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The Imperative for Cultural Awareness

PHILOSOPHY, SOCIAL AND HUMAN DISCIPLINES SERIES

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Volume I

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RESEARCH PAPERS

Use of Creative Drama Method for Creating Awareness about the Cultural Alienation Phenomenon

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Abstract

The precondition for an individual to participate in societal life is to give up particular inclinations and desires for the sake of the promotion of societal order. What an individual gives up is superseded in return by the societal, and accordingly, the alienation process begins. The alienation acquired through socialization does not often reach consciousness level and is not perceived as a problem. It is necessary to break this chain at some point by illuminating individual's consciousness so as to ensure that the individual can obtain undirected thinking ability. Tempted by this need to create awareness about alienation phenomenon, the creative drama method is proposed as a useful option. This study is based on the implementation of the creative drama method in order to enhance awareness about alienation/cultural alienation. In this respect, with the participation of a group of sixteen 4th-year students of the Social Service Department of Bitlis Eren University, this study undertook a creative drama process comprised of six 3-hour sessions which were structured by the researcher based on subject titles and target accomplishments regarding cultural alienation phenomenon. Moreover, in light of the data obtained by means of measurement and evaluation tools created again by the researcher, it was observed that the participants attained a significant level of awareness about the phenomenon under consideration

Keywords: *alienation, creative drama, learning by doing, awareness.*

Introduction

The basic condition for the societal life, which seems complex and challenging in theory to be sustainable in practice, pertains to the harmonization/integration. On account of the need for reconciling different characteristics and purposes at the least common denominator even while sharing the same venue with a second person, the society bringing together much more crowded human masses is forced to be much more systematic. The system can be scientifically defined as a group of ideas and principles having rational integrity and consistency, a conglomeration comprised of interrelated and interacting parts

or a mechanism operating on the basis of certain rules (Churchman, 1968). Hence, to be the member of a society configured as a system means to have a mutually beneficial and harmonious relationship with the system itself and its parts. In this respect, although individuals have distinct characteristics and divergent priorities, it turns to be inevitable for them to undertake an integration process so as to enjoy the advantages of societal life. This process aiming at the creation of common codes to be shared with the rest of the society is also called socialization.

The socialization process accompanies the emergence of a sense of self in a period when the sense of self has not yet come into existence. In this connection, psychosocial self appears as the exterior restructuring of cognitive and genetic potential. Sometimes the socialization process can either be pathological and intense as in the case of increase in cultural corruption, criminal inclinations, anger and impulsive behaviors or be experienced as the change in the judgment of values, identification with inappropriate role models and unquestionable adoption and retention of prevailing customary behavioral patterns (Altıok, 2016, p. 56, quoted from Dubow, Huesmann & Greenwood, 2007). In a similar vein, cognitive, emotional and social development of an individual may not necessarily coincide with the societal change. In other words, the individual can find himself/herself ahead of or behind the society over time. Thus, harmonization of the individual with society can be affected depending on his/her existential position which is either being distanced from or converging with his/her societal position, and this situation leaves the individual's performance behind his/her real potential (Wegner, 1975, p. 171). It can be deduced that the state of unhappiness which overtly or latently affects today's societal life stems from this situation.

The individual's harmonization with or inclination toward the society may end up with the individual being alienated from himself/herself or the society. In social sciences, both situations are paradoxically identified with the concept of *alienation*. The concept of alienation, defined by Seeman (1959) in light of five different aspects, that is, *weakness, meaninglessness, lawlessness, societal isolation and self-estrangement*, refers to an overt harmonization problem whereas, in Marx's (1932/2014, p. 75) opinion, the alienation phenomenon corresponds to an inherent harmonization problem or, to put more correctly, to the harmonization being a problematic state that refers to the gradual transformation of working, the sole purpose for the existence of a human being, into a commodity production process, subsequent conversion of workers themselves into a commodity together with the enlargement of commodity production, and the resulting confrontation of worker as an independent and alien force with his/her own producer. Although the

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innate epistemological problem concerning the alienation concept is a topic of another study, the manner in which it is addressed in this current study suggests its comprehension as an inherent danger residing in the sub-consciousness.

Although alienation is likely to emerge at several distinct societal dimensions, the cultural alienation issue seems to offer the most advantageous platform for dealing with this problem, especially because cultural alienation is developed through learning in the socialization processes. For instance, being alienated from one's own act of production is a problem infiltrating the depths of societal sub-consciousness throughout history on the basis of production relations. On the other hand, it can be argued that cultural alienation exists at a point closest to the consciousness as cultural values are reproduced almost every day. In this sense, to transfer the alienation to the consciousness level, it will be more reasonable to address the cultural codes in the process of creating awareness through the reconfiguration of individual's life starting from the end.

This study intends to present a comprehensive framework for experiencing and evaluating a sociological phenomenon in a practical process and for offering solutions with respect to this phenomenon. In this regard, by going far beyond a theoretical evaluation on the problematic nature of the phenomenon, the relationship of the phenomenon with creative drama as a method was established in order to make the phenomenon tangible and observable. The primary indicators of cultural alienation phenomenon were grouped under six categories, and quasi-dramatic activities were prepared by the researcher himself in order to ensure the transformation of each category into a practical experience. Furthermore, measurement and evaluation tools were developed again by the researcher for understanding the contribution of these activities to the target accomplishments. Of these tools, "Alienation Awareness Survey", which was derived from accomplishment declarations corresponding to six categories that defined the cultural alienation phenomenon, was implemented at the end of the study. At this juncture, even though pretest-posttest analysis seemed to be more effective in terms of measurements, its implementation was not deemed appropriate considering its potential to manipulate the participants by inadvertently disclosing the goals of the study. Instead, in order to buttress the measurements, the "letter" technique was employed as a measurement tool besides "Alienation Awareness Survey" in the creative drama method. Even if it is asserted that quite a few studies performed in the area of creative drama have methodological shortcomings by virtue of the interdisciplinary nature of creative drama (Mages, 2008), it is thought that this study makes a unique contribution at fundamental level inasmuch as it

combines theory and practice in the field of sociology and in this direction it makes use of effectiveness and measurement tools developed by the researcher.

Alienation

In general, the concept of *alienation*, studied in several disciplines throughout the history, is derived from Latin word *alienus* meaning “someone else”, “stranger” (Fromm, 1941/1995a, p. 56), while in Hegel and Marx’s writings, the alienation concept is referred to as *entfremdung*, derived from the German word *fremde* (Stevens, 1999/2001, pp. 383-384). It is argued that, despite later attempts to insert an operational content to the concept of alienation over time, *alienation* was first introduced as an idea to the Western thinking in conjunction with paganism which was referred to in Old Testament. Worshipping multiple gods rather than one god is not the essence of paganism but the fact that pagan idols worshipped by humans are handcrafts produced by humans themselves (Fromm, 1961/1995b, p. 106). In this respect, it can be alleged that the alienation phenomenon in its initial form was considered a problem not yet elevated to the consciousness.

The first active use of alienation concept in philosophy took place in Hegel (1807/2011), a concept that existed in his thoughts as a given situation. In this regard, alienation happens to be the case when Absolute mind (*Geist*), which is in an existential pursuit, contradicts the nature which supplements its own existence. That being the case, the self-fulfillment process of Absolute mind corresponds to the dialectic procession of being alienated and overcoming alienation. Hereby, it is hinted that the human being who, in fact, occupies an actor position due to his/her productive capabilities, is transformed into an object along with his/her societal, cultural and physical products and so he/she is being alienated from his/her act of production. The human being tends to view himself/herself not as “a living creature that loves, feels, thinks but as an object that is remembered only with products and goods of its creation and production”. For Hegel, the concept of alienation appertains to the distance of the physical existence of a human being from his/her spiritual existence (Erkal, 1984, p. 9). Hence, in the philosophy of Hegel, alienation is a natural, inevitable and indispensable case in the self-fulfillment process of Absolute mind.

By inversely addressing the case of alienation which is embodied within the nature according to Hegel’s philosophy, Feuerbach (1841/2004) emphasizes that God Himself is a product of alienation. For Feuerbach, human being makes himself/herself a slave of God by considering God, who actually dwells only in

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his/her mind, as an absolute entity beyond and above himself/herself. In a similar vein, Fromm (1961/1995b, p. 60) comments about this more comprehensively by stating that “because a person is affectionately devoted to an object of his/her creation, worships and idolizes it, the person is no more himself/herself as he/she conveys his/her feelings and thoughts to an object beyond himself/herself and so this person has no more sense of self or identity”. Likewise, Marcuse and Mills analyze again alienation on the basis of loss of the power exercised by humankind to change and shape the earth along with human being’s feeling of helplessness about the earth of his/her creation. Marcuse (1964/2016) addressed the helplessness in terms of a relationship between labor class which had no weaponry and modern world which turned out to be one-dimensional whereas Mills defines this helplessness in terms of the manipulative power of mass media through the example of “white-collar” labor class (Tolan, 1981, p. 162).

The alienation phenomenon stems also from the existential reactions of the individual toward the nature and society. At this juncture, the line between freedom and alienation is drawn by the level of the individual’s consciousness and courage. For Nietzsche, an individual’s potential is appraised tangibly under three categories, that is, *herdsman*, *nihilist man* and *superior man*. *Herdsman* possesses neither consciousness nor the courage for questioning the values of the society that he lives in whereas *nihilist man* has the consciousness but lacks the courage, and, on the other hand, *superior man* possesses both consciousness and courage (Kuçuradi, 1997). That being the case, *herdsman* is in full conformity with the society and happy, *nihilist man* is inharmonious with the society and feels unhappy on account of failing to shape the society, and *superior man* is inharmonious with the society but relatively happy by virtue of his courageous efforts to live in conformity with values of his own creation. As for the existentialist philosophy, absolute happiness is impossible inasmuch as a human being can fulfill only the parts that he/she selected from the available existential potential and the remaining parts make the basis of alienation for himself/herself. The existentialism defined by Sartre (1946/1990, p. 80) by noting that “human being is no more than his/her own design, he/she exists inasmuch as he/she makes, fulfills himself/herself, in other words, he/she is solely made up of the sum of his/her attainments” conveys the idea of the impossibility of ultimate happiness as the self-fulfillment process of the individual encompasses an ongoing procession dependent on his/her own individual development skills and interference instruments of the society.

Beyond any doubt, the most comprehensive analysis of the concept of alienation was performed by Karl Marx. Marx added a historical materialist

perspective to the alienation concept by turning the philosophy of Hegel upside down just as in the case of formulating the ultimate meaning of dialectical method. As a matter of fact, alienation occurs as a natural phenomenon within his historical materialist philosophy. The fact that the individual is deprived of factors of production and is enslaved alongside the labor and property relationship in the context of capitalism constitutes the basis of alienation. It can be suggested that Marx addressed three different types of alienation, that is, economic, political and religious. However, of these three types, economic alienation is not only a type but also the root cause of the alienation phenomenon.

