: Chin-Wan Chung (Chonbuk National University) Discussant: Sunyoung Hong (Kyungnam University) Moderator: Kil-Soo Suh (Daeshin University)</p>
16:10-16:50	<p>Case Marking of Case Drop</p> <p>Presenter: Junghyoe Yoon (Gyeongsang National University) Discussant: Byeongkil Ahn (GN-Tech) Moderator: Donghwan Kim (ROK Naval Academy)</p>

IV. English Language and Linguistics 2

Morning Session

Concurrent Session 3	
Time	Presentation
10:00-11:00	<p>Discourse Marker <i>Well</i>: What does It Link?</p> <p>Presenter: Kyeongran Lee (Changwon National University) Discussant: Jonghwan Seok (Gyeongsang National University) Moderator: Donghwan Kim (ROK Naval Academy)</p>
11:00-11:40	<p>Euphemism in Languages</p> <p>Presenter: Ihtiyorjon Hazirdinov & Sangcheol Lee (Chungnam National University) Discussant: Chonghyuck Kim (Chonbuk National University) Moderator: Yong-Joon Yang (Jeju National University)</p>
11:40-12:20	<p>Cultural Metaphors in Language</p> <p>Presenter: Maria Olive Gay Padiernos & Sangcheol Lee (Chungnam National University) Discussant: Ae-ryung Kim (Kyungnam University) Moderator: Sang Hyock Lee (Keimyung University)</p>

Afternoon Session

Concurrent Session 4	
Time	Presentation
14:30-15:30	<p>A Study on Syntactic Structure of Locative PP Construction</p> <p>Presenter: Jiwoon Choo (Gyeongsang National University) Discussant: Chonghyuck Kim (Chonbuk National University) Moderator: Sunyoung Hong (Kyungnam University)</p>
15:30-16:10	<p>The Syntactic Licensing Mechanism of Focused Sentential Adverbs</p> <p>Presenter: Jongil Kwon (Kyungnam University) Discussant: Minsu Shim (University of Ulsan) Moderator: Chonghyuck Kim (Chonbuk National University)</p>
16:10-16:50	<p><English Education> Teacher's Paradigm: Teaching Listening and Speaking with Disney Fairy Tales: <i>Frozen</i> for TEYL</p> <p>Presenter: In-kyung Hwang (Sungkyunkwan University) Discussant: Shinhee Jung (Hannam University) Moderator: Kwanghyun Jin (University of Ulsan)</p>

V. English Education 1

Morning Session

Concurrent Session 3	
Time	Presentation
10:00-11:00	<p><Video Presentation></p> <p>The Persona of a Graduate School Student: Implications for Human-centered Strategic Planning</p> <p>Presenter: Bernardo N. Sepeda (De La Salle Araneta University) Discussant: Yoon-cheol Park (Kyungnam University) Moderator: Suk-hee Jung (Kyugnam University)</p>
11:00-11:40	<p>Students' Voice and Written Discourse in a Recontextualized Writing</p> <p>Presenter: Younghwa Lee (Sun Moon University) Discussant: Yang-soo Jung (Chungnam National University) Moderator: Jong-Bok Lee (Mokwon University)</p>
11:40-12:20	<p>An Analysis of Korean EFL College Students' Peer Review and Revision on Their Essay Writing</p> <p>Presenter: Eunsook Kwon & Shinye Kim (Keimyung University) Discussant: Yong-Joon Yang (Jeju National University) Moderator: Suk-hee Jung (Kyungnam University)</p>

Afternoon Session

Concurrent Session 4	
Time	Presentation
14:30-15:30	<p><Invited talk></p> <p>Collaboration Multimodal Composing in Korea EFL Contexts: Pedagogical Implications and Future Research Directions</p> <p>Presenter: You-jin Kim (KAIST) Discussant: Keong Yeun Ku (Keimyung University) Moderator: Younghae Lee (Keimyung University)</p>
15:30-16:10	<p>Korean Graduate Students' Academic Experiences in the United States</p> <p>Presenter: Eun-Soo Park (Kyungnam University) Discussant: Eun-Jeong Kim (Gyeongsang National University) Moderator: Yoon-cheol Park (Kyungnam University)</p>
16:10-16:50	<p>A Case of a Flipped Learning-based Classroom in General English Course: Focusing on Learners' Perceptions and their Achievement of Basic English Expressions</p> <p>Presenter: Yuhwa Lee & Younghae Lee (Keimyung University) Discussant: Eun-Soo Park (Kyungnam University) Moderator: Younghwa Lee (Sun Moon University)</p>

VI. English Education 2

Morning Session

Concurrent Session 3	
Time	Presentation
10:00-11:00	<Invited talk> English Language Education and Globalization in Higher Education
	Presenter: Takayuki Hara (Kagoshima University) Discussant: Young Gyo Cho (Kyungnam University) Moderator: Daekweon Bae (GN-Tech)
11:00-11:40	EFL College Students' Perceptions toward Public Speaking Anxiety
	Presenter: Nahk Bohk Kim (Korea Nazarene University) Discussant: Daekweon Bae (GN-Tech) Moderator: Young Gyo Cho (Kyungnam University)
11:40-12:20	Discovering the Culture Embedded in Language: Student Perceptions of an EFL Classroom Activity that Promotes <i>English as an Intercultural Language</i>
	Presenter: Randy Green (GN-Tech) Discussant: You-jin Kim (KAIST) Moderator: Nahk Bohk Kim (Korea Nazarene University)

Afternoon Session

Concurrent Session 4	
Time	Presentation
14:30-15:30	<Invited talk> Intercultural Communicative Competence (ICC) in the Thai Classroom Context: A Challenging Task
	Presenter: Malinee Prapinwong Akavipat (Kasetsart University) Discussant: Kang-Young Lee (Chungbuk National University) Moderator: Eunsook Kwon (Keimyung University)
15:30-16:10	The Korean Teachers' Competence for Global Telecollaborative Learning
	Presenter: Shinye Kim & Keong Yeun Ku (Keimyung University) Discussant: Young Gyo, Cho (Kyungnam University) Moderator: Eun Jung Cho (GN-Tech)
16:10-16:50	The Use of Grammatical Metaphor of EFL College Students
	Presenter: Min Jung Kim (Mokwon University) Discussant: Keong Yeun Ku (Keimyung University) Moderator: Choong Whan Woo (Guatemalan Ministry of Education)

VII. Language and Culture

Morning Session

Concurrent Session 3	
Time	Presentation
10:00-11:00	<p><Invited talk> A Study on MALL and ICT-blended EFL Learning in an advent of the 4th Industrial Revolution</p> <p>Presenter: Chung Whan Woo (Guatemalan Ministry of Education) Discussant: Miwon Jo (Kyungnam University) Moderator: Hyang-mi Lee (Kyungnam University)</p>
11:00-11:40	<p>Postmodern Aspects in Austen's <i>Pride and Prejudice</i></p> <p>Presenter: Yeunkyong Kim (Daeshin University) Discussant: Hyang-mi Lee (Kyungnam University) Moderator: Mina Kim (Jeonju University)</p>
11:40-12:20	<p>The Change and Dissolution of Labor in the Era of Homo Fadens</p> <p>Presenter: Seonggyu Kim (Dongguk University) Discussant: Dongoh Choi (Chungnam National University) Moderator: Mina Kim (Jeonju University)</p>

Afternoon Session

Concurrent Session 4	
Time	Presentation
14:30-15:30	<p>Anger Metaphors in Mongolian and Korean</p> <p>Presenter: Zolzaya Choijin (Mongolian University of Science and Technology) Discussant: Doo-shick Kim (Gyeongsang National University) Moderator: Sukhee Jung (Kyungnam University)</p>
15:30-16:10	<p>Paul Muldoon's Elegy: a Playful Melancholic Recollection</p> <p>Presenter: Yeonmin Kim (Chonnam National University) Discussant: Kyuman Han (University of Ulsan) Moderator: Dongoh Choi (Chungnam National University)</p>
16:10-16:50	<p>What is an Artist-Teacher When Teaching Second Languages?</p> <p>Presenter: Yohan Hwang (Konyang University) Discussant: Sangsoo Han (Hannam University) Moderator: Young-sang Kim (Kyungnam University)</p>

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A Prospect and Revitalization in Second Language Teacher Education
in the Age of the Fourth Industrial Revolution: Teacher Reflection

- Jerry G. Gebhard 029

II. English Literature

[Day 1 / Room 201]

A Spiritual and Homosocial Moment in *Doctor Faustus*

- Hyungdong Ko 035

Yin–Yang Thoughts in Yeats’s Poetry

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Hamlet’s Subjectivity: The Subject of the Symbolic or the Real,
Traversing the Fantasy—Centering on Lacan’s Later Theory

- Soonhyang Hwang 041

Naturalism in Edith Wharton’s *Bunner Sisters*

- Shinhee Jung 045

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Literature and Entrepreneurship: Developing 21st Century Entrepreneurial Skills through Creative and Innovative Assessments

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Can Sherman Alexie's Political Gesture of Transindigenesness
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- Heongyun Rho 051

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- Yuan Henan 054

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- Chang-Gyu Seong 060

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Geographical Meaning in the Early Medieval Romance

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- Geum Hee Park 077

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III. English Language and Linguistics

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The 3rd
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A Prospect and Revitalization of
English Language, Literature, and Education in the L2
English-speaking World in the Era of the
Fourth Industrial Revolution

I. Keynote Speech

[Day 1 / Auditorium]

지역민을 위한 특강

Humanities: The Driving Force of the Fourth Industry

- Seok-young Lee 025

[Day 2 / Auditorium]

A Prospect and Revitalization in Second Language Teacher Education
in the Age of the Fourth Industrial Revolution: Teacher Reflection

- Jerry G. Gebhard 029

Humanities: The Driving Force of the 4th Industry

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1. What Is the 4th Industry?

As the industrial focus shifted from the 2nd to the 3rd Industry, the 3rd became so bulky that the information and knowledge parts of it have ramified into the 4th Industry. The new buzzword, the 4th Industry, is also associated with the 4th Industrial Revolution. Motorization, mass production and automation are the fruits of the 1st to 3rd Revolutions. The 4th Revolution has given rise to the personalization of production through ICT. IT has expedited the automation of production, aka the 3rd Revolution, and ICT has facilitated its personalization and customization, placing the main consideration not on materials but on humans. The 1st to 3rd Revolutions were concerned with materials and their efficient production, but the 4th is involved with persons, especially individual persons. The 4th Revolution has individualized the mass production procedure by virtue of ICT. For the first time in the industrial history, the individual has come to be the focus of the industrial attention. In a way, the 4th Revolution is a renaissance of the individuals who have been neglected meanwhile for the greatest number's happiness.

The key word of the 4th Industry seems to be 'connection'. ICT connects everything by communications technologies; thing to thing, thing to person, person to person. All information gets through to the individuals, transcending time and space, thanks to the communications technologies. All the world gets connected with the individual persons. The individuals have become the hub of this hyper-connected society. Even mass media has become individualized. For example, You-Tube is a communication medium, of the individual, by the individual and for the individual. We live in a WWW age; whenever, wherever, whatever is possible for the individuals. Not the greatest number but the individuals matter in this hyper-connected society. The individuals are the core of the 4th industrial society. They create information, not the general public. The focus has shifted from materials to humans, from the mass to individuals. Our cultural paradigm has changed from analysis to synthesis, from parts to whole, and the leading science has also changed from analysis-oriented physics to synthesis-oriented biology. Roughly speaking, the spirit of this age seems to be post-modernism. The decades-old ism, hovering over us since the mid-twentieth century even without a proper name, seems to have finally taken root

in our lives. The modernistic monism has made way for the post-modernistic pluralism. The characteristics of the 4th Industry, personalization and customization, seem to be the industrial realization of the post-modernistic pluralism, which I understand to be the victory of humanism over materialism, of individualism over collectivism.

The 4th Industrial Age has begun to reveal another change in its paradigm, from atomism to holism. Atomism believes the sum of its parts makes a whole, whereas holism is an idea that each system should be viewed not just as a collection of its parts but as a whole. The whole is, of course, not a monistic whole where the individual is neglected for the greatest number, but a pluralistic whole where every part of it matters, where the micro and the macro go together as in the fractal cosmology, and where the whole is more than the sum of its parts. For example, modern medicine begins to seek the cause of physical diseases not only in the body as before, but also in the mind. It has just begun to see the body and mind as a whole which is inseparably integrated. Meditation, music or literature therapies are ideas that approach the body through the mind, which presupposes the mind and body is an integrated whole. The materialism over the last few centuries has disintegrated the human wholeness of mind and body, and the mind-body integration is the course of the 4th Industrial Revolution. Thus, the 4th Industry is a revolution for humans, especially a renaissance of the individual humans revived as a whole being with mind and body integrated again.

2. Why Are Humanities at Issue in the 4th Industrial Age?

As was discussed before, the 4th Industry is a human industry. In the earlier ages, heaven occupied human interests wholly, with religion at the core of human activities. After the Renaissance, earth replaced heaven, and the natural sciences, a means of understanding earth, monopolized human interests. Now humans have come into the center of the picture. The ages of heaven and earth have played their roles, and now the Human Age has come in its turn. The 4th Industry is the realization of such a human-oriented spirit of this age, so it could be said to be another renaissance for individual humans.

The Latin word *humanitas*, the origin of humanities, meant human studies which were distinguished from religious activities. In the Greek and Roman periods, philosophy was the only subject of *humanitas*, and after the Renaissance, history and literature were added, forming the trinity of *humanitas*. History inquires into the past of human life, philosophy clarifies the present, and literature imagines future possibilities. Humanities are also closely related with the democratization of society. Ancient Greece and Rome needed *humanitas* to train their people as free citizens for their incipient democratic system. After 10 centuries of God's dynasty, the Renaissance again needed to liberate its citizens through such courses of humanities as history, philosophy and literature. After the prime time of materialism, the humans have revived in the mainstream of the 4th Industrial society. But disintegrated under the materialistic scientism and the autocratic collectivism, individual humans have been alienated so much not only from without but also from within, that they are not prepared to cope with the human

renaissance. Humanities should fill their mental emptiness so that they can restore their fullness as whole beings, and recover their connection with the Whole Being.

For the first time in history, industry has begun to take interest in humans, not in material values. The 4th Industry is a platform industry. The platform is a place of connection. Connection presupposes individuality. Individuals are the hub and core of all connections. The infrastructure of the 4th Industry is individual humans. Now humans, rather than materials, create values. Humanities are the driving force of the 4th Industry. Only humanities, not the social or natural sciences, can cultivate the talents needed for this human age. Humanistic caliber is the core competency of this hyper-connected society. In the 200 years after the Industrial Revolution, the nature of labor has undergone a paradigmatic change. Physical labor can be motorized or robotized, and most mental labor also can be substituted by IT, ICT and AI. Only the creative and the interpersonal functions remain for human beings. Such competencies as needed can only be developed through humanities courses.

Robert Reich, Clinton administration's Minister of Labor, condensed the ideal man of the 21st century into "a geek" and "a shrink." A geek is a man of creativity, and a shrink a man of insight. Such creativity and insight do not come from the knowledge of social or natural sciences, but from the wisdom of humanities. Humanities alone can provide a navigation to drive through this age of uncertainty. As Robert Zimmer, ex-president of the University of Chicago, said, only the humanistic attainments could help solve the complicated problems of this age. Humanistic creativity and insight would prove its real worth in this age of uncertainty with so many complicated variables. Steve Jobs said that Apple stands at the intersection of humanities and technology. He also said that he could give up his technology if he could only talk with Socrates just for a moment. He may have foreseen and intended to prepare for the advent of the Human Age.

3. Convergence

The problem at hand is that the individuals do not seem to be prepared for the human renaissance. In this society of hyper-connection, individuals are supposed to restore a wider and deeper connection with the world around and above them. Yet the real situation is that they are ironically trapped in a communication gadget called the smart phone. All kinds of connection applications, quite unexpectedly, have disconnected individuals. The tragedy of modern people is that they are shut up in themselves, disconnected from the world in the era of connection, and disintegrated from their self in the age of integration. The coinage 'untact' is a new buzz-word nowadays, meaning losing contact or rather giving up contact. It is a basic human need to be connected with something larger than oneself. Disconnected citizens of the hyper-connected society get vicarious satisfaction from pets or even from such a communication game as Nintendogs.

Liberal arts, as the name insinuates, should liberate individuals from self-imprisonment. The important

values of the Human Age are creativity, personality, communication, cooperation and convergence. Liberal arts should educate individuals about such values to prepare them for the upcoming future. Humanities should help them penetrate into the connection of human to human, human to nature and human to universe, leading them to a higher level of human evolution. Only such an awareness of connectedness to something larger than oneself could cure the disease of modern people, which has come from the divergence of mind from body, man from man, and man from nature. Divergence itself is something to celebrate, but it should not go too far to converge again.

To cope with the advance of AI(artificial intelligence), NI(natural intelligence) of humans should attain a higher level of evolution. Humanities should focus on such needs of the times. This is an age of connection and integration, which means its status quo is in the state of individuality and diversity, and that the spirit of our times is the connection of individuality and the integration of diversity. Convergence is a zeitgeist of this age. In a sense, it is a reaction to the last century's extreme divergence. Our time is now in a full swing of changeover from the material to the human, from divergence to convergence, and from modernism to postmodernism. Usually, diverging leaves less than its original whole, but converging creates more than the sum of its parts. I hope my speech today may also create more than the sum of its parts.

A Prospect and Revitalization in Second Language Teacher Education in the Age of the Fourth Industrial Revolution: Teacher Reflection

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In this age of the Fourth Industrial Revolution it is as important as ever for teachers to know how to reflect on their teaching. One reason is because this new age is quickly surpassing the simple use of personal computers, Internet, and communication technology of the Third Revolution. The 4thR is described as “a fusion of technologies that is blurring the lines between the physical, digital, and biological spheres”¹⁾. It is characterized by velocity that has produced breakthroughs in fields such as robotics, artificial intelligence, biotechnology, 3D printing, and nanotechnology, and some of this technology is quickly being adapted into education, including English language classes. New technology has made it possible to connect students and teachers from great distances by using asynchronous learning, provide new forms of feedback on use of grammar, pronunciation, and lexicon use, allow students to do digital storytelling, combine multiple mediums in one location, and instantly translate any language into another language.²⁾ Not surprisingly, this same advancement in technology also provides new ways for teachers to reflect on their teaching. In this talk I address how teachers can reflect on their teaching, including processes and technology that makes it easier to do so.

Reflective Teaching Defined

At a basic level, reflective teaching refers to an activity or process in which teaching experience is recalled, thought about, and interpreted. The reflective process, especially for teachers new to the profession, begins with *Reflection-on-Action*. This *on-action* reflection means that the teacher has gathered descriptions of teaching and later thought about and interpreted what these descriptions mean in relation to the goals of the class. After enough reflection-on-action, it is possible for teachers to begin *Reflection-in-Action*³⁾, which as very experienced teachers know, allows them to do immediate

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- 1) “The Fourth Industrial Revolution: What it means and how to respond” (<https://www.weforum.org/agenda/2016/01/the-fourth-industrial-revolution-what-it-means-and-how-to-respond/>) World Economic Forum, Retrieved 2018-08-15).
 - 2) Doucet, Armand. (2017) Teaching in the Fourth Industrial Revolution: Standing at the Precipice (p. 116). Taylor and Francis, Kindle Edition. Also see Gebhard, Jerry G. (2017). Chapter 7. Teaching English as a Foreign or Second Language, third edition, Ann Arbor, MI: University of Michigan Press.
 - 3) This distinction between Reflection-on-Action and Reflection-in-Action was first made by Schön M. (1983). The Reflective Practitioner, Basic Books.

and automatic reflection while they are teaching, as well as repair or change what is going on in the class. This is why I do lots of reflection-on-action activities with novice teachers, but this process is not just limited to new teachers. In this age of new technologies, even very experienced teachers can benefit from doing *reflection-on-Action*. As Trimmers (2017) points out, “Simply utilizing digital resources will not improve student outcomes.”⁴⁾ Teachers need to reflect on how they are using this technology and whether or not learning goals are being met.

Ways to Reflect on Our Teaching⁵⁾

In this talk I address three ways to reflect on our teaching. Here I only introduce them.

Self-Observation. This systematic process includes teaching while digitally recording classroom interaction, downloading and using a program to transcribe parts of the interaction, and describing and analyzing the interaction for teaching patterns and discoveries. But, the process does not stop here. Perhaps the most important part is to reflect and consider answers to interpretative questions: What are my beliefs about teaching? Are my teaching practices consistent with my beliefs? Do I do what I think I do in the classroom? Is classroom interaction providing chances for students to reach learning goals? Or, is it blocking students from reaching these goals? Based on these reflections, we can plan a calculated change or do the opposite to see what happens!

Collaborative Journaling: This way offers chances for English teachers to learn from each other, and it does not have to be limited to classmates; through the use of on-line technology, collaborative journaling can even be done with teachers across countries and cultures. The idea is for teachers to use the journal to communicate their teaching aspirations, questions, classroom experiences, teaching philosophy, and more. Teachers can include audio and video clips of their teaching, lesson plans, observations, drawings, interviews, and more. Others in the journaling group can react to content and respond to questions, as well as share reflections on what they are learning.

Digital Portfolios: Through the use of such programs as Microsoft One-Note, teachers can select and download video recordings of their teaching, reflective statements, questions, answers, photographs, recordings of other teachers’ classroom interaction and statements about how they see their own teaching in the teaching of others, and more. An important part of a portfolio is to create reflective essay on what the teacher has learned

4) Trimmers K. (2017). Evolution of technology in the classroom. In Doucet et.al, Teaching in the Fourth Industrial Revolution: Standing at the Precipice (p. 108). Taylor and Francis, Kindle Edition.

5) Gebhard, J.G., and Oprandy, R. (1999). Language Teaching Awareness: A Guide to Exploring Beliefs and Practices. New York: Cambridge University Press; Richards, J.C. and Farrell, T.S. (2005). Professional Development for Language Teachers. New York: Cambridge University Press.

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A Prospect and Revitalization of
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II. English Literature

[Day 1 / Room 201]

A Spiritual and Homosocial Moment in *Doctor Faustus*

- Hyungdong Ko 035

Yin–Yang Thoughts in Yeats’s Poetry

- Haksun Han 038

Hamlet’s Subjectivity: The Subject of the Symbolic or the Real,
Traversing the Fantasy—Centering on Lacan’s Later Theory

- Soonhyang Hwang 041

Naturalism in Edith Wharton’s *Bunner Sisters*

- Shinhee Jung 045

[Day 2 / Room 201]

Literature and Entrepreneurship: Developing 21st Century Entrepreneurial Skills
through Creative and Innovative Assessments

- Melissa Shamini Perry 047

Can Sherman Alexie’s Political Gesture of Transnindigenosness
Invigorate Native American Culture in the 21st Century?

- Heongyun Rho 051

Trauma and Healing in *The Joy Luck Club*

- Yuan Henan 054

The Tension between War and Nature in Whitman’s Wartime Poems

- Jin A Lim 057

Reliving Seamus Heaney’s Poems with the Archetypes and Reverie

- Chang–Gyu Seong 060

“God Knows How These Things Work”:

Hazy Foundation of Knowledge in Kazuo Ishiguro’s *Never Let Me Go*

- Lee, Bok–ki 062

[Day 2 / Room 204]

Power Struggle and Confinement in Anne Brontë's *Agnes Grey*

● Suhyen Yun 065

Geographical Meaning in the Early Medieval Romance

● Byungyong Son 067

Conspiracy of Power and Language: Reading David Marmet's *Oleanna*

● Jeongho Kim 069

A Study on Keats's Sonnets Written during Scotland Tour

● Seok-Kweon Cheong 073

Traumatizing History and Traumatized People in Julie Otsuka's
When the Emperor Was Divine

● Geum Hee Park 077

Lennie's Touch for Love and Attachment in John Steinbeck's *Of Mice and Men*

● Geongeun Lee 080

A Spiritual and Homosocial Moment in *Doctor Faustus*

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Faustus's tragic choice begins with his insatiability in the pursuit of knowledge and power, just as his forefather Adam desired omniscience. Both have an inkling of the potential linkage between cosmic knowledge and divine sovereignty. In choosing magic, Faustus initially aspires to be "a mighty god" (1.1.64)¹⁾ that holds sovereignty over both natural and supernatural worlds. During his pursuit of omnipotence, Faustus willingly signs away his soul for twenty-four years of felicity and demonic service, resulting in the ambitious scholar's spiritual and homosocial bonding, or spiritual homosociality, with Mephistopheles.

As a Renaissance scholar and freethinker, Faustus aspires to the knowledge forbidden to him, an overreacher's experiment in transgressing limits. Faustus "turns to magic as an affirmation of human mental strength, a strength that allows mental life to be a god unto itself" (Engle, "Marlowe and the Self" 207). The "affirmation of human mental strength" is in a way a process of human evolution in relation to the recognition of selfhood, not as a de-individualized self within a system but as an entity of free will. Faustus's attempt to liberate himself from limited fate is an act on his own volition, a freethinker's liberation from what the political and theological system forces him to meet. Then, his skepticism about the dominant cosmic principles of the system, salvation (obedience) and damnation (treason), is one of the possible natural points of departure in his pursuit of knowledge and selfhood. However, Faustus (and Marlowe) can also be regarded as "the lowly scholar [who] cannot see beyond the horizon of his meager station of life [since] he does not know what to ask for" (Riggs, *The World of Christopher Marlowe*, 59), when he buys the opportunity to fulfill his wishes at the cost of his soul. Moreover, it is a disappointing fact that there is virtually nothing new in Mephistopheles's knowledge. Faustus cannot entirely unbind himself from the wheel of fate. He is ambitious, but his aspirations are inevitably limited. Thus, it is paradoxically tragic that Faustus as a scholar and freethinker seeks overarching knowledge through his supernatural bonding with Mephistopheles, only to be disappointed and damned due to his skepticism about both salvation and damnation.

1) All the textual quotes hereafter come from *Doctor Faustus* in *English Renaissance Drama: A Norton Anthology*, pp. 250–284.

The irony is that twice throughout the play the scholar fails to be redeemed, though he obviously experiences the fear of Lucifer. Presumably, immediate threats of death have more dominance over human frailty than any other ideas, even promised salvation, does. There are discrepancies between Faustus's epistemology in his contract with demonic spirits and his "writ[ing] a deed with [his] blood" (2.1.35) as well. To what extent does he recognize the demons either as supernatural or as false entities from "trifles and mere old wives' tales" (2.1.136)? According to Wilbur Sanders, there was "no coherent and agreed system under which demonic manifestations could be understood and explained" in the sixteenth century, which "reflects tension in that acutely transitional age" between "popish legends," "patristic doctrine," and "scientific rationalism" (*The Dramatist and the Received Idea*, 194–198). On the one hand, toward the end of the sixteenth century, "the possibilities of natural magic, occult phenomena, and demonic intervention were all still very real," and in examining materials from that period we need to remember that "[t]he distinction between the psychological and the physical, or between the physical and the spiritual, or between the metaphorical and the literal, ceases to hold" (Poole, *Supernatural Environments in Shakespeare's England*, 54–55). That is, both natural and supernatural elements existed intermingled in the psychology of Faustus's contemporaries. On the other hand, Faustus's scholarly skepticism is drawn from the influence of Marlowe's education at Cambridge that laid heavier emphasis on "a humanities course based on classical Latin authors" (Riggs 71) than on scholastic theology. Hence, the ambitious scholar draws no significant distinction between the Christian hell and the pagan Elysian Fields and even wishes that his spirit will rest with the pre-Christian philosophers: "This word 'damnation' terrifies not him, / For he confounds hell in Elysium. / His ghost be with the old philosophers!" (1.3.60–61). It is uncertain whether Faustus is a disbeliever or an unbeliever. Yet, despite Mephistopheles's testimony about hell and the fall, Faustus would not believe in damnation; Mephistopheles' "experience" is not enough to "change [Faustus's] mind" (2.1.129). Or, as Shepherd observes, "[w]ithout experience to test his knowledge, Faustus is left only with a set of prohibiting or encouraging addresses towards him" (140). Faustus disbelieves in salvation so that he recklessly "surrenders up to [Lucifer] his soul" (1.3.92).

Just as Lucifer fell from "most dearly loved of God" (1.3.67) to the "prince of devils" (1.3.68) due to his "aspiring pride and insolence" (1.3.69), so Adam was usurped and banished from his sovereignty over the earth, as is Faustus because of his aspiration. As John D. Cox observes in *The Devil and the Sacred in English Drama*, Marlowe renders Lucifer and Faustus not as "willful rejecters of creative and loving goodness" but as "merely losers in a struggle for power" (112). There is certain pathos and regret for loss of goodness, though maybe not rejection of goodness, in Mephistopheles's saying:

Why, this is hell, nor am I out of it.
 Think'st thou that I, who saw the face of God
 And tasted the eternal joys of heaven,
 Am not tormented with ten thousand hells
 In being deprived of everlasting bliss? (1.3.78–82)

Here one can catch a glimpse of Mephistopheles's "profound sympathy" with Faustus in the spirit's confession, in that Faustus, not Mephistopheles, "tempts himself, and succumbs to temptation which he alone has conjures up" (Levin, *The Overreacher*, 116) as those fallen angels did. Though pernicious to Faustus, Mephistopheles's empathy for his victim's fall is a subtle moment of their spiritual and homosocial relationship, their sharing of "deprivation" (Engle 206). Unlike Mephistopheles, however, Faustus is unable to understand "everlasting bliss" (1.3.82) and damnation empirically. While trying to transcend mere humanity, he also ironically recommends it, urging Mephistopheles to "Learn ... manly fortitude, / And scorn those joys [of heaven] [Mephistopheles] never shalt possess" (1.3.87-88).

To some extent, Faustus has a desire to "be great emperor of the world" (1.3.106) but eventually desires to "live in all voluptuousness" (1.3.94). Faustus's aspirations are corrupted into carnal desire, reflecting the limitation of his supernatural bonding with the devil. Indeed, Faustus's spiritual homosociality with Mephistopheles presents "a weird paradigm of intimate conversation between two men, both knowing themselves at odds with God, in which the bolder of the two tries to get the other to put a braver face on the deprivation they share" (Engle 206). Faustus's relationship with Mephistopheles is a disappointing spiritual homosociality, but his proposal to Mephistopheles doubtless resonated with many members of his audience. The freethinker's challenge to the unknown world, his desire for omniscience, is admirable from the outset, but both Faustus and the audience cannot overcome the limitations of humanity, human beings' limited cognition of the supernatural in the natural world. Therefore, the spiritual and homosocial moment in *Faustus* arouse our sympathy intermingled with admiration and fear, a moment of feeling empathy for Faustus's ambitious but failed aspiration.

Yin–Yang Thoughts in Yeats’s Poetry

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1. Yin–Yang Thoughts in the Early Poetry

“The Wanderings of Oisín” is aimed to probe for the ideal world which represents Yeats’s escapism and romanticism. Taking the situation of the times into consideration, Great Britain exercising political hegemony toward Ireland can be referred to as Yang, and Ireland under the British colony as Yin. In the times when the political conflict ran to an extreme, a lot of young people tried to solve the problem by positively participating in the politics, but Yeats had no specific blueprint for what to do for his country as well as himself. In “To the Rose upon the Rood of Time”(1892), Yeats expresses a dual attitude of playing at a tug of war with Maud Gonne. His vacillating attitude reveals his duality that on the one hand, he wants to continue an intimate relationship with Maud Gonne, and on the other hand, he doesn’t want to lose his poetic motif by achieving the union of body and soul with her. He fully realizes that his physical union with her might result in the demise of his poetic creativity. In “The Two Trees”(1893), he advises Maud Gonne to see the tree of life growing in her mind which gives her pleasure and enjoyment. The other tree full of clever deceits and destined images are also growing, where the branches are broken and leaves turn black with the demonic energy. From the Yin–Yang aspect, the former has the quality of Yang given that it brings happiness and bliss, whereas the latter has the Yin quality in that it gives birth to deceits and destined images. Yeats sends an admonishing message to his lover who deserts a harmonious life by aggressively participating in the political activities. This poem also represents the incompatibility of Yin–Yang in regard to the relation of Maud Gonne with the Irish tenant farmers given that she has driven them out into the street although they are not ready to bravely stand against Britain. At any rate, Yeats failed in achieving the physical union with Maud Gonne, which made his desire deeply suppressed. Actually, from the beginning of their encountering, it was impossible for him to achieve the union because of her improper relationship with French reporter Lucien Millevoeye (Brady, 54). She continued her secret life with him, enjoying Yeats’s admiration of her via poetry and contribution to her as a friend. “The Lover Mourns for the Loss of Love”(1899) in *The Wind Among the Reeds* well expresses his stupidity of losing his new lover, Madam Shakespeare due to the lingering and indecisive attitude toward Maud Gonne. However, as he gets older, his desire wanes and his wisdom relatively waxes as if when one aspect of Yin–Yang goes to an extreme, it undergoes a reverse transformation into the opposite character.

2. Yin–Yang Thoughts in the Late Poetry

In 1916, Yeats made a proposal to Maud Gonne only to be rejected, and he proposed to Maud Gonne's daughter, Iseult by the recommendation of Madam Gregory in 1917, which was also rejected. In the same year, he married Hyde-Lees who was much younger than he and whose job was a psychic medium. Like Maud Gonne's marriage, his own marriage became the turning point of his poetry and life. The poems in *The Wild Swans at Coole* published in 1919 sing harmony and unification unlike his early poems where he mostly sang the dualistic conflict. The image of dance in "The Double Vision of Michael Robartes" shows the state of extreme bliss via the unification of Yin and Yang. Yeats thinks of the images of Sphinx, Buddha, and a girl dancing between the two in the mind's eye. The three stand for intelligence and knowledge of the West, mercy and compassion of the East, and the Unity of Being, respectively (Ellmann, 1978). From the Yin–Yang perspective, the intelligence of the West can be compared to Yin given that it contributed to developing the quality of human life but failed in bringing peace to the human minds, whereas Buddha to Yang due to the contribution to bringing man the peace of minds. Finally, the girl dancing between the two opposites is assumed to be the one who can bring extreme bliss via inter-dependence and complementary interaction. When the girl dances beyond thoughts, her body and soul achieves the Unity of Being, which brings balance and harmony which is the essential goal of Yin–Yang. In "Sailing to Byzantium" (1928) in *the Tower*, Yeats makes a declaration to start his journey for self-discovery. He believes that the journey will help to find the answer to his dualistic conflict. In this poem, Yeats contrasts the young people addicted to the physical pleasure with the wisdom obtained by age. The old man looks like "a tattered coat upon a stick" (CP 193) as if he were a raggedy scarecrow. "Among School Children" in the same selection contains Yeats's wish to solve his dualistic conflict via harmony. In this poem, the image of the chestnut tree in full blossom through its roots and branches is just the Unity of Being where all parts consisting of a being are organically harmonized. However, the Unity of Being is hard to be achieved organically by humans because there always exist constant dualistic conflicts while they are alive. Therefore, Yeats employs the image of a girl dancing between the Sphinx and Buddha to suggest that the Unity of Being can be achieved in reality through arts such as dance. The dancing girl is a symbolic image to represent harmony and balance of various opposite elements. Another poem to sing self-discovery is "A Dialogue of Self and Soul" (1933), through which Yeats says that when "fullness overflows and falls into the basin of the mind", intellect no longer distinguish "Is from the Ought, or Knower and the Known" (CP 235), which is the state of the Unity of Being. According to Cho (2003), the goal of Yeats' life and literature is to embody the Unity of Being where dualistic elements are unified and harmonized via circulation. Circulation arises along the road of the Great Wheel and the two Gyres which intersect each other at various angles (Oh, 1995). The Self rejects the Soul's advice to find bliss in the other world, but instead, presents Sato's sword as the answer. For Yeats, Sato's sword is not a mere weapon, but a medium to help reach extreme bliss in this world as the Japanese Samurai did 500 years ago in order to achieve balance and harmony of body and soul beyond their thoughts. In the second stanza of the second part, Yeats says that he cannot escape from the siege of

the enemy until he admits the ugly and deformed image as his real self, which suggests that it is impossible to find peace of mind without discovering one's real self and accommodating it as it is. The monologue of the Self continues without any interruption from the Soul. The Self strongly states that he will be satisfied with following every event in his behaviors and thoughts according to its origin. And he says that if admitting the reality as it is and not accumulating remorse, bliss will flow into the mind, where the subject and the object become the whole and blessed. In the last three lines of this stanza, the subjects 'I' and the object 'You' are replaced with the subject 'we' from which we assume that what Yeats really wants is to live in a harmonious and peaceful world where we all live together beyond our dual conflicts.

Hamlet's Subjectivity: The Subject of the Symbolic or the Real, Traversing the Fantasy – Centering on Lacan's Later Theory

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1. Introduction

Freud regarded Hamlet as a repressed subject which means that Hamlet had an oedipus complex, the child's wishful fantasy. Freud said "in *Hamlet* the child's wishful fantasy remains repressed"(Freud 1991a 366-67). According to the dynamics between oedipus complex and superego in Freud's theory, Freud's interpretation that Hamlet's wishful fantasy is repressed, means that Hamlet has strong superego which represses his wishful fantasy designated as oedipus complex in his unconscious. But Lacan's perspective on Hamlet is that "*Hamlet* is not a play about repressed oedipal scenarios, but rather a drama of subjectivity and desire(Lacan 1982)". "Lacan regards Hamlet as not recognizing his desire as constituted in relation to the Other but as the same as the Other. Lacan therefore interprets Hamlet's notorious hesitation to act and revenge the death of his father as a manifestation of the desire of the Other"(Homer 78). Freud's and Lacan's perspectives on Hamlet's subjectivity look superficially different. But their interpretations can be seen almost the same, if those are examined on the basis of their psychoanalytic theories more concretely even though Freud and Lacan use different terminology referring to their own concepts to describe Hamlet's subjectivity.

2. The Dynamics of Oedipus Complex and Superego; the Unconscious and the Symbolic Order

For Freud, the unconscious is the realm of oedipus complex consisting of instinct and drive remained and unsatisfied by having been censored and repressed by the action of 'ego'. But we have to concentrate on this point that in the process of censorship and repression by reality principle of ego, ego is also governed by superego. So superego is the same conception as the unconscious consisting of the symbolic order in Lacan's theory because the law and rules of the symbolic order are internalized in the realm of superego according to Freud's theory, but in the unconscious according to Lacan's theory. So Freud's concept of superego corresponds to Lacan's concept of the unconscious. both Freud's superego and

Lacan's symbolic order repress oedipus complex and regulate the subject's own desire in the realm of the unconscious. If Freud and Lacan's these concepts are applied to Hamlet, Hamlet feels pangs of conscience and guilt by the criteria of the superego for Freud and the unconscious for Lacan, which is composed of the law and ethics of the symbolic order, Denmark in the Elizabethan society where Hamlet exists. In that sense, Denmark in the Elizabethan age can be said to be the symbolic order, designated as the Other by Lacan. To sum up, according to Freud and Lacan's perspectives on Hamlet's subjectivity, Hamlet is interpreted to be a subject who unconsciously pursues the symbolic order of the Elizabethan age. Hamlet always depends on his uncle and his mother, in other words, (m)Other, and the Other. Hamlet cannot realize his own desire and oedipus complex in reality of Denmark.

3. Hamlet's Unconscious and the Symbolic Order, the Other

Now this paper will examine what the dominant ideological discourse of the Elizabethan age as the symbolic order is to know what constitutes Hamlet's unconscious and what makes Hamlet delay his revenge through the book, *The Elizabethan World Picture*(1959) written by Tillyard whose main interest was in the dominant discourse of Denmark in the Elizabethan age because, in Lacan's theory, the unconscious is structured like the language of the symbolic order.

In the introductory of the book, *The Elizabethan World Picture*, Tillyard shows us a good example of the Age of Elizabeth being still theocentric, saying like "the way Hamlet's words on man are often taken will illustrate this habit of mind"(199). Through the following Hamlet's words, "What a piece of work : how noble in reason ; how infinite in faculty"(2.2.301-05), we can know that Hamlet is a character who is a man of reason believing the dignity of man. Hamlet is also believed to be the paragon of the dignity of man in the Elizabethan age by many people around him. Ophelia's words "O, what a noble mind is here" (3.1.151-55) reveal that Hamlet is considered the paragon of man in the Elizabethan age. It means that Hamlet is a subject who follow the ideology of the symbolic order of the Elizabethan age and has a strong unconscious, meaning that his own desire is repressed by his reasonable thinking. There are also a lot of situations through which we can recognize that Hamlet's unconscious is composed of the law and ethics, in other words, the desire of the Other. Hamlet's procrastination of avenging including the delay to kill in the scene of Claudius's praying can be fully understood in the light of Hamlet's unconscious consisting of the symbolic order. Hamlet's attitude toward the ethical problems concerning the Ghost, revenge, and Claudius's praying to God result from the culture, the law, and ethics of the symbolic order of Denmark. The pagan ethics will make Hamlet honor his father by killing his father's murderer, but by killing, he will dishonor himself from the Biblical view point(Newell 46). Hamlet's thinking process is at times governed by the paragon of dignity, God's providence, in other words, the Christian ideology, which can be seen the dominant discourse of the Elizabethan age. The scene of Claudius's praying to God shows that Hamlet's unconscious consists of the signifiers of the discourse of the theocentric ideology of the Elizabethan age. We can acknowledge that the symbolic order of Denmark in the Elizabethan age prevents Hamlet from

acting to revenge given that the Christian ideology functions as the unconscious in Hamlet's theocentric thinking that Claudius's soul will be saved and go to heaven when killed when he prays to God.

4. Hamlet: A Subject of Jouissance, Separation, and the Real

As examined above, the main force which makes Hamlet hesitate his action to revenge is the theocentric ideology in his unconscious. However, This is not all about Hamlet's subjectivity. we have to concentrate on the fact that the Ghost sets the action of the play in motion, and its ambiguous command has a huge influence upon Hamlet's action(Jong-hwan 546). The play begins with the appearance of the Ghost and ends with the fulfillment of the Ghost's demand. Thus, the Ghost takes on a very important role in understanding Hamlet's action. As suggested in this soliloquy: "The spirit that I have seen May be a devil-and the devil hath power T'assume a pleasing shape. ..I'll have grounds More relative than this." (2.2.551-57) Hamlet shows his question of the Ghost's identity and reliability of his statements. His suspicion was reasonable as Elizabethans were in terms of Elizabethan religious beliefs(Jong-Hwan 555). If Hamlet were just a subject who was repressed by the unconscious consisting of the Christian ideology, he wouldn't believe in the Ghost considered as a devil from the perspective of the theocentric ideology in his age and he might lose the chance to change his subjectivity and subvert the symbolic order of Denmark. Although Hamlet is suspicious about the Ghost, Hamlet's suspicion about the symbolic order also begins with the Ghost. So the Ghost should be regarded as an existence to destruct the symbolic order which Hamlet has believed in. After Hamlet was confronted by the Ghost, Hamlet's suspicion about all the things from the truth of heaven, the Christian Ideology to the eternal law of the nature in Denmark begins. He would think that he would be condemned for action of forbidding revenge because the laws in the period forbade it. But Hamlet tries to figure out the desire of the Other. Hamlet never had his own desire to transgress the law of the Other. But after Hamlet met the ghost, he recognized that the big Other was absolute otherness that he could not assimilate to his subjectivity. Therefore, Hamlet distinguishes himself as a trapped subject from the desire of the Other through the process of transition from alienation to separation. He recognizes that the fantasy that he has got and believed in is composed of the desire of the Other. Here, we have to concentrate on when Hamlet's hysterical questioning and planning his strategies to disturb the Other, that is, the Kingdom of Denmark, start. Hamlet's destruction of the symbolic order begins with various strategies including his intriguing to catch proof of Claudius's crime, the play-within-the play, and his madness or feigned madness. Therefore, it is natural for him to wait for revenge until he confirms the credibility of the Ghost's statements(Jong-Hwan 555), through the strategies he makes. To revenge by killing the present king and his mother's husband is an extremely significant matter and this matter is the same as subverting the nation and transgressing the laws and rules of the Other. That's why he needs enough time to think and make strategies to fulfill his own desire contrary to the desire of the Other. So Hamlet cannot be said to be indecisive.

What Lacan calls, 'separation' consists in the attempt by the alienated subject to come to grips with

the Other's desire as it manifests itself in the subject's world. According to Žižek, the hysterical question opens the gap of what resists interpellation – in the symbolic network(126) Like Lacan's and Žižek's explanations, Hamlet has hysterical questions: why am I what you are saying that I am. Hamlet also gives hysterical questions about the Other such as the king, his mother, the law and religion of Denmark in the age of the Elizabeth. Hamlet changes his relation to the Other in a process of gap which has been made in the transition from the subject trapped by the desire of the Other to the subject who tries to have his own desire, *jouissance* in the real, and transgresses the desire of the Other. If Lacan's later theory is employed to illuminate Hamlet's madness and intriguing to direct the play within the play, A new perspective will be made. The Ghost of King Hamlet is an effective medium by which Hamlet's separation from the Other is made and his *jouissance* out of the desire of the Other is motivated to touch the real. And Hamlet's strategies to escape the territory of the symbolic order subvert the conventional customs in that his feigned madness is active and positive and destruct the paranoic oedipal structure built in the symbolic order of Denmark. Hamlet's recognition about Denmark reveals that the law and rules of Denmark no longer function as his unconscious. So Hamlet is no longer trapped and consumed within the desire of the Other and has a strong desire to destruct the discourse of Denmark. We can say that Hamlet has an energy, what is called, 'libido', 'drive' and constant desire which cannot be restricted to the realm of the desire of the Symbolic order. The real is 'that which resists symbolization absolutely'(Homer 83). He continuously differentiates himself from the desire of the Other. His separation takes place in the domain of his desire and requires from the subject a certain 'want to be' separate from the signifying chain. He also has his own desire involving a 'want to know' of what is outside the structure, the symbolic order, Denmark whose desire can be the same as his mother and Claudius's desire. And so in conclusion, Hamlet is not a subject whose own desire(oedipus complex) is repressed by the desire of the Other as Freud and Lacan interpret, but a subject who has his own desire, *jouissance*, touch the real, and traverse the fantasy signified and presented to him as an absolute truth by the Other.