For Marx, the alienation of humankind started with the demise of their supremacy over the production process. The basis of this demise was the division of labor which distanced the individual from both his product and production process by splitting production into different parts (Marx, 2000, p. 97). For each product which a human being failed to have the ability to produce alone, human beings were forced to depend on somebody else, and this eradicated his power of disposition over the product. Furthermore, this circumstance, by dividing the production into smaller parts, adds another layer to the alienation issue in industrial society. A human being who can participate only in a small section of the manufacturing process as the manual worker loses his/her control over the entire manufacturing process and also as a consumer, he/she is distanced from goods whose manufacturing is made with unskilled work offered by him/her as a cheap source of labor. In other words, he/she is alienated from his product and so his/her own act of production. Marxism, which is based on economic determinism, designates the production process, an element of substructure, as the main determinant of superstructure represented by institutions such as politics, religions, arts, philosophy and ethics. That is why, being alienated from one's own act of production makes the basis of other types of alienation.

In the capitalist system, a human being is not only alienated from his/her own act of production and product, but also capitalism enables the bourgeoisie possessing factors of production to have a decisively powerful influence on the superstructure institutions. For instance, state apparatus, akin to that forming the basis of the theory of Social Contract by J. J. Rousseau (1762/2006), confronts the individual acting as a force which is distanced and alienated from his/her own nature. With its inheritance law, the same state apparatus paved the way for the dissolution of extended families. Designers of the inheritance law were members of the capitalist class who captured the control of state apparatus besides possessing the factors of production. Thus, again, alienation instigated alongside

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production relationships affects family institution and its members through state apparatus and state laws. Judged from this perspective, meaninglessness initiated upon being alienated from one's own act of production in view of the complex structure of capitalist system makes the most formidable obstacle to the individual to comprehend the whole. In the capitalist era, the individual who loses his/her meaningfulness, his/her actor position and so his/her power attempts to add a new meaning to his/her life, for instance, by clinging to the religion phenomenon. The reason for Marx to characterize religion as the opium pertains to the fact that religion alleviates the pains of labor class that is being alienated and enslaved by the capitalist system (Marx, 1844/1997, p. 192). In fact, religion does no more than just fostering the distorted relationship existing as a new form of alienation.

Cultural Alienation

Alienation can be experienced at several parts of the societal life. However, the place where they all are materialized is the culture. According to the generally acknowledged definition of Tylor, culture or civilization is “a complex whole including knowledge, arts, traditions, customs and talents, skills and habits which are learnt and obtained by human beings as members of the society” (Tylor, 1871, p. 1). This definition hints that alienation in culture and cultural areas encompasses all activities of humanity in such areas as economics, art, law, science, religion and covers the state of alienation in relation to these areas as humanity transfers its recurring activities to next generations by symbolizing them in cultural codes. In this conjunction, culture acts as both the means and ends of alienation. In other words, the alienation that human beings experience during cultural activities is symbolized with cultural elements and an alienated culture is transferred to the next generation. On the other hand, individuals of a new generation receive intrinsically alienated values through the socialization process without questioning them and become part of the historical process of alienation.

It is reasonable to allege that the cultural alienation phenomenon acquired a remarkable scale especially along with the globalization process. The fact of globalization, which has a distinct character imposing a common political economy and leaving no society untouched or beyond its reach, inflicts the heaviest damage on cultures. Even though various approaches about the nature of globalization such as “homogeneity thesis which argues that globalization promotes cultural convergence, polarization thesis which anticipates the emergence of cultural conflicts between Western globalization and its opponents,

and lastly hybridization or syncretism thesis which considers globalization as a mixture of several cultural repertoires created through transboundary exchanges” (Holton, 2000, pp. 140-152) are still discussed, each of these options actually serves as the basis of the destruction of cultures. On the other hand, although it is less pronounced, there is a more noteworthy thesis which argues that the process is not *globalization* but *glocalization** in which global powers of the Western world could directly exploit the local cultural values in favor of the market mechanism in cooperation with local authorities in order to undermine the nation-state model. The common point of both the globalization and glocalization theses is that the process pertains to an uneven relationship (Banerjee, 2002, p. 519) and less developed societies are weak and vulnerable to the manipulation in this process dominated by developed Western countries.

The globalization process creates new cultural codes which are spread and absorbed in a short period of time. When these codes are spread at global scale depending on the production processes and under the control of societies dominating these processes, societies at lower levels of production hierarchy can only join the process as consumers. These societies are inclined to import not only the product but also the culture configured around the product. Neglecting the fact that the culture is a superstructure element and superstructure elements are built upon substructures including production relationships, the replacement of a current superstructure element with a new superstructure element, irrespective of the substructure element which the current superstructure is built upon, will make problematic the relationship between substructure and superstructure. Thus, superstructure elements without material grounds will come into existence. For example, fez which was brought to the Ottomans as an indicator of change and innovation in the context of Westernization movement (Çakır, 2004, p. 29) was defended as a symbol of traditional values against the Hat Law which was introduced again as an innovative policy in the early modernization period of the Republic of Turkey.

Cultural alienation is a crucial societal problem for both creating a sense of self and acquiring a cultural identity. Cultural codes whose base does not exist in the societal structure are far from being comprehensible, absorbable and sustainable. A sense of self and identity structured around these codes have feeble and fragile characteristics because of not being founded on strong grounds.

* Robertson (1995), the scholar who used the concept for the first time, attributed a positive meaning to the concept of glocalization by considering it as a process enabling less developed countries to participate as actors in the creation of a common culture.

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Eventually, the cultural system created in this respect forms the Achilles' heel of the societal structure. That being the case, cultural alienation stands out as a phenomenon that needs diagnosis and treatment. However, this phenomenon is far from being a problem reaching the level of consciousness as noted before. In this sense, in order to gravitate toward the treatment, there is a need first of all for creating awareness. This is also the primary purpose of this study.

Reconfiguration of Alienation Process and Creative Drama Method

Cultural alienation has a distinct characteristic with which each individual can be involved at different levels and which ensures the continuation of its existence. Now, it can be suggested that one of the most appropriate means of ensuring a confrontation with cultural alienation by ascertaining its exact location is to have an experience that will turn life upside down and to get this life experience undergone also by others. The main reason for selecting creative drama for raising awareness about cultural alienation is its nature, which enables the production of new configurations about life. According to the definition by İnci San (1996, p. 149),

Creative drama, making use of theater or drama techniques such as improvisation, role playing etc. in a group work, is the elucidation and illustration by individuals of an occurrence, occasion, idea, sometimes an abstract concept or behavior through rearrangement of old cognitive patterns and via "quasi-dramatic" processes in which observation, experience, feelings and lives are reviewed.

Although "the rearrangement of old cognitive patterns" and "the review of observation, experience, feelings and lives" are the most fundamental issues in this process, they can supersede each other in the framework of a causal relation.

In terms of the creative drama activity,

the etymological use of the concept of "drama" as the residential area in the proximity of abundant and flowing natural spring water pertains to motion and action. Drama are action-oriented activities which extensively encompass all living conditions of one or more than one humans interacting with each other, nature or other objects. (Adıgüzel, 2016, p. 1)

Proceeding with the metaphor of flowing spring water, drama allows the start of motion afresh, but in a format different from the previous one. The freshness of motion also offers the opportunity to make observations and acquire information on the motion itself. The fact that creative drama activity is produced through reconfiguration makes it possible to return to the previous stage of the

motion and to restructure it. Thus, reproduction can be achievable through the chain reaction between living, attention, awareness, restructuring. The identification of cultural alienation as an existential problem at cognitive level will be easier and more everlasting if the experiential reconfiguration of information processes is evaluated in the company of a mentor. Creative drama workshops to be established for this purpose will have the adequate level of instrumental content.

Creative drama is essentially a process-oriented activity. This process paves the way for the participant to adopt his/her own self, to be aware of personal resources and to comprehend internal and external effects on life (Way, 1967). Participant contributes to the process with his/her experiences, creativity and reactivity and also obtains new experiences and accomplishments from the process shaped by the joint efforts of all other participants. On the other hand, through the leader's planning of target accomplishments, the process can also be implemented as a method. The methodological character of the activity is frequently used especially in the field of education. Although it is observed that creative drama is sometimes characterized differently in literature, the concepts of *creative drama*, *drama in education*, *educational drama*, *educative drama* are not necessarily distinct from each other, but identical in terms of quality, objective and coverage (Adıgüzel, 2016, p. 48). Calling attention to the structure of creative drama which enables schematic and phenomenal interpretations, Coşkun San (2009, p. 78) underlines that creative drama can be employed effectively for raising the awareness of society. In fact, creative drama as a method and tool is actively utilized in several fields where it is applicable, such as arts, culture, sports, besides education (Adıgüzel, 2016, p. 97).

The cultural alienation phenomenon is categorically in an opposing position vis-à-vis the individual, his/her actor position, willpower, creative skills and spontaneity. It encompasses comprehension and action processes not created but adopted unquestionably by the individual himself/herself. In contrast, in terms of either its structural format or methods and techniques, creative drama activity pertains to an experience that will deconstruct cultural alienation phenomenon. For example, *Warm-up* stage releases an energy which wipes out social positions occupied by participants and governing directly their social lives. As the purpose, by assuming a mission to create a uniform and common identity by completely eliminating participant positions such as *mother*, *doctor*, *director*, *teacher*, *supervisor*, *boss* etc, this process produces a situation closest to naturalness and spontaneity. Coming into play in a relatively comfortable environment upon the

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completion of the mission of *Warm-up* stage and the consequent break-up of the circumscribing atmosphere of value judgments, *Animation* stage presents the opportunity to address the reality through different perspectives and helps to configure the life anew with freer and more creative motivation. Lastly, by preparing a convenient environment for the review of the process in a non-didactical way, *Evaluation* stage encourages the participant to raise his/her awareness without being pressured by any external influence. As all stages offer an experience in which the participant can be involved without being alienated even when the stages are operated with no specified accomplishment standards, a creative drama activity in which cultural alienation occupies a central place will make a considerable contribution to the promotion of awareness about the phenomenon.

In this light, the creative drama activity offers an indispensable tool to identify the cultural alienation phenomenon as a problem by addressing the issue in a configured life experience. That being the case, this study attempted to explore the effect of creative drama activities on having university students' gain awareness about alienation.