Naturalism in Edith Wharton's *Bunner Sisters*

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1. Introduction

This paper aims to study naturalism in *Bunner Sisters* of Edith Wharton. "Bunner Sisters," which was written in 1892 but was not published until 1916 in *Xingu and Other Stories*. The setting of the novel takes place in a shabby neighborhood in New York City. The two Bunner sisters, Ann Eliza the elder, and Evelina the younger, keep a small shop selling artificial flowers and small handsewn articles to Stuyvesant Square's "female population." The story is leaded by the clock that Ann Eliza gives Evelina for her birthday. Also the clock leads the sisters to become involved with Herbert Ramy, owner of "the queerest little store."

There was a literary vogue toward the end of the nineteenth century for naturalism. It is characterised by a concentration on everyday, unheroic subjects, often seeking to expose the poverty and misery of existence in contrast to the romantic and heroic treatment of life in traditional fiction. Naturalism is explored well Through the two sisters' lives in this work.

2. Naturalism: Brocken Clock and Identity of Female

Naturalism as a literary mode was underpinned by a belief in determinism. Social conditions and heredity were the primary forces shaping human character. It was also strongly influenced by two other important philosophic features of late nineteenth century society, that is, the decline of religious belief and the powerful influence of Darwinism and its popular manifestation in the idea of 'the survival of the fittest'.

Bunner Sisters took the opportunity to expose the harsher and degenerate sides of society, including poverty, crime, prostitution, and corruption in general. There was also a marked tendency amongst naturalistic works to focus on the life of big cities. Although it seems to begin in a mildly satirical manner, its trajectory is grimly pessimistic as things go from bad to worse in the two sisters' lives.

Ann Eliza decides to sacrifice her own hopes and yearnings for those of her younger sister. For example, Ann Eliza bought a clock her younger sister. The money which cost for the clock was for her shoes but she gave up hers. The clock is broken and then they meet Ramy. The sisters' naiveté blinds them to Ramy's unexplained absences, from which he returns with "dull eyes" and a face the color of "yellow ashes." He proposes marriage to Ann Eliza because he is "too lonesome," but Ann Eliza refuses him and encourages him to marry her sister Evelina.

Their business slowly is declined by a man who turns out to be an opium addict, in the end he ruins Evelina's life, which in turn leaves Ann Eliza destitute. The Ann Eliza's sacrifice for her sister makes her sister die, and her effort for financial recovering makes her frustrated.

3. Conclusion

Bunner Sisters technically has very strong claims to be classified as a novella, rather than a short story. The closing scenes of the novella indicate Ann Eliza's bleak fate:

The little shop was about the size of the one on which Ann Eliza had just closed the door; and it looked as fresh and gay and thriving as she and Evelina had once dreamed of making *Bunner Sisters*. The friendly air of the place made her pluck up courage to speak.

"Saleslady? Yes, we do want one. Have you any one to recommend?" the young woman asked, not unkindly. ... We want a bright girl: stylish, and pleasant manners. You know what I mean. Not over thirty, anyhow; and nice-looking. (*Bunner Sisters* 106)

These naturalistic tendencies are worth noting, because they were still present in Edith Wharton's work when she came to write her first major novel, *The House of Mirth* in 1905. Lily Bart falls from a much greater social height than Ann Eliza and Evelina Bunner, but she ends in a similar fashion – destitute, ill, and exhausted with self-sacrifice(<http://www.mantex.co.uk/bunner-sisters/>).

In the end of the work, "She(Ann Eliza) walked on looking for another shop window with a sign in it(*Bunner Sisters* 107)." There was a literary vogue towards the end of the nineteenth century for naturalism. In other words, it is characterised by a concentration on everyday, unheroic subjects, often seeking to expose the poverty and misery of existence in contrast to the romantic and heroic treatment of life in traditional fiction. Accordingly, that implies the identity of female is unclear and faint. It also shows nationalism in the late of nineteenth centuries.

Literature and Entrepreneurship: Developing 21st Century Entrepreneurial Skills through Creative and Innovative Assessments

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1. Literary Studies in the 21st Century

The 21st century has seen the development of many new and exciting areas of study such as entrepreneurship, visual informatics, gamification, data science, digital forensics, cybernetics, bio-informatics and artificial intelligence; all of which is due to advancements in communication and digital technology worldwide leading to the 4th Industrial Revolution. As such, there is much emphasis on science, technology, engineering and mathematics subjects in education. In light of such trends, perceived as a traditional, archaic field of study, literary studies may not be considered as being the in trend or cutting edge field for the 21st century and beyond. In comparison to sitting in high tech science and computer labs with the opportunity to experiment and engage with new technologies and methods, reading and memorizing 17th century plays written in archaic language used hundreds of years ago in foreign lands may not be considered as exciting, relevant or useful for the current generation. However, the idea that literary studies involves flipping through dusty old books is a misconception as the field in keeping with time had grown and developed to be current and relevant to the 21st century. This includes the material and approaches in the teaching and learning of literature which has embraced technology and multiliteracies and is no longer confined to merely reading and writing and the development of language proficiency and oral and written literacy skills. As such, literature courses have been able to develop various skills in its delivery that are relevant and valued in the 21st century. This paper aims to demonstrate how the teaching and assessments in a literature course at the National University of Malaysia is able to develop the highly sought after entrepreneurial skills through the use of creative, multimodal assessments.

As many of the skills required in the 21st century are related to entrepreneurship, it would be natural to assume that in order to be equipped with such skills; students would need to be enrolled in courses related to Information Technology, Finance, Business and Entrepreneurship Studies. Not many would imagine that a course in literary studies would be able to entrepreneurial skills in students. Such

perceptions are based on traditional views that see literature as an outdated, irrelevant academic field with limited employment opportunities in the 21st century job market. There may be many that might assume that literary studies solely involves the reading and memorization of books, poetic verses and monologues written in archaic language to improve language proficiency but literature does much more than that (Subramaniam 2007).

As reported in Lowden et. al (2011), at higher education institutions, the implementation of innovative assessments along with current and effective teaching and learning resources will help develop 21st century skills in students and help shape the economic and social development of countries and communities for years to come. In addition to developing much needed employable skills in students, innovative assessment that are practical, heuristic, emphasize learner autonomy and enjoyment and are student focused can create positive learning experiences for students. These memorable and enjoyable learning experiences can potentially have long term benefits in shaping students' perception on learning and education. It can produce individuals who value good education, take part in active lifelong learning as adults and have a positive effect on society and the nation.

2. Creative and Innovative Literature Assessments

The creative assessments detailed in this paper were conceptualised, designed and implemented in two literary studies courses at The National University of Malaysia. Two creative assessments, Creative Literary Merchandise Design and Lit Styles Project will be discussed in details in this paper. Both the assessments were conceptualised and designed to provide students with new and memorable experiences of literary studies. The assessments were also designed to help students discover the potentials in literary studies in imparting knowledge, skills and abilities that are vital and relevant in the 21st century. In the next section, the criteria in the assessment design will be explained in further detail.

The assessments for both courses were designed to meet a set of criteria set by the course lecturer. The criteria for the assessments were that the assessments incorporate and reflect the following elements and concepts in its implementation and outcome. The elements include multimodality, multiple intelligences, collaboration, creativity and originality, critical thinking, digital technology, cultural awareness, learner autonomy, learner satisfaction and heuristic. Key elements will be described in further detail below.

Multimodality

The first criterion is that the assessment be multimodal in nature and allow students to engage with and utilise various modes of meaning in the process of creating and presenting the assessment. The multiple modes of meaning construction described in Periasamy (2014), visual and spatial mode, linguistic mode, literary mode, and audio, gestural and technical modes of meaning guided the multimodal

conceptualisation of this assessment.

Multiple Intelligences

The assessments were designed in that they as much as possible allow students to engage the different intelligences that they possess. Gardner (1999)'s classification of multiple intelligences which include Verbal/Linguistic Intelligence, Logical-Mathematical Intelligence, Visual/Spatial Intelligence, Bodily-Kinesthetic Intelligence, Musical Intelligence, Interpersonal Intelligence, Intrapersonal Intelligence and Naturalist Intelligence was used to guide this aspect of the assessment design.

Learner Autonomy & Heuristic

A key aspect in the assessments given to these students is learner autonomy and freedom. Students were given the freedom to make decisions in what and how they want to present the task assigned to them. While guidelines were provided to ensure that they fulfil and meet the requirements of the task, students were allowed to experiment with their own creative and innovating thinking and abilities and take responsibilities for their decisions. The heuristic natures of the assessments were developed in a way that would enable to students to discover their inner potentials and strengths and harness those attributes in a beneficial manner in the future.

Learner Satisfaction and Enjoyment

Another important consideration in the assessment design is that it would be something that students would find enjoyable and fun and would gain satisfaction from. The assessments were designed in a way that the final outcome would allow students to feel pride and joy in their achievement beyond the grades. The assessments were also designed to bring about a memorable and positive experience about learning and education that would make a lasting impression in the minds of the learners.

The assessments resulted in students demonstrating a high level of creative, innovative and critical thinking skills. For the Creative Literary Merchandise Design assessment, students designed a variety of merchandise such as mobile phone casings, stationery sets, pocket watches, scarfs, mugs and T-shirts inspired by the Shakespearean play Macbeth. For the Lit Styles project, students created original 3D artworks, architectural design, prototypes, cake designs and card games, picture books, music videos and documentaries to name a few. Through these works, students have displayed in-depth understanding of selected literary texts and entrepreneurial and enterprising abilities.

This study has demonstrated how 21st century and entrepreneurial skills are developed through innovative assessments in literary studies courses. Through updated content and methods that are more inclusive and current, literary studies is able to remain relevant in the 21st century and play a part in producing students who are holistic, balanced and equipped with skills necessary in the current and emerging job markets. Literary studies scholars and graduates in Malaysia believe that through

its emphasis on good communication skills and creative and critical thinking, literary studies education helps prepare students to seek employment in almost every industry, be it, teaching, academic, journalism, advertising, public relations, sales, marketing, administration or civil service (Rozani Sani, 2017).

Can Sherman Alexie's Political Gesture of Transindigenoussness Invigorate Native American Culture in the 21st Century?

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1. Who Is Sherman Alexie?

Sherman Alexie (1966 -) is a Native American writer whose career varies from a standing comedian, film screen writer, music composer, poet, essayist, to a novelist. He was born, raised, and educated in Spokane Indian Reservation in Washington State. He has published such literary works as *The Business of Fancydancing*(1992), *Indian Killer*(1996), *The Toughest Indian in the World*(2000), *Flight*(2007), *The Absolutely True Diary of a Part-Time Indian*(2007), *Blasphemy*(2012), *You Don't Have to Say You Love Me*(2017). He also has been acclaimed by many literary awards: Pen/Hemingway Award(1993), National Book Award(2007), Native Writers' Circle of the Americas Lifetime Achievement Award(2010), etc. He now stays in Seattle, making tours of Southwest parts of America - California, Arizona, and New Mexico - for public lectures, book signings, and teaching creative writing and filmmaking for Native American college students. Besides multiple talk show guests at American TVs, he has enjoyed visiting the White House as a special guest by President Bill Clinton's request. To sum up his career, Alexie has been successful not only as a creative writer (prolific and best-selling) but also as an American citizen (widely and generously welcomed by white American readers unlike other Native American writers).

2. What is the Transindigenoussness Alexie pursues?

I depend on two scholars, Shari M. Huhndorf and Mary Louise Pratt, to conceptualize the term "transindigenoussness" in designating what Sherman Alexie tries to pursue in writings especially published after 9/11, 2001. In her book *Mapping the Americas: The Transnational Politics of Contemporary Native Culture*, Huhndorf defines the critical term of transnationalism: "alliances among tribes and the social structures and practices that transcend their boundaries, as well as processes on a global scale such as colonialism and capitalism," which is vividly contrasted with Simon Ortiz's nationalism, "indigenous land claim, pan-tribal connections, and the critique of colonialism"(2). In short, Huhndorf identifies herself as a "postnationalist"(3). Mary Pratt maintains in *Imperial Eyes: Travel Writing and Transculturation* that the term "transculturation" is a cultural phenomenon that explains "how subordinated or marginal groups select and invent from materials transmitted to them by a dominant or metropolitan culture"(6).

Furthermore, Pratt calls the cultural encounters between whites and Native Americans as “contact zone,” which is neither superior nor inferior to both parts(6). In analyzing Sherman Alexie’s political agenda in his works, I will combine Huhndorf’s “transnationalism” and Pratt’s “contact zone” in order to understand his works from the perspective of transindigenouness.

3. Why does Alexie Insist on the Necessity of Transindigenouness to invigorate Native American Culture in the 21st Century?

According to The State of the Native Nations: Conditions under U.S. Policies of Self-Determinations conducted by The Harvard Project on American Indian Economic Development, “American Indian communities have a long way to go to catch up to the rest of the United States. Throughout the twentieth century, American Indians on reservations were the poorest identifiable group in the United States, and Indian reservations such as the Pine Ridge Reservation of the Oglala Sioux Tribe year after year were marked as the very poorest communities in the nation”(7). Besides, Indians have chronically suffered from such problems as unemployment, suicide, low self-esteem, hopelessness, low life expectancy (about 45 years in late twentieth century), illiteracy and violence. Indian reservations are like un-America within U.S. A simple question can be raised. Why? Why do Indian communities have much more and much worse problems than those of other minorities? As to these questions, Alexie implies throughout his later writings that Native Americans have been trapped by Native American nationalism (colonialism) since Columbus’s arrival in North America. He insists that it is right time to shift dominant Indian ideologies from nationalism to transindigenouness.

4. The Chronology of nationalism and transindigenouness in Alexie’s works

〈The end of *Indian Killer*(1996)〉

“The killer sings and dances for hours, days. Other Indians arrive and quickly learn the song. A dozen Indians, then hundreds, and more, all learning the same song, the exact dance. The killer dances and will not tire. The killer knows this dance is over five hundred years old. The killer believes in all masks, in this wooden mask. The killer gazes skyward and screeches. With this mask, with this mystery, the killer can dance forever. The killer plans on dancing forever.”(420)

〈The beginning of *Flight*(2007)〉

“What if the Ghost Dance is real? Do you think the Ghost Dance is real?”

Justice asks. “Yes,” I say. (34)

〈The end of *Flight*〉

“Michael,” I say. “My name is Michael. Please, call me Michael.”(181)

〈The end of *The Absolutely True Diary of a Part-Time Indian*(2007)〉

“I realized that I might be a lonely Indian boy, but I was not alone in my loneliness. There were millions

of other Americans who had left their birthplaces in search of a (American, italic added) dream. I realized that, sure, I was a Spokane Indian. I belonged to that tribe. But I also belonged to the tribe of American immigrants.”(217)

⟨From “Cry Cry Cry” in *Blasphemy*(2012)⟩

“Whenever an Indian says he’s traditional, you know that Indian is full of shit.”(2)

“I was dancing for all of the dead. And all of the living. But I wasn’t dancing for war. I was dancing for my soul and for the soul of my tribe. I was dancing for what we Indians used to be and who we might become again.”(15)

Trauma and Healing in *The Joy Luck Club*

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Amy Tan, contemporary Chinese American female writer, is famous for the exquisite depiction of mother-daughter relationship in her works. Especially, with the publication of her debut fiction *The Joy Luck Club*, Tan quickly draws the attention of critics and readers. At the same time, Tan also lays the foundation of her position in the American literary world. Heretofore, there are a vast of dissertations and research papers concerning of Amy Tan and her works. These studies mainly concentrates on the mother-daughter relationship, ethnic identity problem, cultural and cross-cultural topic, feminist perspective, post-colonial ideas, narrative strategy and so on. However, the traumas depicted by the author are not paid attention to by critics and scholars. As the mothers and daughters suffer a lot in old China and free America, it is feasible to utilize the perspective of trauma theory to analyze and explore *The Joy Luck Club* and Tan's peculiar literary world. This paper tries to analyze the four pairs of mother-daughter's traumas and their process of healing in *The Joy Luck Club*.

"Human being's history can be called as a traumatic history. From the barbarian primitive society to today's highly developed and civilized society, human being is accompanied with incidents which are possibly to incur huge trauma in the daily life"(Xue 1). It is true that everyone is easy to suffer from the influence of trauma. In some ways, every individual has personal trauma more or less. Especially, the minorities are easily caused with trauma. In *The Joy Luck Club*, Amy Tan describes the Chinese American females' miserable sufferings and unfair treatments in both old China and free America. Due to the the feudal patriarchal system in old China, the mothers are oppressed and squeezed. When they escape to America, the situation doesn't change on account of the racial discrimination in America. They once hoped that "in America I will have a daughter just like me. But over there nobody will say her worth is measured by the loudness of her husband's belch. Over there nobody will look down on her, ... And over there she will always be full to swallow any sorrow"(17). However, as ethnic minorities, their daughters are marginalized and discriminated by the American main stream society. It is apparent both the mothers and daughters are traumatized in *The Joy Luck Club*.

The four mothers depicted by Amy Tan in *The Joy Luck Club* all come from the old China. At that time, China is a country long governed by the feudal patriarchal and Confucian consciousness. Female is miserably oppressed and squeezed by male. Not only in the society but also in the family, female holds a subaltern position. They even have no rights of education and voting. In old China, there is a norm called “three obedience and four virtues” which long constrains female according to the feudal patriarchal and Confucian consciousness. The “three obedience” means female should obey her father before marriage, her husband after marriage, and her sons in widowhood. “Four virtues” denote morality, proper speech, modest manner and diligent work. The “three obedience and four virtues” spiritually fetters Chinese female strictly and incurs tremendous spiritual trauma. In *The Joy Luck Club*, the three mothers, An-mei Hsu, Lindo Jong and Ying-ying St. Clair apparently have traumas caused by the feudal patriarchal and Confucian norms. While another mother Suyuan Woo’s trauma is caused by war and the loss of two daughters.

Similar with the four mothers, the four daughters also have traumas in some ways. Though the daughters are born in America and can speak fluent English, they can’t avoid the traumas incurred by racial discrimination and patriarchal consciousness in the American society. In America, the whites hold a prejudice and bias to the colored people. Without doubt, as minority, the daughters are discriminated by the white-centered American society. Simultaneously, there is long prevailed men-centered patriarchal consciousness in America, the four daughters are oppressed and constrained as female. In conclusion, the daughters in *The Joy Luck Club* are double-oppressed and double-marginalized, and they are the “other” in America.

The Joy Luck Club is considered as Amy Tan’s autobiographical novel by many critics. In reality, Tan has put her family’s historical trauma in her debut fiction. Most of the inspirations for writing *The Joy Luck Club* come from her mother and even grandmother’s traumatic experiences. Tan confides in *The Opposite of Fate* that “psychiatrists might call that a posttraumatic flashback, but to me, her memories were gifts”(81). With the gifts given by her mother, Tan finishes this distinguished fiction in the end. Some characters in *The Joy Luck Club* are originated from Amy Tan’s family traumas. In reality, Tan’s grandmother is the prototype of An-mei’s mother. “My mother revealed that my widowed grandmother had remarried—disgraceful thing to do, my mother said, she accidentally died, from eating opium while having too much of a good time”(OF 35). In some ways, Tan’s grandmother shares some similarities with An-mei’s mother. Tan admits in *The Opposite of Fate* that “when I wrote the story “Magpies,” I changed the details a bit; the young widow is raped by a rich man and becomes his fourth wife, a lowly concubine who gives birth to the man’s first son, the result of rape”(OF 35). Tan’s grandmother breaches the feudal patriarchal norm “three obedience and four virtues” and is considered as disgraceful. Through the character An-mei’s mother, Tan reveals her family’s trauma and criticizes the feudal patriarchal system in old China.

As language is the main approach to heal trauma, writers utilize language as the medicine to heal their traumas. Just like the other writers, the Chinese American female writer Amy Tan also employs this method to fulfill the purpose of healing trauma. In *The Joy Luck Club*, Amy Tan makes her characters tell a story individually, and the whole novel is divided into four parts, 16 stories. According to the narrative strategy, the narrative in *The Joy Luck Club* is called as “story-telling” by some scholars. As Amy Tan’s infusing of Chinese characteristics into *The Joy Luck Club*, the narration’s Chinese elements and traditions can’t be ignored. Just as Adams claims that “it coheres with the Chinese tradition of ‘talk-story’”(27). Hence, to be precisely, the narrative strategy used by Amy Tan can be called as “talk-story.” “Talk-story is ‘a unique kind of semiotic system exemplifying different levels of female existence. These levels complement and contrast with one another to form a vigorous dialogic process’”(Adams 27). In *The Joy Luck Club*, mother’s and daughter’s narrations are orderly disposed. The whole novel is placed as mother-daughter-daughter-mother sequence. Each part is composed by four narrators’ voices. The seemingly detached voices are closely related and interwoven with each other. Through talk-story, the long concealed traumas in the inner hearts of the mothers and their daughters are exposed to each other, the reconciliation between the mother and daughter is also realized at the same time. In the end, both the mothers’ and daughters’ traumas are healed.

Through *The Joy Luck Club*, Amy Tan reveals the Chinese American female’s trauma to the readers. As minority, Chinese American female is oppressed and discriminated in the American society. On account of the male-centered consciousness in the American society, Chinese American female is also oppressed and fettered by the patriarchy in America. Hence, they are double marginalized from the American mainstream society. In reality, not only Chinese American female but also Chinese American male is discriminated and oppressed in the American mainstream society. Though Tan only describes the Chinese American female’s trauma in *The Joy Luck Club*, the Chinese American’s collective and mutual trauma should also be paid attention to. From the Chinese American’s trauma, the other minorities’ trauma can also be associated into the mind. It is necessary to hand out these traumatic problems of the minorities in the American society. Amy Tan provides a peculiar approach to healing trauma of the minority. The traumatized one’s voices should be heard by the others.

The Tension between War and Nature in Whitman's Wartime Poems

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I

This paper is to study the tension between war and nature in wartime poems of Whitman (Walt Whitman 1819–1892) and to see his eco-poetical point of view through the tension. A tension, which was already present in Whitman's poems of 1860 but intensified and clarified by the war, shows not only the general trends of modernization but the inner turmoil of a man wrestling with two modes of human existence: first, human supremacy over nature and even aggression in the experience of war and urbanization and second, the more contemplative openness that characterizes a meditative approach to life on earth. The poems produced in this turmoil and the resulting division of life experience hint at Whitman's environmental and eco-poetical view.

The modernization in America affects Whitman's thinking and poetry, and the two dominant forces of modern life of America in Whitman days are urbanization and war. His vision of a city life celebrated in the 1856 poem "Crossing Brooklyn Ferry" gradually gives way to skepticism about "the sanity of urban existence." As early as the 1860 Leaves, when the poet seeks the renewal of his low tide of spirit, he is bound to retreat to nature, "paths untrodden" in communion with the earth and with a few beloved companions rather than the masses of the great city. In the middle of Whitman's adjustment to urban life, the Civil War brought a great change in his work. Some critics suggest that his post-war poems lack the vitality and barbaric yawps of the poems of the 1850s. The recent view of biographical critics is that the war itself is a savior of Whitman. A flow of change sweeps over the whole of American life and its natural environment, and its influences straighten out to the world of letters. Meanwhile, Whitman's rhetoric turns away from the earth, questions the intent of nature toward human life, but affirms finally a root-deep connection to the earthy origin of all beings, usually in an effort of tallying to reconcile human concerns with natural forces. While confronting the lack of language for direct communication with the mother earth, Whitman turns to the resonances from within human soul as a mediator with nature. Most of Whitman's war poems are "loosely packaged" with writings about nature and show the shift of Whitman's view of contemplating the tension between war and nature. Two poems "When I Heard the Learn'd Astronomer" and "Give Me the Splendid Silent Sun," placed alongside poems of the battlefield in Drum-Taps are good examples.

II

The “silence” of the earth and its indifference to its human children are themes that grab Whitman from the war years, and “Give Me the Splendid Silent Sun” in the *Drum-Taps* dramatizes the inner conflict over the tranquil in nature and a tumult in the urban life. It is Whitman’s most direct treatment of the intertwined forces of urbanization and war.

The poem begins with a rejection of urban life and an affirmation of the pastoral: “Give me the splendid silent sun with all his beams full-dazzling” (LG 312). Then a catalog of pleasurable images of landscape and a simple domestic life with wife and family follows: “the unmow’d grass,” “a garden of beautiful flowers where I can walk undisturb’d,” “a sweet-breath’d woman of whom I should never tire,” and “a perfect child” (LG 312). All the senses engaged are necessary for close communion with the earth. But at the midpoint of the poem, the poet turns back and rejects the nature. This time it is not the earth that turns its indifference to the curiosity of the poet seeking an answer. The poet himself, after looking for comfort in nature, gets “tired with ceaseless excitement” in the city and “rack’d by the war-strife” (LG 312) and rejects the seemingly cold and silent earth and allows himself to be consumed by the whirl and clamor of the city and the war.

The poet adheres to the city, but it holds him “enchain’d” till the soul, “glutted” by stimulation, yields to the appeal and tramples on his desire to escape from the shackle. Now the intensity of the city almost stifles the poet and overwhelms his resistance: “Give me faces and streets—give me these phantoms incessant and endless along the trottoirs! / Give me interminable eyes—give me women—give me comrades and lovers by the thousand!” (LG 313). Instead of the faithful country wife, he seeks promiscuous phantoms, the objects of his fantasy. The poem ends by images of a Manhattan active with preparations for war: “Give me Broadway, with the soldiers marching . . . / The dense brigade bound for the war, . . . / Manhattan crowds, with their turbulent musical chorus!” (LG 313–14).

There come three voices from this scene. One is the voice of young soldiers who left comfortable homes in the villages and joined the “dense brigade bound for the war.” Another is the voice of Whitman recalling of his adulthood journey in earlier times, from the Long Island homestead to the small town of Brooklyn, then on to the great city of Manhattan in search of his fortune. The other voice is the one of the revitalized poet, returning to the city after his crisis in the late 1850s when doubts about his poetic inspiration coincided with uncertainty over the urban existence he once celebrated. By the time he published the first *Sea-Drift* poems in 1860, his low tide of spirit sent him to nature and the lonely shores, his place of origin for renewal of lost inspiration. But in “Give Me the Splendid Silent Sun,” the poet “patched up his quarrel” and resumed city life. Over the course of the 1860s, while his adherence to the modernity increases with his commitment to urbanization and his experience of wars, the war leads him to some change in his understanding of human’s relationship with the earth. The longing of solitary communion with nature begins to fade, and the shift is suggested in “Give Me the Splendid Silent Sun” and also in the structure of the *Drum-Taps* collection, juxtaposed with “nature poems” like “When I Heard the Learn’d Astronomer.”

“When I Heard the Learn’d Astronomer” is the reflective nature lyric. It first appeared as one of the odd “filler” poems in the 1865 book *Drum-Taps* and was moved when the *Drum-Taps* cluster was developed for the 1867 *Leaves*. While the poem’s subject is obviously not the Civil War, Whitman’s concern over the possible contribution of modern science to nature assumes eco-poetical issues related to the emphasis on command and control in wartime. The poet shows favor to the view of “nature-as-spirit” over the scientific perspective of “nature-as-object-of-study” in the poem:

WHEN I heard the learn'd astronomer,
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams, to add, to divide, and measure them,
When I sitting heard the astronomer where he lectured with much applause in the lecture-room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars. (LG 271)

The poem opposes the mastery of nature implied in the scientific devices. The “unaccountable” poet, like nature, resists analysis and categorization. His communion with the stars is “in perfect silence” not in the measures of the astronomer. The poet stands in awe before the wonder of the earth and sky in the “mystical moist night-air.” In some sense, the poem represents an “abandonment of the scientist” within the poet; he steps away from the lecture hall and relinquishes astronomer’s demonstration, and mystical awe is treated as an alternative response to the stars of sky and nature, which is sufficient in itself to the poet.

Whitman who was drawn to tumult of the urban life in “Give Me the Splendid Silent Sun” grows “tired and sick” when he faces the astronomer’s diagrams and charts. His shift might tell that Whitman sees in the analysis and figures of science a diversion from nature. For him, the correct response is not to draw formula or lessons from nature but rather to greet soulfully in “perfect silence.” From this perspective, what’s modern about the poem has less to do with Whitman’s acceptance or rejection of modern science and “more to do with the tendency to feel alienated” and to go to outdoor nature as a retreat from the oppressions and races of indoor life of science and modernity. The sense of feeling “out of touch” and the need to recover the gap and loss are presented in Whitman’s poems as a kind of environmentalism. By resisting the urge to moralize or sermonize, but by using the devices of poetic association such as tropes of metaphor and metonymy, Whitman hints at the tension between the human and natural worlds in the wartime poems in an eco-poetical perspective.

Reliving Seamus Heaney's Poems with the Archetypes and Reverie

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Seamus Heaney's *District and Circle* and *Human Chain* are deeply associated with the reverie for the childhood and the archetypal images in Gaston Bachelard's *The Poetics of Reverie*. Heaney recollects and meditates his memory of the past and arrives "collective unconsciousness" and an original image by forcing into the past. Through his poetic reverie, he expands the present and creates the ascending images for the freedom and happiness. Bachelard, on the other hand, deals with the archetypal images by deriving from Jung's psychology and dreams the material imagination of four elements by comparing with the formal imagination. In *The Poetics of Space* and *The Poetics of Reverie*, he embodies the images of familiar places such as house and stairway, extends the cosmic images from his reverie in childhood. Both seem to return their origins during their lives and take a stand of dreamer savoring their happiness.

Bachelard recognizes the poetic imagery of the childhood as a meaningful concept, which he matches the notions of *animus* and *anima* by Carl Gustav Jung. The idea is considered as a theory that the duality of human man exists in a variety of literary works, both mind phenomena coexist as they sometimes cooperate or collide each other. The former having a masculine disposition, is so active, sagacious, discreet, and decisive. The latter having a feminine disposition, on the other hand, is so smooth, gentle and peaceful (*Reverie* 19-21). Roughly speaking, one of literary imaginations is to create a poetic image by expanding reminiscence and reverie of *anima* from the history, remembrance or dream of *animus*. In the same vein, Bachelard comments, "It is the task of the *animus*' memory to tell the facts well in the objectivity of a life's history." We can catch the animus memories of Heaney in his interview book collection, *Stepping Stone*. The book suggests his self-reflection process with the embodiment of poetic image while creating poetry, which is similar to Bachelard's poetic creation. While the images of the earth, the swamp or bogland can be found in his early poems, the scene that he recollects the situation in the former poems again or recalls his childhood can be also found.

Bachelard also takes notice of his childhood and memory, but he do not require the historic context or social background in them. He regards the imagery in childhood as transcending historical movement as time by undergoing them in his reverie and activating them through the archetype of

collective unconsciousness. The method of approach may be criticized as the escapism from the significance and interpretation produced from historical discourses. Rather, Bachelard play a role in untangling realistic constraint paradoxically. He says, “But doesn’t reverie, by its very essence, liberate us from the reality function? From the moment it is considered in all its simplicity, it is perfectly evident that reverie bears witness to a normal, useful *irreality* function which keeps the human psyche on the fringe of all the brutality of a hostile and foreign non-self(*Reverie* 13).” Some critics estimate Heaney’s poems in terms of conserving Irish mythology and history, but he seems to participate in the reverie by dreaming his poetic language and beginning to feel it in another world, if we inspect closely his journey of publishing 12 poetry.

Bachelard also mention *anima* childhood reliving it as a reverie, by contrast, *animus* childhood recollecting the past. The poet can live in a state of euphoria by remembering his childhood, expanding it as a circular image gradually, falling the animus into a reverie, and finally articulating it as a poetic work. The awakened childhood through two mind states can make us revive and connect us with a new relationship with human and things, creative universe. At the moment of a deep reverie and realization, the poet gives a privilege of a child that is healthy and has bright eyes as a creative poetic object, Heaney also shows the tendency in his late poetry. In *Crediting Poetry*, he claims that the poetry itself is not limited to “murderous” in the world, but a basis and creative construction and essential human value, accepts and pursues the “marvelous(2-4).” Heaney is considered to keep the idea in mind as his awe for fundamental archetype including Mother nature and ordinary objects. From Bachelard’s literary viewpoint, *animus* can be “Heaney-the-writer-of-prose and giver-of-interviews”, *anima* can be “Heaney-the-poet and keeper-of-the-mysteries(Brandes 331).”

Heaney reveals the anima atmosphere intensely and intentionally in *District and Circle and Human Chain*. As he feels that the poetic language has faded away and he has been isolated from the mundaneness when he becomes old, he guides readers with his poetic spirit around his itinerary of life, much as Virgil does in *Divine Comedy*. All fear and hope of Heaney are stood out in “The Turnip Snedder”, the first poem in the eleventh poetry and “A Kite for Aibhín”, his last poem. We can associate the image of death and the entry of a new dimension of world in “The Blackbird of Glanmore.” Through renewing force of reverie, he reveals from the turnip snedder’s despair to the kite’s desire heading for revelatory and responsible order

“God Knows How These Things Work”: Hazy Foundation of Knowledge in Kazuo Ishiguro’s *Never Let Me Go*

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The gods of the hearth exist for us still’ and let all new faith be tolerant of that fetishism, lest it bruise its own roots. (*Silas Marner*, Chapter XVI)

“Fake News” and “conspiracy theory” resonate in the area of politics, media communication, and even our everyday lives. The words, “fake” and “conspiracy,” signify that the news and theory have quite a long distance from truth and reality. However, “Fake News” and “conspiracy theory” enjoy a large subscription and sometimes initiate petty actions or critical turmoil. In that sense they have power to give influence to the subscribers of the discourse and to the society by making the subscribers act, even though they are not true to reality. Interestingly enough, the structures of “Fake News” and “conspiracy theory” do not significantly differ from the discourses we commonly believe to be rational and true. They all reveal that they are founded on somewhat hazy and mysterious bases. Even the discourses that are recognized rational and truthful in many cases show its mysterious foundation when closely analyzed or researched. Because the mysterious foundation of discourses with accumulated authority is revealed to the people, they do not blindly acknowledge the authority of the discourses and are attracted by the more interesting and provocative discourses. If most of the discourses, especially of human sciences, share similar structural and disseminating characters with difference in their degree, then we should study their moral or ethical intention and effects to discern good and bad discourses.

Kazuo Ishiguro’s arguably second most popular novel, *Never Let Me Go* (NLMG from now on), has the narrative structure of knitted with many made-up stories and theories the characters share and disseminate. So it looks crucial in understanding the narrative to tackle the reason the clones produce the stories and their functions in their individual and communal aspects. We can simply treat their story making habit as children’s naïve play or lack of intelligence. However, when we consider that the whole narrative is full of stories the children fabricate and the stories functions as battery to lead the narrative itself, we should think that the novel directs the readers to think it as a theme of it.

Therefore, I will first adumbrate the stories and theories the clones fabricate, and illustrate their functions in their destined lives and finally compare theirs with the discourses human makes.

In *NLMG* two major 'theories' set as the backbone around which the narrative develops are about the clone's origin and death. In their daily lives, the clones keep making stories to explain the phenomena they face and to have a grip on other fellows. The second case is clearly applied to Ruth's tactic to manipulate other fellows. What initiates the clones to actively fabricate the stories? I would like to argue that uncertainty and haziness in the conditions of their existence are major forces to their story and theory making. The clones are all orphans with no knowledge of their 'parents.' Also, their life would end before they reach their mid-thirties at most. Due to their lack of knowledge of their beginning they search for their real being in the name of 'possibles.' Ruth wishes to become an office worker and believes that her possible is also an office worker, and this belief makes her to visit Norfolk when Rodney suggests to visit the town to ascertain whether the lady he saw is Ruth's possible. This process shows how the discourses on the uncertain objects and unknown phenomena are made and exert their influence to the individuals. The discourse on the origin of the clones substitute the emptiness of the reality and from then on enables the clones to grow their wishes and take actions to accomplish their wishes. Ruth's obsessive browsing of the porn magazine is another example of the influence of the discourse on their origin.

The 'theory' of the deferral of donation dominates the latter part of the narrative and has relation to early death of the clones. The clones seem to have no fear of their tragic fortune and accept the donation process with composure. Obviously, the existence of 'carers,' who help the donors recover after surgeries and keep them from 'agitated' condition before donations, demonstrates that they in actuality feel fear and the composure is the product of effort. Still, however, in the whole narrative we cannot find any sign of strong complaints and individual or communal resistance. Their fear of death and desire for longer life are expressed with a form of story, the 'theory of deferral'. The 'theory of deferral' at first vaguely circulate among older clones that only the alumni of prestigious schools like Hailsham are given opportunities as a hazy rumor. When the rumor gets to be supported with some related evidences to become a 'theory', it becomes acknowledged as truth and works to move some individuals into action. The unascertained rumor of deferral gains the support with the fact that the clone children in Hailsham received creativity developing education and the selection and storage of their art works are interpreted as a measure to save the evidences of their spiritual conditions for the future. In the theory making process, the unrelated and insensible fragments are collected to support the idea and finally become illuminated with rational sense and the theory becomes complete. The haziness and mysteriousness of the rumor turn to be certain and concrete. When we remember that Tommy has one more donation left, we can guess what function does the theory to him. It works to lessen the fear of nearing death and heighten the expectation.

When Tommy and Cathy take action to meet Madame and ask for deferral, the instability and mysteriousness of the foundation of the 'theory' eventually revealed and dissipate their expectation completely. They encounter the reality which has been protected by uncertainty and haziness. The evidences they used to support the veracity of the theory turn out to be all arbitrarily interpreted and utilized by them. What are interpreted to support their theory on their level of knowledge are proved to have different meaning on human level of knowledge. The gap between them are quite broad. For example, the art works selected and believed to be saved in the gallery were utilized to persuade the humans that the clones had spirit. The reality that the clones are recognized as the being in between the animal and the human. Cathy's memory of Madame crying, watching Cathy was embracing a pillow while listening to the song, "Never Let Me Go," also is proved to the result of wrongful interpretation. At the meeting the evidences believed to illuminate the haziness and uncertainty are turned out to have concealed the reality. The hazy foundation of the theory or their knowledge is uncovered. The novel itself is not interested in the clone's resistance to the human. It is rather more interested in the way the clone's response to their condition by fabricating the theories, or discourses, because that is similar to the human responses.

To meet the fear of uncertain and unidentifiable beings, the human fabricate stories, myths, or discourses. As the clones make stories, or theories, to illuminate their uncertain origin and fearful early death, the human also have produced a variety of myths, religions, discourses, stories, and art works. The products of imagination are not considered as only fakes or lies, and should not. Since the reality which the clones and the human similarly attempt to conceive cannot be reached without the mediation of stories, we should accept the haziness and instability of our knowledge. If we do not accept the partiality of our knowledge, it would "bruise its own roots" as George Eliot insightfully expressed in *Silas Marner*. We can read the narrative of *NLMG* as illustrating how and why knowledge is formulated and acquires the power to make the human act through the speculative story of the clone who at first believe only "god knows how these work."

Power Struggle and Confinement in Anne Brontë's *Agnes Grey*

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1. Introduction

Anne Brontë's *Agnes Grey* and Emily Brontë's *Wuthering Heights* were published in the similar period after the huge success of her elder sister Charlotte Brontë's *Jane Eyre*. At that time, *Agnes Grey* sold better than *Wuthering Heights*, but later critics' concerns were concentrated on *Wuthering Heights* assessing that *Agnes Grey* shows clear didactic moral disciplines and includes flat characters on which not much to criticize. However, recently, this degraded work of Anne Brontë was paid much attention by critics to the subjects on woman and animal, biblical preaching style, and masculinity. Most of the discussions were in the contexts of the text and haven't considered the outside factors such as the life of the author and social background of her even though the novel *Agnes Grey* is totally autobiographic writing.

This thesis aims to reveal why Agnes Grey, the heroine of the novel, strictly pursues austere evangelical disciplines and at the same time furtively displays her desire to have power and envy of others. Agnes is a governess like Jane Eyre in Charlotte Brontë's *Jane Eyre* and Becky Sharp in W. M. Thackeray's *Vanity Fair*, but quite different from them. Jane, who is rebellious and doubtful toward the male dominating society and religion, has fiery and untamable feature, and Becky, who is ambitious and greed, never hesitates to show her desire to be upper society through the job of governess; nevertheless, compared to these two, Agnes has a self-effacing nature and her narrative is concealing and censored. I assume, she also has fire and fury toward the authoritative parents disturbing her relationship between children and ignoring aristocracy, but she deliberately confines and erases herself as if she does not care at all. Therefore, the text is full of tension between desiring-self and concealing self, and I presume that this makes the narrator an unreliable narrator.

I will find the reason for this tension and contradiction mainly in the life of Anne Brontë, especially, in the motherless life of her. Melanie Klein, who was a prominent psychoanalyst in the 20th century developing the analysis of children, mentions in her famous book, *The Psycho-Analysis of Children*, that both boys and girls first object of attachment will always be their mother, and if their love of

mother and their desire to exploit mother fail, then they might feel anxiety and guilt which might turn out to be a violence toward ego. Anne's mother died when she was barely one year old. There were many people who might substitute her mother like her elder sister Charlotte or her aunt Miss Branwell, but they may not sufficiently gratify her desire. Anxiety and conflict inside her mind are well represented in her personality and her mind. Even though she has a solemn and docile personality, she once suffered from the severe religious breakdown, and these contradictions, I think, is apparently shown in the autobiographical novel *Agnes Grey*.

For these reasons, first in this thesis, I'd like to analyze her short life and how her personality developed according to the various materials recording her life. The second part of the thesis will deal with the conflict of Agnes inside the text and the final part will compare the similarity and difference between Anne herself and Agnes to understand her narrative. It is against the method of new criticism to look for the analytic sources outside the text, but it is worth looking at the author's life to comprehend her ambiguous and ambivalent narrative style which is distinguished from even her sisters' narratives.

Geographical Meaning in the Early Medieval Romance

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In this study, I'd like to explore the meaning of the geography—land, sea, and coastline—in the earliest English medieval romance, *King Horn*. The geographical settings in this romance have not been considered heavily by scholars, but I think they have significant meanings. The geography in this work serves to compose the plot of romance as genre, helps Horn attain private maturity and public status, implies circumstances of those days, and includes desire to realize the Englishness after Norman Conquest. What I'd like to argue is as follows.

First, in terms of genre, this work reflects the process of change from epic, which was the story about warrior, great events and the mainstream in medieval literature, to chivalric romance because the images of intrepid warriors and courtly knight and public and private affairs are mixed in this work. Therefore, this romance can be regarded as transitional work from epic to romance in the mainstream in English medieval literature.

Second, in the light of historical context, major events in England from Norman Conquest to Hundred Year's War are reflected in the image of geography in this romance. The sea might be accepted not only as the passage of the foreign intrusion but also as route to obtain advanced civilization and commodities. As everyone knows, the settings in most medieval romances in 14th century are land such as fields, forests, and hills where knight's quest and courtly love happen. However, in this romance, the setting is sea and coastline. Saracens who killed Horn's father, King Muri and took over his kingdom came across sea. Horn who had his birthright confiscated and was exiled from his land and abandoned in sea obtains his reputation as ideal knight, avenges against Saracens and betrayers, and gains his wife, Rymenhild in the coastline. He experienced repeated exiles and returns crossing the waters. He moved among three kingdoms such as Sudden(his homeland), Westernesse(identified with the Wirral peninsula near modern-day Liverpool), and Ireland. The events and conflicts happen these three geographical settings—land, sea, and coastline. First of all, I'd like to argue about the meaning of land in this work. Three kingdoms such as Sudden, Westerness, and Ireland are the places where good men and women who believe in Christianity live, and where Horn seeks his own identity as royal blood and gains

recognition for his ability as the rightful successor. This can be broadly interpreted as an effort to regain Englishness after Norman Conquest. In the second place, external enemies such as Saracens lurk in sea. They came across sea, captured Sudden, and expelled Horn from his homeland. Horn became dispossessed of his rank, reputation, identity, and birthright. Therefore, sea is the space of the death for him. On the other hand, sea gives Horn opportunities to discover his abilities because the foes who he must defeat are from sea. Consequently, sea has an ambivalent nature like route of invasion and exchange of culture and goods. Lastly, coastline is presented as major place where conflicts occur and are resolved. Each fight and clash happen here. It is a place where King Muri and Horn meet their enemies such as Saracens who is pagan and Fikenhild who is traitor. King Muri came across Saracens and engaged in a battle against them. His defeat and death delivered his kingdom to the enemy. In this regard, coastline is the place of conflict where two different cultures and religions clash. On the other hand, it is the place of resolution. Horn's identity is formed in the coastline which could be regarded as a borderland between different cultures and religions because Horn fights a battle against Saracens and Fikenhild in the coastline and regains his reputation as an ideal knight.

And third, in terms of text, *King Horn* has much shorter lines than its French origin, *The Romance of Horn*. Compared with its concise lines, the interesting thing is that *King Horn* places more lines and importance on sea than its counterpart. Typical medieval romances have settings of court, castle, forests, and fields while this romance has its background of sea, coastline as well as land. Land is the Christian realm where king rules. Sea is the place where pagans lurk. The coastline where land and sea meet is the place where these two meet and clash. Coastline where the two extremes meet is the place of opportunity because Horn can demonstrate his own ability as ideal knight by defeating pagan enemies and regain his birthright as a successor to the throne. Therefore, coastline is the place of reconstruction for Horn. To be short, land and sea are the place where conflicting values such as civilization and anti-civilization exist respectively, and the coastline is the place where the synthesis of these takes place. I think that the geography such as sea, land, and coastline has a symbolic meaning of circular narrative of medieval romance which tells that everything is restored to the proper place.

The geographical features of land, sea, and coastline in *King Horn* have that of dialectic which is called thesis-antithesis-synthesis. Land is the place where stability, peace, and beliefs exist. Sea is the place of anxiety, terror, and pagan. Coastline is the neutral zone where these qualities coexist.

Conspiracy of Power and Language: Reading David Mamet's *Oleanna*

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Introduction

Oleanna(1992) at first raised the interest of the audience due to the sensual relationship between a male professor and a girl student on campus. And it also seemed to reflect the case of Thomas Clarence hearings on the sexual harassment of Anita Hall just a year ago. We may think and say yes in a sense that this play takes the outer resemblance of this sexual scandal. *Oleanna*, however, originally had a sub-title, "A Power Play," and according to Mamet himself, the timing of the Clarence hearings was mere coincidence. He said: "I never really saw it as a play about sexual harassment. ... This play ... is a tragedy about power." It is a play about academic politics through student/teacher relationships. The setting of *Oleanna*, a professor's office, serves to foreground the plain action, and which reduces to exchange between two people, a professor John and a student Carol. And the action is delivered only thorough the verbal debate between two characters.

Power, Knowledge and Language in *Oleanna*

All the academic activities and affairs in the university are accomplished through language: lecturing, discussing, testing, evaluating, studying and writing. The university in the contemporary American society, however, is contaminated with the abuse of power game on language. That is why Mamet put the university as a setting of this play. Mamet thinks that the university should be an ideal academic community where everyone is free to teach and learn on the basis of language usage. But that's impossible in reality for Mamet's eye.

John has a knowledge which gives him a power as a professor. His power is presented as he enjoyed teaching, testing and evaluating the student by virtue of the scholarly knowledge and/or degree. He can choose and teach the class stuff as he wants. He set the goal and control the process of his course. The student is to follow and understand what the professor says and teaches at the classroom. The professor dominates the whole process of teaching, testing and evaluating. The student is dominated as a passive receiver. Mamet presents this relationship between a professor and student as a power

game of language usage: one character uses language to pursue that for which he longs while another uses language to withhold satisfaction of the first character's desire.

The first act of *Oleanna* features John's argument on the facts of academic affairs. He wants to be impressed to the student as a trustworthy educator and professor. At first he would like to help Carol understand the content of his course. During most of Act One, the professor, however, is abrupt, interruptive, and distracted by continual phone calls about real estate problems. When the student does get a chance to speak, it is difficult for her to express herself clearly. Their conversation becomes personal and sometimes upsetting. At the end of Act One, Carol is about to confess something deeply personal, but the phone rings yet again and she never discloses her secret. John may have good intentions in Act One. However, he doesn't seem to be a very good or wise instructor. He spends most of his time waxing eloquently about himself and very little time actually listening. He does flaunt his academic power, and he does unintentionally demean Carol by ordering and occasional shouting, and by physically trying to urge her to stay and finish their conversation. He doesn't realize his own capacity for aggression until it is too late.

In Act Two, John meets with Carol again. However, it is not to discuss education or philosophy. The student has written a formal complaint about the professor's behavior. She feels that the instructor was lewd and sexist. Also, she claims that his physical contact was a form of sexual harassment. Interestingly, Carol is now very well spoken. She criticizes him with great clarity and mounting hostility. The professor is astounded that his previous conversation was interpreted in such an offensive way. Despite John's protests and explanations, Carol is unwilling to believe that his intentions were good. When she decides to leave, he holds her back. She becomes scared and rushes out the door, calling for help.

During their final confrontation in Act Three, the professor is packing up his office. He has been fired. He is certain that Carol misunderstood what he said and suggested at the last meeting, and invites her back to make sense out of why she destroyed his career. Carol has now become even more powerful. She spends much of the scene pointing out her instructor's many flaws. She declares she is not out for revenge; instead she has been prompted by "her group" to take these measures. When it is revealed that she has filed criminal charges of battery and attempted rape, John gets mad and eventually gives up the verbal communication. He loses the power of language and slips into the performance of physical terror.

As the play goes on, the audience may get the arguments: Is the professor attracted to her in Act One? Does he behave inappropriately? Does he deserve to be denied tenure? What are her motives? Is she right to claim her professor is sexist? Or is she merely over-reacting? And so on. Of course, nothing is apparently clear. The characters only exchanges verbal battle throughout the whole play.

Everything is delivered by words they utter. The audience are to make their own interpretative text based on what they heard. It means that this play urges the audience to imagine, interpret and make up the whole net of actions.

Language and Theater

“Oleanna” was originally a name of Norwegian settlement village, Pennsylvania, in the United States of America in the 19th century. Ole Bull, a Norwegian immigrant, bought a land of 1,200 acres and built a village in 1852. Norwegians thought this village as an ideal world and hoped to be there. They made made and sang a folk song under the title of *Oleanna*. It reads: “Oh, to be in Oleanna / That’s where I would rather be / Than be bound in Norway / And drag the chains of slavery.” Oleanna was an ideal community for the Norwegian immigrants where everyone is free and happy out of the chains of slavery.

Oleanna is permeated with skepticism and distrust of academic and intellectual power. Mamet suggests that the academic world has all sorts of pompous pretensions of power that cloud real communication. In the essay “Arrested Development” found in *The Secret Knowledge*, Mamet pinpoints that the 21st century system of higher education in America is largely distorted “in the indoctrination, assault, exclusion, and contempt, all of which contradicts the statement of Universal Humanity upon which all its education ‘ideologies’ rests.”

Oleanna is a play about how language defines and manipulates the power of people. One’s power is identified by the power of language he uses. That is why the power is unstable and conditional as it changes and shifts according to the force of language: if one’s language is strong and effective enough to control someone else, he is sure powerful, and vice versa.

Mamet has written on his writings: “There is no character. There are only lines upon the page.” Mamet scrutinizes the process of confront, conflict and catastrophe between two characters on the base of language game in his play. Ultimately, John and Carol are deeply flawed at the end of the play. Throughout the play, they rarely agree or understand each other due to the lack of common interest and mutual consent, and they use language as a weapon to attack each other and defend themselves. They only look at the opposite side and look for their own safety on the base of different language usage.

Mamet believes that the playwright presents every information in the dramatic world, the university in this play, effectively and substantially through linguistic discourse. He insists also that power and knowledge in the off-stage world are practiced through language.

Conclusion

David Mamet investigates human relationship in the tripartite position of power, knowledge and language in *Oleanna*. He shows the impossibility of true human relationship in the contemporary society by checking how language intervenes in the practice of power and knowledge. Mamet presents the minimal theatre in terms of character, stage property and setting, and theatrical through-line. He wants the audience to meet the actions on stage directly without the mediation of theatrical decoration and devices. For authentic drama to reach the audience, Mamet states, each element of the production—acting, design, direction—should honor the text’s austerity, supplying “only . . . that bare minimum necessary to put forward the action. All else is embellishment.” That is why he believes language is the central substance in drama. His controversial drama, *Oleanna* shows well how the substantial power is supported and subverted by the manipulative power of language.

A Study on Keats's Sonnets Written during Scotland Tour

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There was a naughty boy
And a naughty boy was he
For nothing would he do
But scribble poetry.....

There was a naughty boy
And a naughty boy was he
He ran away to Scotland
The people for to see--

Keats wrote these lines to Fanny Keats during his Scotland tour as “a song about myself,” in which many short lines are accumulated as if to alleviate his physical tiredness from the walking tour by employing sing-song like nursery rhythms (*Letters* 1: 312). Keats’s “running away” to Scotland, however, has much more complex motivation, background, and results than this purposely playful song represents. Let me quote some of Keats’s letters to his friends to see what Keats’s motives for the tour were and what he envisioned it will be. In his letter to Haydon, the scale of the project seems as grand as that of Haydon’s painting, *Christ’s Entry into Jerusalem*:

I purpose within a Month to put my knapsack at my back and make a pedestrian tour through the North of England, and part of scotland[sic] —to make a sort of Prologue to the Life I intend to pursue— that is to write, to study and to see all Europe at the lowest expense. I will clamber through the clouds and exist. (*Letters* 1: 264)

To Reynolds, Keats unfolds more specific reasons for his desire to travel:

I have many reasons for going wonder-way: to make my winter chair free from spleen— to enlarge my vision— to escape disquisitions on Poetry and Kingston Criticism.--to promote digestion and economise shoe leather— I’ ll have leather buttons and belt; and if Brown holds his mind, over the Hills we go.-- If my Books will help me to it,-- thus will I take all Europe in turn, and see the Kingdoms of the Earth and glory of them. (*Letters* 1: 268)

After mentioning his intention to escape from the burden of both inception and reception of his poetry, Keats further specifies the wishful reciprocation of his economics: his going to nature is to privatize it, and use it as fit material for his physical health and poetic re-creation, which will enable him to see “all Europe in turn.” At the end of the quotation, however, by seemingly innocuous biblical allusion to the scene of devil’s temptation, the whole character of escape is abruptly changed: from nature to culture, from reciprocal economics to imperial politics, and from exploration to seduction. By making the allusion, Keats seems to invite the temptation of self-interest, the devil in himself, which he hopes will take him up to a high mountain, and show him “all the kingdoms of the world, and the glory of them” (*Matthew* 4:8).

Nature is at first envisioned as a nurturing power, a bower to escape to, a text to be intertextualized, and an emblem of the sublime. It is noteworthy that nature’s sublimity is allegorized as textual sublimity, and travel as reading/writing. Keats explains this concept of nature in more detail to Bailey in a letter written during the travel:

I should not have consented to myself these four Months tramping in the highlands but that I thought it would give me more experience, rub off more Prejudice, use [me] to more hardship, identify finer scenes load me grander Mountains, and strengthen more my reach in Poetry, than would stopping among Books even though I reach Homer. . . . (Letters 1: 342)

But the defensive, apologetic tone, along with the competitive comparison between nature-as-text and text-as-nature as instruments for “his reach in Poetry,” makes the initial envisioning of a profitable, nurturing nature rather questionable.

During the Scotland travel, what Keats met was not the nature which he expected but rather his other selves projected onto nature, or his troubled self-consciousness that haunted through the Lake District and mountains of Scotland. During this walking tour, as Morris Dickstein points out, “actuality, self-consciousness, and the tragic miseries of poets such as Burns intrude into Keats’ mind and deepen rather than alleviate his crisis [of self-confrontation].” Keats intended his visit to Scotland as a “means of annulling self” by approaching “such a shrine as the Cottage of Burns” or the Tomb of Burns (*Letters* 1:323).

But, as Wordsworth puts it in his own career poem, “Resolution and Independence,” Burns was a poet who reminds us not only of the poets’ “glory and joy” but of “despondency and madness”:

I thought . . .
Of Him who walked in glory and joy
Following his plough, along the mountain-side:
By our own spirits are we deified;

We Poets in our youth begin gladness;
But thereof come in the end in despondency and madness. (II. 43-49)

The desire to annihilate self by appropriating and idealizing a poet who had a miserable life becomes a heavy burden to Keats's self-consciousness, especially his consciousness of the poetic career as he confronts the reality of Burns memorials.

Keats envisioned his Scotland tour not only as a careerist's investment but as a psychotherapeutic session to heal his troubled self-consciousness and to reconcile his divided selves. But the tour was in effect a psychomachia for him, since it provided him with both escape from and re-confrontation of the problem of self-consciousness which always besets him. The tour was, on the one hand, an escape from the poignant realities in London: from his helplessness for his brother's illness, from the "Money troubles" (*Letters* 1: 142), and from the uncertainties about his poetic career; it was, on the other hand, an escape into his career project envisioned as a romance-quest, into the places of inspiration, the native places of his poetic precursors: Wordsworth and Burns. The paradox is that Keats self-consciously desires to have un-self-conscious success in the poetic career.

As Dante opens *The Divine Comedy* when he was "In the midway of this own mortal life," Keats's 1818 tour to Scotland represents the turning point in his poetic career. And the sonnets on Burns's memorials allegorize that crisis. Dante's danger of self-interest, allegorized by the panther, lion, and she-wolf, was overcome by his meeting with an older poet, Virgil. Keats's crisis of self-consciousness, however, was intensified by his meeting with the actual circumstances of an older poet, Burns. In contrast to Dante's Medieval restraint, Keats's Romantic excessiveness of self-consciousness led him to perform one of Blake's "Proverbs of Hell": "You never know what is enough unless you know what is more than enough."

Keats not only watches the sinners of Hell in his own psychomachia, but enacts and judges the sufferings of self-consciousness in the sonnets on Burns memorials. Keats's "destroying" of the sonnet on Burns's birth memorial might explain his uneasiness about the careerist's easy solution in the sonnet's ending, where "gulp[ing] a bumper to [Burns's] name" amounts to poetic "fame." Keats's realization at Burns's memorial of entangled web of human miseries and aesthetic perceptions does not resolve the problem; it rather puts him more deeply into the problem of self-consciousness.

〈Keats's Sonnets Written during Scotland Tour〉

"On Visiting the Tomb of Burns"

The town, the churchyard, & the setting sun,
The Clouds, the trees, the rounded hills all seem

Though beautiful, Cold—strange--as in a dream,
I dreamed long ago, now new begun,
The short lived, paly summer is but won
From winters ague, for one hour's gleam;
Through sapphire warm, their stars do never beam,
All is cold Beauty; pain is never done
For who has mind to relish, Minos-wise,
The real of Beauty, free from that dead hue
Fickly imagination & sick pride
Cast wan upon it! Burns! with honor due
I have oft honoured thee. Great shadow, hide
Thy face--I sin against thy native skies.

“Written on the Cottage Where Burns Was Born”

This mortal body of a thousand days
Now fills, O Burns, a space in thine own room,
Where thou didst dream alone on budded bays,
Happy and thoughtless of thy day of doom!
My pulse is warm with thine old barley-bree,
My head is light with pledging a great soul,
My eyes are wandering, and I cannot see,
Fancy is dead and drunken at its goal;
Yet can I stamp my foot upon thy floor,
Yet can I ope thy window-sash to find
The meadow thou hast tramped o'er and o'er,--
Yet can I think of thee till thought is blind,--
Yet can I gulp a bumper to thy name,--
O smile among the shades, for this is fame!

Traumatizing History and Traumatized people in Julie Otsuka's *When the Emperor was Divine*

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During World War II, John Lesesne DeWitt, a general in the United States Army, believed that Japanese Americans in California, Oregon, and Washington were conspiring to sabotage the American war effort, and recommended they be removed from the western coastal areas and placed in internment camp. President Franklin D. Roosevelt agreed with DeWitt's recommendation and issued Executive Order 9066, ordering the internment. By this executive order, 110,000 Japanese men, women and children, most of whom were American citizens, were incarcerated in remote areas, such as the deserts of Utah. DeWitt's famous statement, "The Japanese race is an enemy race," shows that he was a racist. Japanese Americans were treated as "an enemy race" by the American government and many American people. Julie Otsuka's best-selling historical novel, *When the Emperor was Divine* "has raised ongoing questions about its historical and political status, yet its confrontation with trauma seems, nonetheless, to be deeply tied to our own historical realities" in a way similar to Sigmund Freud's *Moses and Monotheism* (Caruth 11).

When the Emperor was Divine, explores wartime discrimination and different kinds of traumatic experiences of a Japanese American family during and after their internment, which was ordered issued after Japan's attack on Pearl Harbor Attack in 1941. The novel shows the serious effect racist political decision-making has on the people concerned, both psychologically and physically. For this reason, this article will examine the correlation between Japanese Americans' abrupt and violent evacuation and detention and the public's racist discrimination in the aftermath of interment using the psychoanalytic point of view, an important part of which started from Sigmund Freud's wondering why "catastrophic events seem to repeat themselves for those have passed through them," such as "the terrifyingly literal nightmares of battlefield survivors and the repetitive reenactments of people who have experienced painful events" as Cathy Caruth mentions (1).

When the Emperor was Divine shows that the American government's violent arrest of the father and subsequent internment of the other family members, mother (daughter and son) under the pretext

of “national security,” “military necessity,” their “own protection,” and proving “their loyalty” (70) actually damages them both physically and psychologically and causes them to live a traumatic life. This novel describes the mother’s, son’s, and daughter’s wartime detention experiences, including the mentally and physically devastating experiences of the father, who, as a “potentially dangerous” Japanese American, was imprisoned in Camp Lordsburg, in New Mexico, the only site built specifically to confine Japanese Americans. The family’s experiences before the Utah detention are explained calmly but achingly by the mother, the detention is mainly recounted by the son, and the father’s extreme experiences are kept secret suggesting the seriousness of his injury: “He never said a word to us about the years he’d been away... He never talked about politics, or his arrest, or how he had lost all his teeth” (133). At the level of narrative strategy, the father’s story, his detention experiences dramatically omitted, reveals how he chooses to cope with his war trauma.

In the mother’s narrative, the evacuation order comes suddenly, which does not give her enough time to prepare for internment camp life. Since she is so pressed for time, she decides to free the family’s bird and to kill their pet dog without informing her children. This decision leads her to keep a pain of her own. However, she suppresses her emotions after arriving in the Utah, interment area. Over time, as interment life in the desert becomes harder and harder, she cannot exert her self-control and begins to show traumatic symptoms such as amnesia, helplessness and a loss of interest in life: “Did I leave the porch light on or off?” “Did I remember to turn off the stove?” “Did we even have a stove?” (80, original emphasis) It does not make sense that she cannot remember whether she had a stove in her kitchen, as she was a careful housewife before she came to Utah. After returning home, the mother’s traumatic symptoms gradually worsen, and she develops paranoia to the extent that it is impossible for to communicate with others: “When the dinner bell rang she sat up with a start. “What is it?” she asked. “Who’s there?” (93) Her collapse is because of the despair for the present situation, including the harsh environment and endless waiting, which results in her psychological disorder.

The negative impact of wartime internment experiences on the boy’s personality formation is especially traumatic, considering that he is only seven years old. The story about his mother, elder sister and his Utah internment life, narrated in his inner speech, is calm, but heart-breaking. It includes his sister’s rebellion as an adolescent girl, his mother’s morbid helplessness and his father’s paranoid personality disorder and physical disabilities, originating in the family’s abrupt and violent detention. His traumatic symptoms can be clearly observed in his drawings of his father: “The boy drew a large square and inside of the square he drew a little man in a suit with giant shoe trees for feet” (41). This unbalanced picture reveals the boy’s fear, concerned with his father’s internment.

The boy’s fear, resulting from the violent internment, his father’s absence, his mother’s traumatic symptoms, and his sister’s vagrancy, is sometimes relieved through his dreams, but sadly, most of his

dreams show his discouragement and despair: “In the dream the boy had already opened the first door and his hand was on the second door and any minute now, he was sure of it, he was going to see God [the Emperor]. Only something always went wrong” (75). The repetition of these traumatic experiences even in his dreams causes the young boy to have a guilty conscience and to eventually deny his Japanese identity. He looks at himself in the mirror and does not like what he sees: “black hair, yellow skin, slanted eyes,” “the cruel face of the enemy,” “dangerous people,” and he also feels “guilty” (120). Gossips and media play a part in this perverted self-formation as well, such as the headlines: “More Rescued Prisoners Tell of Japan’s Torture Camps, Some Forced to Wear Mental Bits, Others Starved to Death, Trapped Yanks Doused with Gasoline and Turned into Human Torches,” and “Those people bombed Pearl Harbor?” (120, 121).

The father’s mental and physical transformation by wartime detention trauma, introduced through the boy’s eyes, is much more serious. The personality traits like irascibility, amnesia, absent-mindedness, and paranoia are newly formed after extreme tortures and false confessions: “I’m your nightmare, “worst fear,” “slant-eyed sniper,” “saboteur,” “traitor” (143). Also, the father very often has nightmares, about whose psychotic symptoms the narrator, his son, remarks: “he was trapped outside, in the world, on the wrong side of the fence” (137). According to Freud, “dreams occurring in traumatic neuroses have the characteristic of repeatedly bringing the patient back into the situation of his accident, a situation from which he wakes up in another fright” (*Pleasure Principle* 13). The boy describes his father’s appearance when he first saw him at the train station after the end of the detention: “His face was lined with wrinkles. His suit was faded and worn. His head was bare. He moved slowly, carefully, with the aid of a cane” (131). He says that his family did not run up to him even after waiting “for more than four years” (131).

With this unexpected return, the boy comes to share his father’s trauma as well as his mother’s and to be further traumatized by the racist public opinions. This repetition will have a negative influence on his desirable identity formation as a Japanese American and his relationship formation with other Americans. This is why *When the Emperor was Divine* can be read “not as the story of the individual in relation to the events of his [the boy’s] own past, but as the story of the way in which one’s own trauma is tied up with the trauma of another” (Caruth 8). This novel, as a “speaking wound” (Caruth 9), describes how and why historical trauma is repeated again and again, and eventually historicized.

Lennie's Touch for Love and Attachment in John Steinbeck's *Of Mice and Men*

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I.

John Steinbeck's *Of Mice and Men* (1937) introduces two young men George and Lennie who wish to save enough for their own place one day but ends up with a sad scene, where their dream comes to pieces when the former kills the latter, the same as Hemingway's *The Old Man and the Sea* (1942) in the fatalistic theme. The novella (102 pg.) is also said to belong to Steinbeck's labor novels such as *The Grapes of Wrath* (1939) by saying the social hierarchy of the USA in the 1930s: White young male people achieve a dominant position over the others. In fact, many students in the 21st century still like the classic thanks to its short volume and universal themes (nature of dreams, social barriers, fate, loss of Paradise, male friendship) that continue to be considered relevant in this society. However, the critics have not studied why Lennie is obsessed with rabbits and his real dream is just tending the rabbits, not becoming rich enough to be independent. Also, it is not covered that Lennie's sexual desire hides in the habit of touching soft things, which are mice, pups, rabbits, and women. This paper discusses the undiscovered aspects around Lennie's fetish based on the textual evidence.

II.

Of Mice and Men is a short story of six chapters. On the first of four days from Thursday to Sunday, George and Lennie camp out near a pond from the Salinas River, talking about their dream of owning a farm, a kind of incantation. On the morning of the following day, they arrive at Curley's ranch, meeting the people there and, after supper, Lennie fights back the violence of Curley (the boss' son). On Saturday afternoon, four losers come together in a small room, including a black stable buck Crooks; a disabled and old man, Candy; a mentally retarded man, Lennie; and Curley's wife who is never satisfied with her husband. On the last day, Lennie happens to kill the woman by packing up her mouth because she screams, scared of his caressing her silky hair. Finally, George shoots his beloved friend in the back before the other farm hands arrest Lennie.

As to Lennie's death, French says, "George saves Lennie from the painful, but to him incomprehensible, the vengeance of his pursuers, but also completely destroys the dream that has given George's own life a direction and meaning" (90). Lennie's death is juxtaposed with the case of Candy's old dog which Carlson, a macho man, kills instead of its owner. Fontenrose writes, "George shot Lennie himself, to save him from Curley's [evil] shotgun" (55). According to Fontenrose, it is inferred that George might learn from Candy's regret: "I ought to of shot that dog myself, George. I shouldn't ought to of no stranger shoot my dog" (61). These ideas do not blame Curley's wife for her involvement in the two men's way nor refer to the unbalanced relationship between George and Lennie. In fact, the woman seems to contribute to the men's tragedy, meaning her entering the barn or letting Lennie touch her hair. Also, Lennie, an unintelligent man, is more afraid of George's anger than her life. These aspects are controversial because the writer does not emphasize her intervening role, and the male friendship is a little too much appreciated.

Nevertheless, Lennie's obsession with soft things is always what causes he and his friend's misfortune, related to his sexual desire related to women's body. This thought is against what most scholars think Lennie's act is innocent and devoid of a sexual meaning. However, it is certain that he has sexual desire. For example, when he first saw Curley's wife, "[his] eyes moved down over her body, and though she did not seem to be looking at Lennie she bridled a little" (32). When seeing her in Crooks's room, he "watched her, fascinated," although the other men "were scowling down away from her eyes" (76). His sexual drive is so much disguised with animal love that only his best friend seems to know the fact slightly given his warning against her. Even so, George might not be aware that Lennie's obsession with soft things as an effect of his sexual drive to be one assembly.

Interestingly, the ways he killed a lot of creatures are the same: at first petting them lovingly, increasing the extent of touch, and bouncing them ferociously if counter-attacked. He does not understand the fearsome power of his huge body or the abstract concepts like death. He does not have conscience besides George's preach. In the fourth chapter, he explains to Curley's wife how he killed a pup: "I was jus' playin' with him ... an' he made like he's gonna bite me ... an' I made like I was gonna smack him ... an' ... an' I done it. An' then he was dead" (86). When a child, he always did so to the mice his aunt Clara gave to him. More significantly, now the victim is a woman, not animals. Her fine hair, as a part of her body, stands for female sexuality. When brushing her hair, she directs her desire to herself, a kind of narcissism, but now allows Lennie to touch it, inviting a disaster.

As to this phenomenon, Moberg's theory of oxytocin is helpful to explain Lennie's obsession with soft things. According to her, the hormone of love and attachment remembered from his mother's womb and increased by parents' touch affects him even though he becomes an adult. Also, most people can experience the effects of oxytocin when enjoying "good food, or a massage, or an intimate interlude with your romantic partner" (Moberg 65). Besides, Farber says, "psychic conflict, guilt,

shame, unresolved grief all can be lodged in the body as body memories, and when the site of the psychic difficulty is deeply touched through massage or other manipulation, it can not only release the physical pain but may make the psychic pain accessible” (478). Lennie’s passion to touch something soft means his deeply wounded mentality and a sort of sexual desire to be comforted. His body and mind are not two, which is applicable to all the humans, regardless of gender, race, age, and physical disability. Rather, neglected class of people are likely to want to touch or be touched by others.

Lennie might not express his sexual desire openly, though it is much higher than the average. His act is under George’s control, waiting for their dream to be realized. Emery argues that Lennie plays a role of the wife in his relationship with George by being “docile, submissive, and dependent” (70). George is said to choose masculinity over femininity by shooting Lennie so that the male society should not be contaminated with the female factors such as “kind, perceptive, compassionate, tender, and intuitive” (Emery 76). However, this aspect of misogyny, whether it is for or against Steinbeck’s ideas, cannot reveal what causes Lennie’s obsession. Moreover, the two men’s relations are more like father and son than a couple in the aspect of dominance—subordination.

III.

The ghost of a rabbit appearing right before his death says to Lennie, “You ain’t fit to lick the boots of no rabbit. You’d forget ‘em and let ‘em go hungry” (100). George describes the woman in Weed as oversensitive by saying, “that girl rabbits in an’ tells the law she been raped” (42). Here, rabbits symbolize females as objects to support economically and protect physically. The rabbits Lennie wishes to touch are revealed to be women, which George does not know. Lennie wants his female to make up for the empty space in his heart, which is not necessarily the physical intercourse. Furthermore, humans’ interest in softness, though not remarkable as in Lennie’s case, shows their thirst for love and attachment, far from the desire for financial power and sexual attraction.

III. English Language and Linguistics

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A Corpus-Based Study of English Near-Synonyms: Disease vs. Condition vs. Disorder

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There have been many heated debates about the meaning of “disease”. As non-native speakers in English, Koreans are confused when choosing the right words for the appropriate context because there are so many words meaning disease, such as disease, sickness, illness, condition, disorder and ailment etc. Many diverging definitions for each word in the English dictionary make it difficult for non-native speakers to make a coherent and consistent synthesis in English writing. One of the reasons for this may be that our conception of disease is complex, comprising various dimensions of human maladies (Hofmann, 2001)

The distinction between illness and disease has been noted in the theoretical literature on medicine since the 1950s (Persons, 1951, 1958, 1964). The sociologist Andrew Twaddle was the first to elaborate on the distinction among disease, illness, and sickness in his doctoral dissertation published in 1967 (Twaddle, 1968, 1994a, 1994b). This distinction has since been developed into medical sociology, medical anthropology, and philosophy of medicine (Boyd, 2000, Engelhardt & Wildes 2004, King 1995, Taylor 1979). The meanings of disease, illness, and sickness have been studied and more strictly defined (Susser 1990, Teaddle 1994a, 1994b). As can be seen in their studies, disease can be observed, examined, mediated, and measured, and is objective in this sense. It is also the target of health professionals who want to classify, detect, control, and treat disease, ultimately in order to cure. On the other hand, illness has emotions and experience, such as anxiety, fear, pain, and suffering, as its basic phenomena. Sickness has expectations, conventions, policies, and social norms and roles as basic phenomena (Susser 1990).

This study aims to distinguish the meanings of *disease*, *condition* and *disorder* using corpus-based collocation and ‘Binary Opposition (BO) Strategy’ proposed by Kim (2015). The BO Strategy was invented for the effective distinction between a pair of lexical or grammatical near-synonyms such as security vs. safety, contain vs. include, risk vs. danger and afraid to V vs. afraid of V-ing.

Binary oppositions are words and concepts that a community of people generally regards as being ‘op-

posed' to each other. Oppositional thinking represents a 'black and white' view of the world, a tendency to see everything in terms of simple contradictions. This is not a natural or innocent way of thinking. It has clear consequences for the way power is distributed among groups of people in a society. For example, the phrase 'black and white', as used here, is not merely a convenient expression. It is also tied to divisive ideas about race which operate in our societies. The binary opposition is an organizing principle for many texts and readings. The elements of a text are often structured around a pair of concepts such as nature/culture, masculine / feminine, mind / body. Through such oppositions, texts and our ways of reading them can embody and reproduce certain patterns of thinking.

In studies using collocations through some corpus and BO strategies, the distinction between the confusingly similar contextual uses of 'contain' vs. 'include' could be made by BO features like [+agentive vs. -agentive] in subject NP respectively and [close-ended vs. open-ended] in the semantic relation between subject and object NPs in case of non-interchangeable uses. These two verbs could be distinguished by minor BOs such as [collective vs. individual], [whole vs. part], [given vs. new](Kim 2016). The distinction of the two similar meanings between *risk* and *danger* shows that nouns following 'risk of' are ones relating to diseases such as heart disease, breast disease, all kinds of cancers and blues, sources of which are affected from inside the human body, whereas nouns following 'danger of' are ones such as war, terrorism, violence, frost, fire and flooding, which are all related to the environment, outside of the human body(Ahn, Bae, and Green 2015). English synonymous composing verbs(*compose*, *constitute*, *comprise*, and *consist of*) are distinguished by analyzing the semantic relationships of subjects and complements using the BO features such as [whole vs. part], [open-ended vs. closed-ended], and [active vs. passive]. The difference between the first two verbs *compose* and *constitute* and the last two verbs *comprise* and *consist of* are distinguished in the context by the BO features [whole vs. part]. In the first group, the difference between *compose* and *constitute* is made by features like [open-ended vs. closed-ended] and [active vs. passive]. On the other hand, the difference between *comprise* and *consist of* is distinguished depending on the length of the object NPs(Ahn 2017). The near-synonyms '*afraid to V* vs. *afraid of V-ing*' can be distinguished by the context of opposite features such as [voluntary vs. involuntary], [before vs. after], [result vs. cause], [temporary vs. usual], and [dynamic vs. static](Ahn, Jin, and Kim 2018).

The objectives of this study are to show the differences and usages between *disease*, *condition* and *disorder* by using corpus-based collocation and Binary Opposition Strategies proposed by Kim(2014, 2015). The results of this study shows that *disease* is distinguished by the feature [-intrinsic], *Disorder* by the feature [+intrinsic], and *condition* is an abnormal state of health that interferes with normal or regular feelings of wellbeing.

The Analysis of Garden Path Phenomenon from Transitivity in SFL

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Introduction

As a human language phenomenon, GPP can be found in language comprehension, which refers to the fact that a language user initially mis-analyzes a syntactic ambiguity and later has to correct it at some cost (Frazier, 1987). That is to say, when comprehending a certain type of sentence, people have a strong tendency of misinterpreting the sentence at first and finally have to backtrack in rereading it and construct another interpretation. The studies on GPP can be traced back to the 1970s. In the 1970s, the studies on GPP were mainly concentrated on the field of psycholinguistics. In the 1980s, the studies on GPP extended to the fields of psycholinguistics, cognitive linguistics as well as pragmatics. In the 1990s, this phenomenon began to be researched via grammatical analysis. In the 2000s, the studies in this field were mainly focused on semantics. However, no research has been made in analyzing GPP from the perspective of systemic functional linguistics. Therefore, a tentative study of GPP from one subsystem of SFL—the Transitivity system—will be conducted to prove that SFL is also a workable approach to the study of this phenomenon.

Garden Path Phenomenon

In 1970, American psycholinguist Bever created his first classical example of GP sentence *The horse raced past the barn fell*, which has aroused immense attention among scholars (Pritchett, 1988; Fodor & Inoue, 1990; Jiang Zukang, 2000) and led to one of the hottest topics in psycholinguistics, namely the GPP. The processing of such types of sentences is much like walking in the garden, when the sightseers walk down the usual path, they suddenly find that they are walking in a wrong way and have to come back to the place where they started to walk. The term “garden path” has been thus vividly explained and described. Different researchers have given different names to this phenomenon, such as “temporary ambiguity” (Frazier and Rayner, 1982:178), “local ambiguity” (Pritchett, 1988:540) and “potential ambiguity” (Feng Zhiwei & Xu Fuji, 2003).

Systemic Functional Linguistics and Transitivity System

Systemic Functional Linguistics (SFL) has been introduced and developed by Halliday on the basis of Firth's theories. His SFL is a sociologically oriented functional linguistic approach and one of the most influential linguistic theories in the twentieth century. SFL has two components: Systemic grammar and Functional grammar. They are two inseparable parts for an integral framework of linguistic theory. Systemic grammar aims to explain the internal relations in language as a system network, or meaning potential. And this network consists of subsystems from which language users make choices. Functional grammar aims to reveal that language is a means of social interaction, based on the position that language system and the forms that make it up are inescapably determined by the uses or functions which they serve. In Systemic Grammar, the notion of system is made of a central explanatory principle, the whole of language being conceived as a “system of systems”. Systemic Grammar is concerned with establishing a network of systems of relationships, which accounts for all the semantically relevant choices in the language as a whole. According to Halliday (1985), adult language has three metafunctions: the ideational function, the interpersonal function and the textual function. Specifically speaking, the ideational function is realized by transitivity system, the interpersonal function by the mood system and the textual function is realized by thematic system.

Halliday (1970) makes the statement that the ideational function is realized by Transitivity, Voice as well as Polarity. Transitivity is simply the grammar of the clause in its ideational aspect. It consists of six different processes: Material Process, Behavioral Process, Mental Process, Verbal Process, Relational Process, and Existential Process. The material process is the process of doing with two participants, “Actor” and “Goal”. The mental process is a process of sensing which expresses perception, reaction, and cognition, with two participants “Sensor” and “Phenomenon”. The relational process is a process of being which reflects the relationship between two entities. The relational process can be classified into two types: Attributive and Identifying, with the former expressing what attributes a certain object has or what type it belongs to and the latter expressing the identical properties of two entities. These two relations can be further classified into Intensive, Circumstantial, and Possessive. The behavioral process is a process of behaving, such as breathing, sighing crying, dreaming, laughing and so forth with only one participant “Behaver”. The verbal process is a process of saying with three participants “Sayer”, “Receiver” and “Verbiage”. The existential process is a process of existing with one participant “Existent”.

The Analysis of Garden Path Phenomenon from Transitivity in SFL

Based on the previous statement of GPP and Transitivity in SFL, this part will be focused on the analysis of GPP from the perspective of transitivity. The selected GPP Clauses will be analyzed according to their different processes, participants as well as circumstantial elements. The classical clause of GPP will be analyzed first.

(1) *The horse raced past the barn fell*

At the first sight of this clause, the analysis can be conducted in the following:

The horse	raced	past the barn	fell
Actor	Material Process	Circumstance	Goal?

From the first analysis, it is obvious that this clause is a material process, with *the horse* as the Actor, *raced* as the Material Process and *past the barn* as the Circumstance. However, the function of *fell* is puzzling in this material process. According to the material process, the missing constituent in this clause should be a Goal. According to Halliday, Goal should be realized by a nominal group, but the word *fell* is a verb, which can be another material process and this clause is not the clause complex and there is no conjunctives to connect two processes. Thus this kind of analysis is not correct and has to be reconsidered. After reconsideration, the analysis can be done in the following:

The horse raced past the barn	fell
Actor	material Process

In this analysis, the material process is realized by the verb *fell*, and the actor is realized by the nominal group complex with an embedded non-finite clause. Such a comprehension can interpret GPP in a clear way. Thus the correct location of the process is first method to interpret GPP Clauses. The second clause also involves the process.

(2) *The girl told the story cried.*

The typical analysis of the second example will go as follows:

The girl	told	the story	cried
Sayer	Verbal Process	Verbiage	Receiver?

At the first comprehension of this clause, it can be regarded as a verbal process. The process is realized by the verb *told*, with *the girl* as the Sayer and *the story* as the Verbiage. However, the word *cried* can only be the realization of Receiver, which is incorrect because Receiver can only be realized by the nominal group and the word *cried* is a verb. Thus this kind of analysis is not correct and has to be reconsidered. After reconsideration, the analysis can be done in the following:

The girl told the story	cried
Behavior	Behavioral Process

This time, the whole clause can be analyzed as a Behavioral process, with the process realized by the verb *cried* and the Behavior realized by the nominal group complex with an embedded non-finite clause. From the above analysis, it can be concluded that the correct choice of the process can solve the problem

of GPP. The third example and the fourth example involve the correct choice of participants.

(3) *I told the girl that I met a story.*

(4) *I convinced her boys are naughty.*

In example 3, the clause can be normally analyzed in the following way.

I	told	the girl	that	I	met	a story
Sayer	Verbal Process	Receiver	Verbiage			
				Actor	Material Process	Goal?

It is obvious that this clause is a verbal process, with the process realized by the verb *told*, the Sayer by *I*, the receiver is realized by the nominal group *the girl* and the verbiage is realized by another clause. In the second clause, it is a material process with the process realized by the verb *met*, the Actor by *I* and the Goal by the nominal group *a story*. However, the goal is usually realized by the nominal group indicating a person or a thing, but *a story* is an entity. Thus it can not be a goal. Therefore this kind of analysis is not correct and has to be reconsidered. The nominal group *a story* is more likely related to the verb *told*, thus the following analysis can be concluded:

I	told	the girl that I met	a story
Sayer	Verbal Process	Receiver	Verbiage

In such an analysis, this clause is also a verbal process with the same Sayer and the same Process. However, the Verbiage is realized by the nominal group *a story* and the Receiver is realized by the nominal group complex with an embedded finite clause. Such an analysis can make this clause comprehensible. Thus, the correct location of the right participants can provide a better understanding of GPP. Example 4 is the same with Example 3. At the first glance, Example 4 can be analyzed as follows:

I	convinced	her boys	are naughty
Sayer	Verbal Process	Receiver	Verbiage?

It is apparent that this clause is a Verbal process with the process realized by the verb *convinced*, the Sayer by *I*, the Receiver by the nominal group *her boys*. However, *are naughty* can not be a verbiage because the verbiage is usually realized by a nominal group or a clause. After reconsidering the realization of the participants, the correct analysis will be conducted in the following:

I	convinced	her	boys are naughty
Sayer	Verbal Process	Receiver	Verbiage

With the changed realization of the Receiver and the Verbiage, this GPP clause can be easily

understood, which can prove that the correct location of the right participants can provide a better understanding of GPP. The last example involves the circumstance element.

(5) Without her contributions would be impossible.

When this example is analyzed, it is obvious that it is a Relational process, which can be initially analyzed in the following:

Without her contributions	?	would be	impossible
Circumstance	Carrier?	Relational Process	Attribute

This relational process thus analyzed poses a problem in which there is only one entity in this clause realized by impossible. According to Halliday(1985), the Relational process is the process of being indicating relations between two entities. Thus another entity has to be located. By the first analysis, it can be discovered that the circumstance in this clause can either be realized by without her contributions or by without her, thus forming the second analysis in the following:

Without her	contributions	would be	impossible
Circumstance	Carrier	Relational Process	Attribute

From this analysis, it can be discovered that the correct choice of the circumstance can have a better understanding of GPP

Conclusion

From the above analyses, it can be easily concluded that only by the correct location of verbs and the process, the correct choices of participants and circumstance can the GPP clause be provided with correct understanding, which can prove that SFL can be used as an approach to interpret GPP. This can also demonstrate that SFL is both a general linguistics theory and an Applicable Linguistics theory.

The Language Error Analysis of English Compositions from Chinese English Major Students

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1.Introduction

In writing, students reflect their ability to apply English comprehensively and also reveal the errors they have in mind about the language use. In order to figure out the causes for the language errors in students' English compositions and put forward the methods to improve teaching efficiency, the compositions written by Chinese English major students are analyzed under the guidance of error analysis theory.

2. Error Analysis Theories

The two papers published in 1967 and 1971 by Corder announced the beginning of error analysis. J. Richards(1971) further divided intralingual errors into four parts. Allen and Corder(1974) put forward different views on error classification, which are presystematic error, systematic error and postsystematic error.

3. Study Design

The study materials came from 95 sophomore English majors of Beihua University in China. They were asked to write four English compositions in the first half of this year's spring semester and consequently 380 compositions were corrected and analyzed.

It is designed to answer two questions in this paper:

- (1) What are the causes for the students' grammatical error in writing?
- (2) What should teachers do to deal with these causes?

4. Findings

Among the 380 compositions, 34 kinds of grammatical errors are figured out. The types of high frequency errors and the corresponding proportion are listed below.

Types of errors	Number of the error	Proportion(%)
using a clause as a sentence	103	24.3
misuse of "You"	85	20
run-on sentences	67	15.8
lack of predicate verbs	26	6.1
no change of tense	16	3.8

4.1. Using a clause as a sentence

- * As for me, I agree to the latter idea. Because its advantages outweigh its disadvantages.
- * As people are increasing demanding in career positions. Job-hopping is getting more and more attention.

These two sentences are examples for presystematic errors. The negative transfer from Chinese hinders the learners to master the correct usage of English conjunctions.

4.2. Lack of predicate verb , Misuse of "You" and Run -on sentences

* With the rapid development of society, all kinds of new technology and work in constantly(1) , if people don't try to change themselves, then they can not keep pace with the times, finally ended in failure.(2) If some companies don't hire you(3), you(4) can go to the next company, besides, if you(5)have excellent work ability, the company will hire you(6), after all the most important thing for the company is talent.(7)

In the clause marked with(1), there is no predicate verb. The two sentences(2) and (7) are run-on sentences, in which many periods are replaced by commas. In the second sentence, the pronouns marked with (3),(4), (5) and (6) are examples for the misuse of "You". The Chinese tend to change "we" and "he" into "you" subconsciously in daily communication. These three types of errors in this passage belong to systematic errors. The learner knows the rules of English grammar but she fails to abide by the rules consistently in her writing.

4.3. No change of tense

- * Job hopping become more difficult.
- * First, drinking alcohol make much damage to children's brain.

These two sentences come from the compositions, which is above 200 words. Before and after these two sentences, there is no mistake about tense so it means this type of errors is postsystematic one and the proportion (3.8%) indicates that such kind of error is not an accidental one.

5.Enlightenment to Writing Teaching

5.1. More reading for better writing

Reading is a kind of input and writing is an output. Only with more good input can good output be produced. The idea that reading plays a positive role in the improvement of writing ability has been proved by many studies.

5.2. Improvement of teaching method

Take the teaching process of conjunctions as an example. In the traditional way of grammar teaching, a lot of single sentences are used as examples and exercise for the study of conjunctions. In this way, the students study the usage of conjunctions in an isolated situation. When writing a composition, it is easy for students to lose control of conjunctions. To solve this problem, the teacher could offer a context for students to experience and understand the usage of conjunctions. Besides, translation, especially Chinese-English translation is another effective method for students to master the usage of conjunctions. Through such translation exercise, the students can sense the great difference between hypotaxis and parataxis, in which the omission and application of conjunctions are the key point for attention. In such exercises, the students would get more clear and direct ideas about the usage of conjunctions, which is helpful to increase students' ability to use them better.

5.3. Improvement of students' ability to recognize grammatical errors and self-monitoring in writing

Students often feel difficult to figure out the grammatical errors in the compositions written by themselves. To improve students' ability to recognize these errors, the teacher could arrange peer review. After the peer review, the teacher can give his or her review to students and ask them to compare the two reviews. Since the teacher is more experienced than students, he or she would point out more errors than students. With such contrast, the students would be stirred to figure out more errors in next peer review and as a result, students can get more sensitive to grammatical mistakes. In turn, in students' writing, they tend to avoid making similar mistakes. Another method is to ask students to rewrite the composition under the guidance of teacher's correction of errors and record the errors they make in each writing. With such exercise, the students could get clear ideas of errors and more self monitoring in the writing process, which can provide efficient support for students to write good compositions.

Priming Effects on L2 Learners' Gender Category Perception

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1. Introduction

Semantic priming refers to the tendency that language users process a word faster and more accurately when they have prior experience or they have been exposed to the semantically related experience, in which the semantically-related experience activates the meaning of the word and the semantic priming effects occurred. For example, when a word 'cat' is presented as a prime, the language user may identify a word 'tiger' as a target faster and more accurately than when a word 'table' is presented as a target. Numerous researchers in semantic priming have conducted semantic priming studies by implementing lexical decision tasks on words aiming to investigate the semantic priming effects on the semantically relatedness between the words (Favreau & Segalowitz 1983; Frenck & Pynte 1987; McNamara & Altarriba 1988; Slowiaczek 1994; Greenwald, Klinger & Schuh 1995; Holender 1986; Phillips, Segalowitz, O'Brien, & Yamasaki 2004).