Purpose, Scope and Limitations

The main purpose of this study is to raise awareness on the alienation phenomenon and its cultural aspect through a multidisciplinary approach. In this respect, the creative drama method is used as an instrument. The creative drama method is known to be used in the field of education as a method to convey a phenomenon, concept, or knowledge or to raise awareness about them (Hui & Lau, 2006; Pinciotti, 1993; Yassa, 1999). There are numerous studies showing that this usage extends to various areas such as future expectation (Konate & Ergin, 2018), parenting awareness (Gökbulut, 2006), time use (Tanrıseven & Aykaç, 2014), personal hygiene (Soleymani, Hemmati, Ashrafi-Rizi & Shahrzadi, 2017), and Christian awareness (Graves, 1991). On the other hand, the number of studies investigating the views of educators on the success of using creative drama as a method for these purposes is also increasing (Yılmaz, 2013; Yenigül, 2019; Taşkın & Moğol, 2016). Besides, the nature of the creative drama method, which allows learning by doing and experiencing, deconstructing, self-assessing, and reestablishing, is quite relevant to the constructivist approach (Aykaç & Ulubey, 2008).

The alienation phenomenon is a very comprehensive and multidimensional issue. In addition, there are two different conceptualizations of the phenomenon that we can refer to as “old” and “new” (Sun, 2019). These two conceptualizations bring up two very different approaches about the meaning and scope of the phenomenon. As we mentioned in the literature review section of the study, the conceptualization framing the approaches of Marx (1932), Hegel, Feuerbach (1841), Fromm (1941-1961), and Sartre (1946), which is shaped in the emergence of the phenomenon, addresses the problem as a state of unreached consciousness. However, scholars like Seeman (1959), Middleton (1963), Blauner (1964), and Kohn (1976) refer to conceptualizations as informed attitude. This study adhered to the “old” conceptualization about the alienation phenomenon, and, in this sense, the “new” conceptualization was not included. In this respect, the literature also highlights the emphasis on old conceptualization instead of presenting a broad knowledge of the phenomenon.

Finally, the current study has some methodological limitations. Creative drama is a methodologically new practice in which there is a combination of observation and construction in this method. First, to carry out a healthy creative drama process, it should be limited to a group of 16 to 24 participants. However, this number is insufficient when the qualitative studies are taken into account. On the other hand, the potentials of social science research methods can be used partly since priority must be given to the protection of natural operation of the process at the point of preparing and using the measurement tools. For instance, the pre-test technique applied in different studies using the creative drama method was not applied in this study. Instead, it was limited to the “letter” technique of creative drama method and a measurement tool used at the end of activities.

Methodology

RESEARCH DESIGN

This is a descriptive research. The research made use of a quantitative research design, namely, the descriptive survey model. The descriptive survey model is a research approach intending to describe a situation which happened to exist in the past or still exists as it actually is (Karasar, 2002, p. 77). By implementing this model, this research analyzed the views of students on the model developed by the researcher at the end of creative drama activities.

RESEARCH GROUP

This study was performed with a group of 16 participants who were enrolled as 4th-year students at the Department of Social Service of Bitlis Eren University

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and were aged 20-24 years, 6 of whom were females and 10 of whom were males. A part of the group had past experience in creative drama at basic level.

DATA COLLECTION TOOLS

“Alienation Awareness Survey” which was developed by the researcher was employed as the data collection tool. Prior to its implementation in its development phase, the survey was initially examined by two specialists in terms of the scope of its items and the construct validity. Upon the receipt of specialist views, the final version of the “Alienation Awareness Survey” was created.

Previously specified subject titles and accomplishments targeted under these subject titles for each workshop which was comprised of six sessions served the basis of inferences to be made from research results. “Alienation Awareness Survey” which was comprised of 25 questions contained items for the following subject titles: Roles and Positions in the Societal Life (1st, 2nd, 3rd and 4th Items), Part-To-Whole Relationships (Meronymy) in Systemized Structures (5th, 6th, 7th and 8th Items), Cultural Codes of Fairy Tales As A Means of Value Transfer (9th, 10th, 11th and 12th Items), Concepts, Values and Beliefs Being Alienated (13th, 14th, 15th and 16th Items), Creation of Cultural Values and Rituals (17th, 18th, 19th and 20th Items) and Process of Being Aware of Cultural Alienation and Overcoming It (21st, 22nd, 23rd, 24th and 25th Items).

DATA ANALYSIS

SPSS (The Statistical Packet for Social Sciences) software was utilized for data analysis. The research used frequency, percentage and arithmetic mean so as to analyze participant views on the topic. As each item measured views on different situations in data analysis, descriptive statistics for each item were individually presented in the form of percentage, frequency and arithmetic mean.

Table 1. Assessment interval for scores which ranged from 1 to 5 for arithmetic means was structured as in Table 1 below:

Options	Scores	Score Intervals
I Strongly Disagree	1	1.00 – 1.79
I Disagree	2	1.80 – 2.59
I Cannot Decide	3	2.60 – 3.39
I Agree	4	3.40 – 4.19
I Strongly Agree	5	4.20 – 5.00

Implementation Process

In the form of six 3-hour sessions, the research carried out an implementation process lasting a total of 18 hours in the fall semester of 2017-2018 academic year. The first, second, third, fourth, fifth and sixth sessions contained activities successively on the following subject titles: “Roles and Positions in the Societal Life”, “Part-To-Whole Relationships (Meronymy) in Systemized Structures”, “Cultural Codes of Fairy Tales As A Means of Value Transfer”, “Concepts, Values and Beliefs Being Alienated”, “Creation of Cultural Values and Rituals” and “Process of Being Aware of Cultural Alienation and Overcoming It”. The configuration was structured in the creative drama workshops of the research on the basis of the staging system devised by Adıgüzel (2006), “Preparation/Warming-Up, Animation and Evaluation”.

The first workshop performed activities raising the awareness about the diversity of roles and positions assumed by each individual in the societal life, their development process, evolutionary character and making participants discern how much they were active in this process. The second workshop stressed the significance of part-to-whole relationships to systemized structures and highlighted the fact that being alienated from the whole would likely pave the way for individual and societal unhappiness. Through studies exploring the effect of fairy tales on the socialization process as of childhood period and on the formation of role and position relations and societal gender patterns, the third session discussed the contributions made to the alienation process by fairy tales acting as a force in the creation of values. The fourth session contained activities helping to enhance awareness about the role played in the reproduction of values and beliefs by concepts used in daily life with no particular reference to their meanings and origins. The fifth session attempted to promote the understanding of the essence hidden behind the forms of cultural elements through activities establishing the relations between cultural elements which were still valid today such as languages, symbols, traditions, conventions etc. and realities & needs which created these cultural elements. In the sixth and final session, activities were performed for raising awareness about the fact that the alienation phenomenon and its cultural aspect, cultural alienation, as the basis of contradiction, conflict and unhappiness creates a problem that need to be overcome in order to enhance individual and societal development.

Through evaluation and mid-term evaluation phases realized within the framework of each session, participants made contributions to the deepening of comprehension of the relationship between the activities and main goals of the

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research. In this respect, by applying the semi-constructivist method, knowledge base created during the research was reproduced by means of participant contributions which were made through mid-term briefings and question & answer sections.

Findings and their Interpretation

“Alienation Awareness Survey” was applied to the participant students at the end of the empirical research in order to assess their awareness about alienation. Scores obtained from “Alienation Awareness Survey” and their means are as a whole in Table 2 below. Besides a general evaluation on data in Table 2, data retrieved from six sessions, each of which encompassed different target accomplishments, were interpreted exclusively.

Table 2. *Descriptive Findings Obtained Through Alienation Awareness Survey*

No	Items	I Strongly Disagree		I Disagree		I Cannot Decide		I Agree		I Strongly Agree		Mean	Std. Dev.
	It enabled me to rethink the diversity of roles and positions occupied by each individual in the societal life.	-	-	-	-	-	-	6	37.5	10	67.5	4.62	.50
	It empowered me to discern behavioral patterns likely to be contradicting each other in relation to roles and positions occupied by each individual in the societal life.	-	-	-	-	1	6.3	6	37.5	9	56.3	4.50	.63
	It encouraged me to question the harmony of behavioral patterns on roles and positions with individual's characteristics, wishes and expectations.	-	-	-	-	2	12.5	7	43.8	7	43.8	4.31	.70

	It allowed me to appraise the relationship between happiness and the identification of behavioral patterns on roles and positions by the society or individual himself/herself.	-	-	1	6.3	2	12.5	4	25	9	56.3	4.31	.94
	It helped me to reevaluate the importance of part-to-whole relationship to systemized structures.	-	-	1	6.3	1	6.3	2	12.5	12	75	4.56	.89
	It provided me with the opportunity to detect that the societal life was also a systemic arrangement based on a type of part-to-whole relationship.	-	-	-	-	1	6.3	6	37.5	9	56.3	4.50	.63
	It offered me the chance to perceive the circumstances distancing us from becoming aware of the fact that we were valuable parts of the whole in terms of production relations.	-	-	-	-	2	12.5	6	37.5	8	50	4.37	.71
	It permitted me to recognize that being alienated from the whole was the reason for individual and societal unhappiness.	-	-	-	-	1	6.3	6	37.5	9	56.3	4.50	.63
	It provided me with a venue to discuss the effects of fairy tales on the socialization process as of the childhood period.	-	-	1	6.3	3	18.8	5	31.3	7	43.8	4.12	.95
0	It let me reevaluate the societal values, societal gender roles, definitions of roles & positions hidden within fairy tales.	-	-	1	6.3	2	12.5	5	31.3	8	50	4.25	.93
1	It enticed me to notice that false or controversial knowledge patterns acquired during childhood had more permanent effects on the sense of self in	-	-	-	-	1	6.3	5	31.3	10	62.5	4.56	.62

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	comparison to other knowledge patterns.												
2	It empowered me to understand that unquestioned values acquired through fairy tales could be the basis of attitudes, discourses and actions alienated from nature, society and humankind.	-	-	-	-	3	18.8	2	12.5	11	68.8	4.50	.81
3	It enabled me to see that there were concepts, values and beliefs which we used even without knowing their meanings and origins in our daily lives.	-	-	1	6.3	1	6.3	6	37.5	8	50	4.31	.87
4	Proceeding with this awareness, it encouraged me to be interested in exploring what similar concepts, values and beliefs were about.	-	-	1	6.3	2	12.5	5	31.3	8	50	4.25	.93
5	It provided me with the chance to question the consistency between the manner in which these concepts, values and beliefs were used and our basic values which acted as determinants of our personality.	-	-	-	-	1	6.3	8	50	7	43.8	4.37	.61
6	It encouraged me to dispute my own role in the reproduction of such concepts, values and beliefs.	-	-	-	-	3	18.8	6	37.5	7	43.8	4.25	.77
7	It urged me to think over what type of needs of the societal life were met as of the emergence of cultural elements which were still valid today such as languages, symbols, traditions, conventions etc.	-	-	-	-	1	6.3	6	37.5	9	56.3.	4.50	.63
8	It enabled me to question whether these cultural elements could still meet needs today.	-	-	-	-	1	6.3	10	62.5	5	31.3	4.25	.57

9	It allowed me to discuss the effect of still-existing cultural elements on individual and society.	-	-	-	-	1	6.3	9	56.3	6	37.5	4.31	.60
0	It endowed me with the occasion to reevaluate the need to sustain cultural elements which had debatable effects on individual and society.	-	-	1	6.3	1	6.3	7	43.8	7	43.8	4.25	.85
1	It made possible for me to comprehend and voice different aspects of alienation phenomenon.	-	-	-	-	1	6.3	7	43.8	7	43.8	4.40	.63
2	It extended the opportunity to appraise the basic attributes of cultural alienation which was an aspect of alienation.	-	-	1	6.3	2	12.5	5	31.3	8	50	4.25	.93
3	It equipped with the chance to notice that cultural alienation could be the basis of contradiction, conflict and unhappiness.	-	-	-	-	1	6.3	7	43.8	8	50	4.37	.80
4	It helped me learn that cultural alienation was a problem needed to be overcome for the promotion of individual and societal development.	-	-	-	-	3	18.8	7	43.8	6	37.5	4.18	.75
5	It equipped me with skills enabling me to express views and offer solutions for overcoming cultural alienation.	-	-	-	-	-	-	9	56.3	7	43.8	4.43	.51

Upon the review of findings in Table 2, it was observed that the mean of scores was 4.36 in relation to the whole set of declarations of accomplishment above. In other words, the mean of scores is placed close to the range of “(5) I Strongly Agree” and so it can be deduced that activities make a significant contribution to the promotion of awareness about the relevant accomplishment items. The mean of numbers of participants selecting “(5) I Strongly Agree” in the survey form and their percentage are 8 and 50.7% consecutively, the mean of numbers of participants selecting “(4) I Agree” and their percentage are 6 and 38.0%, the mean of numbers of participants selecting “(3) I Cannot Decide” and

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their percentage are 1.4 and 9.28%, the mean of numbers of participants selecting “(2) I Disagree” and their percentage are 0.3 and 2.0% whereas there was no participant selecting “(1) I Strongly Disagree”. Assuming that “(5) I Strongly Agree” and “(4) I Agree” are positive responses, it is ascertained that the mean of numbers of participants responding positively to the items in the survey form and their percentage are 14 and 88.7% respectively. It can be asserted that the research had a considerable achievement in terms of reaching its goals.

According to Table 2, the item obtaining a percentage of 100% and a mean of scores of 4.62 upon the selection by participants of “(5) I Strongly Agree” and “(4) I Agree” was the statement that read “It enabled me to rethink the diversity of roles and positions occupied by each individual in the societal life.” Convinced that activities of the first session were structured in full compliance with the relevant target accomplishment, this session can be considered as a guideline for prospective researches to be conducted in the future. On the other hand, it may be necessary to review the activities in relation to items obtaining a total percentage of 80% through the selection by participants of “(5) I Strongly Agree” and “(4) I Agree”, in other words, the 9th Item (It provided me with a venue to discuss the effects of fairy tales on the socialization process as of the childhood period.), the 10th Item (It let me reevaluate the societal values, societal gender roles, definitions of roles & positions hidden within fairy tales), the 12th Item (It empowered me to understand that unquestioned values acquired through fairy tales could be the basis of attitudes, discourses and actions alienated from nature, society and humankind), the 14th Item (Proceeding with this awareness, it encouraged me to be interested in exploring what similar concepts, values and beliefs were about.) and the 24th Item (It helped me learn that cultural alienation was a problem needed to be overcome for the promotion of individual and societal development). The fact that the 9th, 10th and 12th Items were target accomplishments appertaining to the Third Subject Title of the research, “Cultural Codes of Fairy Tales as a Means of Value Transfer”, implies that this subject title was less powerful than other subject titles in terms of creating awareness. In this respect, it will be appropriate to review and restructure the activities concerning this subject title in a manner more likely to be fitting their goals.

Upon the evaluation of subject titles and target accomplishments corresponding to each session of the research, it is observed that the results are in parallel to the general means of scores. In this regard, the mean of numbers of participants responding positively to the subject title, *Roles and Positions in the Societal Life*, are 14.4, their percentage is 91.8% and the mean of their scores is

4.43. These figures are successively 14.5, 90.6% and 4.48 for the subject title, *Part-To-Whole Relationships in Systemized Structures*, 13.2, 83.2% and 4.35 for the subject title, *Cultural Codes of Fairy Tales As A Means of Value Transfer*, 13.7, 85.9% and 4.29 for the subject title, *Concepts, Values and Beliefs Being Alienated*, 14.7, 92.2% and 4.32 for the subject title, *Creation of Cultural Values and Rituals* and 14.2, 88.8% and 4.32 for the subject title, *Process of Being Aware of Cultural Alienation and Overcoming It*.

It was previously noted that “letter” technique was implemented in the last session of the research in order to obtain qualitative data. Participants were asked to write a letter to a real or imaginary friend about prospective contribution(s) and awareness resulting from the process which was comprised of six sessions. Upon the review of letters, it is worth noting that the concept of alienation was utilized 11 times in letters although this concept was never used in the guideline for the activity. On the other hand, almost every letter included declarations in a similar vein to the below statements which approximately addressed the alienation concept although the concept was not directly mentioned:

“... actually by internalizing the things on which we are informed, or to put it more correctly, misinformed, we prefer to keep quiet or else we tend to perceive the situation through a standardized perspective. We had acquiesced to the things that failed to comply with our reasoning, accordingly our point of view on them changed.”

“From now on, I am convinced that several facts were imposed on me by you. I am aware of the fact that this incurred damage on me and on the designation of the course of my life by my decisions. Now I question the ideas that are imposed on me by you.”

“The most crucial contribution of this research to me is that I will never attach myself blindfoldedly even if the object of this attachment is supposed to be my own family. By questioning the ideas that I assume to be correct, I will follow my own path of life.”

“We recognized that certain socially accepted situations and norms were in fact weird. By reconfiguring the fairy tales into a different format, we restructured the sense of good and bad in fairy tales. We understood that we could make different inferences although we looked at exactly the same image.”

“Drama plays were both entertaining and meaningful. For instance, when the whole and its parts were viewed separately, different meanings would be emerging with respect to the stereotyped, though falsely comprehended, manners.”

“We were pursuing a life conforming to several phenomena that we observed on social media, books, TV series and movies. In fact, we desperately need ‘questioning’ in order to enjoy the life better...”

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Conclusions and recommendations

This study endeavored to make a sociological phenomenon part of a practical experience distancing it from theoretical level through the creative drama method. The main factor for the emergence of such a need pertains to the inherent danger peculiar to the alienation phenomenon which prevents it from being identified as a problem because of its being embedded at sub-levels of human consciousness. The alienation phenomenon is a condition inevitably emerging and closely attached to socialization process which continues as an indispensable condition of human life. Alienation reproduces itself on each ground where the human being's societal relations exist. In this respect, it is pertinent to talk about several types of alienation such as individual or societal, cultural or economic rather than just one case of alienation. On whatever ground alienation phenomenon comes into play, it is a problem to be diagnosed and cured only if awareness about it is raised.

When the alienation phenomenon is considered in the simplest terms as the process of creating distorted consciousness, it is initially possible to propose a process creating awareness about the existing consciousness, illustrating healthy and consistent ways offering access to knowledge pertinent to the consciousness and finally having an ideal experience through a new configuration. At this juncture, with its structure allowing the re-designation and reinterpretation of life, the creative drama method offers advantages so as to be considered as a useful option. As a matter of fact, this study devised and provided a creative drama experience structured to deal with alienation generally and cultural alienation specifically. Upon reconsidering attitudes, discourses and actions observed during the study and analyzing the data obtained through measurement tools implemented at the end of the study, it was deduced that process contributed significantly to the goal of enhancing awareness about the alienation phenomenon.

Of course, this study has an experimental characteristic at micro level. Educational systems respecting the accountability principle need to undertake research in order to corroborate the suggestions made on the positive effects of creative drama (Vitz, 1983). Target vs. accomplishment relationship should be evaluated by paying particular attention to the size of the sample analyzed in the research, duration of the research, diversity of subject titles and target accomplishments governing the sessions. However, the level of accomplishment identified in terms of the research scale indicates that more distinct and comprehensive results can be obtained starting from this research through the

revision of shortcomings, update of the content and further development of measurement tools. On the other hand, the current scale of the research can be appraised in terms of its practical uses allowing for further applications with different participants.

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Annexes

ANNEX 1: ILLUSTRATION OF THE SEATING PLAN: THIRD SESSION

DATE:

SUBJECT: Cultural codes of fairy tales as a means of value transfer

GROUP: 16 Mixed-Gender Participants Aged 20-24 Years

METHOD and TECHNIQUES: Creative Drama (Role playing, improvisation, still image), verbal lecture

TOOLS & EQUIPMENT: A4 paper, pens, mattresses, cheesecloth, balls.

TIME 180 minutes (3 hours)

ACCOMPLISHMENTS :

It discusses the effects of fairy tales on socialization process. (3, 7)

It questions how social values can be obtained through fairy tales. (7)

It discusses the effects of debatable cliché knowledge acquired during childhood period on the sense of self. (2, 3, 4)

PROCESS

Warming-Up/Preparation

1st Activity

Lecturer asks the participants to form a circle. Participants are required to utter the names in different styles (i.e. animal sound, machinery sound, deep voice, high-pitched voice, with different feelings).

2nd Activity

Lecturer asks the participants to stay at the edge of the wall. Participants will one by one go from one edge of the wall to the opposite edge and then return in a style of walking different from the one presumed to be normal.

3rd Activity

Lecturer asks the participants to sit down randomly and close their eyes. Next, the lecturer invites the students to think about their most dominant characteristic feature and to find out the land animal having this characteristic

feature. Afterwards, the lecturer asks the participants to imagine this animal and take its shape while both sitting down and standing up. The lecturer further adds that the participants are allowed to move and make sounds just like this animal. Moreover, the participants observe other participants in this process.

The common goal of the 1st, 2nd and 3rd Activities is to underscore that positions and roles are not permanent but changeable, and building on this fact, given phenomena, incidents and situations can obtain a new shape or have novel interpretations different from the actual ones.

Animation

4th Activity

Lecturer says that he/she will invite two participants to the floor. The two participants nominated on a voluntary basis will be responsible for animating the case of a conflict. The topic of conflict can pertain to the increase in the house rent, allocation of car park space, claim of pocket money etc. However, volunteers are required to use solely the vowels to be given by the lecturer in the sentences they will make in the context of the conflict. For instance, superseding all vowels with “I” as in the case of “This yiir, I incriisi thi rint twinty fivi pircint...” which is actually “This year, I increase the rent twenty five percent...”

This activity intended to demonstrate the fact that getting out of conventional roles and patterns would likely pose challenges but these challenges stemmed from the habits rather than the nature of the case.