2. Semantic Priming Effects on L1 and L2

Early studies of semantic priming research have been focused on the processing of native speakers of the respective language (McNamara & Altarriba 1988; Slowiaczek 1994; Greenwald, Klinger & Schuh 1995; Holender 1986). For example, McNamara and Altarriba (1988) explored mediated semantic priming with native speakers of English. They investigated whether semantic priming for pairs of word such as stripes-lions have mediate relationship between the words rather than stripes-tiger. As a result, the semantically mediated priming effects were observed. For example, when the word stripes was processed by lion, the response time was faster than it was processed by tiger. However, the semantic effects were considerably smaller than a direct priming effect (e.g. tiger-lion). The results suggest that semantic priming effects are sensitive to the semantic distance between words. Thus, the words with direct semantic relationship showed faster response time, which implicates stronger links in human memory than the words with indirectly semantic relationship.

In Meyer and Schvaneveldt (1971)'s study, several pairs of words are presented to the participants. Some pairs are semantically associated words such as bread-butter, nurse-doctor, other pairs are used

as control such as chair-marb. Lexical decision task was implemented in this experiment. Participants responded 'yes' if both were words and responded 'no' if both were non-words. Results showed that participants responded 85 mili-seconds faster in processing to the semantically related word pairs (nurse-doctor) than to the unassociated ones (nurse-butter). The findings of Meyer and Schvaneveldt (1971)'s study suggest that the semantic relationships among can have a powerful influence on how the words are stored and processed in language users' mind. In other words, the strongly associated words are stored and associated together, linked in the language processors' mind, and then the links get activated.

Slowiaczek(1994) used a single-word naming task with native English speakers. Slowiaczek investigated whether native English speakers access semantic information in simple word naming task, in which participants listened to semantically related word pairs such as fingers-hand and semantically unrelated word pairs such as wall-hand, and then participants are required to repeat aloud the second word in each pair. The results showed that the respond time of 'hand' was 62 milisecond faster at when the word was paired with a semantically related word (e.g. fingers) than it was paired with an unrelated word (e.g. wall).

Following the studies of semantic priming research with the native speakers, several researchers explored the effects with second language speakers. Studies related to L2 usually investigate whether bilinguals and L2 learners as less proficient language speakers than the native speakers show similar effects comparing to the effects of native speakers (Favrean & Segalowitz 1983; Frank & Pynte 1987; Phillips et al. 2004). Favreau and Segalowitz (1983) investigated semantic priming effects of two groups of English-French bilinguals(less-proficient and more proficient in reading L2. The participants completed lexical decision task both in English(L1) and in French(L2). The interval between the onset of the prime and the target was very short (200ms). As a result, they found that the balanced bilinguals showed a significant effects on both L1 and L2, but unbalanced and less proficient bilinguals showed the main effect only in L1(English, not in French). These findings imply that language proficiency may influence on the semantic priming effects and on the degree that language processors' use their semantic information in their second languages (Kots & Elston-Güttler 2004).

However, in Frank-Mestre and Prince (1997)'s study, the proficient L2 learners of English with French as L1 showed similar way of native speakers. However, less proficient language speakers did not show the main effect on semantic priming effects. The speakers in more proficient group are traveled to be English teachers or had lived n and English-speaking country for a certain period. The less proficient group of L2 limited language instruction at secondary school in France. The lexical decision task was implemented and the participants judged whether the presented words were English words or nonwords. Frank-Mestre and Prince attribute the contrast results to the level of "autonomy" in which language processor can process semantic relatedness unconsciously and automatically.

Shared conceptual representations indicate that the two languages have common basis and construct an interrelated system during the language users' comprehension and production process. Thus presenting words in one language can facilitate the process of the other language. On the contrary, if semantic concepts are separate between the two languages in bilinguals' mind, the presenting words in one language may not facilitate the processing in the other languages.

Like this, if language learners who are in stage of learning so they do not have enough semantic information not only the primary lexical information but also social and cultural secondary lexical information, will they show positive semantic priming effects similar to those of the native speakers? The semantic priming effects are based on hypothesis that the priming effects are intended to assess the language users' automatic and unconscious language processing. Then, another question can be raised, can stimulus information be perceived without awareness or not? The current study will investigate the priming effects on gender category perception in conditions (shorter prime duration vs. longer prime duration) and gender representing prime words (stereotype and suffix-type words) with EFL learners.

3. The Current Study

3.1 Research questions

- 1) Will L2 learners show the semantic priming effects on gender category?
- 2) Will L2 learners perform differently in different prime conditions and in different prime word types?

3.2 Results :

Table 1. Response Time of between Stereotype and Suffix-type words at the Shorter Prime Task

	Priming	Target	
		Masculine	Feminine
Stereo type words	Masculine(A)	1272.19(464.76)	1503.07(699.78)
	Feminine(B)	1470.97(946.48)	1374.72(1055.56)
	MD (A-B)	-198.78	128.29
Suffix-type words	Masculine(C)	1047.90(766.24)	1236.46(1042.56)
	Feminine(D)	1159.53(836.97)	807.99(501.41)
	MD (C-D)	-111.02	428.47*

Note) 1) *means $p(0.05)$, unit=ms, the value in the parenthesis is standard deviation (SD), MD means Mean Difference and represents priming effects.

Table 2. Response Time of between Stereotype and Suffix-type words at the Longer Prime Task

	Priming	Target	
		Masculine	Feminine
Stereo-type words	Masculine(A)	1755.28(1080.19)	2201.24(1400.71)
	Feminine(B)	2278.45(2019.78)	1553.66(1257.07)
	MD (A-B)	-523.17*	647.57*
Suffix-type words	Masculine(C)	968.92(486.62)	1494.81(1196.72)
	Feminine(D)	1542.79(1393.79)	773.79(402.13)
	MD (C-D)	-573.88	721.02*

Note) 1) *means $p < 0.05$, 2) unit=ms, 3) the value in () is standard deviation (SD),
 4) MD means Mean Difference and represents priming effects.

A Contrastive Analysis of English and Vietnamese Phonology in the Fourth Industrial Revolution

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1. Introduction

In the recent several decades, there has been a remarkable interest for learning English as a foreign language due to endless reasons and the most essential of all is technology. Teaching phonetics or the pronunciation of a foreign language is unquestionably a complicated task. It is because as it requires a great ability of explanation in addition to an excellent awareness of this foreign language along with the learners' mother tongue's phonological system. This mindfulness empowers the educator to comprehend and handle the students' difficulties in the most ideal way. In this article, I will discuss the challenges facing teaching the pronunciation of a foreign language process, especially in English with some recommended solutions based on personal teaching experience. However, I will first present the highlights of both English and Vietnamese phonetic framework with a contrastive investigation to make ready for the motivation behind why there are such difficulties.

As presented in Lado (1957), the contrastive analysis hypothesis claims all problems in learning a foreign language can be explained from transfer problems caused by the learner's native language. Although there are some other factors which determine the difficulty language learners have with acquiring new sounds, the hypothesis should be completely rejected or abandoned. As stated by Ellis (1994) "*The problem with CAH is that it is too simplistic and too restrictive. The solution as many researchers have come to recognize, lies not in its abandonment but in careful extension and revision*". The current paper makes use of tool made by the CALST project at NTNU, Norway, at <https://11-12map.hf.ntnu.no/>. This tool has been designed and evaluated to assist learners and teachers in identifying the problematic aspects (Wik et al, 2011).

2. A contrastive analysis on English and Vietnamese phonology

It is crucial to find out about phonetics and phonology in general before determining the contrasts between two languages. As Yule (2010) indicated, phonetics is characterized as the investigation of discourse sounds qualities, while phonology contemplates the examples and frameworks of sounds expressed in a language. English and Vietnamese are two distinct languages in nature, particularly in

the phonological framework. There are regular phonological highlights in the two languages and there are unique ones. The distinctive highlights can either be found in the phonemic inventory, similar to the consonants and vowels, or in the phonotactic rules.

2.1. Consonants

In English, consonant is either at the initial or at the ending part of a word. This pattern can be also found in Vietnamese consonants. More interestingly, it is impossible to find a Vietnamese word with two or three consecutive consonants (consonant clusters) either at the beginning or at the end of a word. We are also interested in which consonants in Vietnamese are in common and what are not in common with those in English. According to the analysis based on the L1L2map, some onset consonants (consonants at the beginning of words) that Vietnamese and English have in common are /p, b, d, k, m, n, f, v, s, z, h, l/. However, Vietnamese people tend not to aspirate the consonant sound /p/. Instead, they pronounce it as /b/ sound. Therefore, they have to practice aspiration when it comes to learning aspirated sounds in English. Also, the consonants on coda position (consonants at the end of words) that Vietnamese and English share are /p, t, k, m, n/ and .ˈ/. Nevertheless, the ending consonants /p,t,k/ are not released in Vietnamese. Meanwhile, they are produced in English. This is why Vietnamese learners of English have to practice releasing ending consonant sounds since it is not normally produced in their native language..ˈ

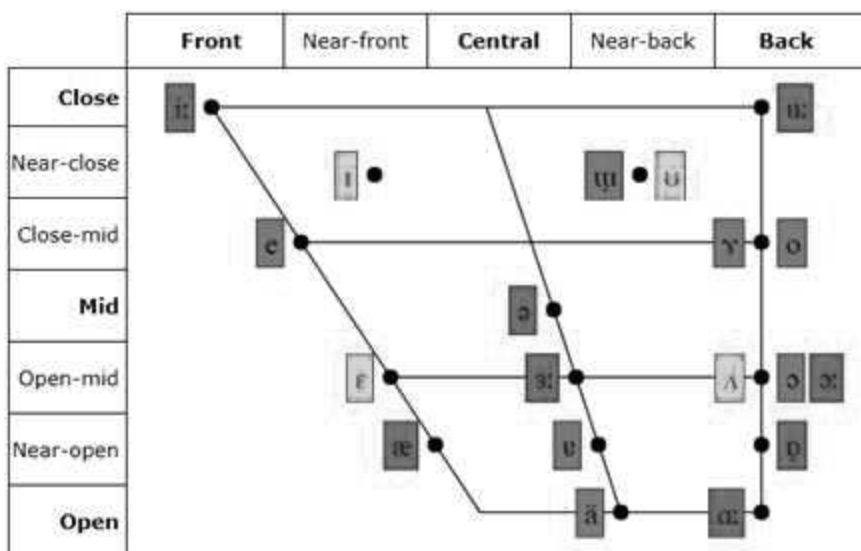
	Labial		Coronal				Dorsal			Radical		Laryngeal
	Bilabial	Labio-dental	Dental	Alveolar	Palato-alveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Epi-glottal	Glottal
Plosive	P pʰ	b		t tʰ	d		c	k kʰ	g			ʔ
Implosives		ɓ		ɗ								
Affricates					tʃ dʒ							
Nasal	m			n			ɲ	ŋ				
Trill												
Tap, Flap												
Lateral flap												
Fricative		f v	θ ð	s z	ʃ ʒ			x ɣ				h
Lateral fricative												
Approximant				ɹ			j	w				
Lateral approximant				l								

Figure 1: Visualization of English and Vietnamese consonants. Vietnamese as L1 is in blue; English as L2 is in red. Overlapping phonemes are in green

Despite the similarities in above consonant sounds, there are some sounds that exclusively belong to Vietnamese. The English consonant sound /tʃ/ may sound the same to the Vietnamese consonant /c/ represented by “ch”. However, -ch is palatal, stop and voiceless, while /tʃ/ is palatal, affricates and voiceless. Another one is /θ/ “th” consonant which is not articulated between the upper and lower teeth in Vietnamese while it is articulated that way in English. Therefore, some learners have hard

time practicing articulating the /ʃ/ English consonant sound. As exemplified above, the English sound /ʃ/ would sound quite similarly to the Vietnamese consonant /c/ “ch” even though they are not shared sounds. As a result, some learners may substitute the /c/ sound for the /ʃ/ sound. In fact, these two sounds are not articulated in the same way, which is why they cannot be shared.

2.2. Vowels



The vowels that are in blue can only be found in Vietnamese, while those are in red belong to English only. English vowels seem to be greater than Vietnamese vowels, but the charts do not include

diphthongs which have two vowels. Vietnamese diphthongs are much more complicated than English. Meanwhile, there are only five main diphthongs in English which are /aɪ, aʊ, eɪ, oʊ, ɔɪ/. Also, it should be noted that Vietnamese vowels are produced in one utter whether they have two or three vowels combinations.

Although several vowels are only found in English, the ways to pronounce them are quite similar to Vietnamese vowels to some extent. In other words, there are some vowels shared by both English and Vietnamese. For example, as seen from the below charts, /ə/ would sound like “ơ” in Vietnamese, while /ʌ/ sounds like / ơ / . Another example is /ɔ/ would be heard as “o”.

3. Phonological transfer

Chang and Mishler (2012) suggest that “cross-linguistic transfer is capable of boosting speech perception by non-natives beyond native levels.” Vietnamese students were found to have difficulty pronouncing these following English sounds: /ʃ, ʒ, ʒ, ʒ/, especially when these sounds are in middle or at the end of a word. They tend to substitute similar Vietnamese sounds for these English sounds without noticing that the way of articulation for these consonant sounds in English is significantly different from Vietnamese. This seems to be a negative impact of mother tongue’s interference. Therefore, phonological transferring can result in both advantaged and disadvantaged effect on learners. They may encounter difficulties when there are some patterns or rules in English that do not have in their native language. On the hand, when their native language shares some commons with English, they may find it at ease to perceive these commons, especially if they already experience linguistic commons in their native language.

The theory indicating that phonological awareness in first language can be transferred to learn another language serves as a background to help Vietnamese language learners explain themselves why they have to deal with some difficulties in learning English pronunciation and how they can perceive these phonological differences. However, it should be noticed that letting their mother tongue significantly interfering with second language learning may push them to twist some English sounds, that is, they pronounce them in Vietnamese way. For this reason, phonological transfer can encourage learners to practice and overcome obstacles in English pronunciation if they are instructed on to what extent knowledge of their native language can transfer and interfere with English as a second language.

4. Pedagogical implications

Based on the idea of how phonological knowledge of L1 can be transferred and adjusted to help learners perceive similarities and differences in L2, there are some suggestions for teachers who would like to improve their students’ pronunciation. First, teachers need to know major phonological differences between Vietnamese and English. The knowledge can help them understand why some students are struggling with English pronunciation and explain their struggles. As a result, not only students can feel less stressed and not blame themselves for their weakness, but teachers will be more

patient and consistent to help their students since they know that learning another language is a process of learning all the differences. Second, teachers should be patient if their students keep making the same mistake again. The problem of mother tongue's interference is that students may transfer their L1 knowledge which is not right in L2. Vietnamese and English have a great number of alphabets in common. For example, some students may pronounce the word "me" in English as /me/, not /mɪ/ since in Vietnamese "e" is pronounced as /e/. When students are exposed more to English pronunciation rules, they will correct themselves. Therefore, teachers should not criticize their students for making mistakes, instead they should perceive making mistakes as a step to learn. Finally, teachers should not put pressure on junior students by asking them to follow English transcription. Instead, they should let them approach in their own way first, and then adjust their perception by talking and practicing. For example, most beginning students may transcribe the word "spring" as /sɔ̃ -pɔ̃-ring/ and this is Vietnamese sound, not English sound. The reason is that they hear it with their L1 knowledge. Teachers should have them listen and practice several times to help them realize the difference themselves. When students reach a higher level, teachers can introduce some rules in English pronunciation for the sounds that they tend to substitute with Vietnamese sounds.

A Study on Ungrammatical but Acceptable English

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Before we study ungrammatical but acceptable English we need to understand the differences between a descriptive grammar and a prescriptive grammar. A descriptive grammar is a study of a language, its structure, and its rules as they are used in daily life by its speakers from all walks of life, including standard and nonstandard varieties. That is, descriptive grammar describes the language, its structure, and the syntactic rules that govern sentence and phrase constructions (Greenbaum & Quirk, 1990). A descriptive study of grammar is non-judgmental, and it does not have the goal of determining what represents good or bad language, correct or incorrect structures, or grammatical or ungrammatical forms (Leech, Deuchar, & Hoogenraad, 2006). A prescriptive grammar, on the other hand, specifies how a language should be used and what grammar rules should be followed. A prescriptive view of language implies a distinction between “good grammar” and “bad grammar,” and its primary focus is on standard forms of grammar and syntactic constructions. Among native speakers of practically any language, a prescriptivist approach to grammar often encompasses many ideas, opinions, and judgments about how and when grammar rules should be used. Thus, for example, the sentence *Him and me, we are neighbors* would be considered ungrammatical because it violates at least two grammar rules: (1) object forms of pronouns “him and me” should not be used in the sentence-initial or subject-noun position, and (2) only one noun or noun phrase can play the role of the sentence subject, and in this case, “we” (Greenbaum, 1996). To simplify the descriptive and prescriptive grammar dichotomy and their practical characteristics, most linguists or language hobbyists are likely to be descriptive grammarians who analyze and explain a language’s uses while most practicing teachers probably work with prescriptive grammars (Andrews, 2006).

In this paper some practical and useful examples of ungrammatical but acceptable English expressions are introduced. It is worth mentioning that in some cases grammatical rules that were previously treated as ungrammatical are now being treated as normal and standard.

Subject/Verb

It is common to see faulty constructions such as *What's the main issues at stake here?* or *Where's*

my shoes? or *There's still tons of debris to be cleared*. Such constructions are frequent (and forgivable) in speech, but the standard must be higher in writing. (Anne Stilman 2010:215) In a narrow sense, prescriptive grammars can be seen as rules for standard and “proper” uses of language for language users to follow them. For example, a prescriptive grammar would dictate that the sentence *There's not enough chairs for everybody* should be corrected to state *There are not enough chairs for everyone*. Prescriptive grammars are often employed for teaching those who use nonstandard or nonnative language forms (Birch, 2005). However, Ronald Carter & Michael McCarthy (2010) state that this kind of structure (e.g. *There's three other people still to come.*) is very common in spoken English and is becoming established as a standard form.

Using seen instead of saw, using don't instead of doesn't

There is often disparity between what the rule books say and how people actually use the language; and educated speakers who wouldn't dream of saying *I seen him yesterday* or *she don't sing so good* will readily use pronouns in ways that contravene grammar rules, possibly because they feel that the correct word would sound pedantic. (Anne Stilman 2010:268) The following is a woman's (Emily Weinman from New Jersey) writing of her own experience when she went to the beach with her family. She used ‘seen’ instead of ‘saw’.

(1) So, I decide to go on the beach with my daughter, her father and friend. I had alcohol, it's Memorial Day weekend and 90 percent of people are underage drinking on the beach, without a doubt. Two cops approach me on their four wheelers and ask me and my friend how old we are. We gave them our ages. Then, we got breathalized, and it came back negative. I told them I wasn't drinking and the alcohol was clearly closed/sealed, which the cops seen.

Agreement in number

In general, *he/him* and *she/her* are only used to refer to humans or animals. In traditional formal usage, *he/him* may occur with reference to both sexes. Increasingly, however, gender-neutral pronoun forms are preferred, such as (subject forms) *he/she*, *he* or *she*, *they* or (in writing) *(s)he*, or *s/he*; (object forms) *him/her*, *him* or *her*, *them*. The use of *they/them* is particularly common when the reference involves words such as *person*, *someone*, *anyone*. (Ronald Carter & Michael McCarthy 2010:378)

In an effort to avoid gender bias—that is, the use of *he*, *him*, and *his* to refer to both sexes—it is common to employ *they*, *them*, or *their* as singular pronouns when the sex of the person being referred to is unknown or irrelevant. For example, *If a student wants to drop a class without penalty, they must do so in the first month*. In speech, this is completely acceptable, but in formal writing it sometimes draws censure. The problem is, in standard English, *they* is a plural pronoun, and using it in combination with a singular antecedent (student) constitutes an error in agreement. There are many historical and literary precedents for using plural pronouns to denote a single person, and there are

strong arguments for legitimizing this use; in fact, some dictionaries already do.(Anne Stilman 2010:282)

Another example can be found in the following recent news report. The customer(Mike) is interested in purchasing a used 2002 Audi TT.

(2)Title: FBI Warns Car Buyers Over Growing Online Scam(Tue, June 26, 2018)

Hi Mike,

We've sent your request for information to the seller and they will contact you as soon as possible.

Since we have no idea whether the seller is a man or a woman unless otherwise mentioned he/she would be more appropriate in this context. There are some arguments about using *he/she*, *s/he*, or *they*. Anne Stilman(2010) tries to come up with a solution suggesting that we treat *he/she*, *s/he*, or even *they* as a singular pronoun citing the fact that everyone uses *they* and them when sex is unknown or irrelevant(*if anyone comes by, tell them I'll be back in a few minutes*).

Certainly, there are some contexts where these strategies are appropriate. Still, stricter standards must apply in writing, and the fact remains that grammatically, *they* refers to more than one individual. Some authorities argue persuasively for extending its acceptability as a singular pronoun into writing as well, but until this is formalized, you run the risk of having your more fastidious readers thinking you just don't know any better.(Anne Stilman 2010:317)

Anne Stilman(2010) maintains that the indefinite pronouns *each*, *every*, *anybody*, etc., are singular, and therefore cannot be grammatically combined with *they*. Some-not all-would argue that the following sentences are incorrect.(Anne Stilman 2010:317)

(3)(a) Each student must hand in *their* own lab report.

(b) Every guest was given a name tag when *they* arrived.

I and he vs Me and him

Users of English (even highly educated users) regularly disagree about what is correct or acceptable and incorrect or unacceptable with reference to certain uses of personal pronouns. Choices often depend on whether the context is formal or informal or written or spoken. In very formal usage, subject forms of personal pronouns are used as the complement of *be* or when subject pronouns are joined with *and* or *or* (coordinated)(Ronald Carter & Michael McCarthy 2010:380).

Discussions and Suggestions

Using both types of grammars in pedagogy can help learners to develop the skills to differentiate and use appropriately the conventionalized prescriptive grammar expected in formal contexts where rules are

predetermined by a formal—and somewhat rigid—language register (that is, linguistic formality), or casual and conversational settings where a descriptive grammar variety is probably better suited. It is important, however, that language learners clearly recognize the distinctions between the two types of grammars and when the use of one or the other fits the context (Hinkel, 2003).

We do not always wear formal suits. When we engage in everyday conversations with our friends and relatives we usually dress up casually. We dress up formally or casually according to situations. In the same token, learners of English should be able to tell the differences between a descriptive English grammar and a prescriptive English grammar and be able to use proper and appropriate grammar rules and characteristics according to contexts and situations. Languages are constantly changing and English is not an exception. With this in mind, it is our job as linguists and language educators to come up with ideas on how to help learners of English become effective users of English grammars.

Importance of English in Linguistic Landscape Formations in Korea's New Towns

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1. Introduction

English is an important constituent in the formation of linguistic landscape. Initially coined by Landry and Bourhis (1997), the term refers to the “visibility and salience of languages on public signs within a territory” (p. 23). Simply speaking, linguistic landscape is the “use of language in its written form in the public sphere [emphasis added]” (Gorter, 2006, p. 2). Linguistic landscape is the type of landscape formed by written letters. In the case of linguistic landscape in Korea, it can be said that English constitutes a unique element to the landscape formation. English enjoys a special position in Korean society as the most dominant and widely-used foreign language. English is present in a written form in practically every corner of cities and towns in Korea. English is commonly observed especially in the names of commercial venues such as shops, cafes, and restaurants. In many cases, English is served as “symbolic markers of status and power” (Torkington, 2009, p. 123) or as a marker of “modernity and elitism” (Hasanova, 2010, p. 3) in a commercial landscape in Korean society.

Studies on linguistic landscape have looked at its characteristics from various aspects. Among the most common approach is to observe the percentage of English represented in designated sites in non-English-speaking countries. For instance, Backhaus (2006) has looked at the linguistic landscape of Tokyo along the circular commuter line (Yamanote Line) and found out that English is the most commonly used language followed by Chinese and Korean, each of which is “unequivocal as to the role of Japanese as the language of power” (p. 64). Buckingham (2015) and Lawrence (2012) have looked at linguistic landscape of one entire country, Oman and Korea respectively. By selecting various cities and towns throughout the country, both researchers have provided evidence on “unique insight into use of English in the retail, tradesman and artisan sector” (Buckingham, 2015, p. 433) and in these areas of commerce, the use of English is largely influenced by “larger sociolinguistic patterns relating to modernity, luxury and youth” (Lawrence, 2012, p. 89). In their comparison of linguistic landscapes of Shenzhen and Hong Kong, Danielewicz-Betz and Graddol (2014) paid attention to the “features of a local English variety” that are significant in creating landscapes of different areas.

Based on previous studies, this study also looks at the prominent position of English in linguistic landscape of four new towns around Seoul, Korea, that are developed in different periods. By examining the core of commercial centers of each new town, the current research not only compares the total rate of English signs between each area but also makes a link between these values and socioeconomic characteristics that are unique to urban development in Korea.

2. Data Collection and Analysis

Four new towns around Seoul—Bundang, Pyeongchon, Pangyo, and Gwanggyo—were selected as the research sites for this study. Whereas the first two (Bundang and Pyeongchon) belong to the first-phase new towns, developed in the 1980s and 1990s in order to spread the densely populated residents of Seoul outward, the latter two (Pangyo and Gwanggyo) are labeled as the second-phase new towns that have been developed after the 2000s to serve specific purposes such as residential areas for the targeted social class and centers for high-tech industries. To see whether these different purposes of development have affected the formation of each new town's linguistic landscape, two new towns for each phase was designated as research sites.

Data for this study include commercial signs collected on the main street in the center of a commercial district in each new town; the research site in each area constituted both sites of one large block (approximately 200 meters in length). In this process, signs solely with visual images were excluded, and only the signs with brand or shop names were counted as legitimate data. Data analysis was adopted from Backhaus (2006)'s method of categorizing the signs by language. Whereas Backhaus recorded all the languages presented in his data and even counted the combination of different languages as separate categories, we only paid attention to the presence of English, either in Roman alphabets or in Korean transcriptions.

3. Findings

Findings show that the rates of English were higher in the second-phase new towns (Pangyo and Gwanggyo) than in the first-phase new towns (Bundang and Pyeongchon). In the first-phase new towns, a total of 112 signs were present in the commercial center of Bundang; among them, 64 signs had English influence either fully or partially (55.4 percent). In Pyeongchon, 64 out of the total of 146 signs contained English (43.8 percent), showing the lowest rate of English use among the areas selected for this study. For the second-phase new towns, 65 out of 105 signs had English in the names of business venues in Pangyo. Standing at 61.9 percent, the rate was the highest among all the new towns investigated in the current research. By contrast, the percentage value in Gwanggyo was slightly lower at 56.1 percent (88 out of 157). Whereas the average rate of English signs in the first-phase new towns was 49.6 percent, the rate for the second-phase new towns came out to be 59.0 percent, higher by almost 10 percent. Table 1 summarizes the findings for this study.

<Table 1> English rates on commercial signs in the research sites

New Town	Phase	Total Signs	English Signs	English Rate (%)
Bundang	First	112	64	55.4
Pangyo	Second	105	65	61.9
Pyeongchon	First	146	64	43.8
Gwanggyo	Second	157	88	56.1
Average		First-phase (Bundang, Pyeongchon)		49.6
		Second-phase (Pangyo, Gwanggyo)		59.0

These numeric values appeared to reflect the general characteristics of new towns in Korea. The most remarkable point was an acute difference in the average rates of English between first- and second-phase new towns. The lower rates for the first-phase new towns can be explained in the following. Construction of this set of new towns was initiated to “alleviate the excessive demand for high-quality apartments in the similarly affluent, but much older, Gangnam area” (Kim, 1999, as cited as Lawrence, 2012, p. 82). As a result, the middle- to upper-middle class population constituted the majority of resident groups. Commercial centers of these areas were built to attract people who belong to these economically stable groups of people. Because the general consensus that English symbolizes wealth and globalization, many shops in the commercial areas of first-phase new towns also became the sites of the “economic domination achieved by the English-speaking world” (Krishnasamy, 2007, p. 41). However, the specific districts selected for the current study—Seohyeon Station and Beomgye Station—are both transportation hubs of Bundang and Pyeongchon, respectively, where different types of consumer groups gather. To accommodate both males and females, as well as the young and the old, the rate of English in each of these areas is not as high as that in the other two new towns.

Then what about the second-phase new towns? Land and Housing Corporation (2013) states that these new towns were planned to be “high-tech cities, eco-friendly cities, regional development hubs” (p. 173), which is different from the purpose for the first-phase new towns. Both Pangyo and Gwanggyo belong to the category of ‘high-tech cities’ where high-tech industrial complexes act as a driving force of each new town’s development. Employees in a high-tech sector are usually considered high-paid white-collar workers. The nature of high-tech jobs guarantees a certain level of financial stability, and this determines socioeconomic status not only of individuals or their families, but of an area as a whole. Due to these factors, a high rate of English in second-phase new towns confirms the language’s function as “represent[ing] development, modernity, and prosperity” (Weyers, 2016, p. 9).

4. Conclusion

This study investigated the rate of English signs in commercial centers of the four selected new towns around Seoul, Korea. Then, connections were made between the amount of English use in each area and the socioeconomic characteristics of these new towns. The socioeconomic analysis was conducted separately for the first-phase (Bundang and Pyeongchon) and second-phase (Pangyo and Gwanggyo) new towns. It was found that more English was present in the second-phase new towns than in the first-phase new towns in average, which was related to the different causes of development in these new towns. In addition, the higher rate of English signs in the latter than the former was attributed to the high-tech industry that contributes to the higher average income of the residents. This study is not without limitations, however. First, sites of investigation may differ by researcher in the same region. Next, different conclusions can be drawn either by selecting different new towns for each phase, or by including more (or all) new towns for both first and second phases.

Roles and Expectations of an African–American Teacher in Korean ELT

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1. Introduction

A wide range of studies have revealed that Whiteness has been regarded as one of the main characteristics of a Native English-speaking teacher (NEST) in the field of Teaching English to Speakers of Other Languages (TESOL) (Amin, 1997; Curtis & Rommey, 2010; Kubota & Lin, 2009; Pennycook 2001). In a similar vein, non-white NESTs, Black teachers in particular, have been ill-treated or underestimated than their White counterparts. Although English is widely used as an international language, there are biases and preferences for White NESTs worldwide, and Korea is no exception (Demel & Kowner, 2012; Kim, 2006; Myung, 2004). This study aims to investigate how an African–American teacher perceives her roles and what kinds of expectations she has as a professional English teacher in the Korean ELT environment.

2. Methodology

A young Black female teacher, Trina, who had over five-years of teaching experiences in Korean ELT, participated in the present study. She majored in Japanese and minored in TESL and Korean in the United States. Trina started an M.A. degree in TESL two years after she started working a native English-speaking teacher in Korea to be a more qualified teacher. She used to teach English at public elementary schools in Seoul, but was working as a homeroom teacher at an international school in Gyeonggi-do at the time of the interview. Data was collected through a series of three interviews and three reflective journal entries. Each interview took 60 to 120 minutes. All data was transcribed verbatim

3. Findings.

Five major themes were drawn from data analysis.

1. Idealities: I'm a qualified NEST, but they say my I'm not good enough

If there is an advertisement, they want a white female or white male. They specifically

request for white people. It's difficult being a foreigner in Korea, but then being black on top of that makes it kind of a little harder. Because the beauty standards are totally opposite of me... And even within the foreign community, there's a rank and... black people or people in darker skin are at the bottom... I think Korean parents prefer teachers who look like their image of what would like, a, English speaker looks like.

2. Marginalization: My blackness blocked me out!

The most hurtful experience was at my very first school. There were always two native speakers there. I had been faithfully working there for two years and all of the kids loved me. However, the Korean teachers didn't really approach me. A new white teacher came and all of the Korean teachers were trying to get to know him—teachers I never knew spoke English were suddenly mustering up the courage to speak. I felt betrayed. I had been there for two years. Everyone knew I spoke Korean. But, no one was interested in getting to know me.

3. Ambassador: I can teach not only English but also Black culture

I love being black. I love who I am. My blackness makes kids more curious about me and I use it to my advantage... Koreans don't usually interact with black people, and old generations have a lot of misconceptions about black people. But when I teach students, those misconceptions go away. They met a black person and they know about black person. Through me, they experience people like me. When they see people like me, they won't stare, or point at them.

I make sure to expose my students to a variety of faces. I point out stereotypes when they arise and correct them. I answer all questions students have about my blackness and I challenge their prejudices. Having conversations is what solves the problem. Most people who have prejudices against black people or other people of color or hate black people or POC, they haven't met and known a POC on a personal level. So I try to interact with my schools on a personal level.

4. Individual differences: I'm black, but I don't like hip-hop

I want them to know that not all Black people are from Africa. They are not robbers or stealers, like that you may see in Hollywood movies. I don't run around in a straw skirt or naked. I'm a civilized person. I want them to know that all black people are different... I'm a person just like you.

5. Cultural Awareness: Multicultural education can global citizens

When Koreans put international people in the textbook, it should be real. When they talk about America, there are only pictures of white people. I know it's just the view of the world. Black people are not really great and white people are the norm... You have to make sure that you are presenting the right image... if you want your students to be global leaders, you have to be culturally aware.

An Alternative Account of Truncation in English Word Formation

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1. Introduction

This study looks into base truncation in word-formation process of English. Word formation itself is a pure morphological process and it seems to be very simple. However, several interesting phonological issues arise when a derivational suffix begins in a vowel. When it is affixed to a vowel-ending base, a vowel in the base is deleted. On the other hand, there are three different base truncation patterns when a base end in a consonant. Firstly, if there are adjacent syllables with identical onsets after suffixation, a base-final rime is truncated. Secondly, if a base with a final stressed syllable is followed by an auto-stressing suffix, a base-final rime is not realized in newly derived words. Finally, when a base ending in two stressless syllables is suffixed by a vowel-initial suffix without carrying any stress, a base-final rime is deleted. These complex looking cases of base-truncation examples undergo an identical truncation pattern. There have been some previous studies, which only analyzed the examples from a specific aspect of the truncation issue (Plag, 1999; Raffelsiefen, 1999; Kang & Gao, 2017). Thus, the goal of this presentation is to provide a rather comprehensive aspect of base-truncation in English by adopting some constraints from Raffelsiefen (1999).

2. Data Presentation

(1) a. Bases ending in a vowel		b. Bases ending in a consonant	
luna+al	→ lunar	pole+al	→ polar
orchestra+al	→ orchestral	nodule+al	→ nodular
Malta+ese	→ Maltese	Sudan+ese	→ Sudanese
mercury+ate	→ mercurate	amalgam+ate	→ amalgamate
memory+ize	→ memorize	alphabet+ize	→ alphabetize
colony+ize	→ colonize	opinion+ize	→ opinionize
apology+ize	→ apologize	glitter+ize	→ glitterize

(2) a. Bases undergoing truncation		b. Bases not undergoing truncation	
feminine+ism	→	feminism	modern+ism → modernism
emphasis+ize	→	emphasize	catharsis+ize → *catharsisize
rehabilitate+ee	→	rehabilitatee	consecrate+ee → consecratee
amputate+ee	→	amputee	communicate+ee → communicatee
vaccinate+ee	→	vaccinee	legate+ee → legatee
evacuate+ee	→	evacuee	mandate+ee → mandatee
alluvium+al	→	alluvial	inflection+al → inflectional
millenium	→	millennial	Instruction+al → instructional

3. Previous Analyses

(3) Constraints (Raffelsiefen, 1999)

- Ident(S): A stressed syllable in a derived word must correspond to a stressed syllable in the base.
- *OnsiOnsi: Identical syllable onsets are prohibited.
- *Clash: Two adjacent stressed syllables are prohibited. Domain: pword.
- M[∩]Parse: Morphemes are parsed into morphological constituents.

(4) emphasis+ –ize → emphasize

'emfəsɪs – ayz	Ident(S)	*OnsiOnsi	*Clash	M – parse
('emfəsɪs,ayz)ω		*!		
⊞('emfəs,ayz)ω				
('emf,ayz)ω			*!	
'emfəsɪs – ,ayz				*!

(5) vaccinate+ee → vaccinee

v'æksən,eyt – 'i:	Ident(S)	*OnsiOnsi	*Clash	M – parse
(v,æksən,eyt'i:)ω			*!	
⊞(v,æksənət'i:)ω				
⊞(v,æksən'i:)ω				
v,æksən,eyt – 'i:				*!

4. An Alternative Analysis

(6) Constraints for vowel hiatus resolution

- *Vowel Hiatus: A sequence of vowels across a syllable boundary is prohibited.
- Max – IO: Every element of input has a correspondent in output.
- Max – –Affix: Every element of affix has a correspondent in output.

(7) ulna+al → ulnar

ulna1+a2l	Max--Aff	*VH	Max--IO
ulna1a2r		*!	
ulna1r	*!		*
☞ ulna2r			*

(8) Constraints for the first sub-group of base truncation

- Contiguity--Base: No medial skipping of base in output.
- *OnsiOnsi: Identical syllable onsets in adjacent syllables are not allowed.
- *Clash: No stressed syllables are adjacent.
- Max--IO: Every element of input has a correspondent in output.
- Max-Affix: Every element of affix has a correspondent in output.

(9) amputate+ee → amputee

'æpyut1,ey2t3+i:	Contig--B	Max--Aff	*Oni-Oni	Max--IO
,æmpyut1,ey2t3'i:			*!	
,æmpyut3'i:	*!			**
☞ ,æmpyut1i:				**

(10) Constraints for the second sub-group of base truncation

- Ft--Bin: Feet are binary under moraic or syllabic analysis.
- Parse-σ: Syllables are parsed into a foot.
- Id--Str(V): A strong vowel and its output correspondent are identical in their features.

(11) evacuate+ee → evacuee

ɪv'ækyu,eyt+i:	Ft--Bin	*Clash	Id--St(V)	Parse-σ	Max-IO
ɪ(v.ækyu)(ey)(t'i:)		*!		*	
ɪ(v.ækyu)ə(t'i:)			*!	**	
ɪ(v.ækyuə)(t'i:)	*!		*!	*	
☞ ɪ(v.ækyu)(i:)				*	**

(12) Additional constraint for the third sub-group of truncation

- *Lapse: Every weak beat must be adjacent to a strong beat or the word edge.

(13) alluvium+al → alluvial

ə'l'u:viə1m2-ə3l	Contig--B	Max-Aff	Ft--Bin	*Lapse	Parse--σ	Max--IO
ə(l'u:vi)ə1m2ə3l				*!(ə1)	***	
ə(l'u:vi)ə1l		*!			**	**
ə(l'u:vi)m2ə3l	*!				**	*
ə(l'u:viə3l)			*!		*	**
☞ ə(l'u:vi)ə3l					**	**

Case Marking of Case Drop

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1. Case Adjacency and Case Drop

It has been observed that English and Korean, the Nominative–Accusative languages, show Subject–Object asymmetries. In English, an Object DP needs to be adjacent to the verb, while a Subject DP shows no such adjacency effects with respect to the Nominative–licensing head T0 (or I0). The structural dependency of the Object DP on the verb is known for Case adjacency. English identifies the Subject and the Object DPs based on their syntactic distribution in a sense; roughly speaking, whether a DP precedes or follows the verb decides its argumental status – Subject or Object.

The Korean language, on the other hand, adopts the morphological case-marking system where case particles deliver the same information: *-i/-ka* for Subject DPs and *-ul/-lul* for Object DPs. The relative placement of DPs with respect to the verb do not affect their subjecthood or objecthood as long as the DPs bear their case particles. A Subject–Object asymmetry in Korean arises as to whether the case particle can drop or not. The Accusative particle drop is observed quite frequently in informal settings when the Nominative particle drop is prohibited. The disappearance of Case particles will be called Case drop in the current study.

These seemingly irrelevant, heterogeneous Case-related phenomena in the two languages, however, invite us to reconsider the role of Case in the Nominative–Accusative languages. The Case Filter suggests that Case is for pronounced NPs and the Visibility condition captures the correlation between argument DPs and their thematic interpretation (Chomsky 1981, Stowell 1981).

In an attempt to extend the constraints to the Case-related phenomena described above, the Case Visibility condition is reinterpreted as a P(hysical)–Visibility condition (P-visibility, henceforth), yielding a unified analysis of Case Adjacency in English and Case drop in Korean (Yoon 2012, Yoon and Kitagawa 2017). The idea is simple: physical, and hence visible cues are to be used to identify the Subject and Object arguments. **Morphology** is an easy example. By means of Case particles in Korean, we understand the Subject and Object instantly. Another candidate as a visible, physical cue is structure: **Adjacency**. An Object DP must follow the verb in English. Interestingly, the Accusative particle drop in Korean is natural when the Object–verb adjacency holds. The structural approach further provides us with an interesting analysis of the Subject DPs

in both languages. It has been reported that the Subject DP in English does not follow the adjacency requirement. Given that the functional head T (or I) assigns (or licenses) Nominative Case, adverbs can intervene the licensing head and the Subject DP as in **Tom** *probably* [*T read*] *the book*. However, under the split-CP system by Rizzi (1997), the Subject Tom follows the unpronounced finite head *Fin*: Adjacency holds even in this case. This looks clearer with the corresponding interrogative sentence because the finite head is filled with an auxiliary verb: [*Did-Fin*] *Tom probably read the book?* The adjacency requirement is solidified by the ungrammatical intervention of *probably* in **[Fin Did] probably Tom read the book?* This story readily accommodates Case drop prohibition in Korean. Nominative Case particles seldom drop in Korean (cf. topic-marker *-un/-nun* drop). The prohibition is naturally borne out because Korean is a head-final language and the head *Fin* is deeply embedded within the morphologically-complex verb: *Nwu(kwu)-*(ka) ku chayk-ul il-ess-Fin-ni?* ‘Who read the book?’ Now let us turn to the third physical cues, which this study is devoted to.

2. Prosodic Properties of Case Drop in Korean

Under the P-visibility condition proposed, the reported asymmetries between Subject and Object in English and Korean are rather smoothly analyzed. More interestingly, the condition further incorporates some marginal cases into syntax. When an Accusative particle drops in Korean, the Object DP must freeze next to the verb because the physical marker disappeared. However, Korean allows for scrambling and now the question is where else the bare Object DP can appear. Not prominent but frequent in spoken Korean is the intervention of adverbials between a verb and its Object DP without an Accusative particle. In accordance with the P-visibility condition, there might be some physical cues to help us to identify the argumental status, Object.

This study hypothesizes the following two: the presence of physical cue with scrambled bare Object and the applicability of the condition to internal arguments other than Object. First, when a bare Object is dislocated (e.g. intervened by an adverbial or scrambled over the Subject), it is carried out by some specific prosodic effects. The prosodic effects on the target observed in pilot experiments were a high-rise, dragging of the final rhyme or a pause (or lengthening of the following onset). I speculate that **these prosodic effects** may be linked to compensatory strengthening of the dropped Case particle. Second, this P-visibility condition may apply uniformly to internal arguments. As long as the condition is to identify the Subject argument (i.e. external argument) and the Object argument, we may expect the condition for the Object argument to apply to other internal argument. To this end, the study examines the prosodic realizations of internal arguments: some adverbial arguments and two types of intransitive verbs. For example, *ka-* ‘go’ takes an adverbial as its internal argument. The internal argument is usually headed by *-ey/-lo* ‘to/toward’, which freely drop next to the verb. The unaccusative verb *tteleci-* ‘fall’ also takes a single internal argument, which functions to be a Subject. The internal argument, surprisingly, behaves in line with the Object argument when the Nominative particle drops. To elaborate and solidify the P-visibility condition, the study attempts to collect empirical data from Korean speakers and analyze them from the P-visibility perspective.

Discourse Marker *Well*: What does It Link?

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This study is an attempt to investigate what the English discourse marker *well* links. It is generally agreed that simple lexical expressions such as *and*, *but*, *so*, *oh*, *now*, and *well*, called discourse markers (hereafter, DMs), do not have conceptual meanings like other expressions. This semantic characteristic of DMs leads to their non-truth conditionality, not affecting the proposition of the utterance which contains them. As a consequence, DMs are syntactically independent from the utterance that they introduce. Still, DMs are claimed to serve a pragmatic function: Although they do not contribute to the proposition of the utterance which follows, it is widely accepted that they have implicit meanings depending on the contexts of their uses. And, due to the difficulties encountered in identifying the implicit meanings of each DM, most prior studies on DMs have focused on their interpretations. In comparison, there have been few research efforts made regarding their textual functions, such as what they link in discourse. And, there has been little discussion of the marker *well* in particular in this context.

DMs have been, in general, claimed to link discourse units. This means that they relate the utterance they introduce to the previous discourse. This view of the function of DMs has been supported by the earlier researchers. Among them, Levinson sees lexical items like *but*, *therefore*, *in conclusion*, *still*, *anyway*, *well*, *so* as signaling the relationship between an utterance and the prior discourse (1983: 87). Zwicky also defines the role of DMs as relating the current utterance to a larger discourse (1985: 304). In the same vein, Schiffrin claims that DMs bracket units of talk (1987: 31). Basically agreeing with the early research, Redeker mentions context among the elements related by DMs, maintaining that their principal role is bringing to the hearer's attention a particular kind of linkage of the upcoming utterance with the foregoing discourse context (1991: 1168). Studying the grammatical status of DMs, Fraser, like other researchers, sees DMs as indicating the relationship intended by the speaker between the utterance which follows and the foregoing utterance (1988, 1990, 1993, 1999). In addition, he argues that DMs indicate an interpretation relationship between the segment they introduce and the prior segment (1999: 931). Simply stated, based on the earlier studies, the primary textual role of DMs is to relate the utterance following to the prior discourse.

However, the widely accepted claim that DMs relate two linguistically encoded discourse segments does not always seem tenable. There seem to be occasions where DMs serve a function other than linking linguistically encoded conceptual meanings. Some researchers come forward with examples illustrating that DMs do not always relate two adjacent utterances, countering the claims so far made within the coherence theory framework. Above all, Fraser produces examples demonstrating that DMs signal the relationship between the current utterance and non-verbal context (1999: 938). His examples clearly indicate that two adjacent discourse units are not necessary for DMs to serve their textual function. Much earlier, Blakemore (1987, 2000) and Rouchota (1996), working within the relevance theory framework, demonstrate that DMs can link a discourse unit and a non-linguistic stimulus. The following examples illustrate such uses.