Mid-Term Evaluation:

Lecturer invites the participants to sit down in a circle, and asks whether they were challenged during the last activity, and if they report that they were challenged, lecturer further asks what the reasons can be for the challenge. Afterwards, lecturer talks to the participants about the blocking of the new knowledge acquisition by the knowledge acquired in the past. Lastly, the common cases of this situation in daily life are addressed.

5th Activity

Lecturer says to the participants that he/she wants to hear a nursery rhyme which is related to their names in a way, in which their names are stated and used. The activity is to be performed after the break and preparation period covers the break time.

Use of Creative Drama Method for Creating Awareness about the Cultural Alienation Phenomenon

This activity intended to remind us the fact that verbal cultural products such as idioms, proverbs, nursery rhymes, poems that we used in daily life were in fact created by ourselves as a product of daily life.

BREAK

6th Activity

Five mirrors are brought to the venue of the research. The participants are supposed to wander around the mirrors following the directions of the lecturer. Endeavoring to make each participant in front of the mirror smile, the lecturer makes remarks saying exaggeratedly the opposite of the physical attributes of the participant. For instance, if the participant is a skinny person, you are such an overweight person...

Through a quasi-dramatic experience, this activity attempted to emphasize that phenomena, incidents and situations encountered in our daily lives could have differences in terms of essence and format and so it was necessary to address each of them with a critical approach.

7th Activity

Lecturer invites the participants to sit down in a circle and asks them about the fairy tales that they heard about during their childhood. Uttering the titles of some of the best-known fairy tales, the lecturer tries to learn how many of the participants read or knew about these fairy tales. Afterwards, the lecturer has a conversation with participants about the general features of fairy tales. Later, the lecturer states that they will deconstruct some well-known fairy tales in the activity. Groups will be formed and each group will be named after a well-known fairy tale. Groups will talk among themselves over the fairy tales assigned to them, identify the basic points and characteristic features of the fairy tales and reconfigure the fairy tale by changing one of these points or characteristic features. For example:

Little Red Riding Hood (Wolf is vegetarian.)

Cinderella (Prince is revolutionist.)

Snow White and the Seven Dwarfs (Bad-tempered)

Town Musicians of Bremen (Each animal is kicked out of the house because of its bad behavior, and there is an old couple rather than bandits in the house they find.)

The participants are given 15 minutes for preparation. At the end of 15 minutes, each group is supposed to perform its own fairy tale with its new configuration.

This activity stressed the fact that looking from different perspectives at cultural products used unquestionably by us would be necessary to ensure that we occupy the actor position and make the given cultural products healthier.

Evaluation

Lecturer provides each participant with an A4 paper and a pen. Then, the lecturer states that “Now I ask you to consider about the fairy tales that you are familiar with, to select from among these fairy tales a character that, you think, was introduced to us incorrectly and to write a letter expressing the feelings and thoughts about this situation on behalf of this character.” The participants are given 5 minutes for this purpose. Later, the letter of a volunteer is read. In the end, with no further reading, the session is terminated upon the collection of all letters.

Some Thoughts Concerning Philosophical and Anthropological Renew in the Society

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Abstract

In this paper the issues concern on the philosophical and anthropological challenges in the context of the Informational Era. The authors analyzed through reflexivity in the philosophy how the renew influence on community, relationship among society and environment. Also, how is need to know the importance of the renew components in the reality's constructs. Rather, that the openness of the affiliation to Informational Era, where the knowledge-based society represent a part, it tries to rethinking the role of the knowledge-based society according to the opportunities of the Informational Era.

Keywords: *philosophy, renew, challenge, reflexivity, society.*

The context of the first decades of the 21st century indicates a continuation of the disturbances inherited from the 20th century also due to the rise of prospects never encountered in the history of civilizations. In this sense there become distinctive the sources that feed the letdowns and their impact on all areas of activity, including human and community behavior, as well as environmental behavior. However, the letdowns also include the effects, the consequences of the spectacular results of the actions meant to bring solutions according to the problems facing the contemporary world (Taylor, 2010). As soon as the solutions are identified for the respective problems, these in turn stimulate the opening of new prospects and facilitate their knowledge. Moreover, the solutions are eminently beneficial for the human condition and the social environment. The effects of aging in the relationship between man and society over time highlights how inefficient and dangerous things become in the absence of the congruence report. Report means an unconditional respect of the benchmarks at all levels in

and between social actors, but also between society and environment (Pascaru, 2019, pp. 7-74).

At the same time, the reality of the letdowns, contrary to the expectations and hopes in the identified solutions, indicates the initiation of processes with another level of relation between them, difficult to predict, with delays in the elaboration and implementation of the regulatory mechanisms. It is not a novelty that the efficiency of the regulatory mechanisms is directly proportional to the use of the obtained results and the opening of new horizons. It was found that the multiple deficiencies are due to the minimization of complexity either in the actions in progress or in those already realized. We are talking about the insular approach of the complex character and the abundance of the segmental one, and a gross misunderstanding than a proper consensus of the depth not only of the obtained results, but also on the consumers themselves, among whom are the authors of these results. Hence the perpetuation of a more utilitarian understanding than a valorizing one (Pascaru, 2019, pp. 7-74).

The chromatics of the painting invoked record the necessity of a complex elucidation of things and objects, because breaking the usual boundaries of the letdowns influence changes on all social and environmental levels. In this sense, the reckless attempt in the foreground of returning to the complex approach of changes on all social and environmental levels. To begin with, mark the benchmarks that ensure the communication, the relationship, but also the perpetuation of each part in the construction of the whole between society-environment. Thus, the changes that occur as a result of this letdowns complete their chromaticity highlighting the reflexivity in the fields of philosophy, which, thanks to the opportunities of the knowledge-based society and the openings of the Information Age, have renewed themselves and the fields in philosophy to return to the life of the society, facing the conditions in which the discrepancies and segmentation have ceased. And the local and global risks sustained by the access to the media and scientific information, to products whose form is by far not related to content independent of the level of education, professional training or social status.

Currently, the benchmarks (foundations) identified in these actions of the research process are aimed at highlighting the changes that occur in society. With the help of the theoretical-scientific results and the instrumentation of the mechanisms that caused the changes, they become not only supplemented with aspects initially considered minor, but also by the way they are used in community actions. All the more so, the investigative area resorted to in order to highlight the

identified problems includes the information and communication system (Mansell, Steinmuller & Montalvo, 1998), the axiological decentralization, the unlimited access to the scientific and media information to the opening of new horizons to which the reflexivity of the philosophy ensures their communication. Communication which, under the influence of openings of horizons in the 21st century, also records the renewal of the contribution of philosophy to the development of society, that is, its revival in the life of the community. Revival in which the horizons of new possibilities crystallize the probability of to be known and reassert. Also, the time given to know the triad cause-effect-consequences is a net insufficient not only in relation to the preparation of society and man, but also infinitely for the sources that feed the horizons of openings (Pascaru, 2019, pp. 7-74; Drucker, 1999; Florian, 2003, 2004).

Thus, the searches of the incidence of the openings of horizons in the 21st century also record the renewal of the contribution of philosophy to the development of society, that is, its revival in the life of the “city”.

The search for solutions to the problem of the philosophy of renewal in the society proposed for examination also draws on the experiences of the adjacent fields, with the help of which an attempt is made to complete the elaboration and definition and the inter and multidisciplinary paradigm, but also of the actions that are undertaken in the community. Actions that subsequently facilitates the systematization and awareness of the immanence of complexity, not only in studying problems in the fields of philosophy or science, but also in all other fields of activity (Florian, 2003, 2004; Gubser, 2009; Heinäma, 2014).

The reflexivity of philosophy is aimed at substantiating the knowledge of the components that revolutionized not only the classical condition of the research, multiplying the highlighting and ascendance of the aspects considered minor until recently, but also the need to raise awareness of their intercommunication, interconnection and interaction in all the actions that are being performed. Thus, the reflexivity of the philosophy facilitated the highlighting of the character of the renewals that catalyzed them within and beyond its framework (Gubser, 2009; Heinäma, 2014). And, if initially, renewals were considered to be only specific to philosophy, it has been shown that they have exceeded their borders and are foreshadowed in all fields of activity. Also, adjusting the condition to the challenges of the openings the reflexivity of the philosophy through renewals accentuates the need for a complex approach, because the complexity is a presence in itself and in the other fields of activity. During the course, it is confirmed that the adjustments of the philosophy to the challenges of the openings also include

the information and communication system (ITC), but also the axiological decentralization (AD) ensures through its communication another level of interaction and interdependence (Mansell, Steinmuller & Montalvo, 1998; Pascaru, 2015).

At the same time, the reflexivity of the philosophy through renewals emphasizes the acuity of the inclusion of ITCs and AD and this does not mean their removal from their own systems from which they belong (Mansell, Steinmuller and Montalvo, 1998; Guber, 2009; Heinäma, 2014). Also, the renewals influence the area of the openings, indicating that the overcoming of the fields of science marks and is involved in all the components of activity. Now, the renewals and openings break the boundaries of the past and become unquestionable presence in all fields of activity, including those that highlight the contribution of science to the development of society. Prospecting through philosophy completes the implications of openings and tones the explosions of notions used not only in interference between adjacent or other domains, but also in everyday life. It is not often found that some of the notions lose their former significance, and the contents are disassembled and then used in actions that may have long-term effects.

A similar thing has also emerged in the process of investigating epistemic prospects in which it was initially considered that opportunities and openings belong to the knowledge-based society. But with the deepening of the study, it was more and more evident that the area of the openings was becoming wider, surpassing that of the society based on knowledge. With the help of the landmarks of reintegration into and between the foundations of knowledge, the contemporaneity of the connections and the rigors of philosophy in the mentioned issues, we can notice the less well-known aspects of the genre: renewals, new reality, etc. (Pascaru, 2019; Biriş, 2010; Dragomir, 2004). Also, the relationships in and between the components of the parts, between them and the aspects that influence them, have been reached to see that the openings have a wider area than the one offered by the knowledge-based society, and the framing of the opportunities of the knowledge-based society indicate that they are not just its own and that they are resizing according to the field of action. Thus, the framework of the problematics becomes a propitious one in the ascension not only of the aspects, but also of the landmarks, alternating them with regard to the intercommunication, interdependencies and interactions on all levels of social life, supported by the opportunities of the knowledge-based society (Pascaru, 2019).

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At the same time, the prospects highlight the evolution of the profile in openings and understanding that their area exceed the competences of the knowledge-based society needs to be identified. Accepting this state of fact, it is possible to decipher the character of the openings, and that what is offered, that is, new horizons that are not just for landmarks or aspects, including they substantially change the optics of the actions that are being undertaken. Optics which means reorganizing, reevaluating, restructuring, resetting and reporting or regrouping them in an appropriate framework. These aspects include the renewal, which, according to Mircea Florian (2003, 2004), means accepting the role of coordinator of philosophy in relation to the other sciences in building the picture of the world. Through the concept of recessivity it sees a profound asymmetry of the structure of the world, that is the world (global society n.a.) with a recessive structure, the knowledge of which can only be through complex inter and multidisciplinary elaborations. In this sense, the renewal of relations between the fields of science and philosophy by recognizing the role of the latter becomes the *sine qua non* of the contributions made to ensure the security of deep dissymmetry in the structure of the world. However, neglecting an aspect under the conditions of deep dissymmetry can lead to breakdowns and the formation of vacuums on the various levels of social reality that in the Information Age (Pascaru, 2015).

In this context we consider it necessary to emphasize that the renewals of philosophy were preceded by those of the ethics of the 20th century. It is about the ethics of renewal approached by Edmund Husserl between problem and method, but also as an individual-ethical problem (Gubser, 2009). Also, the ethics of social renewal in the vision of Franz Brentano (Heinäma, 2014). However, over the last 50 years, the renewals have been elucidated as they pertain only to the fields of philosophy, so they were diminished from the value component, because it was found that they exceeded the borders invoked and spilled over all fields of activity.

The philosophical perspective of renewals in the case of openings means the use of the philosophy organon, the framework of which relieves other dimensions in their outlines, but also the need to be known and brought to the forefront of research. Dimensions that give the area an amplitude different from the one recognized and accepted in the case of the knowledge-based society in the multiple studies performed (Drucker, 1999). These are dimensions that make the difference, delineating between openings and opportunities. Thus, anthropological philosophy distinguishes between detachment and organization of the use of openings that land from the multiple demands that have been imposed and taken into consideration. Such requirements underpin the truthfulness and necessity of the

contemporaneity of prospecting for renewals through philosophy in the conditions of the openings of the Information Era (IE) and not of the knowledge-based society. Because the inconsistencies invoked lead to the multiplication of the inertia of losses in all fields of activity.

The appeal to the reflexivity in philosophy supports the need for resizing on the theoretical-methodological foundations of the notional-ideological framework that is reflected in renewals. Thus, the resizing framework highlights the significance of the renewals and not in any case applied to the membership of the openings. Because the interpretations used to base the systematization on their attribution to the knowledge-based society are inadequate in terms of reflexivity. Insufficiencies that from the perspective of the reflexivity of the instant philosophy are made possible by the reduction of the area of openings, but also of the possibilities of exploiting them. In this order of ideas, the apprehension of philosophy highlights the effects of renewing resizing, attributing the openings of the Information Age, dismantling their belonging to the knowledge-based society. At the same time, the renewals also elucidate their presence in the relationship between IE and the knowledge-based society and speed up the explorations regarding the level of understanding of the challenges. On the one hand, the awareness of the academic environment and not only about the restructuring of the responsible institutions in order to ensure a favorable climate. On the other hand, the urgent need to resize the action in all areas of activity and maintain the balance between using and capitalizing on the new horizons of openings (Pascaru, 2019, 2015).

The actuality of the preliminary knowledge in the study issues also comes from the claim of the viable ways identified for maintaining the balance between capitalization and use of the new horizons of the openings, all the more as the utilitarian / consumerist tendency continues to be a priority. At the same time, the highlighted landmarks destroy the argument that renewals are only the apex of philosophy. Thus, the framework of the references attests that, the renewals go beyond the fields of philosophy and meet again, due to the opportunities of the knowledge-based society in all human activities, regardless of the degree of awareness. Also, the renewals that go beyond the fields of philosophy include the ones that caused them, that is, the openings themselves. Given that the experience gained certifies the presence of renewals in all areas of community life and the environment, supported by the multiple level insurer openings, on the other hand, the valorization of the reproducibility of not only scientific results depends on the level of preparation of all social actors.

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The contours of the area of openings are a much broader one than that attributed to the knowledge-based society. In this case, an argument that was cemented concurrently with the investigation of the epistemic landmarks previously identified at interference with the fields of philosophy. During the course, it was pointed out that the influences faced by the landmarks in the integration of traditions in the fields of philosophy highlight discrepancies and slippages of notional-ideal character, even in dealing with the belonging of openings attributed to the knowledge-based society. Thus, the landmarks of the study are fruitful of the renewals in philosophy in order to recognize the argument that the boundaries are not only in relation to the membership of the openings. The landmarks considered insignificant in relation to the openings, regardless of the level of awareness of the community environment, are a manifest presence that influence the reality in general and the social one in particular (Pascaru, 2019; Florian, 2003, 2004).

The perspective of renewals through philosophy emphasizes that these too have evolved, fueled by the opportunities of openings and of course subject to restructuring in the face of new challenges. Also, the renewals that go beyond the philosophy have facilitated the highlighting of their dichotomy which, on the one hand, triggered by openings ensures a manifest presence in all fields of activity, regardless of the degree of awareness or preparation of the social environment. On the other hand, and perhaps the most interesting, it becomes the monitoring of the influence of renewals inside the openings. With the remark that the renewal is directly proportional to the credibility of the attempts of valorization in contrast with the overuse of the present openings.

In other words, epistemic research facilitates maintaining not so much by the trend of the knowledge-based society, but by the openings of IE whose reflexivity of the philosophical renewal regimes them in all fields of social thinking. It is noted that the renewals through philosophy contribute to the propulsion of the arguments according to which the changes occur continuously and become impetuously necessary to be treated to their full extent. Thus, the renewals dealt with certify the idea that the openings are in fact of the Information Age, and the opportunities belong to the knowledge-based society. However, the reflexivity of renewals attaches openings within their logic of the Information Age. Also, the openings through renewals extend from the fields of social-human activity, on the environment, the human condition to the digital humanism and the reproducibility of the scientific results. At the same time, the renewal of the fields of philosophy support the changes in the field of knowledge and the evolution of the concept of

the knowledge-based society in IE, but also a notable presence from renewable energy, the economy of knowledge, education-innovation until the construction of the new reality. Renewals are found to encompass the fullness of IE opportunities and not only those of the knowledge-based society.

Undoubtedly, the reflexivity of the philosophy on renewals facilitates the projection of openings on several levels. In this sense, we point out that IE openings support the contribution of renewals in the evolution of the knowledge-based society concept and the differences between concept-theory and concept-theories. It is a support that the renewals bring to fruition in the promotion of concepts applied to the knowledge-based society and the advancement of the concept-theory from the numerous published studies, starting with the last decades of the 20th century and in the first decades of the 21st century. Thus, the contrasts in the respective approaches indicate an insufficient relation to the structural changes highlighted in the evolutions from the concept, including the need for its transition into concept-theories (Biriş, 2010). However, the context of the realities in which the concept-theory was elaborated and focused on the unlimited access to the scientific and media information in the meanwhile has evolved and requires conformity to the challenges. All the more so, the epistemic shift to concept-theories extends the area, integrating them with the concepts of information and communication technologies, and axiological decentralization (Pascaru, 2015).

Regarding the renewals within the opportunities, we emphasize that they also contribute to a new reality in society. We discuss clarifications regarding the meaning of the notions invoked in the public space facilitated by the IE openings. The x-ray of these notions also indicates their quality of insufficiently known aspects and the fullness of their classification in the construction of the new reality. However, the renewals for the new reality represent the identification of the optimal ways and the actions taken. All the more so, renewals also take place in the obtained products whose content, and not only those of the research field, are subject to changes in consumer behavior from technologies, top equipment, unlimited access to information to genome interventions. The latter intervention represents a major danger for the human condition in the context in which the ethics of renewals are delayed. By the way, the beginnings of the delays do not only concern the openings of IE and its opportunities because they were sensitized by E. Husserl (Gubser, 2009) and F. Bertrano (Heinäma, 2014) on which we have previously worked. This exercise was resorted to also because in the social environment the search for solutions to the challenges and the channeling of the accumulated energies continues to be significantly lower in relation to the speed

with which the products change occurs. However, innovation research remains at the event level while changes require a systemic approach. The clarifications undertaken can be found from the elaborations of researchers from different fields of science, public debates to inter and multidisciplinary studies. The subjects being with a large area have constituted the poster head for scientific events, starting with the ones from Cambridge (Cunningham, 1997), the Open Euro Science Forum (Toulouse, 2018), etc. (Pascaru, 2015).

Developing the topic of renewals, we emphasize that the delimitation of openings from the knowledge-based society and their inclusion in the Information Age facilitates the understanding of the 21st century society. In this sense, the openings for the society mean the exploitation of possibilities in relation to the needs and needs of the members of the society and the creation of new material and spiritual goods. Also, the openings through renewals, bring new elements in all fields of activity, even if the development is by far not an ascending one, but they do not tend to replace the society with the knowledge-based society. On the contrary, through renewals the fields considered as sustainable indicators in the strengthening of the internal factor are reset, contributing to the maintenance of equidistant and equitable relations with the external one, the development of the company. Resets in which the profound changes triggered vertiginously and which took by surprise from the individual, community to social institutions, continued in transformations reflect a picture with a multitude of aspects more polar than congruent, but insufficiently known. The experience of the first decades of this century denotes unlimited access to information and involvement in the community life, they surprised the society, regardless of its level of development. Thus, at all levels of the social hierarchy, the profound changes highlighted in transformations and their impact on society necessitated a systemic approach, including renewals of philosophical, anthropological concepts. Relation to the new realities along with the institutional capacity to reorganize and involve the members of the community to face the competition and the inherence of the new challenges. All the more so, the needs and necessities of the community environment are deepened due to the openings of IE never encountered in the history of civilizations. In time, the increased degree of accessibility to the media and scientific information highlights a disproportionate use of the openings in relation to that of their use. All the more so, the accumulated experience shows that the excessive use and insufficient awareness of the role of recovery lead to the deterioration of the environmental habitat and not ultimately to the human condition. Thus, there is a multiplication of needs in relation to the reorganization

of activities and understanding of how to look for and find solutions to meet the challenges. The efficiency of the solutions applied in the new reality is directly proportional to the use (not only) of digital tools, the advantages of “surfing the net”, “cognitive surplus” and their effects on the human brain (Stenvot, 2018; Carr, 2012; Shirky, 2010).