(1) [on entering the room and finding the computer missing.]

So, where'd you put it? (Fraser, 1999: 938)

(2) [Seeing someone return home with parcels]

So you've spent all your money. (Blakemore, 1987: 86)

(3) [The speaker has just found the hearer eating the last slice of pizza.]

But I told you to leave some for tomorrow. (Blakemore, 2000: 473)

(4) (Context: Peter is weighing a portion of muesli)

I should pay some attention to my diet *too*. (Rouchota, 1996: 6)

Given the DMs linking the prior non-verbal contexts seen in the above examples, the DM *well* could be claimed to serve the same function as well. As mentioned earlier, as with other DMs, most of the early research efforts on *well* are concerned with its interpretations rather than its textual functions. As to *well* like other DMs, it is generally conceded that it signals the relationship between the utterance that follows and the foregoing discourse, relating discourse units. This view is, in particular, highly advocated by Schiffrin (1985, 1987) with comprehensive and extensive research data on the marker. Yet, the claim that *well* relates the current utterance that it introduces to the prior discourse does not always stand. There can be found examples where despite *well* carrying the same implied meaning in discourse, it serves different textual functions, indicating that the marker does relate the utterance that follows to a non-linguistic context. Consider and compare the following two examples (5) and (6).

(5) 'What did you want to see me about?'

Again Poirot bowed.

'If I might be seated? It will take a little time - '

She waved him impatiently to a chair and sat down herself on the edge of a sofa.

‘Yes? *Well?*’

‘It is, madame, that I make the inquiries– the private inquiries, you understand?’

(Christie, 2001[1936]: 220)

(6) Then he shot out a question:

‘Any of you leave the bridge table during the evening?’

He saw four expressions break up – waver. He saw fear – comprehension – indignation –

Dismay – horror: but he saw nothing definitely helpful.

‘*Well?*’

There was pause, and then Major Despard said quietly (he had risen now and was standing like a soldier in parade, his narrow, intelligent face turned to Battle):

‘I think every one of us, at one time or another, moved from the bridge table – either to get drinks or to put wood on the fire. I did both. When I went to the fire Shaitana was asleep in the chair.

(Christie, 2001[1936]: 36~7)

In the above examples (5) and (6), *well* is interpretable as implicating ‘prompting’. Whereas *well* in both occurrences above carries the same implicated meaning, the marker does not link the same elements in each case. While in example (5), the speaker utters *well*, responding to the hearer’s foregoing utterance ‘If I might be seated? It will take a little time –’, the speaker in case (6) prompts the hearers to speak, perceiving their attitudes. In other words, in (6) the four crime suspects display their feelings through their facial expressions as a way of replying to their interrogator, but none of them answer his question directly at first. In response, the interrogator says ‘well’, prompting them to answer his question. As illustrated in the use of *well* in (6), the claim that *well* links successive discourse units does not always stand. Since *well* can carry many implicated meanings and serve many functions, further research on this subject could lead to interesting outcomes.

Euphemism in Languages

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1. Euphemism is a widely used linguistic phenomenon across all cultures and languages. Qi (2010) defines euphemism as “agreeable or inoffensive expression for one that may offend people or suggest something unpleasant” (p. 5). To speak or write euphemistically, gentle, polite, less direct, or even less honest expressions rather than those which are considered too blunt, vulgar, direct or revealing are used so as to cover the embarrassing or taboo nature of the words or phrases. In the view of euphemism, choice of words or phrases could modest the meaning that is being expressed. The process of employing euphemism is relevant with the aspects of religion, cultural shifts and history – showing how cultural values can change over time. Samoskaite (2011) suggests that euphemism originated from topics such as life, death, disease, sex and secretions in which some cultures forbid to be used directly in public. On account of pleasantness, people are restricted from expressing their thought liberally in public. Instead, they attempt to use more refined words or expressions to make alternates—hence, euphemism is developed. Furthermore, in communication, speakers usually feel the need to address their thoughts directly by not offending, violating or causing harm to their hearers, in order to consolidate the social solidarity. Therefore, speakers use some seemingly exaggerated expressions, compliments and appealing addresses to their hearers.

2. Culture greatly affects the development of every language. Words related to life, death, religion, sex or politics are not spoken bluntly, however, are expressed along with euphemistic phrases given that it is not culturally acceptable to use them. The most commonly used type of euphemism across languages is the euphemistic expressions for “death.” Death is a natural occurrence that we all humans are destined to face with. For instance, in English people say “*passed away*” or “*have gone to a better place*”; while in Korean “*천국에 갔다*” – “*go to heaven*”; in Russian, “*царство ему небесное*” – “*his place be in space kingdom*”; and in Uzbek “*joyi jannatda bo’lsin*” – “*his place be in heaven*”, in Turkish, “*ruhu sad olsun*” – “*be in heaven*” and many other similar expressions in other languages. Aside from death, words or phrases related to ‘aging’ and ‘pregnancy’ are usually expressed in euphemistic phrases. For example, in English “*sunset years*”, “*golden age*” and “*elderly people*” are common expressions in English. In Russian, “*приходить в возраст*” – become aged and “*глу*

бокая старост – old age. In Uzbek “Nuroniylık” – be a man with bright face while in Turkish, “kelli felli” – an old person. Other cases such as “in a family way”, “be expecting” are used in pregnancy in English. In Russian “*девушка в положении*” – “*a woman in situation*”, in Uzbek “*og’ir oyoq*” – “*with heavy legs*” and in Turkish “*bebek beklemek*” – “*waiting for a child*”. Moreover, euphemism is widely practiced in politics in order to explain various topics in a friendly and pleasant way. Politicians deliberately select appropriate words to refer or to discuss a subject indirectly. Political euphemisms could be used in the speech of orators, in media, or journalism. For instance, in English “*Agitprop*” – the combination of the words agitation and propaganda is currently used to refer to a special type of propaganda that is designed to violence and intensity of emotions among people who are exposed to it. “*Tax relief*” – euphemism for tax cut, “*tiny minority*” – set to minimize failure and justify inaction rather than to finesse evil; in Uzbek “*Dinfurushlar*” – a group of people, mostly terrorists, who use religion to seduce people for their purposes, and “*Uyushmagan yoshlar*” – group of youth who are unemployed.

Politeness is also an essential psychological foundation from which euphemism is generated. In social interaction, people always try to avoid being impolite or hurting others’ feelings in speech. One of the most common examples of euphemism is ‘Number-1’ and ‘Number-2’ instead of saying ‘go to toilet’ which is slightly different in Russian “*большое*” – big one, “*маленькие*” – small one, and similar phrases in Korean such as ‘큰 것’ – big one, ‘작은 것’ – small one. Another common type of euphemism is ‘Euphemisms for Privacy’. In most cultures, it is impolite to ask for females’ age or marital status. Take for example, in English, for beautiful ladies, ‘*18 years old*’ is appropriately used instead of asking for age. In Uzbek, unmarried girls are usually called as “*g’uncha*” – incipient flower, and if speaker wants to ask whether the person is married or not, the question should go like “*how many children has she/he got?*”

3. Despite euphemisms being uniquely used in other languages, the task they fulfill is usually the same in all languages. The variation occurs due to differences in cultural and religious background. At the same time they do not make great distinction in their conveyed meaning. Therefore, the study of euphemisms in various cultures reveals that new words and phrases could be used in translation of one euphemism into another. However, translation of euphemistic expressions requires overwhelming knowledge, cultural influence and accuracy on the cultural background of the SL and TL languages. The influence of cultural differences between languages is a great obstacle in translation. Thus, learners would be in despair to detect the accurate correspondent of euphemism that is restricted in its selection to definite collocation as such choice is based on the semantic connection relating to the two collocations.

Cultural Metaphors in Language

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1. Introduction

Recent studies on metaphor propose that culture plays a significant role in production of metaphors especially in the case of metaphorical languages such as Filipino. Filipino is a language rich in metaphors that uniquely use “loob” (a kind of body, self and the like) as metaphor (Mercado, 1994; Ceniza, 2005). The use of LOOB AS METAPHOR has its own unique share of bodily expressions in current Filipino—specific only to Filipino culture and language. However, similarities among cultural metaphors occur as many cultures with similar linguistic structures and rules often produce similar metaphors as the metaphorical structure of our culture is consistent to the values of our culture. Also it can't be denied that the image schema of human experiences are inapplicable to all cultures as cultural variation takes place (Kovecses, 2005; Rakova, 2002). Meaning, some metaphors are common across cultures and languages as they are based on human experiences while some are not—and sometimes, contextually differ from one another generally because some metaphors are universal whereas some are cultural. Hence, through the course of this study, we hope to shed light on metaphors that involve culture-specific sources that highlight the impact of metaphors on one's culture which tend to have a significant effect on an individual's metaphorical ways of thinking and attitude towards metaphors. Through the investigation of the unique cultural metaphors across metaphorical languages, we wish to provide empirical evidence for the metaphorical aspects of metaphors involving culture.

2. Understanding Metaphor

Metaphor is derived from the Greek word ‘metaphora’ which means “to transfer.” It is a case of non-literal language that deals with abstract entities (or entities with non-literal meanings). It associates relationship between two things or suggest similarities. In the view of cognitive linguistics, however, metaphor is a figurative language that compares two different things with mutual property. Meaning, a figurative comparison where an idea or a conceptual domain is understood through the use of another conceptual domain. Lakoff and Johnson (1980), whose work is pioneer in the cognitive approaches to metaphor, suggests that we cognitively interpret metaphors by mapping the relationship

between a source and a target domain. The conceptual domain from which we draw the metaphorical expression to understand another conceptual domain is the source domain and the conceptual domain that is understood is known as the target domain. In cultural linguistics, on the other hand, metaphor is rather perceived both as a cognitive source and cultural source or a cultural-cognitive source that is grounded not only from our physical, emotional and social experiences but also from our cultural experiences—or simply, a source that reflects our ordinary conceptual system. The study of culture in language is a way to understand how we construe our experience with the world and organize this metaphorically through our embodied experience (Evans & Green, 2006). Metaphor is widely acknowledged as a representation of our life experiences that are conventionalized in our cognitive structure and are associated to our conceptual domains. Despite this, many scholars have argued that there is an apparent necessity to study the relationship of metaphor and culture relating to specific domains. Metaphor is found to be a significant language device that mirrors human thought and language including culture. The metaphorical aspects of culture in one's language is elaborated by Kovecses (2005) in his paper about metaphor and culture, discussing those that reflect different cultural information through investigation of conceptual metaphors.

3. Culture-specific Metaphors

Some common examples of conceptual metaphors include LIFE IS A JOURNEY and ARGUMENT IS WAR. Many of these metaphors, however, are not universal. When we say universal, we talk about the metaphors we frequently use as a natural part of our language. Metaphors don't necessarily embody universal experiences, rather, similarities take place as we tend to produce metaphors that are based on our experiences (Rakova, 2002). Besides, metaphors are observed as an essential tool of passing cultural tradition from one generation to another; whether it be in business like in American business where Americans describe business as something relating to football, as in, BUSINESS IS FOOTBALL and something relating to war or combat, as in, BUSINESS IS WAR. Chinese people also relate business to marriage, as in, MARRIAGE IS BUSINESS and food as a way of thinking, as in, FOOD AS THOUGHT (Su, 2002) while Filipinos use FOOD AS PERSONALITY and LOOB AS METAPHOR to express different metaphors referring to self, mind, body, etc. In this study, we hope to identify metaphors which are culture-specific and typically found in languages with rich metaphors such as the case of Filipino language where the speaker's attitudes, values, ways of thinking and evaluations are influenced by metaphors.

A Study on Syntactic Structure of Locative PP Construction

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1. Introduction

- (1) a. The picture of Bill hangs on the wall
b. On the wall hangs the picture of Bill.
- (2) a. On the wall hangs a picture of Imogen.
b. *I expected on the wall to have hung a picture of Imogen.
c. *I wonder why behind the bush sat a rabbit.
d. (*)I believe that on the wall hangs a picture of Imogen.

1.1 Properties of Locative PP

1.2 Previous studies Collins(1997), Den Dikken(2006), Kim(2016)

2. Two Different Grammatical Judgments on Locative PP Construction

- (3) Group A
 - a. *I believe/think/ assume that behind the bush sat a rabbit.
 - b. *I know/forgot that behind the bush sat a rabbit.
 - c. *I wondered if behind the bush sat a rabbit.
 - d. *I wondered whether behind the bush sat a rabbit.
 - e. *I wondered why/when/how behind the bush sat a rabbit.
- (4) Group B
 - a. I believe/think/ assume that behind the bush sat a rabbit.
 - b. I know/forgot that behind the bush sat a rabbit.
 - c. I wondered if behind the bush sat a rabbit.
 - d. I wondered whether behind the bush sat a rabbit.
 - e. *I wondered why/when/how behind the bush sat a rabbit.

3. Grammar of Speakers with loose grammatical judgement: Group B

3.1 Proposal 1 : the movement of Locative PP to Recursive CP–Spec

3.1.1 Factive vs. Propositional Verb

(5) Factive Verb

forget [CP<>that [IP<e>Max[I'<e>I[VP<e>visitLondon]]]] (Hegarty 1991a)

(6) Propositional Verb

believe [CP<e>that[IP<e>Max[I'<e>I[VP<e>visitLondon]]]] (Hegarty 1991a)

3.1.2 Iatridou(1999)의 Recursive CP

3.1.3 The application of Recursive CP Strategy and its Problems

(7) Factive Verb

[VP V believe/wonder[CP<e>weather/why/when/how C⁰ that/if[IP<e>[PP behind the bush]sat a Rabbit]]]]

(8) Propositional Verb

[VP V believe/wonder[CP<e>weather/why/when/how C⁰ that/if[CP<e>[PP behind the bush][IP<e>sat a Rabbit]]]]

3.2 Proposal 2 : The movement of Locative PP to GrndP–Spec

3.2.1 The difference between Locative PP and other fronted PP

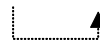
Locative PP has different grammatical patterns from topic/focus phrases.

(9) Different Grammaticality whether in Locative Inversion construction or not 1(Den Dikken 2006)

- a. ?* In that room, I wonder whether any one would be able to work for more than a day.
- b. *In that room, I wonder whether ever hung a portrait of Brian.

(10) Different Grammaticality whether in Locative Inversion construction or not 2

- a. ?? I wonder [who]_i[the book]_i I gave t_i to t_j.
- b. *I wonder [who]_j[under the bed]_i t_i hid t_j(Wu2008)



(11) Different Grammaticality whether in Locative Inversion construction or not 3

- a. *I wonder who_j [under the bed]_i t_i hid t_j.
- b. (?) I wonder who_j [in that room]_i t_j would work/sleep t_i.
- c. *In that room slept the baby. (Wu 2008)

3.2.2 Proposal and Explanation

〈Proposal〉 I assume a new projection based on expansion of Last Resort Principle and scope-dis-course interpretive property requirement: GrndP(Ground Phrase)

This proposal can be elaborated as in (12) and the new CP structure including Ground Phrase which performs the two roles in (12) is shown as in (13).

(12) GrndP (Ground Phrase)

- i. Discourse Functional Role : Plays a role of connection to a previous utterance and a role of ground to a present utterance.
- ii. Syntactic Role: Plays a role of attraction of phrases causing changes in word order from back to front. Not attract tense feature unlike Foc with strong feature, thereby not accompanying T-to-C movement like auxiliary verb inversion.

(13) [_{ForceP} Whether/wh-word **Froce**/Comp.[_{GrndP} Locative PP/Wh-word **Grnd** [_{TopP} Topic Phrase **Top** [_{FocP} Focus Phrase **Foc** [_{TP} ...]]]]]

〈Explanation〉

(14a, b): a. I believe/think/ assume that behind the bush sat a rabbit.

b. I know/forgot that behind the bush sat a rabbit.

Complimentizer *that* occupies the Force Head position. PP *behind the bush* checks the EPP of T in the position TP-spec and moves to the position of GrdP-spec

(14c, d): c. I wondered if behind the bush sat a rabbit.

d. I wondered whether behind the bush sat a rabbit.

if base-generate in the Force Head position, and *whether* in Force-spec respectively. The movement of locative PP to GrndP does not cause any conflicts.

(14e, f): e. *I wondered why/when/how behind the bush sat a rabbit.

f. *I wonder what behind the bush sat.

The purpose of the movement of Wh-word is not to be topicalized or focused but this movement changes the word order when raised. *why* stops by GrdP-spec and moves forward to have its wh-feature checked. Therefore locative PP cannot move to GrndP-spec which is already filled with the wh-trace. That causes those sentences to be ungrammatical.

(15) [_{ForceP} why_j[_{Force}' [_{GrdP} t_j [_{Grd}'[_{TopP}[_{Top}'[_{FocP}[_{Foc}'[_{TP} PP_i[T...t_{itj}]]]]]]]]]]]



The proposal in this paper can explain the grammar which speakers of group B(Hornstein, Den Dikken p.c.)has where they have the third grammatical element between FroceP and TopP.

3.2.3 Application and Analysis

The proposal in this paper is applicable to the examples with on-going issues to explain.

First, (Kim, 2014)

(16) a. *Up the hill hasbeenclimbingmybrother.

b. Out of the garden willcomeaman.

Second, Culicover & Levine(2001), Kim(2014)

(17) *[Intotheroom]iTerryclaimsthattiwalkedabunchofgorillas.

Third, Conflicting examples

(18) a. *Is intheroomsittingmyoldbrother.

b. Inwhichroomissittingmyoldbrother?

Fourth, issues related to WCO(Culicover & Levine 2001)

(19) a. Into every dogi'spenpeereditsoowner.(Wu2008)

b. Next to none of the winning dogsistooditsioowner.(Culicover&Levine2001)

(20) a. Mary walked into the park.

b. Into the park walked Mary. (Richemont & Culicover 1990:96)

(21) a. Mary played happily in the garden.

b. *Into the garden happily played Mary.(Richemont & Culicover 1990:96)

Fifth, Preventing the generation of following wrong sentences

(22) a. [_{FocP} Not a grain of sympathy [_{Foc} did[_{TP} any of the protestors get]]](Radford2009:330)

b. *[_{GrndP} Behind no bush Grnd [_{TP} t sat any rabbit]]

4. Summary and Conclusion

Locative PP is first merged as an argument in the derivation, moves to the spec of TP and lands on the position of GrndP-Spec which is newly added projection to the existing split CP. This proposal makes it possible to explain the grammar of the speakers with loose grammatical judgment and the controversial sentences smoothly.

The Syntactic Licensing Mechanism of Focused Sentential Adverbs

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1. Semantic Differences of Sentential Adverbs

The major concern of this paper goes to the so-called ‘sentence adverbs’ (henceforth, S-adverbs) such as *certainly*, *frankly*, *probably*, etc., which syntactically occur between the subject and verb of a sentence and semantically modify the whole sentence or the proposition that the sentence expresses. S-adverbs are clearly distinct from the typical VP-adverbs, which specify how the action denoted by the verb is carried out. For instance, the S-adverb ‘*frankly*’ as in the sentence ‘*Frankly*, John won’t go home tonight’ expresses the attitude that the speaker has toward the speech act. Some researchers have successfully shown that the placement of S-adverbs is closely related to information structure (Svenonius 2002, Krifka 2007, Shu 2011, etc.). In particular, Cinque (1999, ch. 5) suggests that two possible positions of S-adverbs in relation to subject may reflect their different semantic or discourse effects: e.g. focus vs. topic interpretations or collective vs. distributional interpretations. The following examples show such interpretational differences (focal stress in bold):

- (1) a. John *certainly* saw Mary. (English)
b. Certainly *John* saw Mary.
- (2) a. Í gær láruðu þesar mýs *sennilega* ostinn. (Icelandic)
yesterday finished these mice probably the.cheese
‘Yesterday these mice probably finished the cheese.’
b. Í gær kláruðu sennilega *margar mýs* ostinn.
yesterday finished probably many mice the.cheese
‘Yesterday many mice probably finished the cheese.’ (Bobaljik & Jonas 1996:196)
- (3) a. henduo ren *yiding* xihuan Lisi (Chinese)
very-many people surely like Lisi
‘Many people surely likes Lisi.’
b. *yiding* **henduo ren** xihuan Lisi
surely very-many people like Lisi
‘Surely many people like Lisi.’ (Shu 2011:198)

In the above examples, the italicized S-adverbs can be interpreted as focused in the post-subject position while they have a topic interpretation in the clause-initial position. It is quite clear that S-adverbs tend to occur in the clause-initial position when the subject receives a focal stress. In other words, the prosodic differences of the subject seem to take certain effect on the placement of S-adverbs and their information structure.

2. A Minimalist Approach to Focused Sentential Adverbs

In the Minimalist framework (Chomsky 2001, 2005), any uninterpretable features must be deleted in narrow syntax by Agree. Unless Agree occurs, uninterpretable features left unavailable for phonology as well as semantics. According to Chomsky, Agree can be achieved by two syntactic mechanisms; that is, the ‘Probe-Goal’ matchup and ‘internal Merge’ (i.e. movement). Probe is an element in a higher syntactic position that activates Agree. In order to check off its uninterpretable feature [uF], Probe seeks for its Goal, the member that carries an interpretable feature [iF]. The Probe-Goal matchup must be accomplished in the domain of a phase (i.e. locality condition). Following Shu (2011), I assume that every S-adverb is licensed by C0, a phase head. In terms of the Agree mechanism, an uninterpretable feature (uF, Probe) on the phase head C0 searches its corresponding feature (iF, Goal). In this way, an S-adverb is syntactically licensed by C0. Applied this to S-adverbs, in particular, the general picture can be drawn as follows:

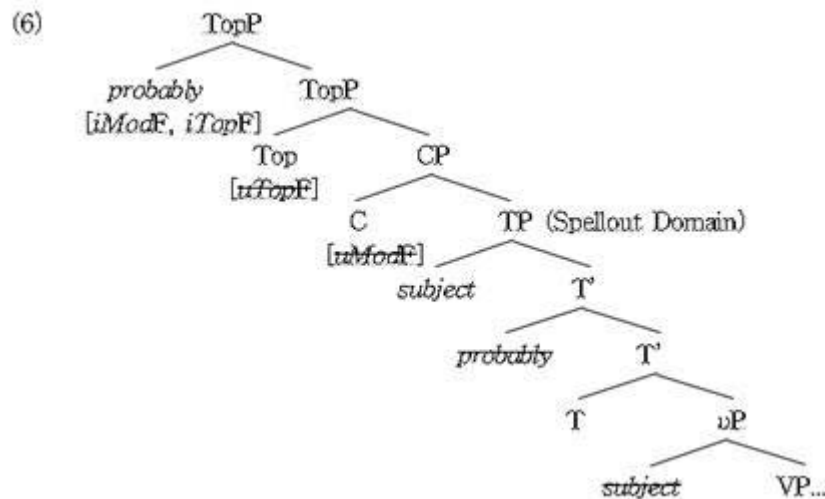
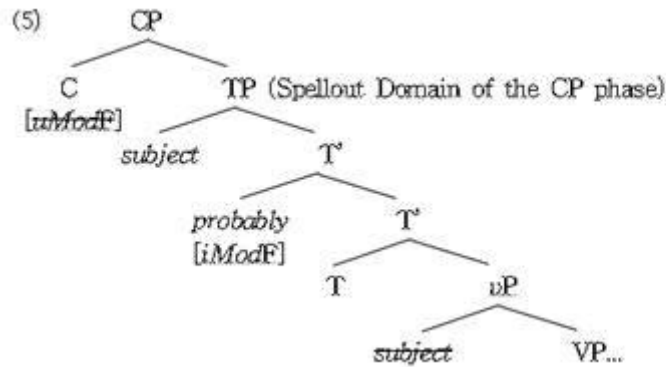
(4) The Agree Mechanism of S-adverbs

a.	[CP ϵ C ⁰ → [TP = spellout domain	S-adverb]]
b.	Probe	[uMoodF] → Goal
		<i>fortunately</i> [iMoodF]
		[uModF] <i>probably</i> [iModF]
		[uAspF] <i>quickly</i> [iAspF]

According to the Agree mechanism, the phase head C0 can carry various uninterpretable features, which must be deleted in narrow syntax by either Agree or internal Merge. Depending on its semantic or discourse context, an uninterpretable feature in C0 needs a certain type of S-adverb. For instance, the Probe C0 containing an uninterpretable Mod feature (i.e. uModF) seeks for its Goal epistemic S-adverb ‘probably’ carrying an interpretable Mod feature (i.e. iModF) in the spellout domain (i.e. TP). By Agree, an S-adverb in the spellout domain can be licensed by the phase head C0, as illustrated in (5).

On the other hand, S-adverbs appearing in a pre-subject position cannot be licensed by the phase head C0 since it is out of the spellout domain of the phase. This implies that higher S-adverbs are not externally merged at all. Rather, they are introduced by internal Merge (i.e. movement). In (6), the S-adverb ‘probably’ is licensed in the post-subject position by the phase head C0 by the Probe-Goal

matching. And then, the S-adverb is internally merged to the edge of CP (i.e. TopP) in order to check off the uninterpretable [*iTopF*] feature of the head of TopP. This is exactly why S-adverbs in a pre-subject position are usually interpreted as topic



Now we turn to explain why S-adverbs are focused only in a post-subject position. To account for this discourse-sensitivity of S-adverbs, I propose the following focusing mechanism:

(7) The Focusing Mechanism of S-adverbs

- a. Every spellout domain of a phase is a focus domain.
- b. A focal stress is assigned to the highest element in the focus domain.
- c. Non-focused elements cannot remain in the focus domain.

The most fundamental suggestion of the above focusing mechanism is that the spellout domain of the phase head C0 (i.e. TP) is a focus domain (cf. Kwon 2012c). In particular, a focal stress usually falls on the subject, which is the highest element in the focus domain. In case the subject is focused, S-adverbs cannot remain in the focus domain because they are not assigned a focal stress. Non-focused S-adverbs may move to the edge of CP (e.g. TopP) to get a topic interpretation. This anti-focus movement of

S-adverbs is well captured in (6). In (6), when the subject is the highest element in TP and thus receives a focal stress, non-focused S-adverbs cannot remain in the focus domain, and then they must move out of the spellout domain to the edge of CP. The information structure of the subject is very crucial for triggering the focus interpretation of S-adverbs. If the subject carries a topic feature for some reason, it can no longer occur in the specifier position of TP, which is still a focus territory. It may move to the specifier position of TopP for checking off the uninterpretable topic feature carried by the head of TopP. If the subject is raised to the edge of CP, then S-adverb is the next highest element in the focus domain, which can be assigned a focal stress. In other words, S-adverbs can be focused if and only if the subject has a topic feature (i.e. iTopF).

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Kazakhstani Graduate Students' Perceptions of Flipped Instruction

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Introduction

Flipped instruction has revolutionized the traditional teacher-centered classroom and has earned its popularity by engaging students in an active learning process (Travis, 2014). In a flipped classroom, students study at home by watching instructional videos or reading assigned materials then apply the knowledge through classroom activities. This approach offers great benefits both for students and teachers because classroom time can be used for interactive tasks. Although positive contributions of flipped instruction have been identified, most Kazakhstani education practitioners are not familiar with the technique. The purpose of this case study is to present traditional Kazakhstani education methods and examine Kazakhstani graduate students' perceptions toward flipped instruction. The study investigates the following research questions: 1) What is the nature of Kazakhstani education? 2) How do Kazakhstani graduate students perceive flipped instruction?

Methods

This qualitative research study, specifically a case study of six Kazakhstani graduate students, examines descriptive data such as semi-structured interviews, informal interviews, and classroom observations. The duration of this study was from February to April 2018. Denzin and Lincoln (2005) stated that qualitative research involves clear explanations and interpretations of what a researcher hears or observes by means of field notes, conversations, photographs, and recordings. In addition, Creswell (2007) defined that a case study investigates a bounded case for a designated length of time through various data collection methods such as interviews, documents, and materials. Following these standard rules of a case study, the current study chose one issue, students' perceptions towards flipped instruction, within a single context, a Kazakhstani graduate school specializing in TESOL (Teaching English as a Second or Other Languages). The participants are all from Kazakhstan and currently studying TESOL for their master's degrees. All participants were students from one of my theory-based courses titled "Introduction to Second Language Acquisition." In order for my students to understand flipped instruction, I implemented the method over one semester and conducted interviews at the end of the course. Upon enrollment,

students did not know the flipped instructional method would be used. They gradually came to know this non-traditional method of teaching for this particular course as the semester proceeded. It was a 3-credit, 3-hour course, held every Monday. At the beginning of the semester, students were told that they would need to study the assigned materials or watch the short lecture videos prior to class; the course materials were uploaded on the university central portal system, and the lecture videos were available on a class chat room. During the class time, I, as an instructor, engaged the students with more hands-on activities, such as debates, group discussions, and graphic organizers. Instead of passively listening and note-taking as in a traditional classroom, my students applied what they had studied in advance at home through various classroom activities and interactions.

Findings

The participants came to a consensus on traditional Kazakhstani classroom procedures: the classes are very teacher-centered and lecture-based; teachers spend 95% of the class time delivering information, and students passively listen to lectures, study for tests, and mainly memorize the course contents. In flipped instruction, the participants experienced a new style of student-centered instruction. Although students were surprised to play important roles in the classroom, they positively responded to flipped instruction, establishing the following advantages.

1. Increasing creativity

Even though I, as an instructor, had a harder time designing in-class activities, students found that those activities, such as student-led discussions and presentations, enabled them to be more creative; students also introduced different types of presentations to engage their classmates. About this perception, student Hose stated:

“This style of teaching is new to me because I have usually had a lecture-type class, even in my study in Europe, I had a big lecture. At first when you asked us to prepare for the discussion and assigned a task in the classroom, I was surprised...Now I am used it, and the activities in class are very interesting. I myself try to be creative when I lead classroom discussion...Last time I designed a debate for whole-class discussion based on reading, because I thought just presenting textbook materials are boring...and a debate is more engaging.” (Hose)

2. Activating interactions

Unlike traditional classrooms, the major in-class parts of this flipped course were interactions through pair, small-group, and whole-class discussions. By actively participating in various interactions during the course, students were able to learn from each other. Students, Amy and Leigh reflected on this issue:

“Even though I sometimes cannot prepare for the class, it is very interesting and helpful to discuss in class and listen to different ideas from the classmates. I learn a lot. When I lead class discussion, I try to be creative, leaving my comfort zone. Also, I learn different types of activities and ideas from

my classmates and groupmates.” (Amy)

“It was very interesting to collaborate with the classmates and learn their creative ideas.” (Leigh)

3. Facilitating comprehension of the course contents

While traditional classrooms enable passive learning and memorization, the participants articulated that flipped instruction greatly facilitated independent learning, resulting in better understanding of the contents. Student Tony specifically stated:

“I am from a Kazakhstani educational context. I am not used to this kind of teaching style. I remember the first...I got really panic...I had no idea how to lead the classroom discussion. I was very nervous, but now I am very used to this new learning style. I really think I am benefitted from this learning. In the past, I learned knowledge from the teacher, and sometimes I did not really understand the meaning of it...just memorized for the exam. But, in this class, I really know what I am learning and doing because I have to read and prepare for the class by myself. ” (Tony)

4. Respecting individual learners

Because flipped instruction utilizes various group activities during class time, and these activities require different roles from each member, the students perceived this particular teaching style as respecting individual learners. Student Wendy commented on this:

“I also think that this type of learning really respect individual learners. Everybody has different learning style and talents. Some classmates are really good at leading discussion, and some are good at illustrating... we can take different roles in a group.” (Wendy)

5. Improving communication ability

Finally, all of the participants listed the biggest advantage of flipped instruction as improving communication skills. Student Anna, in particular, stated that:

“I did not really have such kinds of learning experiences...like organizing small group discussion, leading the discussion in front of the whole class. It was very useful for me and I improved a lot in delivering opinions and thoughts.” (Anna)

Conclusion

Kazakhstani students positively received the format of flipped instruction. Although the instructional method is culturally contested, students appreciated the benefits of flipped instruction as it increased creativity, activated interactions, facilitated understanding, respected individual learners, and improved communication skills.

On Cultivation of Core Quality of Middle School English teachers under the New Curriculum Criterion

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The construction of the core quality system for Chinese teacher development is the follow-up and development of Chinese teacher culture.

China has a long-standing excellent traditional culture of respecting teachers and teaching. In 1985, the ninth meeting of the Standing Committee of the Sixth National People's Congress passed a resolution on the establishment of Teacher's Day, and since then it has become China's "September 10th", Teachers' Day". The establishment of the Teacher's Day is not only a manifestation of respect and attention to the profession of teachers, but also a sign of the new requirements for professional development of teachers. Since then, the development of Chinese teachers has continued to enter a stage of standardization and specialization. From ensuring the implementation of teachers' treatment, to establishing a teacher performance pay system with reference to national civil servants; from the establishment of the teacher admission system to the continuous improvement of the teacher title promotion system; from the establishment of the teacher continuing education training system to the establishment of teachers' professional standards; The path of professional development of primary school teachers is becoming more and more clear, and the quality of teachers is constantly improving. The professional development system of primary and secondary school teachers with Chinese characteristics is gradually taking shape. The construction of the core quality system for Chinese teacher development is the inheritance and development of the Chinese teacher culture and teacher professional development system.

Teacher professional standards are the basis for constructing the core quality system for Chinese teachers and the formation of the teacher professional development system.

The most important core development of teacher development is the "Professional Standards for Kindergarten Teachers (Trial)", "Professional Standards for Primary School Teachers (Trial)" and "Professional Standards for Secondary School Teachers (Trial)" published by the Ministry of Education in 2012. The basic concepts and basic contents of teacher development are put forward in these three teachers' Standards. The basic concepts of teacher development mainly include four dimensions: one

is student-oriented (child-oriented), and the other is teacher-oriented. Third, ability is the most important, and fourth is lifelong learning. The basic content of teacher development mainly includes three dimensions and three fields: one is professional philosophy and teacher morality, the second is professional knowledge, and the third is professional competence. The professional concept and the teacher's moral dimension mainly include: vocational understanding and cognition, student attitude and behavior, education and teaching attitude and behavior, personal cultivation and behavior; the professional knowledge dimension mainly includes: student development knowledge, subject knowledge, education and teaching knowledge, general knowledge and other four areas; professional competence dimensions include: education and teaching design, organization and implementation, incentives and evaluation, communication and cooperation, reflection and development, and other five areas. The four dimensions of teacher professional development standards stipulate the basic concepts of teacher development from four aspects: teachers' philosophical quality, basic quality, key quality and development quality. The three dimensions of the basic content of teachers' professional standards are the basic requirements for the development of teachers' development from the perspective of the necessity, basics and key competence of teacher professional development. In short, the basic content of the professional development standards of teachers in China points out the basic and necessary ability requirements of the professional development of teachers in China. The "four good teachers" and "four guides" proposed by General Secretary Xi Jinping are the guiding ideology for constructing the core literacy system for the development of Chinese teachers. Since the 18th National Congress, General Secretary Xi Jinping has attached great importance to the professional development of teachers in China. On the morning of September 9, 2014, General Secretary Xi Jinping came to Beijing Normal University to visit teachers and students, and he proposed a good teacher. He said that good teachers must have ideals and convictions, good teachers must have moral sentiments, good teachers must have solid knowledge, and good teachers must have a heart of love. On September 9, 2016, General Secretary Xi Jinping pointed out that teachers should not only be "four good teachers" but also "leaders". He said: "The majority of teachers should be the guides for students to temper their character, be the guides for students to learn knowledge, be the guides for students' innovative thinking, and be the guides for the students to dedicate to the motherland."

General Secretary Xi Jinping's proposal on "four good teachers" and "four guides" represents the new demands and hopes of the party and the country for the development of Chinese teachers.

This requirement is to meet the requirements of new educational changes and is an important guiding ideology for guiding the development of teachers in the new era. The general secretary proposed that "four good teachers" and "four guides" are not only the promotion and guidance of teachers' professional standards, but also the refinement and improvement of teachers' professional quality. If ideal belief, moral sentiment, benevolence, tempering character, and dedication to the motherland are the requirements for the necessary character of Chinese teachers, solid knowledge, learning knowledge and innovative thinking are the requirements for teachers' key abilities. The necessary character and key ability of teacher

development is the core quality needed for the development of teachers in China and the future. It is worth mentioning that General Secretary Xi Jinping's reference to "four guides" is full of educational wisdom. He puts forward the requirements for teachers with teachers' pedagogical ideas led by students, and also puts forward hope for the development of students. With the development goals of the students, the requirements of the teachers are put forward, which reflects the profound thinking and wisdom of General Secretary Xi Jinping on the essence of education.

The Relationship Between Curiosity and Development of Middle-aged Teachers in Normal Colleges

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1. Notion of curiosity & the issue of development of normal college teachers

Curiosity is a quality related to inquisitive thinking such as exploration, investigation, and learning, evident by observation in humans and other animals. Curiosity is heavily associated with all aspects of human development, in which derives the process of learning and desire to acquire knowledge and skill. The term curiosity can also be used to denote the behavior or emotion of being curious, in regard to the desire to gain knowledge or information. Curiosity as a behavior and emotion is attributed over millennia as the driving force behind not only human development, but developments in science, language, and industry.

There are two distinct classifications of types of curiosity: state and trait curiosity. Both of these types determine whether curiosity comes from within or outside of a person. State curiosity is external such as wondering why things happen for the sake of just curiousness, for example, wondering why most stores open at 8 a.m. This type of curiosity tends to be the most relatable for people on a day-to-day basis since state curiosity relates to high levels of reward. On the other hand, trait curiosity relates to people who are interested in learning. Generally, it could be trying out a new sport or food, or traveling to a new unknown place. One can look at curiosity as the urge that draws people out of their comfort zones and fears as the agent that keeps them within those zones.

At present, because of the confusion of various factors such as enrollment expansion of colleges, the modernization and networking of education and so on, the teachers of normal colleges will not only finish the more teaching tasks, but also complete their own promotion and development gradually to improve teaching efficiency and develop students' practical abilities. In addition, most students of normal colleges will become teachers and their qualities in all aspects will greatly influence the next generation. Therefore, the issue of normal college teachers' self-development is of great significance, especially for those middle-aged teachers, because they are usually the backbone power in education. At the same time, they have their unique psychological development features, and they have to overcome their development hindrance. According to Erik Erikson, human psychological development depends on the way in which

individuals pass through predetermined maturational stages and upon the challenges that are set by society at particular times in their lives. Erikson calls this the fundamental epigenetic principle. He suggests that every individual proceeds through eight stages from birth to old age, each of which poses a particular kind of challenge or crisis. If this challenge is handled well with the help of other significant people in their lives, then individual can move relatively smoothly onto the next stage and will be in a stronger position to meet future challenges. However, if challenges are inadequately dealt with, for whatever reason, they will continue to reappear throughout a person's life, making it more and more difficult to deal with subsequent stages and challenges appropriately. Middle-aged teachers are in the seventh stage. A significant problem faced by them is a sense of stagnation, often leading to the well-known "mid-life crisis". The challenge here is to maintain a sense of generativity, to continue to see oneself as a person who is capable of generating new interests and insights and who continues to have something to offer to others. This is related to how far young people's creative instincts and curiosity have been encouraged to flourish during their early years and later school careers. However, too much emphasis upon examination success and purely logical thinking stifles our creative endeavor, which lessens or hinders the curiosity of the middle-aged teachers in their professional development. Thus we can see a strong theoretical justification for middle-aged teachers' curiosity in their professional development.

2. Remaining curious for middle-aged normal college teachers

Nowadays, we face an increasingly globalised world, which places a heavy emphasis on a knowledge-based economy and multidisciplinary skills. The challenges for educational instructions, therefore, are to inculcate a sense of intellectual curiosity and passion for learning that goes beyond the formal academic study. It is not only the students that need to evolve into lifelong learners; this is a pertinent need for all the teachers to develop into enduring pupils, during which remaining curious is the key to teachers' development.

Like other desires and need states that take on an appetitive quality (e.g. food), curiosity is linked with exploratory behavior and experiences of reward. Curiosity can be described as positive emotions and acquiring knowledge; when one's curiosity has been aroused, it is considered inherently rewarding and pleasurable. Discovering new information may also be rewarding because it can help reduce undesirable states of uncertainty rather than stimulating interest. Theories have arisen in attempts to further understand this need to rectify states of uncertainty and the desire to participate in pleasurable experiences of exploratory behaviors.

1) Motivation and reward

The drive to learn new information or perform some action is often initiated by the anticipation of reward. In this way, the concepts of motivation and reward are naturally tied to the notion of curiosity. This idea of reward is defined as the positive reinforcement of an action that encourages a particular behavior by using the emotional sensations of relief, pleasure, and satisfaction that correlate with

happiness. Once middle-aged normal college teachers are faced with the latest National Curriculum and education beliefs, they become curious to challenge themselves. Thus they are highly motivated and devote themselves heartedly to the teaching career and achieve more, as the result of which their students will learn more and benefit more. The achievements and satisfaction of the students will reward the teachers' motivation and curiosity.

2) Attention

Attention is important to the understanding of curiosity because it directly correlates with one's abilities to selectively focus and concentrate on particular stimuli in the surrounding environment. Individuals tend to focus their energies on stimuli that are particularly stimulating or engaging. Indicating that the more attention a stimulus garners, the more frequent one's energy and focus will be directed towards that stimulus. Middle-aged normal college teachers should be equipped with fresh view of education to investigate the stimuli with an open mind and a new perspective during their teaching processes to improve the teaching efficiency. Stay hungry, stay foolish.

3) Memory and learning

Memory plays an important role in the understanding of curiosity. If curiosity is the desire to seek out and understand unfamiliar or novel stimuli, one's memory is important in determining if the stimulus is indeed unfamiliar. Memory is the process by which the brain can store and access information. In order to determine if the stimulus is novel, an individual must remember if the stimulus has been encountered before. Thus, memory plays an integral role in dictating the level of novelty or unfamiliarity, and the level of need for curiosity. It can also be suggested that curiosity can affect memory. As previously mentioned, stimuli that are novel tend to capture more of our attention. Additionally, novel stimuli usually have a reward value associated with them, the anticipated reward of what learning that new information may bring. With stronger associations and more attention devoted to a stimulus, it is probable that the memory formed from that stimulus will be longer lasting and easier to recall, both of which facilitate better learning. Driven by curiosity, middle-aged normal college teachers continue to learn new knowledge by consolidating their memory to enlarge their knowledge quantity and at the same time set a good example to the students. This is a must for teachers to become life-long learners.

In Pursuit of English Proficiency: Motivation, Intelligence and Non-cognitive Skills

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1. Motivational factors of Linguistic Proficiency

Motivation is one of the human features that function together, giving direct and indirect influence to each other. Motivation is a state of mind that aims at accomplishing something intended. When the intended achievement target is a language that is foreign and distantly framed, the learner cannot help but to struggle for getting acquainted with something unfamiliar and obtain relevant knowledge not through everyday practice but by cognitive learning mechanism. In this case, the longevity of the motivation is strongly influenced by the learners' character issues and emotional tendency. To delve into this issue, this presentation (Bae, 2018) focuses on the human traits of learning. Data collection was implemented through systematic reviews method from the variety of literature from various academic fields. Motivation is affected not only by mental strength but also by the task itself in terms of difficulties faced by the participants. Common theoretical background includes self-determination, self efficacy, and intrinsic-extrinsic motivation. Amotivation appeared mainly in the field of education. Manipulation of motivation needs careful treatment with moderate pace adjustment and emotion, and culture can influence the degree of learners' motivation.

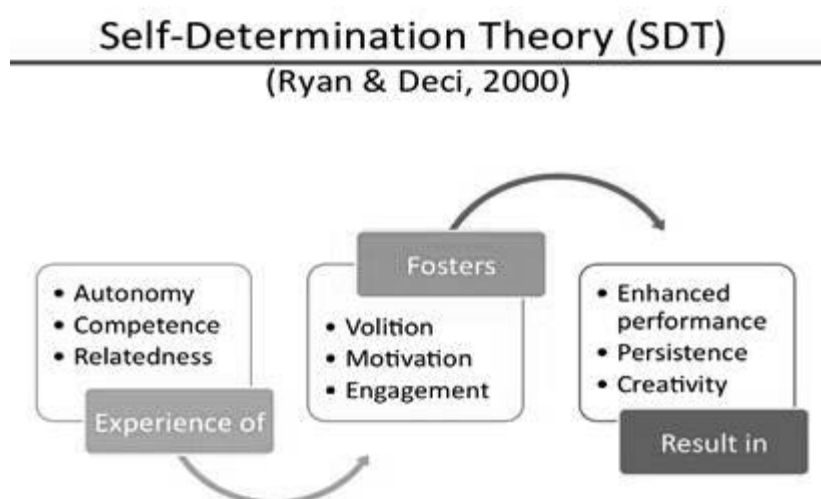


Figure 1. SDT [<https://i.pinimg.com/736x/2d/a5/e0/2da5e048d227b2198414cccaee20a159.jpg>]

2. Emotion and Performance

Yerkes and Dodson found out that the performance of an individual might increase along with the arousal level up to an optimal level. Unnecessary emotional tense seem to give negative influence beyond a certain level of arousal because stress is further increased and the intended performance is hardly likely to be accomplished. On the other hand, when the arousal level is too low, the intended performance is also highly likely to be not accomplished. In short, not only too much stress but also too little stress is not recommendable in a certain educational setting (Salehi, Cordero, & Sandi, 2010).