Developing the subject, it is justified that the renewals identified in the preliminaries are carried out punctually and by the reintegration of the valuable landmarks in the education of innovation and social security. In the context in which the openings previously attributed to IE diminish the prejudices of the revaluations in all fields of activity, all the more so since the fields of science experiencing a reducible ascent from the second half of the 20th century contributed substantially to the explosion of results. These results were obtained by trying to marginalize the fields of philosophy, even on some attempts to replace, while abrogating its responsibility for the impact of the dissemination of products beyond the boundaries of academic communities, but also the reproducibility of scientific products. Also, the products of the results obtained with great ease by the opportunities of the knowledge-based society were committed to promoting the idea that realities, including social ones, can be framed in mathematical or other formulas. The situation is worrying not only for the researches in the socio-humanist fields, but also for the others to the same extent, because the integrity of the connections that ensure both the development and the renewal is neglected. The renewal that is completed in terms of significance with the actualization of the field at the expense of challenges and overcoming accumulated concerns, including through the repositioning of the foundations of knowledge, connections and rigors. However, the organ of philosophy continues to remain the only one that maintains and ensures the many aspectual characters of the relationship between the studied entities, even if on a certain segment one of them does not amount to renunciation or marginalization, but, on the contrary, to enrichment takes place.

The reliefs regarding the necessity of recognizing the renewal in society, of its relation with the environmental constitute another aspect not to be neglected. In the same vein, the study brings to the fore manifest components of the renewals, which remain insufficiently known, but which already operate in all fields of activity. However, the components are nothing but change, transformation, modification, the basis of which facilitates the use of possibilities only if they are known and assumed, and the perseverance of renewals occurs simultaneously to all possible horizons, regardless of the level of training of the members of the

community to understand them. All the more, the condition of renewals is subject to the challenges as they not only regiment, but also restructure the notional-idealistic framework with which they have become rich. Thus, within the restructuring of the profound changes reflected in the transformations of the society, it is included not only those of a single entity, but also stimulates their relationship on different levels from intersocial, regional, continental to planetary ones. Such as the financial crisis triggered in 2008 has rolled over all parties regardless of their degree of involvement (Taylor, 2010). It is to be noted that developing societies with the inheritance of the deep crises they face remain most affected because the internal factor with the breaking of borders becomes even more vulnerable to the external factor (Pascaru, 2015).

Along the same line of thought, the study emphasizes with the support of renewals, that the immanence of openings in the society identifies the frequent distortions, but also the capacity of the individual and the institutions to diminish them. Their reasoning lies in how they redefine the ascension of openings for uses, because only then can their valence be conferred, transforming them into contributors to the value of the action. In this sense, the renewal in the reorganization of the social institutions and the members of the community, even if their level of development is not a prosperous one, signifies the identification of actions whose realization is in the interest of all. As an example, the Estonian society has transformed the familiarization of all social actors with the opportunities of IE openings into a successful action from institutional re-professionalization, generational re-profiling or, depending on the environment of residence, to diminishing the intra and inter-generational, intra and inter-ethnic communication channels, or confessional. Thus, a society with similar problems, as indeed from all the former components of the Soviet Union, not only diminishes them and removes them from the former tribute, but also becomes an example of good practices for societies with developed democracies not only from within the European Union.

The awareness in this study focuses on monitoring the process of organization and construction of the 21st century society, provided that we continue to support the idea of re-attributing (in a way the renewal - n.a.) to the knowledge-based society within the IE framework. In fact, the analysis of the opportunities of the knowledge-based society in IE relieves another level of communication, including in the relationship between civilizational and cultural philosophical anthropological dimension. In the same context, we mention the contribution of the communication between the civilizational-cultural to the

building of the balance in the contemporary society, crushed by the challenges and unchanged energies. However, thanks to the communication through the opportunities of the knowledge-based society, the area of participation expands, attracting the adjacent ones and as a result, the barriers either diminish or multiply. For example, the bumps on the frequency of using the phrase of knowledge-based society openings rather slow down the consumerism of digital humanism, the results obtained and their reproducibility not only to those of science, but from all fields of activity and slow down their use. Because the respective phrase by far does not reflect the real state of the significance of the openings nor of the knowledge-based society. And, last but not least, in the 21st century the syntagma also becomes a counterproductive one for both the societal and the environmental. Instead, a return to the criteria in the logic of attributions of cultural or civilization periodization minimizes the susceptibility of slippages and increases the responsibility of representatives from all fields. And, for those in the fields of science, it offers possibilities to rethink the research from the perspective of the reproducibility of the research results. For example, the involvement of these domains in agreement with the other domains at all levels of reality in identifying optimal ways and using them for the benefit of all. At the same time, we note that the renewals also bring to the opening flashing changes, insufficient time for the period during which they are tested, and the consequences will not be delayed.

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Philosophy for Children in Moral Education

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Abstract

Morality and moral act are what truly differentiate man from any other living being.

Philosophy for Children (P4C) is a didactic approach widely implemented in schools across the UK. It helps beginner teachers who are hesitant between making decisions about creating extra time for moral education or promoting children's moral education. A P4C program was also adopted by the Frasin Secondary School, from Suceava County, Romania, and its effects were assessed through the Moral Judgment Test, developed by Lind, in 1978. The control group includes the Bucșoia Secondary School.

The results demonstrated the positive impact of P4C implementation on the development of moral competence among students who benefited from P4C lessons, while the control group did not show such improvements. There were no statistically significant differences regarding the moral education of the preadolescents of 11-12 years in the two groups. But, moral education has been shown to increase progressively following the implementation of P4C among the students from the experimental group, creating the foundation of moral judgment on the concepts of justice. Moral education strengthens the communication skills of students, but also their ability to resolve conflicts in a non-violent way.

Keywords: *philosophy for children, moral education, moral competence, morality.*

Morality and moral acts mean more than disciplined conduct, behavior adapted to the social organization or perspective of institutionally educated comprehension. Moral consciousness is not only a cognitively enhanced through training consciousness, but it represents a sui-generis phenomenon, reshaped in a new form of reality. Without any exaggeration, we can consider moral ability to be what really differentiates man from any other living being.

Philosophy for Children (P4C) is a didactic approach now widely implemented in schools across the UK, which aims are to stimulate discussions on different topics, to improve children's communication skills and their ability to conceive their own philosophical-type questions or arguments. Philosophy for

Children is applied to the whole class with the purpose to stimulate classroom dialogue according to their own philosophical questions about various stories, films or other stimuli. The group sits in a circle, facing each other and the teacher starts an activity or game related to a particular theme, skill or disposition that the teacher wishes to highlight. He presents to the class a video, a story, an image or an artefact. Then, the group discusses about the stimulus, raises a number of questions and, by mutual agreement, chooses one question that is suitable for discussion. For example, “What is kindness?”, “It is OK to deprive someone of their freedom?” or “Are people’s physical looks more important than their actions?” (Siddiqui, Gorard & See, 2017, p. 5)

After one appropriate question is selected, the main discussion starts. Students share their ideas related to the selected question and give their point of view. The session ends with the last words from all the students. They may have the same opinion as at the beginning of the discussion or they may change it as a result of the dialogue. Students are invited to express their views concisely and discuss how the lesson went. For example, the teacher asks “What went well?”, “What could we improve?” or “What should we do next?” Thus, students can develop assessment and thinking skills, as well as planning for the improvement of subsequent sessions. (Siddiqui, Gorard & See, 2017, pp. 13-14)

Every person faces daily moral problems, and the educational process must improve their skills to solve problems. Philosophy for children especially helps beginner teachers, who are hesitant between making decisions about creating extra time for moral education or promoting children’s moral education.

Some authors draw attention to the social roles of people. Everyone has certain roles: as a friend, sister, daughter/son or parent. Nel Noddings (2006, p. 44) emphasizes the importance of these roles, common to human beings, which are social roles, and claims that schools largely ignore the improvement and support of these roles. In a broad perspective, the morality of the society is emphasized as a perception composed of the moral perception of each individual, which reflects the common perception of a society. Similarly, Klaus Fichter, assesses moral values as vital criteria and control tool for ensuring peace in social life (Karababa, 2015, pp. 1-18). In daily life, morality has a major effect on the process of making- decisions in routine experiences. Schools are responsible for transferring social values to people, through the hidden use of the curriculum and through the curriculum implemented, and students present humanistic values implementations in their daily life. (Durmuş, 2019, p. 302)

The actions of the teachers lead to permanent changes in the thoughts and actions of the students, and in different studies of the teachers, responsibility has been defined as “being an effective role model”. (Lickona, 1997) Beyond being an effective role model, teachers are responsible for honest communication and confidential communication, thus building a learning environment in which everyone shares their opinions without hesitation, while showing respect for the opinions of the others, and not forcing students to accept what the teacher considers to be right, but considering that the responsibility of the teachers is to listen carefully to the students, this constituting a positive and respectful approach towards the students.

A program for the implementation of the Philosophy for Children in schools was also adopted by the Frasin Secondary School, in Suceava County, and its effects were evaluated through the Moral Judgement Test, developed by Georg Lind, in 1978. From September 2018 to June 2019, the students of the 5th and 6th grades of this school participated for one hour a week in activities to stimulate thinking and dialogue with the others. At the end of the sessions, the students reported that they found the intervention interesting and enjoyed participating. The control group includes the students of the Bucșoia Secondary School, from the same county. During the implementation of the Philosophy for Children at the experimental group, the control group assisted to the usual teaching and learning activities.

The purpose of the research was to highlight the impact that Philosophy for Children has on the moral development among the 11-12 years old preadolescents. This goal could be achieved by conducting a test-retest analysis that measured the moral thinking of the pupils of the school where the Philosophy for Children was implemented, compared to the students who performed their usual activities (without participating to the program).

The main hypothesis of the research is the following: *Philosophy for Children contributes to the development of moral judgment skills of 11-12 years old preadolescents.* Starting from this hypothesis, a working hypothesis was formulated: *There are statistically significant differences between the moral judgment of preadolescents from the experimental group and the moral judgment of the preadolescents of the same age, from the control group, in the sense that the experimental group has a higher moral judgment, as a result of the implementation of the Philosophy for Children.* This, in turn, was separated on operational hypotheses, depending on the perspective by which the moral judgment was measured. The operational hypotheses will be presented later.

Regarding the choice of the sample, it was based on the explanations of Jean Piaget, regarding the fact that the thinking of the children becomes capable to solve intellectual and moral-legally problems around the age of 11-12 years. Thus, respondents from the 5th and 6th grades were selected from the two schools mentioned above. In the experimental group are included 31 students in the test stage, of which 17 (54.8%) are boys and 14 (45.2%) are girls. Of these, 18 (58.1%) -9 girls and 9 boys- are 5th grade students and 13 (41.9%) -5 girls and 8 boys- are 6th grade students. During the retest stage, 32 students participated (the same ones from the test plus another student). The control group includes 26 students in the testing phase. Only 23 were present at the retest. Of these, 11 (47.8%) are boys and 12 (52.2%) are girls; 10 (43.5%) -4 girls and 6 boys- are 5th grade students and 13 (56.5%) -8 girls and 5 boys- are 6th grade students.