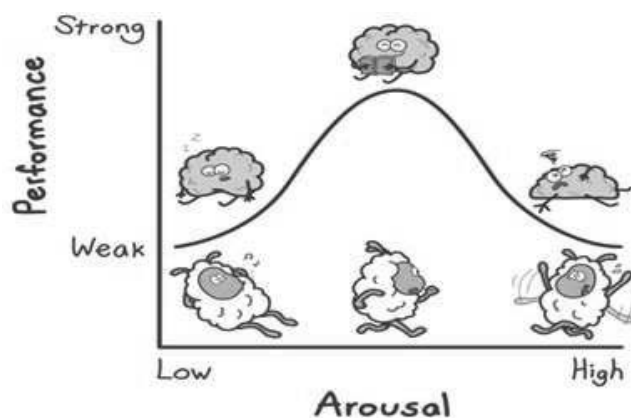


Figure 2. Yerkes–Dodson Law [<https://www.adelaide.edu.au/uni-thrive/revive/stress/>]

3. Cognitive and Non-cognitive Skills

Generally those who have experienced the formal education each country offer are likely to consider the intelligence, i.e. cognitive skills as a centrally influential factor on the mastery of learning goal. However, what can be explained by the role of cognitive abilities might be limited than normally expected by the public. As the Perry Preschool project showed in 1960s after 30 and more year, non-cognitive skills were more influential on the improvement of happiness in the participants' life than the cognitive skills, notably represented by IQ. The non-cognitive, social and emotional factors might have bigger influential power over the learning and life accomplishment. Conscientiousness, as one of the main constituents of motivational factor in terms of emotional trigger, functions to determine the expected mastery of learning in the long run.



Figure 3. Mashmallow Effect [<http://magazine.hankyung.com/money/apps/>]

Current Situations of English Education at MUST and its Development Trends

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Nowadays, with the rapid development of the technology, teaching English at universities and colleges has become one of the challenging issues. Recent intensive development in the labor market and globalization of the engineering society has led to significant changes in Mongolian educational standards for the last few years. The primary task of the university is to prepare specialists with the competency and sense of engineering. Therefore, teaching English is the priority for Mongolian University of Science and Technology that is one of the biggest national universities in Mongolia. At MUST, English for Specific Purposes (ESP) have been taught in the field of engineering, technology and business majoring undergraduate students since 2013–2014 academic year. Teaching ESP has been a separate activity within English language teaching (ELT).

The current study highlights the importance of ESP courses and emphasizes the value of compiled teaching resources and textbooks that are collected from different sources focusing on students' needs, interests and demands of the society. The purpose of the study is to investigate some major facing problems of teaching materials for English classrooms. The article consists of several parts as follows: Part I introduces the main content of the article. Part II presents the previous studies on ESP courses and scholars' ideas and suggestions.

Developing Higher Education Standards. Higher education is undermined by dysfunctional policy, regulations, and governance, leading to declining standards. The implementation of guidelines for private provision of higher education led to a significant increase in private higher education institutions. However, as of 2007, a higher education policy had not yet been formulated, much less implemented, and privatization of higher education appears to have made little difference in resolving problems of quality. According to the 2005 Report of Higher Education Study Team for the Second Education Master Plan, 4 there were a total of 184 providers of higher education courses, including 15 foreign providers.

Despite the global economic crisis, the Republic of Mongolia is determined to move ahead in

restructuring its higher education system. Not generally known, its education indicators rival those of its closest neighbors—China, South Korea, and Japan. It has a literate population, a popularized school system, and a higher education enrollment rate that is approaching 80 percent. Since 1990, when it moved from a planned to a market economy, the private higher education sector has grown to encompass a third of all enrollments. Most colleges and universities are in the capital city where 40 percent of the national population resides. The rest of the population, also literate and schooled, adheres to a nomadic lifestyle. English has replaced Russian as the declared second language of this land of 2.8 million, the largest landlocked country in the world. The rise of English in the last decade has had a profound impact on all aspects of Mongolian society. Mongolians have realized the integral role that English currently plays as an international language and are therefore struggling to learn it as rapidly as possible. As Mongolia has recently attempted to integrate itself with the global economy, English has become the preoccupation of virtually every professional in the capital city, and is a requirement for almost every job interview at international organizations and businesses.

To prepare qualified global engineers, the university offers English courses such as Communicative English, English for Science and Technology and English for Specific Purposes for undergraduate students. The faculty members of the department always seek modern trends of teaching methods and curriculum development. In addition, the study highlights the importance of the textbook development and experiences related to continuing professional development for ESP teachers at Mongolian University of Science and Technology.

The study shows that our professional development plan offers a number of different training and professional development opportunities for teachers according to their experience and needs. We have been teaching ESP to the students at university since 2014. There were some needs to train our teachers in teaching ESP to the university students, and our school organizes workshops, seminars and conferences for our teachers in cooperation with English language fellows from America. Conferences, trainings and workshops are extremely valuable activities, but they are hard to access. Not everyone can travel, or pay, or give up a whole day. But recent years there are more possibilities for teachers to use online and other technologies in order to develop and improve their educational careers.

ESP Textbook Development at MUST

One of the challenges in teaching ESP is related to teaching materials and resources used in the classroom. Teaching ESP course at Mongolian University of Science and Technology has a relatively short experience comparing to General English, since our teachers mostly focus on the material development and handbooks for students. The textbook for ESP courses is, probably, the choice of the teacher to the engineering and technology fields, expecting to provide students' needs. In contrast, the use of personally selected, adapted materials, instead of commercially published ones, seems to be the most appropriate option, if teachers want them to fit each teaching-learning situation. These

materials for every particular teaching-learning situation are not always possible. Therefore, the textbook choice will be a sensible one provided that it is founded on a flexible attitude that combines its use with its adaptation to each teaching-learning situation; an attitude that, at the same time, is the source of authenticity in this field of English teaching, because teachers should be good providers of materials, which entails selecting appropriately, being creative, modifying, and supplementing. The teacher should find the best way for adapting and using ESP materials. The purpose should be directed at finding the one that best corresponds to our view of the teaching-learning process and best for our students' needs.

English Teachers have been teaching ESP courses in the branch schools of MUST since 2013. Each semester the department offers 40 different ESP courses in the fields of engineering and technology for the learners. Moreover, it gives the opportunity to use English for Specific Purpose with the goal of encouraging the students to become more communicative in the professional field. The ten-week individual work on the topic of engineering technology and is intended to have students learn new words, and practice English for Specific Purpose. The course involves paraphrasing vocabulary in the technical discourse, pair work, group and class discussions and listening and reading activities that were designed to raise awareness about the field of Engineering. ESP teachers of the department use the textbooks published by “Express publishing” and other textbooks. These books are new educational resources for engineering professionals who want to improve their English communication skills enabling them to work more confidently and effectively. English teachers work hard to improve students' English skills in the specific field. Consider the material development of ESP courses at MUST:

Table 1

2014–2015	2015–2016	2016–2017	2017–2018
Developed Textbook–7 Printed materials–21	Developed Textbook–20 Printed materials– 8	Developed Textbook–24 Printed materials– 4	Developed Textbook–26 Printed materials–2

The textbooks are designed for the students majoring in the biomedical engineering, the electrical and electronic engineering, geodetic surveying, engineering, tourism, food science, physics and ecology engineering, chemical engineering. These textbooks for ESP were edited by the Professors of Engineering schools. As in any other language textbooks included materials of our ESP textbook focus on the four language skills: reading listening, speaking and writing. Activities in the textbooks encourage sufficient communicative and meaningful practice.

Faculty Development Plan and Its Implementation at MUST

With the changes of the curriculum, the department focuses on the **English for Specific Purposes** (ESP) in the field of engineering, technology and business majoring undergraduate students since 2013–2014 academic year. The teaching of ESP has been seen as a separate activity within English language teaching (ELT). It is believed that for some of its teaching ESP has developed its own

methodology and its research draws on research from various disciplines in addition to applied linguistics—this is the key distinguishing characteristic of ESP.

Training is an important tool of empowering teachers' professional competency. At certain stages of a teacher's career, taking a training course can help them make significant progress in their teaching. Trainings and workshops are a good way to stimulate teachers everyday teaching with new classroom ideas and reflection on practice. It is, obviously, worth treating teachers' professional development in a context of educational quality and seeing professional development as instrumental to student learning and educational achievement. Hussein (2013)

Currently, ESP teacher training courses are run as in-service courses at the vocational schools, colleges and universities of Mongolia. The following trainings, workshops and seminars were organized at MUST in recent academic years:

- “Exercise Your English” a workshop by an English Fellow at MUST Colin Large in 2011
- “Wrestling with English in the University Environment” a conference by an English Fellow at MUST Lynn Mallory in 2013
- “Enhancing the Learner's Role in the English Classroom” a conference by an English Fellow at MUST Laura Connor in 2014
- “Vocabulary Workshop: Clarifying and Checking Meaning, Vocabulary Practice Activities Reading Skills –Beyond Translation, Text Attack Strategies Course books” a workshop by Prof., Philppa Coleman (Queensland University, Australia),
- “Teaching English to University Students: the Process of Changing from General English to ESP” a conference by an English Fellow at MUST Judy Emerson in 2014
- “Designing Lessons with Understanding” by English Fellow at MUST Judy Emerson in 2015
- “Teaching Vocabulary through Context” by English Fellow at MUST Judy Emerson in 2015
- International Conference ‘Motivation, Communication and Creativity: Teaching ESP to University Students’ on ESP teaching, Department of English Studies, MUST, Jan. 20, 2017

English teachers of the branch schools of MUST in Darkhan and Erdenet cities of Mongolia are taking part in the events mentioned just before. Moreover, Technology School in Darkhan and the Technology School in Erdenet were hosted many of these workshops and trainings.

Team teaching is one of the possibilities for ESP teachers' professional development. In 2015–2016 academic year some of young teachers who taught ESP in civil engineering, environmental engineering, food processing, engineering and graphic design students have experienced team teaching with English Language Fellow of the US Judy Emerson. They have taught for three weeks each and after 12 weeks they shared the findings of their team teaching with other teachers who teach ESP at MUST.

Teaching ESL in a Multilingual setting: Investigating the current status quo in South Africa

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1. Introduction

With continuous threats to community safety and bleak future prospects globally, it is not surprising that millions of people have been opting to find refuge and work in different countries around the world (Mcauliffe & Ruhs, 2018: 2). As a result, multicultural and multilingual societies are becoming more and more common worldwide. A city like London for example, has an estimated population of 8.88 million people (World Population Review, 2018: online). 37% or 3.32 million of the London population were born outside of the United Kingdom, whilst students in British public schools speak over 300 different languages (Espinoza, 2015: online). In New York City, it is estimated that 800 different languages are spoken across the city (Roberts, 2010: online) and that only 51% of the New York City population speak only English at home (Venugopal, 2012: online). In contrast, Africa has over 2,000 languages spoken throughout the continent (Wolff, 2018: online). Due to the incredible number of languages spoken in Africa, it comes as no surprise that the majority of African nations use European languages such as English, French or Portuguese as a lingua franca or an official language. South Africa, the Rainbow Nation, is no exception (Beukes, 2004: 17). Even though there are 11 official languages in South Africa, the predominant languages of instruction have been English and Afrikaans (Taylor & Coetzee, 2013: 2; Modiba, 2008: 142). However, over the past decade, university language policies have been shifting towards an “English only” language of instruction. This has huge implications for teaching ESL in South Africa. The purpose of this paper is to investigate the current state of ESL teaching in South Africa.

2. The need for South African students to study English

The hegemony of English in South Africa is evident in its parliament, the media, business and education (Abongia, 2015: 473; Beukes, 2004: 4). The South African government recognizes English as a key to integrating cultures and communities. Children are therefore encouraged to study English from a very young age. Most public schools will offer mother tongue education through grades 1 to 3, whilst English is offered as an L2 from as early as the first grade (Taylor and Coetzee, 2013: 1).

The language of instruction from grade 4 to 12 will then be either English or Afrikaans, whereas the study of the English language remains compulsory as an L1 or L2 from the 4th to the 12th grade.

The most important reason for children to study English in South Africa, is to become a fully-functional and contributing South African and global citizen (Taylor and Coetzee, 2013: 2). It also prepares them for studying (in English) at a college or university. One of the biggest problems that the South African Education system has faced over a number of decades was ensuring equal opportunity for all children in education. Not all children had access to quality education. Fortunately, the transformation of the university student population since 1993, has been remarkable. The number of black students in South African universities increased from 13% in 1993 to 79% in 2010 (Smith, 2013: online). Even though this is a significant increase, more than 50% of the black student population still fail to graduate (Smith, 2013: online).

3. Principles of teaching ESL in a multilingual setting

The age-old debate between using a student's first language or only the target language when teaching English must be carefully considered. In addition, the question of which type of language teacher is best suited for teaching ESL, is also a key factor. Monolingual, bilingual or multilingual teachers all have their individual pros and cons. Kirkpatrick (2009: 4–6) and Taylor & Coetzee (2013: 2–3) identify three common myths for teaching ESL: i) the best way to learn a second language is to use it as the medium of instruction; ii) to learn a second language you must start as early as possible and iii) the home language gets in the way of learning a second language. These myths are often taken at face value in the implementation of education policies around the world. Kirkpatrick (2009: 4–6) and Benson (2008: 2– 5) further postulate some basic principles for teaching ESL successfully in a multilingual setting. Firstly, children should initially be taught in their first language for up to 12 years (from birth) and that English should only be introduced as a subject. This should only be done if conditions allow, teachers are proficiently trained and if suitable resources are available. English should be taught as L2 for between 5 and 7 years before children can normally make use of this language to study other subjects. The second principle is that children should be literate in their first language so that they can build a strong foundation, before they start studying English. In addition, the education system should still invest in L1 thinking and learning for as long as possible. Finally, Kirkpatrick (2009: 6) makes a valid point in stating that “...*multilingual performance and proficiency should be adopted as the language learning goal, not native-like proficiency.*”

4. Teaching English as a lingua franca

English has gained a lot of momentum as the dominant *lingua franca* across the globe, but this also implies a wide variety of how English is spoken amongst the international community (Jenkins, 2007: 191). As South African students are already struggling to cope with the academic challenges of studying in English, perhaps their second, third or even fourth language (Modiba, 2008: 143), they may benefit

from studying English as a lingua franca, rather than a HL or FAL. Even in Finland, one of the countries with the most reputable education systems in the world, there is a call for students to study International English (EIL) or even English as a *lingua franca* (ELF) (Mamane, 2017: 4). Subsequently, studying ELF or EIL could be more beneficial to students around the world, where the students are not expected to sound like a native English speaker.

5. Challenges of teaching ESL in SA

Teaching ESL in a multilingual setting is an enormous challenge. In a recent study done in some secondary schools in Pakistan, Rasheed, Zeeshan and Zaidi (2017: 153–154) found that a combination of a weak linguistic background amongst students, as well as a lack of teacher training, were the main challenges faced at the school. This is very similar to the current situation in South Africa. A recent investigation into the training of South African teachers found that more than 5,000 teachers were either unqualified or underqualified to teach (Savides, 2017: online). Other studies also focused on how competent South African teachers were in teaching their respective subjects. The Southern and Eastern African Consortium for Monitoring Educational Quality (SACMEQ) did a study in 2007, where they tested a national representative sample of South African grade 6 students, as well as their teachers. The results implied that teachers are quite literally teaching material they don't comprehend (Spaull, 2013: online). In contrast, the number of official languages in South Africa lead to the merging of language classrooms in schools. This meant that schools were making use of single-medium, dual-medium or parallel-medium instruction. In a dual-medium school, teachers have to teach a subject in two different languages, switching from one language to the next. A parallel-medium school makes it possible for students to choose between two languages of instruction, where for example Afrikaans and English classes are taught separate from each other.

6. The future of ESL in SA

There is no doubt that English has a crucial role to play when considering the language of instruction in South Africa, but educational policymakers should start to rethink how and when to begin teaching English in South African public schools. Brutt-Griffler (2017: 226) proposes a paradigm shift. This new way of thinking would include multilingual proficiency, where a common ground between the knowledge of teachers and students as multilinguals, are explored. It is important that each individual still embraces their own identity, language and cultural heritage. To move towards this goal, teachers need to be carefully selected and trained. A needs analyses amongst student-teachers should therefore be considered (Nel and Muller, 2010: 649), where all prospective language teachers' language proficiency is assessed. This will ensure proper intervention and training before new teachers are exposed to the language classroom. The main focus for ESL students in South Africa should not be to start learning the language as early as possible or even being taught in English from a very young age. Instead, the focus should be on initially developing each student's cognitive and critical thinking abilities in their L1. That could imply that students are taught in their L1 up to grade 6 level, whilst

studying English only as a subject from the 4th grade. To sum up, this paper intended to investigate the current status quo of ESL in South Africa. It is clear that the South African education system has been trying to improve the language policies for education, but a paradigm shift would be essential for sustained improvement in the implementation of such policies.

Syntactic and Lexical Characteristics of Low-Level EFL Students' L2 Writing in Reading Context

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This study examined the writing features of low-achieving university students' English composition before and after the eight-week intervention of writing in reading context. The writing scripts of thirty five students who wrote summary writings in their weekly reading assignments were analyzed for their textual features using the criteria of fluency (Silva 2001), form (Ferris and Roberts, 2001) and structure (Storch, 2009). The students also responded to a questionnaire and an interview on their perceptions of writing-reading connection. The study shows that the students' texts generally lack both fluency and accuracy and at the same time are structurally underdeveloped. The improvement in their L2 texts was hardly definable; yet noticeably positive change was found in fluency but not in accuracy and syntactic complexity. Students' perception on writing-reading connection was generally positive and their biggest challenges in L2 writing involved choosing context-appropriate words. Writing in reading context in general was not highly effective for the current population, and this limited effect can be explainable by the participants' limited L2 proficiency and a relatively short duration of practice.

The Persona of a Graduate School Student: Implications for Human-centered Strategic Planning

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Introduction

This paper explores how the Human Centered Design (HCD) framework can be used to create an empathy-based persona in order to ground the strategic plan of the Graduate Studies and Applied Research (GSAR) of De La Salle Araneta University (DLSAU).

A “*Persona* is a tool based on fictional characters, which helps to make the abstract idea of a group of users personal and human. Created out of the insights from observational activities, Personas permits certain attributes of the user of a product or service to be exemplified. A persona is not a representation of a concrete target group, but seeks to reveal deeper insights into the various kinds of experiences that users are having, with the objective of being an impulse for the generation of ideas about how to improve those experiences (Liedtka & Ogilvie, 2011 cited in Tschimmel, K. 2012).”

Utilizing a phenomenological approach, the team developed an empathy-based questionnaire adapted from an HCD empathy map in order to determine the persona of the graduate school student in DLSAU. The instrument sought to explore beyond the surface-scratching confines of conventional market research profiling by inquiring deeply into the persona’s lived experiences, feelings, dreams, aspirations, pains and gains. Using clustering and thematic coding, we were able to describe and narrate the story in order to provide a groundwork for the GSAR strategic plan. For the purposes of framing the strategic inquiry, we explored the phenomenological contribution of the empathy-based persona and consider implications for strategic planning processes of DSAU GSAR.

Design Thinking as a discipline

Design Thinking is a discipline that uses the designer’s mindset and sensibility and methods to satisfy the needs of the end-users to arrive at a strategy that is both technologically feasible and business viable thereby converting into customer value and market opportunity (Brown, 2008). In addition, Serrat (2010) explains that design thinking is a non-linear protocol to see, shape and build infusing insight into the process in order to address unpredictable issues and problems. These issues and

problems are what is referred by most design thinkers as “wicked problems” or problems that seems to have no solutions or whose solutions can only be solved by multidisciplinary means (Brown, 2008; Leinonen & Durall, 2014). In short, design thinking uses the sensibilities or mindsets and methodologies often used by designers to create new ideas, solutions, alternatives and choices that satisfy the desires of the end users or stakeholders. Fundamentally, it is abductive in nature as it requires one to clear one’s mind of traditional solutions leading to new and creative problem solving (Fischer, 2015; Johansson-Skoldberg & Wodilla, 2013; Donar, 2011; Schlenker, 2014). Serrat (2010) further explains that as a strategy employing abductive reasoning, design thinking is “empathic, personal, subjective, interpretive, integrative, experimental, synthetic, pictorial, dialectical, opportunistic and optimistic” (p. 2) that in sum builds creative confidence (Rauth, Koppen, Jobst & Meinel, 2010).

Design Thinking as applied to education

In education, design thinking is defined as “an orientation to learning that encompasses active problem solving and marshaling one’s ability to create impactful change. It builds on the development of creative confidence that is both resilient and highly optimistic (Kelly, 2012, p. 225).” Educators who have applied design thinking in education argued that it promotes innovation, problem solving, creativity and collaboration (Kwek, 2011; Anderson, 2012; Skaggs, et al, 2009; Scheer, et al 2011; Watson, 2015; Caruso, 2011). Bruton (2010), Carroll (2014), and Kwek (2011) further argued that design thinking, as a Constructivist learning strategy or strategy, allows the student to be motivated for exploration and problem solving, being open to ideas, allowing them to be innovative and creative. Scheer and Plattner (2011) noted that Design Thinking is effective in fostering 21st century learning through its application in complex inter-disciplinary projects in a holistic constructivist manner. Design thinking, as a holistic concept to design cognition and learning, allows the participants to work successfully in multi-disciplinary teams as they creatively solve difficult real-life problems (Rauth, et al, 2010).

Design Thinking Application in Teaching & Learning

Various studies have been conducted utilizing design thinking as a teaching and learning approach and applied in teaching business and entrepreneurship (Bruton, 2010; Mumford, Zoller & Proftrta, 2016; Dunne & Martin, 2006; Laviolette, Lefebvre & Radu-Lefebvre, 2014; Nielsen & Storvang, 2014), management education (Schlenker, 2014), engineering education (Plattner, Meinel & Leifer, 2011; Dym, Agogino, et al, 2005; Skaggs, Fry & Howell, 2009; Altringer & Habbal, 2015), knowledge management (Wang & Wang, 2008); technological literacy (Wells, 2013); cryptography education (Alhamdani, 2016); spirituality education (Tan & Wong, 2012); writing studies (Purdy, 2014); art education (Watson, 2015), and distance education (Lloyd, 2013). Aside from its application in higher education, Design Thinking as a learning approach is also applied in basic education or K-12 education (Carroll, Goldman & Britos, 2010; Donar, 2011; O’Donoghue & Berard, 2014; Carroll, 2014; Becker & Mentzer, 2015; Mentzer, Becker & Sutton, 2015).

Lasalliana Araneta: The persona of the DLSAU Graduate School Student

The DLSAU GSAR student may be described as a female in her 40's who works in a school. She lives nearby the Institution, has a family and is having trouble to balance work and life. But she wants to change for the better. She wants to grow in her personal and professional life. She also wants to feel good about herself. In her search for this kind of life, she came to know De La Salle Araneta University. She chose to enroll here because of its reputation, being "La Salle." It is also accessible.

She continues to study here because she was able to establish new connections and relationship with friends and classmates. Further, it offers engaging classroom discussions, flexible program schedule and has competent professors. She also likes participatory communication with the staffs of the GSAR Office and getting information through engaging digital communication such as social media, email, sms, and the like. However, she is frustrated with time constraints to do requirement and inconsistencies of communication.

She dreams of having more relevant programs. She wants to join international collaborative research programs and engagement and that these researches contribute to her present job, industry and community. She hopes that all these things will lead to personal fulfillment. Implications for strategic planning

The persona of the GSAR student that we just described above provided the impetus for the strategic planning process that the graduate school underwent. Dubbed "Igniting the F.I.R.E. toward a 2020 Vision," the plan focused on the strategic direction for the four important areas namely, Formation, Instruction, Research, Extension. Formation focused on curriculum review and revision that starts with a reformulated vision-mission upon which the faculty formation program flows as well. Instruction should be more collaborative and adaptive to modern technology that offers meaningful engagement among the learners. Research has to be up to date and intrinsic in all courses with publication and utilization for social transformation as end result. The result of all this should lead learners to be more responsive to the signs of the times and to the needs of society. Hopefully the plan of actions will lead to a transformative and relevant program that provides our learners opportunity to grow and find fulfillment in their lives as human beings.

Students' Voice and Written Discourse in a Recontextualized Writing

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1. Voice, Written Discourse, and Recontextualization

Ivanič and Camps (2001) define voice as self-representation as an integral element of all human activities. They particularly argue that the lexical, syntactic, semantic, and even the visual and material aspects of writing construct voice just as much as do the phonetic and prosodic aspects of speech. The language writers use to negotiate and account for any such contextual configuration comprises a corresponding tripartite structure of semantic functions: an *ideational function*, an *interpersonal function*, and a *textual function*. The *ideational function* of language is concerned with 'representing': writing about something. The *interpersonal function* of language is concerned with 'interacting': writing between the writer and reader. The *textual function* of language is concerned with 'text creating': writing to shape the text (Halliday, 1985).

Discourse means something like producing and receiving culturally recognized, ideologically shaped representations of reality (Lee, 2009). There are certain assumptions in a situated perspective on written discourse that has implications for the way of students' textual formation (Abasi, Akbari & Graves, 2006). Textual decisions that writers make are simultaneously decisions of self-representation. To explore how writers represent their voice, we need to identify 'ways of being' that are both available and privileged in the context of writing. This requires the adoption of a research methodology that situates student texts (Lillis, 2003). If any textual decision is about representing self, then we could always ask the interpretive question of why a writer has made a particular choice out of a range of possible options.

Researchers in second language acquisition have given considerable attention to the social and affective factors involved in language learning success (Carson, 2001; Lee, 2004). These factors contribute in a significant way to the process of learning to write in second or foreign language. The social and affective factors can be also related to Wiemelt's (1994) view that effective writing and written communication are conceptualized as interactively accomplished processes of contextualization. The central premise of interactionist theories of writing is that meaning is never constructed wholly by individual writers or readers, one working in isolation from the other but rather, and is always in some very fundamental respects a mutual accomplishment in a given context.

Contexts are discoverable exigencies that writers need to size up once and for all and then respond to. In this sense, written texts represent a writer's encoding of complex, underlying plans and purposes; texts are the material product of those underlying mental processes in terms of the pedagogic practices (Lee, 2017). Texts are described as "sites of negotiation" (McMillan, 2000, p. 149); writers construct texts in consideration of the perceived needs, purposes, and abilities of their readers, and this is helpful to understand students' products in EFL writing classrooms. To understand learning as a 'site of negotiation' is a useful way of exploring students' written products. This is particularly so in students' writing in EFL writing classrooms, where most of the students negotiate their meaning-making in the recontextualized position of their writing tasks. Recontextualization takes place when students' texts are moved into other arenas and used for different purposes. Shifting an opinion from its location in interactional practices into other educational materials, i.e., assignments or exam tasks, is an example of the recontextualization of a text (Barton & Hall, 2000). The purpose of this study is to examine the students' written discourse which negotiates the range of recontextualized setting at a Korean university.

2. The Context and Method

The investigation of the study took place in an EFL writing classroom at a university in Korea, and the course was designed for the students who needed fundamental knowledge of writing in English with paragraph-level work. The course had thirty-two students from a variety of academic disciplines and different ages with 15 male and 17 female students. There were two types of data collection: interviews with the students and teacher, and collection of students' written texts. In this study, particularly the last assignment was focused as it could be the most output made by the students during the course. With the permission of the teacher, 10 pieces of writing were chosen from different levels. The last assignment was to write a personal opinion about social issues.

To analyze the students' texts, a pattern of 'Claim/Opinion-Reason' was developed from Hoey's (2001) 'Claim-Response' pattern which had basic components such as *Claim*, *Reason* for claim, *Denial*, *Correction*, and *Reason* for Correction. This perhaps does not represent all the options. That is, a Claim/Opinion may be denied and then corrected with or without Reason being given for the *Claim*, the *Denial* or the *Correction*. A(an) *Claim/Opinion* may also be affirmed, in which case a *Reason* will characteristically be given for the *Affirmation*, or the Affirmation will reveal itself to have been a feint and be followed by a *Denial*. Based on this speculation, the 'Claim/Opinion-Reason' pattern was built up, since all of the ten students' texts included a(an) *Claim/Opinion*, *Reason* for the Claim/Opinion, and Support for the Reasons. In analyzing the texts, the clauses/phrases 'I think', 'I believe', 'I am in favor of', 'I agree/disagree that', 'in my opinion', '*in my view*' can be the signals of *Claim/Opinion*. The transition signals such as '*first, second, third, and finally*' can identify Reasons. The opening expressions '*for these reasons*', '*therefore*', or '*in conclusion*' can be categorized as *Affirmation*, which take the role of *Support* for the Reasons.

3. Findings and Conclusion

There are few differences among the students' texts because all of them have few differences in terms of rhetorical patterns, and they share the key elements of the *Claims/Opinions*, *Reasons*, and *Supports for the Reasons*, and *Affirmation*, which all originate from the page in the textbook used in the writing course. This could happen because students might have learned about how to make the rhetorical patterns in writing their opinions during their lessons with the model writing in the textbook. The very striking feature is that those students adopted similar or the same content as that of the model writing in the textbook in addition to using the rhetorical patterns. The expressions such as 'in my opinion', 'I am in favor of', 'first of all', 'second', 'third', 'indeed', etc., are repeated in their texts, and this suggests that all of those perceptions originated in the classroom or the model writing.

The discourse approach adopted by the students is likely to concern the assignment context rather than interaction between people. Most students tried and reproduced course materials, attempting to 'succeed in the assignment', using the same textual patterns and meaning-making in the model paragraph in the textbook. This indicates students' perception of what higher education learning is about and how they construct what they need to do in order to succeed in the assignment. Element of these perceptions are strongly visible in the students' accounts as they made reference to the role that their course materials played in their assignment. Here what I call 'accommodation' can be applied to these students. Accommodation refers to "the process by which students learn to accept conventions without necessarily questioning how these conventions privilege some forms of knowledge at the expense of others." (Ivanič, 2003, p. 92). This might be related to the Korean education system as a socio-political context, in which learning is equated with the memorization of factual information rather than with the development of critical thinking or individual creativity, as Choi (2002) mentioned.

The two pieces of work that did not use the content from the textbook had one Claim/Opinion with four clear Reasons for it or did not include *Support for Reason* and *Affirmation* at all. Interestingly, a writer established a very persuasive meaning-making, bringing in the knowledge came from the Bible in order to agree with the death penalty. On the other hand, the content of another piece of writing was about the influence of mass media on crimes. These two products established very different types of texts in which the content was embedded in writers' own world of interpretation. This indicates that these two students revealed their own understanding about writing which seemed to be derived from their experiences, thoughts, imagination, and creativity rather than using the knowledge in the textbook, unlike the other students.

Critical thinking in the learning of writing could be related to a 'critical language awareness' (Lee, 2016) of why particular discourses and genres are the way they are: the historical and social factors which shaped them and the patterns of privilege among them. Of course, analysis of students' written texts in a single writing classroom does not yield sweeping implications which are generalized to all composition teaching. With a large number of sampling which includes a variety of EFL writing classrooms, the research would have shown the results that could be generalized to the accounting the students in English composition classrooms. Nevertheless, it cannot be claimed without a consideration of the student products, and from which the relationship between context and written discourse also cannot be explored. The students in this study tend not to think creatively in their writing (Lee, 2003), and this is not affected by the teacher's intention to let them produce creative ideas. These findings imply that teachers need to develop students' creative and critical thought through writing practices, acknowledging their writing experiences. In order to develop students' creativity, specific prompts for the writing task need to be acknowledged.

An Analysis of Korean EFL College Students' Peer Review and Revision on Their Essay Writing

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1. Introduction

Over the past decades, writing pedagogy has witnessed a paradigm shift from the traditional product approach to the learner-centered and process approach. As a form of collaborative learning, peer review in the writing classroom is a well-established methodology that has received increasing attention in applied linguistics literature. Peer review has been widely adopted in L2 writing and is compatible with writing cycles, multiple drafting, and extensive revision which are featured prominently in a process approach to writing (Hyland & Hyland, 2006). Peer review in L2 writing can scaffold students' writing process, engage learners in meaning negotiation, and facilitate students' writing development (Guerrero & Villamil, 2000). Hu (2005) mentioned that "peer review is a collaborative activity involving students reading, critiquing, and providing feedback on each other's writing, both to secure immediate textual improvement and to develop, over time, stronger writing competence via mutual scaffolding" (pp. 321-322). Meanwhile, the different terms were used interchangeably for peer review such as peer editing, peer evaluation, peer assessment, peer revision, peer response, peer feedback, and peer critique.

2. Literature Review

2.1 Peer Review in Writing

Previous studies have shown that peer review can serve as a useful pedagogical activity used to enhance teaching and learning of L2 writing (Zhao, 2014). Many different aspects of peer review examine such as the effects of L1 and L2 use (Villamil & de Guerreto 2006), how roles (peer review givers and receivers) and tasks are used in peer review (Lundstrom and Baker 2009), the language proficiency level (Allen & Mills, 2015), and the different feedback delivery (Lin & Yang, 2011). The peer review studies investigated the types of peer review activities (McMurry 2004), peer review training (Min, 2006), forming groups (Choe & Yu, 2012), revision types (Allen & Katayama, 2016), writing quality

(Hanjani & Li, 2014), and students' attitude (Lu, 2016). Many studies on the peer review in the Korean context examined different features and outcomes of peer review including feedback types in different proficiency levels (Kang, 2008), various identities (Ahn, 2012), and college students' revising behaviors and improvement of their text quality (Ryu 2013). Many studies have examined the types of peer review and the effects of peer review in the classroom. However, little has been investigated regarding the types and the extent and of revision students reflect in their revised essay. Thus, the present study attempts to describe more on the types of peer review provided in revision process and the extent to which the peer review comments were reflected in the revision. It also explored how Korean college students' perception towards the peer review changed during the peer review session. The research questions of the study are as follows: 1) What are the Korean college students' preferences and attitudes toward different types of peer review? 2) To what extent do the students reflect their peer's review into revisions? 3) How have the students' attitudes changed towards the peer review process?

3. Data Analysis

Compared to quantitative and qualitative research, mixed methods research is used in this study to provide answers to both 'what' and 'why' questions providing a complete understanding of the research problem (Ivankova & Creswell, 2009). For the quantitative data, data analysis included (1) C-test scores and (2) pre- and post- peer review questionnaires. For the qualitative data, the analysis of (1) peer review types, (2) revision types, and (3) interviews with a coding software, NVivo 11, was used. With NVivo 11, the data provided coding, categorizing, and offered the opportunity for separating, sorting, highlighting, and recombining. The process involved comparing essay writings, peer review comments, and revisions to identify the codes and cluster them into possible categories. All codes and sub-codes classified into seven broad categories: overall comments, introduction, body, organization, conclusion, grammar and vocabulary, and mechanics.

4. Conclusion and Discussion

Results indicated that most students preferred local changes like grammar and vocabulary throughout the peer review sessions. They shared more comments in the first peer review session than in the second session. The findings regarding revisions showed that overall, students tended to make surface-level revisions with additions and corrections. Peer review has been found to help learners engage in negotiations and share ideas with their peers. The students' perception changed in becoming motivated in writing, gaining awareness of their own writing, and building rapport. Both L1 and L2 writers in peer review are concerned about grammar the most common (Beason, 1993; Berger, 1990). Therefore, students are required to focus on both content and grammar at the same time on their peers' written drafts. To prevent students from placing too much emphasis on grammar, they are instructed to focus on the content first and then the grammar. Based on the checklist, the findings showed that the students did not know how to use the checklist. They did not make revisions properly based on the checklist items. It may indicate that identifying where the checklist is more useful is important.

In addition, the participants made no-revisions because they did not notice the areas that needed improvement. Throughout the revision session, self-revisions happened. The participants made revisions to their own writing and took ownership of their writing. Students also increased their awareness of their need to revise and improved their sense of writing. Jessner (2006) mentioned that the students gain the authority on their language production through the reflective thinking. On the other hand, as the students provided suggestions and shared ideas to improve their peers' written drafts, they found that the peer review was helpful and developed their motivation for writing. Hirvela (1999) claimed that the peer review helps to increase communication and enhances the sharing of opinions of writing and reinforces the students' prior knowledge. The students had more awareness of their weaknesses in grammar and supporting details and showed more confidence in their writing. Leki (1990) expressed that peer review makes the learners identify peers' strengths and weaknesses. As the students participated in the peer review, they built rapport and helped them form stronger relationships. As a result, they improve their writing performance as they build a strong rapport with their peers.

Based on the findings, Korean college students need to have a writing course focusing on global revisions with content rather than local revisions. Teachers need to encourage students to focus on global issues and offer checklists that deal with both global and local issues (Lui & Hansen, 2002). Teachers also need to provide specific guidelines based on the peer review suggestions and demonstrate proper revisions. Lui and Hansen (2002) explained that students need to be guided more in detail and given better comments on content, organization, expression, and grammar.

The findings of this study cannot be generalized because only 12 participants joined in this study and the context is not within a classroom setting. Also, this study does not show how the peer review affects students' writing quality. Teachers should focus on determining the type of peer review and revision that have the most positive effect on improving students' writing quality. At the same time, students require sufficient time to experience peer review as a learner-centered writing activity because they need to observe the actual effect of peer review. Also, future studies should include different grouping and modes such as shifting dyads and grouping. Further, additional research is needed on the correlation between the revisions and the learners' attitudes.

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Collaborative Multimodal Composing in Korean EFL Contexts: Pedagogical Implications and Future Research Directions

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1. Multimodal Design of Second Language Writing

Because the New London Group (1996) claims that language learning should engage learners as agents in the meaning-making process, a social semiotic view of meaning-making and multimodality has received a growing interest in writing research. Due to technological advancements in the 21st century, different and innovative modalities in pedagogy have been increasingly adopted, especially in writing pedagogy. As Kress (2000) states, it is not possible “to understand language and its uses without understating the effect of all modes of communication that are co-present in any texts” (p. 337). The multimodality design of writing refers to an approach that understands communication to be more than language; it also attends to the full range of communicational forms. These forms include images, gestures, gazes, postures and the relationships between them.

It is not until recently that L2 writing researchers began to explore a multimodal design view of writing (see Belcher, 2017 for review). Belcher discusses that despite a wide interest in multimodal design among first language (L1) compositionists, L2 writing researchers have tended to view writing as a set of stand-alone linguistic skills based on a product-oriented perspective of writing. She argues that L2 writing should be re-conceptualized from a multimodal design perspective and further advocates the need for support of L2 writing instructors to become facilitators of multimodal design. Belcher claims that based on a process-oriented view of L2 writing (i.e., writing is a discovery process of ideas and forms), L2 writing is increasingly considered a meaning-making process, during which writers utilize a variety of communication technologies. One result of this shift is that writing is no longer restricted to paper. According to Belcher, L2 writing pedagogy should facilitate the processes of composing and communicating meaning with the benefit of semiotic tools such as still and moving images and sound, treating visual images and sound as texts. Furthermore, many researchers have argued that English language learners (ELLs), who may face challenges with print literacy practices due to a lack of linguistic resources, could

benefit from meaning-making through multimodal writing because they could utilize a wider range of resources to achieve their communication goals (Toohey, Dagenais, Fodor, Hof, Nuñez, Singh, & Schulze, 2017).

On the other hand, as noted in Casanave (2017), there have been many concerns and critiques about the view of multimodal design of writing. One of the main concerns is that traditional reading and writing might be supplanted by informal social networking and entertainment activities, which may negatively influence students' academic use of language. Casanave further states that students may predominantly pay attention to choosing and incorporating technological tools, and as a result, their actual writing may suffer. From an outcome-oriented view of writing, such a concern should not be taken lightly.

2. Collaborative Writing

Collaborative writing has been increasingly explored in the fields of second language acquisition (SLA) and L2 writing (see Storch 2013 for review). From a sociocultural perspective, such collaboration offers learners an opportunity to co-construct knowledge in the L2 with their peers while composing a single text together. It may also encourage learners to produce texts of better quality than products of individual writing. The uniqueness of collaborative writing is that writers work toward a jointly constructed written outcome, and the writing process is usually facilitated by face-to-face or computer-mediated interaction using digital tools.

The theoretical and pedagogical rationale for the use of collaborative L2 writing in classroom contexts has been supported by previous language learning theories. For instance, from a sociocultural perspective of language learning, learners learn language through mediation processes, using language as the main tool in social interaction contexts (Lantolf & Poehner, 2014). Thus, verbal interaction during collaborative writing could serve as a mediation process, which potentially facilitates the quality of the written product. From an SLA perspective, verbal interaction itself is also of interest because it provides language learning opportunities

Considering the potential benefits of both multimodal composing and collaborative writing, collaborative multimodal composition project might provide valuable learning opportunities to Korean English as a foreign language (EFL) writers. The purpose of the current presentation is three-fold: (1) to review previous L2 multimodal composition studies; (2) to present an empirical study which examined the relationship between writing processes during multimodal composing and the quality of multimodal project; and (3) to address pedagogical implications and future research directions of multimodal composition studies.

Korean Graduate Students' Academic Experiences in the United States

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1. Introduction

The United States has been the destination of choice for Korean students. Each year a substantial number of Korean students go to the United States to pursue higher education. According to Open Doors (2017), China was the top origin country for international students (350,775) in the United States, followed by India (186,267 students), South Korea (58,663 students), Saudi Arabia (52,611 students), and Canada (27,065 students). Despite a decrease of 3.8 percent, Korea moved up to the third leading place of origin, after dropping to fourth place the previous year. Since the mid-20th-century numerous studies have examined the experiences of international students in the United States. Studies mainly focused on challenges encountered by international students (Lee & Rice, 2007; Poyrazli & Lopez, 2007), factors affecting international student adjustment (Poyrazli & Kavanaugh, 2006; Wang, 2009), and psychological well-being of international students (Olivas & Li, 2006; Sawir, 2005). Research findings provided important information for successful adjustment of international students in higher education in the United States.

International students have to make academic adjustments in a new territory where there are different patterns of teacher-student interactions, classroom cultures, academic requirements and expectations, and different concepts and definitions of what constitutes good teaching and learning (Ward, Bochner, & Furnham 2001). Previous studies on Asian students in US higher education (Cheng, 2000; Kim, 2006, 2008; Liu, 2001; Sato & Hodge, 2012; Wenli, 2011) indicate that Asian international students in the United States experienced academic and sociocultural challenges due to their unfamiliarity with American academic culture. For example, Liu (2001) interviewed 20 graduate students from Asian countries, including China, Indonesia, Japan, Korea, and Taiwan, across disciplines in a large US university. The results demonstrated that classroom participation is a complex issue influenced by multiple factors that stem from linguistic, sociocultural, cognitive, pedagogical, as well as affective aspects. He concluded that one of the most critical factors affecting the oral classroom participation of Asian international graduate students in US classrooms was not related to their language ability, but to their sociocultural differences. Kim's (2006) study reported that East Asian international graduate students were most concerned about leading class discussions and participating in whole-class discussions because of their limited English ability.

There has been much discussion of strategies and programs designed to assist international students in the country of education (Olivas & Li, 2006). However, little attention has been given to improving their preparation in the country of origin. Responsibility for the solution of these problems lies partly with the country of origin. Gay (1996) proposes the notion that understanding student' needs and how they cope with their new environment provide educators insights to be effective in their teaching. The academic success of Korean students in higher education in the United States not only will enhance personal confidence and status, but also contribute to the country in many ways. Today, Korean universities have the objective of preparing Korean students for their challenging future. To promote Korean students' global competency and global career, Korean students' academic experiences in higher education in the United States should be considered to improve the quality of education in Korea.

The purpose of the present study was to identify and address some of the issues that Korean students face in learning at a university in the United States. It is natural for Korean students to compare and contrast the strengths and weaknesses of each educational system from their own perspectives. The central questions for the study was how Korean graduate students construct their academic experiences while studying at a university in the United States. By listening to the students' voices, the findings will help Korean educators to view and review teaching practices in Korea.

2. Methodology

Twelve Korean graduate students participated in this study. All twelve participants were graduate students, four pursuing master's degree and eight were pursuing a doctoral degree. Eight of them were studying science or technology (Aerospace Engineering, Agriculture engineering, Biology, Chemistry, Computer Science, Electronic Engineering, Mechanical Engineering, Urban engineering) and three were from the social science disciplines (Business, Economics, Education). In-depth semi-structured interviews were used to collect data. Interviewing is a powerful way to gain insight into educational and social phenomena experienced by individuals in educational contexts (Seidman, 1998). Interviewing was an excellent medium for the students to reflect on and speak about their experiences in attending a university in the United States. The interview questions addressed the students' learning experiences, academic difficulties, their attitudes towards instructional methods, relationship with lecturers and with domestic students, and the perceptions of educational quality. Each interview lasted about 45 minutes to one hour. Data collection occurred between November 11, 2017 to December 7, 2017. The transcriptions of interview results were carefully analyzed and categorized. The researcher listened to each audio-taped interview while reading along with the written transcripts to check for accuracy, and corrections were made as needed. Then, using constant comparative method (Merriam, 1998), the researcher analyzed the transcripts for units of meaning and identified possible themes. In data triangulation, the interview data were compared across participants' separate interviews and each other and cross-checked with the follow-up messages (Brantlinger et al., 2005) from which the recurrent themes emerged. For the accuracy of data and of interpretations, the researcher's reflection and notes were also used to compare with interview transcripts.

A Case of a Flipped Learning-based Classroom in General English Course: Focusing on Learners' Perceptions and their Achievement of Basic English Expressions

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1. Introduction

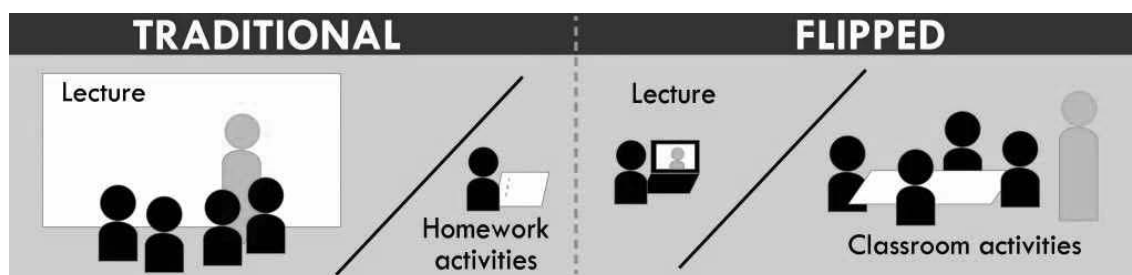
A flipped learning approach has gained much interest lately because of its process of blended online and offline classroom. It also enhanced students' active engagement in classroom tasks, which direction matches that of the current educational policy that highlights learner-centered and self-directed learning. This pilot study aims to introduce a new method of flipped learning and to explore not only the learner's perceptions of experiencing flipped learning-based classes in their general English course but also their English achievement of memorizing given English expressions every week.

2. Literature Review

2.1 What is Flipped Learning?

A flipped learning classroom is an instructional strategy and a type of blended learning that reverses the traditional learning environment by delivering instructional content, often online, outside of the classroom. It moves activities, including those that may have traditionally been considered homework, into the classroom. In a flipped classroom, students watch online lectures, collaborate in online discussions, or carry out research at home while engaging in concepts in the classroom with the guidance of a mentor, the professor. Flipped Learning allows for a variety of learning modes; educators often physically rearrange their learning spaces to accommodate a lesson or unit, to support either group work or independent study. They create flexible spaces in which students choose when and where they learn with the Internet. Furthermore, educators who flip their classes are flexible in their expectations of student timelines for learning and in their assessments of student learning. In the traditional teacher-centered model, the teacher is the primary source of information. By contrast, the Flipped Learning model deliberately shifts instruction to a learner-centered approach, where in-class time is dedicated to exploring top-

ics in greater depth and creating rich learning opportunities. As a result, students are actively involved in knowledge construction as they participate in and evaluate their learning in a manner that is personally meaningful.



3. Methods and Data Analysis

The learning process is divided in three steps. At first, students watch an online video at home made by the professor to let the students memorize 30 'Basic English Expressions' every week. The video lectures were provided online by using Doczoom Program. Next, in the face-to-face class, students practiced the given tasks or activities with the professor and their peers. While group-working, students had more opportunities to interact with classmate and helped memorize the expressions. After three weeks, the learners took quizzes to check how much they improved their memorization of certain expressions overtime. Compared the scores of each quiz, the students were asked to conduct the survey after semester during the vacation to avoid the bias. Through the 5-point Likert scale survey for quantitative data and five open-ended questions for qualitative data, the data were analyzed and this may result in students' varied perceptions toward a flipped learning.

4. Conclusion and Discussion

Result analysis is ongoing now. Maybe the semi-conclusion will be described on the conference.

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English Language Education and Globalization in Higher Education

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1. Introduction

As part of the process of globalization in Japan, learning cross-cultural understanding and conversation are needed. In addition, improving English as a lingua franca is crucial for Japanese people. In the near future, it is clear that Japanese people will increasingly be in a society in which they cooperate with and compete with multicultural, multilingual and multiethnic people. Subsequently there will be more opportunities to communicate with other peoples in English. In addition, learning a second or other foreign language and its culture has been more important recently. To meet these demands, we have many programs which foster students who can play roles in globalized society at university level in Japan.

This paper discusses the issues related to the recent situation of university students, the academic ability of students and overall language education, especially English education, in Japan. Then the purposes of language education for Japanese university students in a global context are considered. Finally, some example classes are introduced.

2. Globalization and Higher Education in Japan

Since the first decade of the twenty-first century, active learning has been a focus of attention in Japan as a key to transforming university education from teacher-centered to learner-centered. In August 2012, the Central Council for Education of the Ministry of Education, Culture, Sports, Science and Technology (MEXT) published a report titled *Towards a Qualitative Transformation of University Education for Building a New Future*, which has made active learning one of the key phrases for reforming university instruction. The report defined active learning as “the general term for teaching and learning method that incorporates the learners’ active participation in learning, unlike education based on one-sided lectures by the instructor.” The active learning method was characterized by topics such as “heuristic learning, problem-based learning, experiential learning, and investigative learning” as well as “group discussion, debate, and group work” (Matsushita, 2015).

3. Changes to English Education in Japanese Universities

In the past, the purposes of English education for Japanese university students were to acquire high English proficiency (=practical English), to obtain knowledge of foreign countries, people and their customs, and to acquire a working knowledge of ESP pertaining to their field of specialization. Recently, these are to promote and improve ESP (English for Specific Purposes) education, introduce remedial (developmental) English instruction, and/or English education in/through English. At the same time, relevant programs designed to cultivate Japanese people who can function in globalized contexts are needed in Japan. In addition, the government has collaborated with its Ministries, universities and business. Guidelines for English proficiency were issued by the Japanese Cabinet's National Strategic Union in 2012. Moreover, TOEIC, TOEFL, IELTS, GTEC, TEAP etc. are also utilized as an element of entrance examinations for universities, and/or an element of the requirement of graduation. Guidelines for English proficiency were issued by the Japanese Cabinet's National Strategic Union in 2012. Five levels of language competence are shown to promote the development of skilled personnel who can succeed in the global workplace: 1) travel conversation, 2) daily conversation, 3) business documentation and conversation, 4) one-to-one negotiation, and 5) multiple-party negotiation.

As Hino (2017) points out, EMI (English-Medium Instruction) courses in higher education are now on the rise in Japan, due to two background factors. First of all, individual universities are making efforts to boost EMI for their own survival in response to the declining birthrate. Then, MEXT has launched a series of initiatives toward the globalization of Japanese universities.

In order to meet the demands of fostering skillful university students in a global era, we have tried to change higher education programs drastically. The English language program for general education in our university was redesigned in 2015 and commenced in 2016. We have set four types of classes; English for Liberal Arts (ELA), English for General Academic Purposes (EGAP), English for Specific Academic Purposes (ESAP), and English for Specific Purposes (ESP). In the EGAP course, we have tried to introduce integrating language skills and project or problem-based learning (PBL).

4. Summary and Conclusion

In order to meet the demands of fostering skillful university students in a global era, we have tried to change higher education programs, including English language education, drastically. Improving English abilities is crucial for Japanese people. In addition, recently, active learning has been a focus of attention in Japan as a key to transforming university education from teacher-centered to learner-centered. Active learning has hitherto been viewed as a general term for teaching and learning methods that incorporate students' active participation in learning. In actual practice, active learning is often confined to the level of instructional formats that integrate group work, discussions, and presentations. One of the purposes of English education for Japanese university students is to acquire high English proficiency. So, we have tried to introduce one of active learning, that is, PBL (Project [Problem] Based Learning), in an English class.

EFL College Students' Perceptions toward Public Speaking Anxiety

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1. INTRODUCTION

In the era of public communication, the ability to persuasively impact audiences is an increasingly essential part of our career and daily life. In the education arena as well, both teachers and students encounter a number of speaking opportunities in public while living in their life such as a variety of meeting or conferences, interviews, presentations, and congratulatory speeches as well as in the business world (Nahk Bohk, Kim, 2017).

Regarding public speaking anxiety (PSA), James (2002) noted that “according to surveys, many people in America rank speaking in public as one of the greatest fears of their lives and stated some individuals have ranked the fear of PS ahead of their fears of financial difficulty, illness, or even death” (p. 15). These fears can be overcome with practice and relaxation techniques, as well as an understanding of how to deal with any barriers to communication that exists (Nahk Bohk, Kim, 2017).

The purpose of this study is to investigate participants’ perceptions and responses to public speaking (PS) anxiety, to suggest some applicable strategies for overcoming PS to improve their overall communication skills by investigating the following two research questions:

- 1) What are the perceptions of EFL university students regarding public speaking anxiety?
- 2) What are some applicable strategies for overcoming public speaking anxiety in the EFL context?

2. LITERATURE REVIEW

In PS, a speaker generally delivers a message with a specific purpose to a large group of people. Beyond that, PS always includes a speaker who has a message with a specific purpose. Thus, PS is commonly understood as a single person speaking to a group of people in a formal, face-to-face format. And now in our postmodern era, this concept of dialogue is becoming more and more prevalent. In addition to verbal features, PS is also a form of face-to-face communication that

nonverbally accompanies a certain message about a variety of effects to achieve one's purpose whether a message is intended or not.

Regarding PSA, with thorough preparation and practice, students can overcome their speaking apprehensions and perform exceptionally well. Moreover, good PS skills can help them advance their careers and create opportunities for a better life. That is, good speaking skills are important in other areas of our life process. Eventually, being a good public speaker can enhance our reputation, boost our self-confidence, and open up countless opportunities. However, good speaking skills require learners to make all-out efforts and make considerable time for practice (James, 2002; Lucas, 2009).

PS is commonly understood as a one-to-many form of communication and includes the formal, preplanned messages and more rigidly defined communication roles through face-to-face talking of a single person to a group of listeners. Many scholars have reported that oral performance is associated with language anxiety when giving speeches in class, interactive with a native speaker, or being corrected while speaking (Liu, 2007; Mark, 2011; Woodrow, 2006). Additionally, Park (2008) has also reported the same point that "students' anxiety in English classrooms was not simply related to speaking, but more specifically to speaking in front of their classmates and teachers" (p. 123).

3. RESULTS & DISSICUSION

Overall, students' interview responses suggest that students want to speak better in public and improve their oral communication skills. PSA is multilateral, situation-specific anxiety that arises from the actual or anticipated implementation of an oral presentation. The roots of PSA are different from the feelings of members of the audience, a lack of positive PS, great social pressure, unfamiliarity of a situation, sudden loss of memory while speaking, no prior experience in speaking on stage, a lack of self-confidence, and discomfort about being the center of attention. One or more of these factors may cause stage fright (Nahk Bohk Kim, 2017).

Speaking or presentation anxiety, commonly known as "stage fright," the fear of PS, is attributable to extremely mixed reasons such as cultural, physical, linguistic, psychological (behavioral and cognitive), and social perspectives. Other potential barriers to intercultural understanding could trigger anxiety and mixed tension. Regarding this, Trenholm (2014) maintained that a small amount of tension and anxiety can be a facilitating factor, but a large amount is extremely debilitating. So "when the tension rises too high, individuals experience culture shock" (p. 338).

4. CONCLUSION

Students had a comparatively high level of PSA and did not want to engage in PS with confidence, and felt more anxious in the pre-speech phase than during-speech phase. Regardless of their gender, English proficiency level and nationalities, students experienced PSA. They felt nervous and tense,

especially Chinese and Korean students, before giving a speech, whereas American students felt more nervous while giving a speech. In addition, there were different ways of coping with PSA and handling PS preparation and delivery strategies based on whether the speakers were EFL speakers or American speakers. EFL students mainly focused on linguistic and verbal communication, such as vocabulary selection, writing, and listening. However, American interviewees chiefly took advantage of nonverbal communication like eye-contact, delivery voices, distance, movement and gestures to improve PS skills and to overcome performance anxiety (Nahk Bohk, Kim, 2017).

Discovering the Culture Embedded in Language: Student Perceptions of an EFL Classroom Activity that Promotes *English as an Intercultural Language*

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1. English as an Intercultural Language

A great dilemma faced by English language educators in today's interrelated and divergent world is how to promote meaningful learning in the EFL classroom within the context of the diversity of the language that currently exists. This is especially relevant in light of the fact that, worldwide, there are presently more than twice as many L2 English speakers than L1 English speakers (Ethnologue, 2016), and many attempts to come to terms with the present multifariousness nature of English, such as Kachru's Concentric Circles of English (1992), are seen as outdated or oversimplified (Canagarajah, 2006; Martin, 2014). As Barratt (2016), states, "Even within the *inner circle*, there are many Englishes and no standard English that everyone agrees on, and even within a single inner circle country, such as the United Kingdom or the United States, great variation exists in pronunciation, vocabulary (or vocabularies), syntax, pragmatics, etc." (p.4). With this in mind, how then do English educators, particularly in the *outer* and *expanding circles*, deal with this overwhelming complexity when tasked with improving the English proficiency of their students? Which standard or form of English do they focus on in the classroom and what pedagogical approaches do they adapt in order to meet the needs of their students?

In recent years, paradigms and concepts that have emerged to promote awareness of the current state of English usage include *World Englishes*, *English as an International Language*, *English as a Lingua Franca*, *English as a Global Language*, and *English as a Family of Languages*. A number of pedagogies, several promoted within the context of the above paradigms, have also been suggested. Some of these include Dynamic Pedagogy (Mahboob & Dutcher, 2014), Corpus Pedagogy (Hadikin, 2014; McEnery & Xiao, 2011) Brain-based Pedagogy (Hermann, 2016), Genre Pedagogy (Hyland, 2007; Millar, 2011; Paltridge, 2001), Critical Pedagogy (Crookes, 2017; Green, Ahn & Bae, 2015; Pennycook, 2001), and Creativity Pedagogy (Barratt, 2016).

One additional paradigm that has generated a significant number of pedagogical approaches appropriate for the needs of today's English language learners and teachers has been labeled *English as an Intercultural Language (EiCL)* (Green & Lee, 2015; Lee, 2013; Sifakis, 2003). Although this approach accepts and encourages a number of the tenets of the above paradigms, EiCL is unique in that it: 1) focuses on the promotion of intercultural awareness, competence and empathy (Byram, 1988); 2) recognizes the universal nature of the language; in this case, English belongs to all who use it, and stresses intercultural comprehensibility and the expression of local cultural values as opposed to a concentration on *inner circle* standards and norms (Sifakis, 2003); and 3) promotes a critical demystification (Freire, 1973) of the language learning process that encourages the empowerment of individuals and creation of democratic and just societies. Based on the contention that, "Communication is not simply a transmission of information; it is a creative, cultural act in its own right through which social groups constitute themselves" as well as "a system of personal engagement with a new world, where learners necessarily engage with diversity on a personal level" (Liddicoat & Scarino, 2013, p. 13, 15), EiCL enables its users to integrate their own cultural values into the intercultural communicative process and create meaning without an over-reliance on competency as defined by NSs of the language (Lee, 2013; Sifakis, 2003).

In the Republic of Korea, where English education has been strongly influenced by *inner circle* English, particularly from the U.S. (Green, 2015; Jung, 2010; Kim, 2007; Nicholson, 2015; Rousseau, 2012), a handful of studies have been conducted that measure student perceptions of the incorporation of both EiCL and World Englishes into the EFL classroom (Green, 2015; Green & Lee, 2015; Tanghe, 2014); others have suggested a number of strategies and approaches to accomplish this objective (Green, 2017; Lee, 2012; Tanghe, 2014). However, little has been written about student perceptions of classroom activities specifically designed to promote the concept of EiCL in the EFL classroom.

2. Present Study

The purpose of this study was to observe the reactions to and identify the perceptions of 80 Korean university students to an EiCL-based classroom activity. In this case, the goal of the classroom activity was to raise students' awareness of the connection between culture and language, one of the important goals of EiCL. The activity had three parts; in the first part, participants were asked to examine pairs of English and Korean sentences with similar meanings and hypothesize about how differences in word usage or grammatical structure might represent different cultural values. In the second part, the participants were asked to translate sentences from English to Korean, compare their translations with another student, and hypothesize about how differences in cultural values might have influenced their translations. In the final part, participants were asked to translate sentences from Korean to English, compare their translations with another student, and hypothesize about how differences in cultural values might have influenced their translations.

The study had three research questions:

- 1) What aspects of culture do participants identify when comparing pairs of Korean and English sentences that have similar meanings?
- 2) What aspects of culture do participants identify after translating Korean and English sentences and comparing their translations with other students?
- 3) What are students' perceptions of this classroom activity?

All participants were majoring in English at the undergraduate and graduate levels. After completing all three parts of the activity, the participants took part in focus group discussions and completed a short questionnaire related to their perceptions of the activity; their responses in the focus group discussions were recorded and coded.

3. Findings and Discussion

After completing the classroom activity, the participants identified several differences between the Korean and English languages that they stated might be representative of culture. The most commonly identified linguistic aspects possibly representative of culture were: the use of “my” in English versus “우리” in Korean; the use of honorifics in Korean versus more informal speech in English; the use of more specific vocabulary for family relations in Korean than in English; the use of more gender explicit vocabulary in Korean than in English; the more explicit use of personal subjects in English than in Korean (where the subject is often dropped when speaking); the more explicit and specific use of prepositions, articles, and plural nouns in English than in Korean; and differences in sentence structure and word order between the two languages. 93% of the participants stated that this activity helped them to become more aware of the connection between culture and language; 76% stated that taking part in this activity was the first time they had consciously thought about this connection while studying English as a foreign language. 88% recommended the use of this activity for other Korean university EFL students.

In reviewing the results of this study, it must be remembered that that purpose of the study was not for participants to correctly or accurately identify aspects of culture embedded in both English and Korean; in other words, this was not a cultural linguistic study. The purpose of this study was to measure students' responses to and perceptions of a classroom activity designed to promote one aspect of EIcL, that is, an awareness of how culture is embedded in language. With this in mind, it is believed that the results are supportive of the use of EIcL in EFL classrooms and have a number of significant implications for educators, learners, and institutions. The fact that the participants identified several aspects of culture they felt were embedded in both Korean and English is evidence that the activity facilitated a meaningful, critical consideration of the pedagogical task at hand. In addition, the significant number positive responses by the participants to the activity itself serves as an incentive for educators to develop and use activities of this sort in the EFL classroom. With an

increased awareness of how culture is represented by and present within languages and the intrinsic relationship between culture and language, it is hoped that learners can have a better understanding of how to use English as a means of conveying their own cultural values and empowering themselves, becoming more aware of and empathetic to other cultures, developing their abilities to use English to communicate with those from other cultures, and increasing their intercultural competence skills.

Intercultural Communicative Competence (ICC) in the Thai Classroom Context: A Challenging Task

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Introduction

In this era of globalization, preparing individuals to have the ability to communicate across cultures has become increasingly important. For this reason, foreign language teachers are particularly expected to recognize intercultural communicative competence (ICC) as a desirable goal for language learning. However, integrating ICC into EFL classrooms is considered a challenging task for Thai EFL teachers who are still struggling with the transformation from the traditional grammar translation to the communicative approach, in which culture is often treated as a separate component in the language classroom.

The problem lies with the Thai teachers' understanding and perceptions of ICC. Even though they are expected to follow the national foreign language curriculum which clearly identifies the role and relationship of language and culture. However, the connection between language and culture has not been successfully executed in the classroom. While the Thailand foreign language curriculum clearly states the breadth and depth of the intertwined relationship between language and culture, the teachers tend to focus only on the surface culture in their practice due to the lack full understanding of the ICC (Fungchomchoei and Kardkarnklai, 2015). Additionally, under the language and culture strand in the foreign language curriculum, the standard indicates the desired culturally-relevant performance for each grade level but it is rooted in the native/nonnative dichotomy. The curriculum indicates the appreciation of the similarities and differences between the languages and cultures of native and Thai speakers, and the capacity for accurate and appropriate use of language. So the critiques of the national English curriculum have focused on the reinforcement of the dichotomy between native and non-native cultures rather than a focus on cultural diversity.

Despite the limited assumptions stated in Thailand's foreign language curriculum, ICC has gained more interest on the part of scholars. Byram's ICC model (1997) has been widely recognized as an emergent concept that has begun to transform the notion of existing communicative competence. Reconceptualized communicative language competence not only means communicative ability but

rather includes the knowledge, attitudes, and skills required to effectively communicate with people across cultures. According to Byram (1997), the intercultural dimension should be emphasized and integrated as an add-on element into each communicative language lesson. ICC approach to teaching recognizes that language and culture are interrelated and that the ability to communicate must include social and cultural appropriateness. The previous report done by the Languages and Cultures of Europe (LACE) supports this notion and urges foreign language teaching communities that ICC should be developed alongside linguistic skills as a priority (Languages and Cultures in Europe, 2006).

ICC should also include the aspects of a person's social and cultural identity, not just his or her national culture. An individual that exhibits communicative competence needs to be an intercultural speaker or mediator that has the ability to engage in a complex intercultural exchange (Byram, M., Gribkova, & Starkey 2002). ICC is built on a complex concept of culture that is not fixed, static, or superficial. Therefore, incorporating culture and ICC aspects should go beyond the knowledge of cultural products and practices. Foreign language teachers should provide opportunities for students to examine the belief system and values underlying the language used by the target language speakers (Conway, Richards, Harvey and Roskvist, 2010; Halliday, 1999). However, studies done by numerous scholars have consistently reported that teachers do not yet know how to integrate the intercultural communicative approach into their teaching. For example, a previous study on Thai EFL teachers' perceptions of ICC demonstrated that knowledge of the foreign culture was the major component for ICC classroom integration. The teachers are generally aware of the importance of ICC, however, they are not able to put ICC into practice in their classrooms (Cheewasukthaworn & Suwanarak, 2017).

This study investigates the beliefs and classroom practices of EFL teachers that participated in a 4-day ICC training program for in-service teachers aiming to help teachers understand ICC and successfully incorporate the intercultural dimension into their EFL classrooms. Byram's Intercultural Communicative Competence Model was introduced to the teachers along with a sample of lesson plans, and the teachers were expected to revise their communicative lesson plans to include ICC.

Results

The teachers began to realize that cultural dimensions can be built upon their existing communicative lesson plans. The topics that they have been currently teaching include daily life elements (food, housing, hobbies) that could be revised to incorporate ICC. The teachers' lesson plans were written in a way that the similarities and differences between Thai and foreign cultures could be learned through a contrastive approach. However, there was evidence that the teachers tended to oversimplify the complexity of the cultures, thus running the risk of fossilizing a stereotypical point of view. The cultural themes that most teachers touched on were those involving cultural products such as housing, foods, clothing. Some reported on the comparison of different grammatical structures, but rarely touched on cultural perspectives such as values and norms.

The results also indicated an undesirable side effect of ICC teaching—the teachers spent more time presenting and explaining the cultural products, as they saw themselves as the only cultural resource in the classroom able to introduce the students to the foreign cultures. This finding is consistent with what other researchers have found concerning the adverse effect of the introduction of ICC to the classroom. For example, Sercu (2006) revealed that most teachers ended up teaching culture in the traditional way of passing cultural knowledge or information on to the learners instead of helping the learners become intercultural speakers.

Conclusion

In this brief summary paper, I presented a part of the study of ICC and in-service teachers in EFL classrooms in Thailand. The introduction of ICC to teacher training was perceived to be a relatively new concept for the teachers. Even though the teachers in the study made an effort to place greater attention on the impact of ICC and attempted to implement it in their lessons, the ICC implementation was mostly done at the level in which the teachers simply added cultural information to their lessons. The introduction of ICC principles alone cannot help learners develop their communicative competence or critical culture awareness. More examples of ICC-integrated lesson plans based on the local cultures and the exploration of the socio-cultural representations of the Thai students' local cultures would be more beneficial to sustainably develop ICC for EFL learners.

The Korean Teachers' Competence for Global Telecollaborative Learning

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1. Competences of Telecollaborative teachers

Technology development and its wide use has an impact on classrooms. Even though technology has been rapidly developed and education has requested its integration into lesson, teachers and educators still struggle with finding a proper way of integrating technology into language class (Vinagre, 2017). To make a bridge between these two situations, telecollaboration also recently called 'virtual exchange' or 'online intercultural exchange', has been applied to Korean classrooms, which is defined to be "the engagement of groups of learners in extended periods of online intercultural interaction and collaboration with partners from other cultural contexts or geographical locations as an integrated part of their educational programmes and under the guidance of educators and/or expert facilitators (O' Dowd, 2018, p. 5). To make the telecollaborative project successful, teacher training sessions should be introduced before the teachers implement their telecollaborative project in their own classroom. However, there's no robust teacher training program in Korea since the telecollaborative learning is recently introduced as a new instruction model. Therefore, the study explored what competences or skills are required for telecollaborative teachers to be equipped with before integrating the telecollaborative learning into English class.

O'Dowd, conducting two times online survey with 60 experts in telecollaborative learning, constructed competences of telecollaborative teachers with four sections in his study (2015): organizational, pedagogical and digital competences, and attitudes and beliefs. He also suggested 40 statements describing each section of the competences and 14 statements for organizational competence, 9 for pedagogical, 10 for digital, and 6 for attitudes and beliefs. But, his study didn't include any Korean participants and Korea was not a target country in his consideration, either. Therefore, the study explored what competences Korean teachers need to implement the telecollaborative project in their classroom.

2. The Process of Finding Competences of Korean Telecollaborative Teachers

To design a model of competences of Korean telecollaborative teachers, the study first began finding

experienced teachers of telecollaboration. Six teachers reported their willingness to discuss on their experiences. The study employed a focus group interview with the six teachers. the information on their own experiences was categorized into the four sections of the telecollaborative competence model designed by O'Dowd (2015). Considering descriptions from the six telecollaborative teachers, statements dealing with communication skills were added and digital competence was renamed digital/ICT competence. A survey consisting of 41 statements was used to investigate competence of Korean telecollaborative teachers and was electronically sent to 47 teachers who had at least one year experience of implementing telecollaborative learning in their classroom. But, 35 responses were returned and analyzed. The results were as follows: (1) the telecollaborative teachers suggested the attitude and belief on the learning was more important than other competences, (2) regarding the organizational competence, the ability to negotiate their program management with her/his partner teacher was the most necessary competence, (3) among the pedagogical competences, the ability to design class activity which helps their students maximize their participation and their interaction was the most important competence, (4) the telecollaborative teachers should be able to manage online materials/information by protecting their students' safety and personal information and should be able to understand online communication etiquette in order to maintain smooth online interaction, and (5) the telecollaborative teachers should be equipped with attitude to negotiate with their partner teacher regarding class activity, exchange method, and any issues related to lesson. The more information will be provided at the conference

The Use of Grammatical Metaphor of EFL College Students

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1. Systemic Functional Linguistic

Michael Halliday (1984, 1994), who is founder of systemic functional linguistic (hereafter SFL), explains that SFL is explicitly meaning-oriented theory of language. In other words, SFL as social theory views language as a social semiotic meaning making sources, which is constantly inseparable from social contexts SFL emphasize social contexts that are formed by people who use language, and language is formed by social contexts (Colombi, 2009).

Such point of view of language also denotes that meaning-making choices of communication process focuses on individuality of language and its meaning and use. Words differently, every communication act is based on choices of people using language, which is a fundamental theoretical concept of SFL. Halliday (1993) highlights that SFL is a theory of learning to mean, emphasizing the possible way of learners' use of meaning-making resources in their surrounding social and cultural contexts to accomplish social, cognitive and academic tasks in and out of school (Martin & Rose, 2008). Thus, it can be said that SFL can guide language users or learners to select available semiotic codes among various language in the social context in which they participate to achieve their social purpose. One of language choice based on SFL for academic discourse is called grammatical metaphor.

2. Grammatical Metaphor (GM)

Grammatical metaphor is "the expression of a meaning through a lexicogrammatical form which originally evolved to express a different kind of meaning" (Thompson, 1996:165). There are various of grammatical theories (hereafter GM) theories and its occurrence is very different depending on theoretical point of views selected by researchers or educators. The present research relies on the stratal model of GM. The central principle of the stratal model of GM focuses on stratal tension between a text's wording (i.e. lexicogrammar) and a text's meaning (i.e. discourse semantics) (Halliday, 1985). "Grammatical metaphor (GM) is a resource for expanding the meaning potential of an expression by scrambling the realization relationship between the semantics and the grammar" (Martin,

2008, p. 829). According to Martin (1993), GM includes a tension between grammar and semantics, which causes a duality when reading and interpreting language. In other words, when GM in a text is decoded, two facets at least including grammar of expressions and its related semantic meanings beyond grammar are demanded by reader.

The two aspects of GM are taken as the notion of congruence and incongruence (Taverniers, 2016). GM is defined as the incongruency, while everyday spoken language is defined as congruent expressions (Halliday, 1985, 1994). As congruency is based on clause expression 'The telephone was invented', but incongruency is based on nominal group '**The invention of the telephone**'. The examples show that GM expression 'invention is transformed from congruent meaning of the verb 'invented'. Schleppegrell (2004) argues that GM is to use different wordings of lexicogrammar to convey the same meaning. It means that GM involves divers grammatical types rather than varies of lexical items (Halliday, 1998). The diversity of grammatical categories of GM generates stratal tension between semantic groups and its realization of lexicogrammar, so GM is demanded to be decoded both congruent and incongruent ways simultaneously.

Ideational metaphors are presented as metaphors of transitivity since they include changes in the transitivity configuration (Taverniers, 2003, 2016). Some examples of analysis of transitivity metaphors demonstrate that ideational metaphor is based on a highly nominalized 'style'. For example, congruent expression '*wonderful*' is transformed into ideational metaphor of '*a wonderful sight*' as .part of a larger set of change that occur at the same time.

The representative case of an ideational metaphor is '*nominalization*'. Halliday (2004) refers that nominalization is typical form of GM which is elaborated within SFL theoretical framework. Matthiessen (1995) also categorized nominalizations as the most distinctive form of ideational metaphors. This is because that the fundamental definition of GM is packing information (Halliday 2004), and nominalization is "the single most powerful resource for creating grammatical metaphor" (Halliday, 1994: p. 352).

The prevalent use of nouns, and specifically, nominalizations "to present densely packed information" is a key feature of academic prose (Biber, 1988, pp. 28–29; see also Biber, 2006; Biber, Johansson, Leech, Conrad, & Finegan, 1999; Charles, 2003; Gebhard, Chen, & Britton, 2014; Guillen Galve, 1998; Hyland, 2004a, 2004b, 2008; Tognini-Bonelli, 2008)." (Liardét, 2016, p.22). However, there has not been substantial research regarding the use of GM to enhance the academic writing skills of EFL college students. Thus, in this research, the use of GM by EFL college students will be investigated.

Teacher's Paradigm: Teaching listening and speaking with Disney Fairy Tales: *Frozen* for TEYL

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1. Overview

Children learning their first language are generally free to express their own meanings and initiate social interaction with critical age. Their cognitive growth in learning their first language refers to the need to move from the concrete to the abstract in order to support children's understanding of the propositional content of a message. Fairy Tales makes them more sense to the child if visual aids are used to contextualize the language. Especially, Disney animation is worldwide to the children; didactic, speaker's accurate pronunciation, colorful picture or scene, more animated, etc.. The teacher's program makes the children have the chance to develop their cognitive growth to a wide range of language. Disney animation: fairy tales are collaborative problem-solving or information-gap activities which will provide wherever possible a context and audience for the production of spoken language. Children enjoy listening the spoken language with the story of fairy tales and producing the story telling by their own style.

A stereotyped version of classical *Frozen* in Middle ages is characterized by a presentation and practice model, developed largely with adults and focusing on questions of language and communication. I taught English in the primary school of Seoul National Education Univ.. They were curious to the fruitful and colorful fairy tales book or animation and liked to listen and imitate the strange sound. Children enjoy watching the miming the actions and joining in with the words and actions. Children enjoy watching the miming the actions and joining in with the words and actions. The teachers need to improve children's various sense with learning something visual, audio, lingual program developed by teachers to establish the educational paradigm.

The purpose of this paper is the development of language awareness and awareness of children's learning making use of acquiring the first language as EFL for EYL.

2. Body

The teachers are able to maximize the knowledge of the first language with Cognitive Critical Age by Piaget. The children would frequently listen the fairy story or lullaby in the Korean before their going to bed to improve the Korean Language as a mother tongue and same time to communicate their parents. The first step to develop social and affective strategies and raising awareness about language learning with listening and speaking. "Listening and speaking are the two most important skills in most TEYL programs. The development of listening can be the basis of initial speaking practice.

There should be many opportunities in the class to combine listening and speaking through meaningful activities."(Annmaria, p.63). I'd like to introduce *Learning to Learn* by Annmaria with explaining listening and speaking skill with *Frozen*.

2-1. Linking TEYL and Social & Affective Strategies

This aspect of listening to speaking can be the basic skill for all children to be socialized and understand their other culture: the western culture: the medieval age, romance, courtly love in Frozen Kingdom. Romance is a pleasurable emotional feeling of love for another person, or any of the courtship behaviors undertaken to express the emotions created by the feeling, however, in Frozen, love focus on sisterhood between Elsa and Anna. "Social and affective strategies to raise awareness about how learners' own emotional states and feelings as well as those of others can influence their learning."(Annamaria, p.100.)

2-1-2. Telling the background of Frozen or/and watching the video or reading the book

Teacher: Long ago, atop a mountain high above the kingdom of Arnedlle, a group of strong men were hard at work. They were ice harvesters, men who cut the hauled huge blocks of ice from the mountain lakes. Horses stood at attention, waiting with empty wagons to be filled.... Above them all, the northern lights spread across the dark sky, creating waves of gossamer green light. The magical glow pulsed as it rolled over the mountains, down toward the kingdom below. he magical glow pulsed as it rolled over the mountains, down toward the kingdom below.

On the edge of a fiord, a deep mountain lake ringed by majestic peaks, the kingdom of Arendelle was a happy place. During the day, shopkeepers, fishermen, and ice sellers kept the city bustling. At night, northern lights often lit up the sky in beautiful patterns. The rulers of Arendelle, the king and queen, were kind. Their young daughters, Elsa and Anna were the joy of their lives. (the first page in Frozen)

he teacher explain additional story or synopsis from authentic materials to the children : Princess Elsa of Arendelle possesses magic that allows her to control and create ice and snow, often using it to play with her younger sister, Anna. After Elsa accidentally injures Anna with her magic, their parents, the King and Queen, take both siblings to a colony of trolls led by Grand Pabbie. He heals Anna, but alters her memories to remove traces of Elsa's magic, warning Elsa that she must learn to control her powers. The King and Queen isolate both sisters within the castle. Elsa shuts Anna

out, causing a rift between them. Elsa suppresses her magic rather than mastering it, causing her to become more insecure. When the sisters are teenagers, their parents die at sea during a storm

2-2. Strategies related to raising awareness about what language to learning

It is more important to know the general the story of *Frozen*: ask and answer the question about the characters. Teachers had better talk over the story with the children, explaining the difference the origin romance and the sisterhood in romance of *Frozen*.

2-3. Metacognitive strategies: to introduce and develop the ongoing process of reflection through panning, monitoring, and evaluating language learning through speaking and listening the story with watching Video or reading aloud the story telling. Children can be prompted to think about the reason for the relationship between Elsa and Ana around their family relationship.

2-4. Direct or cognitive strategies : to develop children's ability to deal with linguistic information in an effective way, i.e. to organize, categorize or memorize linguistic information . Activities in the classroom can include training strategies such as how to remember a list of words, how to guess the meaning of unknown words in a text, or how to link unrelated language to aid memory.

e.g. The words of *Frozen*: What do they do for a living: shopkeepers, fishermen, ice sellers

3. Conclusion

We can see how the teacher the information about the story of Frozen from the children, making use of children's already known peripheral knowledge. It is meaningful practice in listening. They say listening in a foreign language is hard work, however it is much easier to teach if the young learners feel motivated and enjoyable what they are doing. The studies of fairy tales in the classroom interaction show that children spend a large part of their time listening as part of language acquisition.

The teachers are fluent speakers with an accurate pronunciation. If they have a little knowledge of the pronunciation, they make the children listen original sound of the animation or CD. Speaking practice is more important than any other thing. Because most adult learners who hesitate to speak English think that their pronunciations are not good. "Fluent speakers will also have to learn a range of other things such as what is appropriate to say in certain situations, how to manage conversations, and how to interrupt and offer their own contributions. It is a difficult and lengthy process to master all these sub-skills." (Ibid, p.55)

Real learning through the fairy tales from *Frozen* which is popular worldwide. In addition to Disney animation and pictures supply the materials for learning the TEYL from internet. The teachers attain them easily. The children's motivation are enough plentiful to acquire the language learning

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A Prospect and Revitalization of
English Language, Literature, and Education in the L2
English-speaking World in the Era of the
Fourth Industrial Revolution

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English Virtue and Chinese Vice: Defoe's Pursuit of Englishness in *The Farther Adventure of Robinson Crusoe*

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In this paper, I will examine Daniel Defoe's disparagement of China in *The Farther Adventure of Robinson Crusoe* (1719), the second volume of the Robinson Crusoe trilogy. The novel, though almost forgotten among modern readers, was as popular as the first one, at least in the first half of the eighteenth century. Seven editions of the second novel—some of them are combined with editions of the first in a single book—were being published until 1747 (Markley 177–78). In addition, readers in the eighteenth and the nineteenth centuries recognized the second novel as the continuation of the first. Though the third volume is disappearing over time, the first two, bound in a single book or separated in two volumes, are published together much more frequently than the first novel in the eighteenth and nineteenth centuries (Free 91). Interestingly, in such a popular novel, China is rendered as the most degenerate and backward country.

Defoe is not the only author who does not hesitate to show his hostility toward China. Its image in fact alternates between the empire of virtue and knowledge and one of the ancient civilizations unworthy of consideration. For instance, William Temple in “Of Heroic Virtue” (1691) describes China as an ideal state of moral and political virtues, whereas William Wotton in *Reflections upon Ancient and Modern Learning* (1694) argues that Chinese learning does not deserve attention. Behind these extremely opposing views, we observe the nature of China studies during this period. Most writers, sinophiles or sinophobes, have not been in China, nor do they have any means to prove their arguments without resort to a limited number of books. Influenced by “a longing for a model of continuity, stability, and authenticity” in a distant country (Porter 10), not to mention “the fantasy of infinite productivity and profit” in the Far East (Markley 5), the cultural image of China are created as a good or bad example for purposes of writings. So the task of examining this discourse on China during this period is more involved in the context of the interpretation rather than the accuracy of historical representations. Thus, it is more significant to investigate what makes Defoe denounce China as a technically and morally deteriorated country. Against a prevailing interpretation of the novel that Defoe's economic concern is involved in

the denigrated image of China, I argue that its exemplarity does not simply serve Defoe's economic ideas but also his notions of morality and Englishness. At first I will investigate the contemporary moral discourse in the case of the Societies for Reformation of Manners (SRM), and then do a close reading of Defoe's works, *The True-Born Englishman* and *The Farther Adventure*.

Duality in Samuel Beckett's Plays

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1. Introduction

Most of Samuel Beckett's plays begin with being in a chaotic state. This situation covers all of dramatic factors of his works such as plot, structure of time and stage, mental condition of characters, relationship of characters, dialogues, and uncertainty of theme. I think this is the expression of author's message targeted at that era. Beckett wants to suggest, I think, the solution of the problem people faced at that time that they could not understand. He tried to seek a new paradigm to show the situation which modern people presented after two times of the world war. I want to begin my study from this point that Beckett didn't give up to carry out his mission as a writer. Even though his works are seen outwardly to be dominated with despair and hopelessness, I think there is the other side of hopeful message in his plays. With this I will research two sides of his cognition about the spirit of the age in his plays.

2. Duality of Form

Form is as important as content in the drama. Plot as one of the basic elements of dramatic form is considered as one of the most crucial parts as much to decide the good work. I think Beckett knew this very well. And he wanted to show the real situation in which the modern people faced at that time after two times of world war. The fact that he refused to follow the traditional form of drama is the evidence of his intention to show that situation. He once said that form is content and content is form. Even though his works look like pessimistic and negative over all, I think there are the hidden affirmative and hopeful messages in his plays. I will call this as the other side of his works, and begin to research to find out the two sides of factors such as the negative factor and the positive one in his plays.

The structure of time means the story line which the event happens, and makes steady progress through the flow of time. It is considered as the good work to keep the plot like the beginning, the middle, and the end. There is no traditional plot like the above one in his plays. Instead, some

happenings of opportunity occur in consecutive order in them. We can guess cleverly his conception of time through the followings he once said that men are victims of this predominating condition and circumstance. It shapes the modern society unable to comprehend, and modern people who are struggling to survive in the chaotic world. The structure of stage means the people and the atmosphere on the stage in which characters let the audience know the story and the theme through the dialogue and the scenes. We could know the characters' negative and pessimistic viewpoint through the dialogues like "Nothing to be done." and "I can't go on." Although characters look like negative and pessimistic apparently, when they make a pair of friendship, they could get a positive and hopeful mind like "We always find something, eh, Didi, to give us the impression that we exist."

3. Duality of Content

The denial of form leads to the refusal of content in Samuel Beckett's plays. It gives shape to his conception of the form being in accord with the content. There is no cause-and-effect relationship in his plays, but there are fragmentary episodes, parodies, happenings, events, and images related with uncertainty there. Those display the atmosphere of uneasiness, uncomfortableness, disappointment, and pessimism. Martin Esslin said about this kind of feeling, "The theme of the uncertainty of the hope of salvation and the fortuitousness of the bestowal of grace, does indeed pervade the whole play." And the character in the play told that "I'm accursed. I'm in hell.", and "'Birth was the death of him. Dying on." But I think I could find out something positive and hopeful in his works. He also says like that "Let us do something. Let ask each other questions."

4. The conclusion

Samuel Beckett wanted to express the situation of the era in despair and depression through his plays. He seems to try to show the situation with distorted form and uncertain theme. But he also didn't give up to suggest to get hope and courage to modern people. I think this kind of messages are in his plays. He asks us to try to think over our lives, and an actor said like that "Let us not waste our time." and "What are we doing here, that is the question. And we are blessed in this, that we happen to know the answer. Yes, in this immense confusion one thing alone is clear. We are waiting for Godot to come." We people are happy to get something to wait at least. In Endgame, he continued to assert that "That's love, yes yes, not a doubt...That's friendship., yes yes, no question."

Wordsworth and Ecocriticism: A View of Things

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William Wordsworth has been a guide to Romantic ecocriticism, since Jonathan Bate unearthed him as an environmentally aware poet in *Romantic Ecology*. Some critics, then, have approached Wordsworth from diverse ecocritical perspectives. One recent trend is to pay attention to how the poet presents thing or things in his poetry. Adam Potkay is case in point. Potkay suggests that thing(s) is a keyword to Wordsworth, and he proposes that “Wordsworth uses things in a way that blurs distinctions between persons and non-persons, between entities and events”(395). Potkay argues that in so doing, Wordsworth imagines “a joyous affection and nonappropriative stance toward natural things”(392). Such imagining is a stance in which ecocritics position themselves when they face the materiality of natural environment.

Wordsworth uses familiar words and phrases such as flowers, rocks, or rainbows. One of those words and phrases is the word things as we see it in the “light of things”(“The Tables Turned”) or “the present face of things”(“October, 1803”) Wordsworth uses the word in various and suggestive ways. Things can be living objects in the “life of things” and “rolls through all things”(“Tintern Abbey”), but it could be also inanimate objects without life in the “mute insensate things”(“Three Years She Grew”) and “She seemed a thing that could not feel / The touch of earthly years”(“A slumber did my spirit seal”). But it cannot be affirmed that Wordsworth's things are equated with objects because to Wordsworth they are different. As Marilyn Gaull points out, Wordsworth and his contemporaries used the word objects as “a class of things which are made, manufactured, acquired, inanimate, something static, or a commodity, property, or a form known by its structure or place rather than by its behavior or function”(52).

In Wordsworth's verse, things are endowed with speaking faculties, while they are sometimes silent and inarticulate. Wordsworth does not distinguish things from the human world by the ability of speaking. In “Expostulation and Reply,” a Matthew poem, the young William tells of a “mighty sum / Of things for ever speaking”(25-26). Earth and heaven have their “speaking face”(Prel. 5.13). Wordsworth also remarks in “The Simplan Pass”:

The rocks that muttered close upon our ears,
Black drizzling crags that spake by the wayside
As if a voice were in them (10-12)

The speaker's "fellow-travellers" are "Brook and road"(1-2), and they enable him to believe that inanimate things at Simplon Pass are "all like workings of one mind"(16).

In "Tintern Abbey," the speaker listens to the voice of nature. Wordsworth describes this communicative relationship between the speaker and nature when he explains why the speaker does not mourn for the loss of his childhood contact with nature:

For I have learned
To look on Nature not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,
Nor harsh, nor grating, though of ample power
To chasten and subdue. (89-94)

The speaker's act of "hearing," on the one hand, can be seen as his subjective response to nature because his present consciousness learned how to look at nature through his recollection of the past. This act, on the other hand, can be suggestive in a way of showing that nature provokes the speaker's physical response. An act of hearing usually presupposes the existence of a speaker, even though the speaker is not present in front of a hearer. Even the internal speech of a speaker presupposes the existence of a fictional hearer, which may be a speaker's other self. For the speaker of the poem, nature is a speaking subject, even though it cannot utter human language. In other words, he presumes that nature is speaking to him. He hears nature speaking about its law, the absolute law of nature. The law of nature, which is the order of life and death, require the speaker's behavioral act of "hearing" that demands nature to be a speaker. The moment of this hearing, therefore, is the moment in which nature informs him that he is a part of nature. For the speaker, nature has its own "ample power / To chasten and subdue" his humanity, and death, for him, is a necessary procedure that returns him to the order of nature. Thus, that he has "learned / To look on nature" indicates not a mere lesson of how to look at nature but a deep perception that he and nature are parts of the order. Because of the sense of this perception, the speaker can presume to hear nature speaking to him.

Wordsworth gives a moral life to inanimate things, natural forms such as rocks and stones: "To every natural form, rock, fruit or flower, / Even the loose stones that cover the high-way, / I gave a moral life, I saw them feel, / Or link'd them to some feeling"(*Prel.* 3.124-27.). The poet considers natural forms as sentient beings that are able to undergo an emotional sensation. Wordsworth also gives them agency that makes themselves the agents of life: "in all things / I saw one life, and felt that it was joy"(*Prel.* 2.429-30). The unity of one life constitutes the world of things that consists of "all things," diverse natural

entities. It is significant to see that Wordsworth's principle of unity and diversity begins with a moral standing that are given to natural forms.

To Wordsworth, natural things as beings of agency seem to have their own moral standing. Let me explain a fragment, the opening lines of "There is an active principle alive in all things," one of the meditative verse fragments that was incorporated in Book IX of *The Excursion* (1814) though we believe it was written in 1798. Wordsworth says that all beings of nature have the "properties" that have the power of being able to "spread / Beyond themselves." Natural things such as flowers, trees, stones, rocks, waters and the air have their own power of transmitting their meaning to other beings. Nature seems to claim its right to "spread" its own value beyond itself. For Wordsworth, nature has its own right of enlarging itself and of making others know about it. Nature's claim to right makes it possible by the mutual interconnection of natural things that I call organic wholeness. In this sense, "Spirit" in line 9 is a Wordsworthian indicative that expresses the interconnected vitality of one life.

In Wordsworth's poems, nature's moral standing demands the condition of dwelling, the way of our habitation with nature. The famous lines of "Tintern Abbey" that shows the Wordsworthian sublimity suggest an ethical direction of Wordsworth's things:

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. (94–103)

Commenting on the passage of "Tintern Abbey" cited above, Paul de Man provides a significant suggestion through which we can interpret Wordsworthian sublimity as the way of habitation. He distinguishes Wordsworthian sublimity from Kantian sublimity. According to de Man, Kant's sublime is a pure aesthetic vision in which only the word that expresses the sublimity has materiality. Different from Kant's sublime, "Wordsworth's sublime," according to de Man, "is an instance of the constant exchange between mind and nature, of the chiasmic transfer of properties between sensory and the intellectual world" (99). It is worth noticing that de Man seems to admit that nature can transfer its value to the speaker when we pay attention to his words "chiasmic transfer": two equivalent subjects in the reality of the poem--the speaker and nature.

It is important to see that the power of Wordsworth's sublimity turns the reader back to natural things for guide that they provide. Natural things as well as the speaker constitute the Wordsworthian sublimity, and the word "dwelling" implies the way of habitation in which the speaker and nature adapt themselves to each other. Despite the diverse definitions *The Oxford English Dictionary* offers, the conception central to the word "dwelling" is "residence" and "abode" as the action of the verb "dwell." To live in a place and to have an abode are participative acts to construct communal ways of life: the act of habitation. Thus Wordsworth uses the word "all" in lines 102 and 103 to show that humans and nonhumans participate in the act of habitation.

In the same vein, it is significant that Wordsworth uses the plural word "suns" in "the light of setting suns" not because the sublimity exists in everyday life but because the act of dwelling is an everyday experience that human beings and nature must undergo in order to inhabit each other. Wordsworth is aware that the reciprocal inhabitation of humans and nonhumans can be an answerable act for an individual existence to build a community. In this sense, the "sense sublime" can be read not as the transcendental state of the speaker's spirit but as an embodiment of representing the prospective vitality of that community. Wordsworth includes natural things in his understanding of community. Wordsworth's view of things is grounded in his imagining of the community with nature.

The Study on the Semantic Function of Korean Distributive Plural Marker *-tul*

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Korean morpheme *-tul* has been known to exhibit peculiar characteristics in plural marking. The original function of Korean plural marker *-tul* is to enumerate or multiple entities. However, Korean plural marking is ‘optional’ in a noun phrase denoting a plural referent. In other words, Korean has two ways of representing plurality; a noun phrase suffixed by a plural marker *-tul* and a bare noun without it. However, Baek(2002) has claimed that unmarked and marked plural NPs cause distinct plural senses with differing conceptual bases. Depending on whether real-world multiple entities are conceptualized as a single unit (collective plural) or an individual single (distributive plural), NP are coded unmarked or marked. Besides this optional plural marking, it has been observed in Korean TV dramas or movies that Korean plural marker *-tul* can be attached to not only nominals but also to non-nominals such as adverb or verb. For example, in a sentence *ai-tul-i sangca-lul yelshimhi-tul naluko-iss-ta*(child-PL-NOM box-ACC diligently-PL carry-DECL), the plural marking on the adverb, *yelshimhi* evokes the meaning in which the manner is distributed over each member of students. The plural marker *-tul* on the subject noun phrase, *aitul* has been claimed to be copied and attached to the adverb. This plural copying is taken to suggest that Korean plural marker *-tul* has not only the intrinsic function of enumerating entities but also the extrinsic semantic effect on the sentence interpretation.

The investigation into the function of EPM from theoretical aspects has been explored from applied linguistic perspectives such as L1 acquisition and L2 acquisition(Suh, 2008; Hwang, 2003; Kim, 2014; Kim, 2015). Although only a few studies were conducted, the implications from the results showed that the acquisition of EPM *-tul* is late and hard to master not only for Koreans-speaking children aged from 5 to 6 but also for advanced Korean learners of English. However, Kim(2015) noticed Korean native speakers’ different intuitions and judgements about the distributive effect of EPM on unorthodox syntactic categories and assumed that it might be attributed to its semantic complexity. Previous theoretical literatures have substantially reported that the extrinsic plural marker(EPM) *-tul* plays a role of a distributive operator that highlights entities as a clearly delimited and identifiable individual. With regard

to the distributive function of *-tul*, however, they were limited to analyzing sentences separated from real contexts which show how it is actually used in our daily conversations.

This study attempts to explore what kind of syntactic categories Korean plural marker *-tul* can co-occur with and whether it evokes distributive sense to the sentences containing *-tul* as analyzed in previous studies. Based on various texts or scripts excerpted in Sejong Corpus, it provides detailed discussions on the sense of Korean plural markers with external functions. In particular, among the data of the distribution of *-tul* to unorthodox syntactic categories, the study examines whether it triggers a distributive reading in the contexts. Furthermore, structure features(i.e. subject-verb agreement, Local Subject condition etc.) that appear when it triggers the distributive reading in the contexts, are also discussed in detail.

According to the corpus data, Korean plural marker *-tul* was found to be attached to non-nominals such as verb, adverbs, quantifier, particle, sentence etc. Even some nominals that *-tul* was suffixed to were uncountable nouns such as abstract nouns or material nouns, which are not compatible with the plural marker *-tul*. According to the data analysis, a verb that *-tul* is attached to was always nominalized. For example, the verb *kitalita* ‘wait’ became nominalized with the help of the morpheme *-ko* and then *-tul* was attached to the nominalized verb. However, *kumanhata* ‘stop’ composed of *kuman* ‘stop’ and *hata* ‘do’ exhibited two ways of *-tul* attachment; one is that the base verb is suffixed with *-tul* first and then *-hata* ‘do’ follows it; the other is that the verb *-hata* ‘do’ needs to be nominalized by *-ko* such as *kumanhako* and then *-tul* follows it. The example excerpted also showed that the extrinsic plural marker *-tul* was able to be used even when a local subject was singular. According to Chung(2003:75-76), the appearance of the extrinsic plural marker *-tul* was proposed to follow Local Plural Subject Condition(LPS condition). It says that *-tul* is licensed by only when there is a local plural subject. Hwang(2003) claimed that an element suffixed with *-tul* must have a plural referent as a subject in the same clause as in (1a). The plural subject in the same clause must c-command the constituent suffixed with the extrinsic plural marker *-tul*(Park, 2009; Yim, 2003). However, the sentence excerpted from the drama as in (1b), the verb of the subordinate clause *chulsehayssta* ‘succeed’ doesn’t agree with the local subject, *nay* ‘I’ within the same clause boundary. It is the subject of the main clause, *namtul* ‘others’ that has agreement with the verb. The sentence provided a counterexample of Local Plural Subject Condition.

- a. haksayng-tul-un [nay-ka yelshimhi-tul kongpuha-n-ta-ko] sayngkakha-n-ta.
 student-PL-TOP I-NOM hard-PL study-PRES-DEC-COMP] think-PRES-DECL
 ‘The students think that I study hard’
- b. nam-tul-un [nay-ka chulsehayssta-ta-ko-tul] malha-n-ta.
 Other-PL-TOP I-Nom succeed-PAST-DEC-COMP-PL say-PRES-DECL

A Study on MALL and ICT-blended EFL Learning in an advent of the 4th Industrial Revolution

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1. Development of ICT and MALL for EFL teaching and learning.

Recent developments and application of Information and Communication Technologies (ICT) have had a considerable impact on people's life. In relation to AI, Big data, or IOT, the application of ICT led the advent of 4th Industry revolution. The ICT has brought rapid changes for teaching and learning, and offered numerous opportunities for teachers and students. Teachers can integrate online resources into their courses, and demonstrate what the internet may provide, and students can build online communities. Garcia-Sanchez(2016) asserts that the physical space of a traditional classroom is transformed into a variety of digital spaces by means of internet access and the use of u-learning technologies. ICT-blended learning as a powerful tool for educational reform, have proved positive and stimulating for students and teacher.

Nowadays, it is common to see students using mobile devices such as laptops, tablets or smartphones to find any necessary information instantly and to access lecture videos, digital documents, interactive or downloadable activities and discussion forums posted on course platforms and social networks (Garcia-Sanchez, 2016; Burbules, 2012). Since mobile devices allow for an almost ubiquitous web access, students can use them anywhere. Though MALL(Mobile Assisted Language Learning) is a new educational medium, the experience of MALL platforms with their smaller touch screens or keyboards is similar to that of CALL platform. There are over 80,000 educational mobile apps available, a proportion of which are intended for second language learning (Read et al, 2016). Evidence of good uses of mobile phones has emerged in numerous studies. Mobile phones now have GPS, texting, voice, and multimedia capabilities which can be used to improve language learning performance (DuBravac, 2012; Gemes et al, 2016; Moura, 2010). It is useful to know how the mobile apps are designed by applying EFL principles, methods and techniques.

The inclusion of ICT and mobile devices into language education demands educational transformation

and new learning paradigms. The teacher moves from transmitter of knowledge to guide or tutor of the learning process (Pareja-Lora et al, 2016). The teacher who integrates ICT in English lessons can develop their lesson plan and deliver diversified instruction to a larger number of students. These teachers usually have positive attitude toward ICT inclusion class.

On the other hand, development of ICT can make negative impact on both student and teacher. Some teachers are utilizing ICT equipment only for certain tasks such as finding information and preparing Power Point presentations. Raman & Mohamed (2013) found that English teachers don't realize the advantages of other ICT applications and do not have the opportunities provided by ICT. Some teachers are reluctant to integrate new techniques of ICT to reform education.

The purpose of this study is to find the approaches for ICT blended learning, and to apply them into EFL teaching methods and techniques for teacher development. This study employed an ethnographic research approach. Documents, questionnaires and qualitative interviews were used for data collection.

2. An approach, methods, and techniques for EFL teaching and learning.

To improve effectiveness of ICT blended learning and teaching, we need to apply appropriate approaches into EFL methods and techniques (Richards and Rodgers, 2001). I assert that ICT does not replace the approaches of EFL teaching and learning. New methods such as blended learning, e-learning, ubiquitous learning can be successfully implemented within the approaches. The approaches as the principles to be sustained for EFL education are Communicative approach (Larsen-Freeman, 1986), Interactive approach (Long, 1985), Collaborative approach (Torres, 2007), and Student-centered approach (Gibbs, 1981). These approaches will be applied to ICT-blended methods and techniques as following:

Since Hymes (1971) first proposed 'communication competence', investigation of problems of communication among different cultures and cross-cultural pragmatics has attracted a lot of attention (Canale and Swain, 1980; Hall, 1990; Woo, 2011). As the workplace becomes more diverse and more global, the conflict between culturally different partners arises gradually. So EFL teachers need to improve not only the language level of the students but also their cultural awareness and cultural adaptations. Teaching non-verbal behavior is crucial to solve the conflict and increase intercultural communication (Woo, 2018 in press). ICT is able to provide students with powerful tools for improving their language competence and culture awareness. As English zone did (Woo, 2009), virtual reality and augmented reality creates acquisition rich environment by showing foreign cultures vividly.

As a tool of interactive approach, the mobile devices and social networks increase interaction by enabling students to interact with their peers and with the external world, mixing language and culture, education and technology, or formal and informal learning experiences. Blogs as a method, can provide

less stressful feedback without face-to-face encountering, and support the transformational technology. With the shift of focus from traditional methods of giving feedback to computer-mediated feedback, we could bring about significant changes to the pedagogy of writing (Di Giovanni & Nagaswami, 2001; Matsumura & Hann, 2004). The collaborative nature of learning through blogs and the main benefits of ICT integration led higher student engagement levels and enhancement of the learning process (Karsenti and Collin, 2012). Artificial intelligence (AI) robot connected with internet cloud gives less stress to learners by sending personal nonjudgmental responses. Likewise, the 4th industrial evolution opens new interactions between things and people.

The social web fosters a new collaborative culture shared by internet users worldwide. Facebook can be used as an appropriate English teaching and learning tool. Teachers can open and administer facebook groups for their students to share knowledge, post, comments and dialogue with other members of the groups (Baran, 2010), as well as provide students with extracurricular content resources (Bahner et al., 2012; Pilgrim & Bledsoe, 2011). Students can widely collaborate on group projects and develop not only their digital competence, but also their language skills as well as their imaginative thinking (Zamorshchikova, 2011). Digital storytelling also presents many opportunities for writing collaboratively (Sevilla-Pavón, 2016). MOOCs as formats of distance and lifelong learning are a new model of online education that are a natural evolution of social network based learning and, thus, constitute a new type of Open Educational Resources (Read & Rodrigo, 2014). These methods provide with EFL teachers and students a lot of opportunities for collaboration.

Student-centered approach increases student motivation and autonomy through a well-balanced ICT support. Research shows that computer-assisted learning engages learners, promotes active learning and develops autonomous learning (Alena, 2006). Teacher's use of ICT can satisfy the expectations of the students who are mostly digital natives. E-learning as a support for classroom behaviors enables students to make the study process more flexible and to better take into consideration the needs of different students (Mullama, 2010). Games are associated with language learning and the development of oral fluency in foreign language. The non-threatening environment of learning with games offers the young learner an opportunity for self-directed learning as well as provides simultaneous feedback (Gaudart, 1999; Hansbøl & Meyer, 2011). Furthermore, flipped learning as a new method incorporating ICT, promotes communicative interaction both in and out of classroom. Research proved flipped learning is effective practice and had positive impact on student's learning. (Lee, 2015, Han and Lee, 2016, Woo, 2017, Lee, 2018).

Despite the development of ICT, the value and approach emphasized in English education has not replaced by the new technologies. So we need to deepen EFL methods and techniques to suit the current technologies and to adapt them to the approaches. Each of the approaches is not isolated, but is closely related interacting with each other.

3. New literacy and EFL teacher preparation in an era of the 4th Industrial revolution.

There is limitless evidence that ICT and mobile devices increase interaction and collaboration as well as enhance effectiveness of EFL teaching and learning. Since there is no best method, in keeping up with the progress of ICT, EFL teachers need to employ the state-of-art methods and use them in a variety of ways. The changing social practices also should be accompanied by a process of revolutionizing the concept of literacy itself (Abdallah, 2013). I assume that traditional education methods and social lifestyles cannot coexist with robots equipped with AI, and that EFL education and literacy needs to be transformed into a new dimension, such as multimodal literacy, new literacy, or digital literacy. Students performed better when digital literacies integrated into their English their teaching, since it was easier to adapt their teaching to the needs of individual students (Allen and Berggren, 2016). Kress (2003) and Jonassen (2000) argue that in new era effective multimodal literacy learning needs to be grounded in everyday practices and context for the learners.

A significant number of EFL teachers face challenges in responding to the pace of technological and educational change. For educational reform of EFL teaching they need to equip with state-of-art technologies to keep up with students' digital literacy. If not, the education will fall behind and the students will lose motivation in learning. Nicholson and Sanber (2007) emphasized that teacher education programs should incorporate training on using ICT effectively in order to prepare teachers in integrating technology in their teaching and students' learning. Usually teacher teaches the way they were taught. However, for their development, teachers need to explore and generate a variety teaching possibilities and incorporate them mobile devices and technologies. Some practical methods and skills for computer education and pedagogical training will be discussed for EFL teacher preparation.

Postmodern Aspects in Austen's *Pride and Prejudice*

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During the last century, the global phenomenon of Austen's work has been sweeping the literary and theatrical (including movies) worlds, starting in Britain and the USA, and spreading throughout the world. Various works deriving from Austen's novels have appeared, such as parodies and other forms of interpretation. Most critics consider and examine the derivative works from the perspective of postmodernism. At the same time, Austen's novels have been analyzed mainly from the perspectives of Feminism or the Enlightenment age. However, regardless whether the derivatives are parodies or other forms of interpretation of Austen's novels or not, it can be inferred that Austen's novels must have contained seeds of postmodern elements in them, given the fact that derivative works have continuously been produced to the present day. Considering the circumstances of Austen's time, it is no doubt that she was able to express what is now called postmodern thought. Although Austen's time is termed the Enlightenment age, which centers on the value of reason, the era was not stable and orderly enough that one value could consistently rule all other types of behavior and social standards. The time that she lived in involved a rather confusing balance between old and new values, resulting from significant historical events such as the American Independence and the French Revolution, along with the development of early capitalism. Austen's social situation provided her with an opportunity to examine and compare various values, and then perhaps realize that any one value cannot be the absolute truth, which corresponds to postmodern thought. Therefore, it can be ascertained that her literary observations and themes may well have demonstrated a postmodern perspective. In this light, this paper aims to explore postmodern aspects in *Pride and Prejudice*. Firstly, an investigation into some characteristics of postmodernism will be carried out. Although there are several relevant postmodern characteristics, this paper will focus upon only three of the more appropriate, and they will be used as a criterion to analyze the novel. Secondly, how Austen could possess a view which can be interpreted as postmodern, will be examined in relation to the context of her social surroundings at the time. Finally, postmodern aspects in *Pride and Prejudice* will be analyzed on the basis of the three investigated postmodern characteristics.

In the last decades, the world has been experiencing a considerable change in perception. Many people have come to realize the conventional framework, and the limit and tyranny of any one absolute truth,

which has regulated their knowledge and life (Song-gon Kim 21). This critique is where postmodern thought generates from and it does not approve of the notion of only one absolute truth. However, the truth that postmodernism denies is not a general truth or a historical truth, but a dominant ideology that reigns as an absolute truth on its own terms within a cultural environment, and suppresses 'the others' (outcasted people) by accusing them of being wrong (preface 4). Likewise, postmodernism is neither a form of an anti-modernism nor does it oppose the appropriateness of modernism. Postmodernism only stresses that a dynamic attitude should be maintained to overcome the limitations of modernism (23). Postmodernism is a form of thought that has emerged as a movement of resistance against modernism, which was once perceived as novel and revolutionary but is now considered possibly hackneyed and institutionalized (24). In other words, postmodernism is in opposition to certain characteristics of modernism; such as imperialism, fascism, and cold war ideology. Postmodernism can be summarized, broadly, as follows: first, postmodern novels resist and fight against problems that take place in postmodern times with black humor, cynicism, or elaborate parody (46). For example, parody is a form of imitation. Parody can be utilized for purposes of benevolent teaching or ridicule (55). Postmodernism does not acknowledge 'binary thinking' which is advocated by modernism or the Enlightenment Age. This concept sacrifices one value in order to support another; for example, reason over emotion. Parody, on the other hand, focuses on satirizing unjustified aspects or elements of one particular phenomenon or set of values, rather than judging it to be completely wrong. Therefore, postmodernists prefer to use parody rather than radical Enlightenment literary methods such as strategically altering reality to accord with their preferred values or revealing the form and expression of their activism (45-46). The second characteristic of postmodernism is the point of view that story lines possess an 'open-endedness,' which does not dictate an exclusive perception. Postmodernists explicitly reveal intricately entangled problems as they are and leave solutions to the problems up to readers. This enables different readers to form a variety of interpretations about the same issue. The third characteristic is that postmodernism pursues or promotes relativity (of truth) and diversity. This attitude is often criticized for its inherent lack of change or action, since postmodernism does not want to get involved in taking any specific side (70). However, postmodernists understand historically how many errors have stemmed from that 'conviction,' (70) an unconditional belief in a certain (absolute) value. According to Foucault, 'Truth' is just a system of values that indicates the collusion of knowledge and power, that can be imposed upon, people from the higher levels of authority to the lower levels in personal relationship. This means that if the balance of power and authority changes, then presiding beliefs worshipped as "Truth" can be rapidly degraded to the level of falsification. In this respect, postmodernism advises us to bear in mind that humans are imperfect and everyone makes mistakes and errors. To sum up, the cause of postmodern relativity and diversity is to promote a peaceful coexistence with others who have different ideas and values from our own.

The next part of this paper aims to probe how the situation of Austen's time could impact on her development of a perspective that could now be considered postmodern. According to Johnson, "Austen was a member of the 'middling classes'" (27). She might have been claimed by the landed gentry, but

in fact she was never a member of that class. Her economic position rarely allowed her much ease, and certainly excluded her from a world of privilege and entitlement, although her social and cultural skills were of a high calibre. Austen might easily be categorized as the member of 'ruling class.' However, it would be simplistic if you read her ideas merely as a reflection of this class position (27). Also, it could be argued that the 'Age of Revolution' influenced Austen's way of thinking. During the era, large questions were raised about democracy, revolution, the role of the nobility in the political systems, as well as more general ideas about liberty and public welfare. All of these issues affected the smaller aspects of everyday life, such as human relationships and evolving styles of social life. Meanwhile, the economic world was changing dramatically with the rise of cities and industry (29). Reviewing the culmination of these events coupled with encountering diverse ideas, old and new, Austen appears to have been able to question the justification of traditional values, and recognize their irrationality, and consequently secure a view currently coined as a postmodern perspective.

The next step is to scrutinize how postmodern aspects are represented in *Pride and Prejudice* based on the three above-mentioned postmodern characteristics. The first focus is on how parody is used in this novel. According to Gilbert and Gubar, Austen employs parody, in order to show her fight against the social structure that she could not avoid (112-14). With parody, Austen could challenge the traditional values without raising the suspicion of the establishment and authorities. Austen's strategical use of parody in *Pride and Prejudice* can be recognized through the way Austen treats Lydia. Austen saves unchaste Lydia from getting punished by society, by marrying her to Wickham. It is in this part of the storyline in which readers and critics become confused. As Collins argues, Lydia does not deserve to get married. The marriage device serves as a means for Austen to exploit, to make a gesture that she pretends to support the established values, but in fact, one which may satirize the impropriety of marriage system, especially for women. Austen restores Lydia to a virtuous woman by placing her into the category of 'married women' such as chaste Charlotte and Elizabeth as well as Jane who represents an idealistic image of a woman. At that time, it was understood that any woman who married must be chaste. Another interpretation is that the image of an unblemished woman has been contaminated by Lydia's participation in the marriage system. More precisely, even an unchaste woman is able to gain an opportunity to get married. In such a way, Austen uses parody to overturn the established views of marriage of mainstream society. Parody also plays a crucial part in leading to an 'open ending,' which is another characteristic of postmodernism. Perhaps the reader might decide that *Pride and Prejudice* finishes with a closed ending, idealizing the traditional value of marriage, in that all the four couples end up happily married. However, as examined earlier, it can be claimed that the established view of marriage cannot be maintained any more due to Lydia's marriage. Moreover, even Elizabeth does not represent the established image of a passive and submissive wife, demonstrated by her fearlessness of expressing her opinion freely and strongly. Furthermore, a postfeminist perspective suggests a radical interpretation about Charlotte, implying that she was a lesbian. In this manner, Austen's open ending permits countless different interpretations. Another characteristic of postmodernism supports diversity and relativity, advocating the

absence of the absolute truth. The denial of the absolute truth drives us to listen to diverse voices which have been silenced. In *Pride and Prejudice* Austen equally describes characters as individuals who bare their unique good and bad points, rather than supporting some ideal mainstream image. For example, no matter how intelligent Elizabeth is, she makes mistakes, no matter how imprudent Lydia is, she remains devoted to Wickham the whole time, and Collins who has a blind faith in doctrine, also makes people laugh warmly about his ridiculously yet harmlessly serious attitude toward life. In this regard, it seems to be apparent that Austen underlines peaceful and pleasant coexistence among different characters who possess different values and ideas. This proves that she may have retained an open and relative mind at that time, and that in light of this, her writing could be acknowledged as demonstrating a postmodern perspective.

The Change and Dissolution of Labor in the Era of Homo Fadens

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From the very beginning of the first appearance of living beings in our planet, every creature of the Earth have been keep continuing keen competitions by using physical power and motions. Every organism cannot live without eating the other organisms, so they have survived with their own physical power which can kill and eat others for billion years. Earnest Becker argued in his book, *The Denial of Death*, that “Mother Nature is a brutal bitch, red in tooth and claw, who destroys what she creates.” (xii) He wanted to emphasize how vicious of our Nature and the irony of surviving in this planet. Organisms have to keep their own physical bodies for surviving, and those are never given up. They choose to enhance their own bodies, which is called as evolution, and theirs solemn purpose is to minimize physical motions but to maximize efficiency.

We human beings named all kinds of our physical motions to survive as ‘labor’ from the very ancient societies, “Mankind has been evolved and developed with the labor, and the surviving is only possible with the subprime effort which is the labor.”(Seunghwan Kim 150-51) According to Kim’s statement, the labor is the very holy and indispensable element for its sake. Human beings, in particular, have made incomparable developments to any creatures in the Earth with their labors. The first and the second industrial evolutions absolutely proved this kind of opinions that 99% of products of the whole products of human history is produced only from the beginning of the first industrial evolution to present. By these kinds of revolutionary effects, human beings are gradually able to step aside from the hard works and labors.

However, the revolutionary changes not only bring great abundance and comforts but also raise deadly threats. Only few rich people can get the most of the goodness and the other ordinary people get lost their identity and the reason of beings because human beings can prove their own identities by the labor which they have done for thousands years. Even the fourth industrial revolution in this 20th century makes a great change which is robots can alter people’s status and labor, so their labor territories are getting smaller and smaller. Korean government defines this era as Intelligence and Information Society which is machines can think, reason and act almost like-or even better than-

human beings, so they can substitute people's labor. In 2017, EU also declare that they will make laws for A.I. Robots which means they admit the machines as an Electronical Human. These sorts of changes in the world make people get afraid of losing their works which means they can also lose their identities soon in the future. It is a time to prepare that people have to make a new kind of labor which is totally different from the past.

This research will focus on the changes and extinction of traditional labors in the present and future. For more effective study, I would like to bring a brand-new concept that is Homo Fadens which is a compound idea of Homo Faber and Homo Ludens. Homo Faber means humans who can use tool for physical works and Homo Ludens means humans who can find pleasure by play and game. Homo Fadens is people who can find a goal not only with physical labors but also play and games. Some scholars argue that the era of fourth industrial evolution is the era of Homo Fadens because the high technologies such as VR, IoT, A.I. and AR can bring totally different life styles and labor concepts. I would like to focus on, in particular, VR technology because VR is one of kind that must use physical bodies in virtual environment. People can use their bodies means that they still can keep their physical labor. I will bring Steven Spielberg's *Ready Player One*, which is dramatized Ernest Cline's the same title novel, for deeper study. The background of *Ready Player One* is a highly developed society and people use VR machines in every day, so it is a perfect text for my research. In my research, I would like to study the film deeply and analyze how the traditional labor will be changed and extinct in the future, and also study about what kinds of new and righteous labor ethics can be generated in the future society.

Anger Metaphors in Mongolian and Korean

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1. Introduction

Adopting a cognitive linguistic perspective, this study investigates the metaphorical linguistic expressions of emotion concepts in relation to *anger* in Mongolian and Korean. Specifically, it examines some culture-specific and language-specific realizations of conceptual metaphors for anger in the two languages within the CMT framework. This study highlights the importance of the culture for understanding the relationship between metaphor, culture and cognition and it provides comparative generalizations for the concept of anger and gives the detailed explanations in Mongolian and Korean. This systematic comparative analysis of emotion metaphors in Mongolian and Korean contributes importantly to the major claims of the Contemporary Metaphor Theory, which states that metaphors are grounded on both universal embodiment and social-cultural experiences. Specifically, this study examines the role of culture in the metaphorical conceptualization of emotions through metaphors within the CMT (Lakoff and Johnson 1980, 1987; Kövecses 1986, 1988, 1991, 2000) framework in Mongolian and Korean. Finally, this research summarizes by stating that universal human embodied experience can be the basis for highly schematic conceptualizations of emotions across cultures. The culture-specific and language-specific mappings and their elaborations are grounded only on cultural-embodiment at a specific level in cultures. This research provides a systematic comparative analysis of conceptual metaphors in the sedentary and nomadic cultures. Thus, this study will be a great contribution to understanding of the relationship between language, culture and cognition.

2. Methods of the Study

This study is conducted within the framework of Conceptual Metaphor Theory¹⁾ proposed by Lakoff and Johnson (1980). The main tenets of CMT are as follows: (a) metaphors structure thinking, (b) metaphors structure knowledge (c) metaphor is central to abstract language, (d) metaphor is grounded

1) Conceptual Metaphor Theory rejects the idea that metaphor is a decorative device, instead, this theory (Lakoff and Johnson 1980: 3) explains that "metaphor is central to thought, and therefore to language". In the conceptual metaphor literature, small capital letters are used to denote a conceptual metaphor which shows the existence of the concept in a culture.

in physical experience, and metaphor is ideological. Lakoff and Johnson (1980) argued for the existence of links between ideas which they call conceptual metaphors. Conceptual metaphor is a connection between two semantic areas including source and target domains. For instance, ANGER IS FIRE is a conceptual metaphor. In this metaphor, "fire" in the source domain applies to "anger" in the target domain. The source domain is typically concrete, but target domain is abstract. The relationship between metaphorical thinking and speaking is often described by linguistic metaphors. In this study²⁾, we call them linguistic metaphorical expressions which realize conceptual metaphors in the two languages (e.g. **Mongolian**: *Teruurandaashatajbailaa. lit., She was burning in her anger. fig., She was very angry. Korean*: *Sogeseocheonbul-inanda. One thousand angry fires broke out within (my) body. Song 2003: 65*). These metaphorical linguistic expressions make the conceptual metaphor ANGER IS FIRE manifest in the two languages.

Generally, this study has been conducted in the following steps: The metaphorical expressions of anger in Korean are mainly compiled from the previous studies on emotion metaphors in Korean. Before revealing the similarities and variations in emotion metaphors in the two languages, I focused on the observation of linguistic metaphorical expressions in Mongolian. Therefore, the Mongolian data were primary data generated through the observation of linguistic expressions from different sources manually and the examples of metaphorical expressions in Mongolian were collected from a variety of genres including popular songs, main online social news sites, journals and magazines, novels, scripts of movies and TV talk shows and daily spoken dialogues of the native speakers of Mongolian. Therefore, the research was gathered from several sources both written and spoken discourse in Mongolian. This study adopts the MIP (The Metaphor Identification Procedure, Steen 1999) for identifying metaphorical expressions in Mongolian. Lastly, the differences of emotion metaphors have been analyzed along a number of selected parameters by Barcelona (2001) and Kövecses (2001).

3. Results and Discussion

This current study highlights the importance of the culture for understanding the relationship between metaphor, culture and cognition and it provides comparative generalizations for the concept of anger and gives the fundamental explanations in Mongolian and Korean. For instance, different stages of anger development are expressed by different conceptual metaphors in Mongolian and Korean. (e.g. Mongolian: ANGER IS CATCHING FIRE: *asah lit., to start fire; durelzeh lit., to burst into flames; shatah lit., to burn*). People in a sedentary culture have had centuries-longer experience of agriculture than the people in the pastoral nomadic culture. In the past, Mongolians used three stones for making open fire by seeing all the processes of the fire. They have been living in nomadic lifestyles since ancient times. Thus; it may be the main cause to view the stages of anger as the fire process. Nowadays, one third of the population is still living in a semi-nomadic lifestyle. All of these experiential and cultural differences cause variations in emotion metaphors. This conceptual difference presents how cultural experience of

2) The current thesis includes some examples of the figurative language of simile, metaphor and metonymy in English and Mongolian for the purpose of the study even though those topics are different from the main topic

the nations is important to create the concepts of emotions for the speakers of the two languages. It has been shown that the speakers have been using the historical metaphors from century to century. Therefore, we should emphasize the importance of the history of the contexts and its development in a culture. Mongolians have conceptualized anger as a lion, tiger, dog, or wolf since 13th century. It means that metaphors are stable through times of the history.

In comparison to Mongolian, Korean also has some culture-specific metaphorical expressions of anger. The metaphor ANGER IS A HOT FLUID IN A CONTAINER is highly elaborated in Korean and it has the following language-specific mappings in Korean: WHEN THE INTENSITY OF ANGER INCREASES, THE FLUID RISES, INTENSE ANGER PRODUCES STEAM, INTENSE ANGER PRODUCES PRESSURE ON THE CONTAINER, WHEN ANGER BECOMES TOO INTENSE, THE PERSON EXPLODES, WHEN A PERSON EXPLODES, WHAT WAS INSIDE HIM COMES OUT. It is an interesting fact that Koreans conceptualize that anger is rising from the deep place in one's belly. The data show that the boiling fluid in the container produces steam and creates pressure on the container. When the pressure in the container becomes too intense, the container explodes in Korean culture, but not in Mongolian. Like in English, because of the explosion, parts of the container go up in the air, and something inside the container comes out in Korean culture.

4. Conclusion

As stated earlier, the main purpose of this study is to analyze conceptual metaphors of anger by showing evidence from Mongolian in comparison to Korean. Moreover, it should be noticed that this study mainly focuses on language use and its association with the given cultures. Thus, in order to conduct a systematic comparative analysis of conceptual metaphors for emotions in the two languages, this research has adopted several different approaches. Accordingly, this study was very time-consuming. The study on emotion metaphors in the two languages was done within the cognitive semantics framework. To compare the results of the study, the number of parameters proposed by Barcelona (2001) and Kövecses (2001) regarding the identification and description of the conceptual metaphors were selected.

This systematic comparative analysis of emotion metaphors in Mongolian and Korean contributes importantly to the major claims of the Contemporary Metaphor Theory, which states that metaphors are grounded on both universal embodiment and social-cultural experiences. Even though Mongolians and Koreans belong to very different sedentary and nomadic cultures, they share some universal conceptual metaphors for particular emotions with each other. In summary, it is not only the speakers' different social cultural experiences and their preferences of cognitive processes but also the applications to the reality that leads to variations in anger metaphors in the two cultures.

Paul Muldoon's Elegy: a Playful Melancholic Recollection

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Emigrating to the United States in 1987, Paul Muldoon engages with the public in his own way, mourning via the private, the aesthetic, and the linguistic. Muldoon laments the era neither with a traditional elegy in which a poet empathetically narrows the distance between the dead and himself nor with a modern adaptation in which a poet helplessly falls into melancholic mourning. In his elegies of recollection, Muldoon both maintains a melancholic distance from the irrecoverable past and adopts a playful tone with his own dark humor. The anomalous mixture of the melancholic and the humorous is conveyed in the poet's play of loose, fragmented, and haphazard associations through literary devices, such as allusion, irony, simile, and metaphor, all of which create tension between two objects or contexts. Muldoon's brand of elegy always remains incomplete, leaving some memories unrecoverable and transforming what is left into new and different images. His poetry thus by nature sounds both melancholic and playful.

The childhood Muldoon describes is a mixture of the gruesome and the jocular. Although he is critically aware of his past, when oppressive nation-state ideology operated within the body of the individual, he also keeps a jolly distance from the seriousness of the judgmental tendency of the era. In "Anseo" Muldoon recollects how violently a school, an ideological state apparatus in Althusser's terms, treats individuals. Composed in three sonnet-stanzas, the poem opens with an anecdote about an ordinary school day. Whenever the school master calls the roll, students are required, with their hands raised, to answer *anseo*, which means they are present "here and now" (6). Because the speaker remembers the word *anseo* as the first word of Irish he spoke, the classroom scene becomes a metaphor for authoritative post-liberation Ireland, forcibly infusing into individuals the national identity characterized by the Gaelic language and Catholicism purged of modern and foreign influences. Nationalist ideology resounds in the classroom when the speaker's friend's name is called, "Joseph Mary Plunkett Ward" (10), the long name alluding to Irish Catholic martyrs, in particular one of the leaders of the 1916 Easter Rising, Joseph Mary Plunkett. Naming their children after martyrs, Irish families steeped themselves in both Irish nationalism and Catholic dogma. In Ireland individual subjectivity is constructed in close complicity with family, religion, and the state.

What makes this poem gruesome is not only that in the second stanza Joseph is beaten by the school

master because of his frequent absence but also that he himself makes a whip-lash with which he is to be punished. The poet reminisces in detail about the process Joseph uses to make his rod: “Its twist of red and yellow lacquers / Sanded and polished, / And altogether so delicately wrought / That he had engraved his initials on it” (25–28). When he is sent out to cut a stick, the reader can imagine that he is forced to do so by the master’s authority; however, he ultimately exerts a level of effort worthy of an artist. Like a Nazi, he aesthetically treats or venerates the instrument of discipline, a symbol of power, inasmuch as he lacquers the rod in a red and yellow twist and, as if with pride, engraves his initials on it. Simultaneously, the rod-making scene brings the reader a laugh. Before beatings by the master, Joe is sent out to “weigh up for himself” (18) and cut a stick. “After a while, nothing was spoken” (20); the boy simply brings a switch with him to the classroom without even being told. Probably looking for a rod that would cause him less pain, he habitually chooses a thin, willowy “ash-plant, a salley-rod” (22), “finally” (23) selecting “the hazel-wand” (24), a switch from a tree that in Irish folklore is considered a fairy tree, believed to have protective qualities. In other words, at the moment of punishment, he wishes the beating to be less painful by virtue of the magical power of the hazel wand. The gloomy classroom atmosphere that pervaded Muldoon’s childhood, commingled with the boy’s farcical act, conveys the poet’s sense of dark humor.

The dark humor surfaces once again in the final stanza. The speaker finds that his friend Joseph has become IRA commandant “fighting for Ireland, / Making things happen” (30–31). Here the reader may recall W. H. Auden’s line “For poetry makes nothing happen” from “In Memory of W. B. Yeats.” Alluding to Auden, Muldoon, himself a poet who makes nothing happen, contrasts with Joseph, now a grown-up paramilitary activist. Once a lazy, insincere schoolboy, the speaker’s friend becomes an important figure struggling to change the course of modern Irish history. The instrument of punishment that he made in his childhood, thus, transforms into “an artifact, one which he would carry [with] him to his fight for Ireland, living in a ‘secret camp.’ The reification of secrets is what all this martial rhetoric has been about” (Holdridge 51). In an ironic moment the speaker calls him “Joe Ward” (32) for the first time in the poem, in the last line of the octave of the final sonnet-stanza, from which a shift is expected in the sestet. Whereas the speaker has referred to him twice with his full name, this Joe Ward now self-assuredly fights for the nation. The discrepancy between the image of the mischievous boy and that of the adult gunman brings about a bitter laughter, intensified in the concluding lines. When Joe Ward calls his volunteers’ names every morning, they must raise their hands and call back, “Anseo,” refocusing the reader on the opening stanza. Now Joe Ward trains his followers in exactly the same way that he was taught. Undoubtedly, he will instill in them the aestheticized violence and the superstitious beliefs, repeating the old customs. In so doing, evoked by the Irish word *anseo*, Muldoon shows the eerie state of his childhood fit for black humor.

With his unsaying strategy Muldoon definitely has something to say about the contemporary political crisis of uncertainties: who are victims and who are aggressors is no longer clear. Any fixed political

beliefs would repeat the violence. Instead, Muldoon mourns the loss by recollecting the recent past to which the roots of the trauma are only vaguely traceable. His elegy sounds fragmented, swiftly leaping from one image to another, relentlessly endeavoring to piece the fragments together but leaving them disconnected. His melancholic elegy thus leaves room for readers to fill in the gaps between the pieces, leaving them at a loss in enigmatic situations. In an interview Muldoon confesses, “[P]art of writing is about manipulation leaving them high and dry, in some corner at a terrible party, where I’ve nipped out through the bathroom window” (Wills, Jenkins, and Lanchester 19–20). From playful uncertainties left to the reader, the Muldoonic dark humor arises. Muldoon laments the anomalous state of his loss in his postmodern elegy, to be continued in “Incantata” and other poems.

What Is an Artist–Teacher When Teaching Second Languages?

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1. What Is an Artist–Teacher?

Recently, there has been renewed interest among teachers, researchers, and school administrators in a reconciliation of the artistic and educational enterprises as complementary partners. Eisner (2002) argues that “the distinctive forms of thinking needed to create artistically crafted work are relevant not only to what students do, they are relevant to virtually all aspects of what we do, from the design of curricula, to the practice of teaching” (p. 208). This movement towards making arts partnerships in education is also prevalent in the field of TESOL. Many L2 scholars have drawn important attention to the considerations of creativity and artful engagements in teacher preparation and practice, making connections between language teachers’ identities and those of artists (see Cahnmann–Taylor, 2017).

2. Sociocultural Landscape of English Education in East Asia

A number of studies have shown that a common trend of English education in many East Asia countries is fundamentally connected to the sociocultural landscape where teachers and parents are making extreme efforts to make their students and children be more “native-like.” (Kubota, 2011). For example, Park (2010) describes that English education in Korea, represented by a “English Frenzy,” structures a stable elite system that privileges only a few highly proficient English speakers who have social privilege. In this context, when English learners try to improve their speaking and writing skills in class, they may often find that their own cultural and linguistic identities turn out to be obstacles that stand in the spark of native aspiration. This erasure approach grounded in neoliberal ideologies has to be reconsidered because L2 learners’ first language, past experiences, and cultural backgrounds are what make them unique and significant, serving them as a means to critically reflect upon their own culture and to foster multicultural perspectives. This is one of the most important reasons for L2 learning as Pavlenko (1997) states: “successful L2 learning necessitates reconstruction of one’s linguistic, cultural and social identity, or at the least the development of new ones” (p. 80).

3. Poetry Writing in the Arts-Based Research Tradition

In this study, I examined the experiences and interactions of international TESOL students in a poetry writing course offered at a U.S. graduate program in the Southeast. As a previous student and/or participant observer, I documented the chronology of the course from the first through fifteenth week of the semester. Fourteen participants, mostly coming from China, held similarly novice experiences with poetry and advanced knowledge of English as they completed their second and final year in the Master's program in TESOL.

Overall course of research, I interacted with students as their fellow-poet, which gave me membership in the participant group. For instance, one of the important features of a research context was a poetry revision workshop that runs about 1–1.5 hours every week. The observation and participation in the workshops helped me witness that poetry writing often became a mechanism for other Asian TESOL students to exorcise negative and/or painful emotions and turn frustrations into a more positive feeling and outlook toward their identities as non-native speakers of English. For example, one participant vented her frustration as an L2 speaker in an English phonology class, which provides alternative ways to view non-native speaker's sound systems. I include her poem excerpt as essential finding to illustrate how poetry was personally meaningful to other students in the course:

Physics of Sound–Non Native Speaker's Linguistic Homework by Zihan Lin

The diagram is too cool for me to understand,
Sinusoid, millisecond, frequency of sound.
This is science, familiar to me in high school, now
we are strangers.
.....
I don't wear a calculator on my sleeve.
I can't figure out the sound spectrum.
But I can speak English.
Play with it, rock it, make fun of my Chinglish.
I can't make every sound right,
Well, not a big deal—the accent is the postcard of identity.

Interestingly, sharing this poem in the revision workshop encouraged other peers who had experienced similar issues to appreciate the unique value of being a non-native speaker as seen in the following classroom discourse from Chengyuan and Xiao: "I think even though you make a wrong sound, it is not so important because it is your identity, so this is identity could help others understand ourselves well." "I don't think it's a shame to admit that we are non-native speakers. Maybe we have accents but, it is okay, I mean it is natural, we're in the process of learning, we can do better, we can grow." Likewise, poetry writing often provided opportunities for L2 writers to appreciate the value and validity of non-nativeness while living in a dominant culture and

language. This finding helped me rethink and recast the extremes to which native-like aspiration in an East Asian context is meant to cut out non-native sounds, making L2 learners “fix” their original identities.

The analysis of Zihan’s poem above also influenced me to investigate the connection between poetry and my own L2 writing voice and identity. During my graduate studies in an English-speaking country, I could feel my writing skill had improved because I had to write for survival in a new academic context. However, as an L2 learner of English raised with the habit of passive learning of grammatical rules, I was always concerned about perfect grammar and had to fight to write the way native speakers do. As a result, I frequently went to the writing center on campus and even paid money for grammar revisions, looking for a native speaker who could “fix” my paper’s grammar and forms. The editors’ corrections were very helpful, indeed, so much so that they not only kept my language from being deficient, but they also helped me learn about the formal conventions of academic writing. However, one day on the way of out of the writing center, while reviewing the excessive number of red marks on the rough draft of my paper, I felt tired of forcing myself to adhere to the rigid rules of grammar of mindlessly copying how native speakers write. I needed some place to take a break, so I sat down in front of the building and wrote the poem below.

On the Way Out of the Writing Center by Yohan Hwang

Teacher’s red nib
scours, teases, and commands:
 Write as natives write.
 Speak as natives speak.
 Think as natives think.

It pokes me. But how
I can be what I’m not?
I need to ink my 정체성 (Jung-Chae-Sung) somewhere.

I tap at Poetry’s door where:
 I write as I write.
 I speak as I speak.
 I think as I think.

This is just one of the examples that showed poetry writing allowed intranational TESOL students a different type of freedom they were seldom permitted to exercise in previous EFL context because poetry asked them to pursue alternative hybrid identities, embracing their L1 identities in and through creative L2 uses. Specifically, I found in this study that poetry is an artful genre where non-native values and L2 validity could be appreciated and a style where bilingual identities could be praised and loved in the process of revealing writers’ voices as who they are.

As an artist-teacher, I come to poetry as the great work of art, as opposed to simply following someone else's rules and just filling the words in the five paragraphs of a paper. By revealing my own voice and identity, I come to poetry truly filling the world from my past/current experiences, linguistic/cultural backgrounds and even with my first language, often finding myself bridging two worlds. I understand that creative training may be considered impractical within an English education system that still looks for a high score on the standardized tests. However, poetry is my literary suggestion for TESOL educators and a literacy key for myself to make the first step in L2 teaching and researching in this poetic world.