The instrument that underpinned the research (the Moral Competence Test) is a dedicated research tool, which assesses the competence of moral judgment and moral behavior. The standard version contains two moral dilemmas (*Worker's Dilemma* and *Doctor's Dilemma*) with resolution given by the author (Lind, 2020). Each one presents the story of a person who is caught in a behavioral dilemma: no matter what decision they make, it will conflict with certain rules of conduct. What matters is the "quality" of the decision and not the decision itself, because whether the decision was sustainable or not depends on the reasons behind it. For some, it is very important if someone behaves well because he or she feels this way, it is in concordance with its principles, is waiting for a reward, is forced to do so by outside forces, or because he or she wants to conform to his or her moral consciousness. The respondents have to assess first (on a 7-point Likert scale) how much they reject or agree with the solution given for each dilemma and, after that, they will evaluate to what extent reject or accept (on a 9-point Likert scale) six different-type arguments in support of the given solution and six different-type arguments in support of rejecting them for the two dilemmas.

So, for each dilemma, the respondent must judge twelve arguments. Therefore, in the standard version there are 24 arguments to evaluate. The respondent will have be evaluated as having a higher level if he or she will evaluate steadily, in the level of acceptance or rejection, the arguments, unrelated with his or her pro or con opinion

In order to test the research hypotheses, on the one hand, the results recorded at the retest will be compared among the pre-adolescents from the two groups (experimental, respectively control group) and, on the other hand, the test and retest results within the same school will be compared, in order to highlight

the impact of Philosophy for Children on moral education. As the sample volume representing the control group is less than 30 and the distribution of the population from which this sample was extracted is not known, a nonparametric statistical test (the Mann-Whitney U test) is required to validate / invalidate the research hypotheses.

In order to assess the level of moral judgment, we can use a series of indexes: the index of moral competence *C-score*, the adjusted index *C+ index* and the index of pros and cons arguments *the PC-Index*. As a result, three operational hypotheses were formulated, one specific to each index, as follows:

1. *P4C will cause a statistically significant increase in the index of moral competence C-score.*

2. *P4C will cause a statistically significant increase in the adjusted index C + index.*

3. *P4C will determine a statistically significant increase in the index of pro and con arguments PC-Index.*

The results of the study will be presented below, in order to create a more accurate image of the impact of Philosophy for Children on moral education among the 11-12 years old preadolescents.

The index of moral competence *C-score* scores the degree to which a person's judgments are determined by moral principles and not by other psychological forces such as the human tendency to create arguments according to someone else's opinion or decision related to a particular problem (Lind, 2013, 2008b; 2020; Lind & Wakenhut, 1985). It ranges from 0 to 100 and can be rated as: very low (1-9), low (10-19), medium (20-29), high (30-39), very high (40-49) and extraordinary high (over 50) (Lind, 2008b). In general, the average value of this index ranges from 10 to 40 (Lind, 2020).

In the first application of the Moral Competence Test, the C-score values vary between 1.10 and 39.74 among students in the experimental group, respectively between 0.53 and 40.52 among students in the control group. In the second application of the test, the index fluctuates in the range 3.44 - 61.25 among the students in the experimental group, respectively in the range 1.22 - 37.29 among the students in the control group.

Even if the calculation of the C-score is independent of the opinion ratings, there are other indices that take into account the participants' opinion on each particular dilemma or the pros and cons of the two issues exposed: for example, *the C+ index* and *the PC-Index*. (McDaniel, 2007, p. 19) They take values between 0 and 1. The adjusted C+ index has the role of correcting the tendency of persons

with high moral judgment competence to appreciate less counter-arguments than supporting arguments, which would lead to the inability to obtain maximum C-score of 100 (Lind, 2020). The correlation between the C + index and the initial C-score is very high ($r > 0.95$) and, for this reason, the adjusted index is rarely used (Lind, 2020). The PC-Index follows whether the participant responds in the same way to the pros and cons, if he approves relatively the same arguments for the same stage of moral orientation, even if they are contrary arguments. In other words, respondents' reactions to pro arguments indicate the preferred level of moral judgment to find a solution to the dilemma, but their reactions to counter arguments, which contradict the solution they choose, indicate the ability to use a certain level of moral judgment in a consistent way when judging the opinions, arguments and behavior of others (Lind, 2000). Therefore, an individual will be classified as having a high moral competence only if he shows consistency in the degree of acceptance or rejection of the arguments, whether they are for or against the solution found by him. Instead, he will be evaluated as having a low level of moral competence if the personal opinion regarding the solution he considers "correct" for a dilemma and the affective involvement in his support influence the degree of acceptance or rejection of the counter-arguments, ignoring their moral quality (Faiciuc, 2016, p. 88), consistency in supporting and protecting their own position in the face of criticism, sometimes indicating moral rigidity (Lind, 2000).

In this study, these optional indexes were also calculated, in order to test the effect that P4C had on the cognitive reasoning of the students in the experimental group. After the application of the moral judgment test in the test stage, there were obtained C+ index values between 0.01 and 0.41 among the students in the experimental group, respectively between 0.01 and 0.43 among the students in the control group. After the second application of the test, values were obtained in the range 0.04 - 0.63 among students in the experimental group, respectively in the range 0.01 - 0.39 among students in the control group. Regarding the pros and cons arguments, values ranging from 0 to 0.85 were obtained among the students in the experimental group, respectively between 0.01 and 0.91 among the students in the control group, during the testing stage. In the second application of the test, the index PC-Index takes values in the range 0 - 0.86 among the students in the experimental group, respectively in the range 0 - 0.52 among the students in the control group. The index of pros and cons has slightly evolved from one stage to another, in the case of the experimental group and has dropped quite a lot in the case of the control group.

Following the test of the working hypothesis, the Mann-Whitney U test shows that *the C-score* was not statistically significantly different between the experimental group ($M_{\text{retest}} = 21.36$; Mean Rank = 30.06) and the control group ($M_{\text{retest}} = 17.07$; Mean Rank = 25.13), $U = 302$, $z = -1.126$, $p = 0.260$; likewise, in the case of *the C+ index*, similar results were obtained after comparing the experimental group (Mean Rank = 30.19) with the control group (Mean Rank = 24.96), $U = 298$, $z = -1.194$, $p = 0.232$; same result was observed in terms of *the PC-Index* values registered in the experimental group (Mean Rank = 27.44) and the control group (Mean Rank = 28.78), $U = 350$, $z = -0.307$, $p = 0.759$. Hence, *there were no statistically significant differences ($p > 0.05$ for all indices of moral judgment competence) regarding the moral judgment of preadolescents from the experimental group and the moral judgment of the preadolescents of the same age, from the control group.* Therefore, this is not confirmed; so, it can be said that P4C program did not have a statistically significant influence on the competence of the moral judgment and the moral behavior of the students in the 5th and 6th grades. For this reason, the program could be resumed and run for a longer period of time, and the new results should be analyzed later.

Analyzing the first operational hypothesis, using the same Mann-Whitney U test, it can be observed that the average index of moral competence increased from one stage to another, in the case of both participating schools, but differently, under the influence that P4C exerted on the moral development of the students from experimental group. In the case of these students, a higher, but statistically insignificant increase of the *C-score value from the test stage* ($M_{\text{test}} = 17.43$; Mean Rank = 29.29) to the retest stage ($M_{\text{retest}} = 21.36$; Mean Rank = 34.63), $U = 412$, $z = -1.155$, $p = 0.248$, was observed, after P4C was implemented. Even among the students in the control group, there were no significant differences regarding the moral competence measured in the retest stage ($M_{\text{retest}} = 17.07$; Mean Rank = 25.35) compared to the test stage ($M_{\text{test}} = 16.17$; Mean Rank = 24.69), $U = 291$, $z = -0.160$, $p = 0.873$.

Similar results were reported for the second operational hypothesis. The average adjusted index registered a more pronounced increase in the case of the students in the experimental group, where we can see the positive effect that the classes of Philosophy for Children have on the development of the social and moral competence of the students of the 5th and 6th grade students. In the case of the students in the control group, we can observe some constancy regarding morality. From a statistical point of view, an insignificant increase of the adjusted index C+ index was observed for both the students in the experimental group ($p =$

0.226 > 0.05), after the implementation of P4C program, from the test stage ($M_{\text{test}} = 0.18$; Mean Rank = 29.16) to the retest stage ($M_{\text{retest}} = 0.22$; Mean Rank = 34.75), $U = 408$, $z = -1.210$, $p = 0.226$, as well as for the students in the control group, among which similar values were recorded between the test run ($M_{\text{test}} = 0.17$; Mean Rank = 24.73) and retest ($M_{\text{retest}} = 0.18$; Mean Rank = 25.30), $U = 292$, $z = -0.140$, $p = 0.888$. However, moral competence increased more among the 5th and 6th grade students in the experimental group, after the implementation of P4C, compared to the situation among the students in the control group, who attended only regular courses, without special educational programs.

Analyzing the third operational hypothesis, it was shown that, in the first application of the Moral Competence Test, the PC-Index values ranged from 0 to 0.85 among students in the experimental group ($M_{\text{test}} = 0.18$), respectively between 0.01 and 0.91 among students in the control group ($M_{\text{test}} = 0.25$). In the second application of the test, the index takes values in the range 0 - 0.86 among students in the experimental group ($M_{\text{retest}} = 0.19$), respectively in the range 0 - 0.52 among students in the control group ($M_{\text{retest}} = 0.16$). The index of pros and cons has slightly evolved from one stage to another, in the case of the experimental group and has dropped quite a lot in the case of the control group. From a statistical point of view, there was an insignificant increase of the index of the pros and cons arguments from the test stage ($M_{\text{test}} = 0.18$; Mean Rank = 33.65) to the retest stage ($M_{\text{retest}} = 0.19$; Mean Rank = 30.41), $U = 445$, $z = -0.701$, $p = 0.483$, in the case of the students in the experimental group, who received P4C. In contrast, among the students in the control group, there was a statistically insignificant decrease in the moral competence from the perspective of the pros and cons measured in the retest stage ($M_{\text{retest}} = 0.16$; Mean Rank = 21.30) versus the test stage ($M_{\text{test}} = 0.25$; Mean Rank = 28.27), $U = 214$, $z = -1.703$, $p = 0.089$.

In conclusion, the moral competence increased to a greater, but modest, extent among the 5th and 6th grade students included in the experimental group, after the implementation of the Philosophy for Children lessons, compared to the situation registered among the 5th and 6th grade students from the control group, who only benefited from the class hours, without participating in any special educational programs. Based on these results, it can be stated that the main hypothesis of the research is moderately confirmed; in other words, *Philosophy for Children contributes to the development of moral judgment skills of 11-12 years old preadolescents*. This increase could become statistically significant if the philosophy lessons would run for a longer period of time.

Another important result relates to the stages of moral development. In this study it has been shown that moral development progressively increases following the implementation of P4C among students in the experimental group, creating the foundation of moral judgment on the concepts of justice. After the implementation of the Philosophy for Children, with the increase of the moral competences, the students accept to a greater extent the moral orientations of highest type and reject the orientations in which the facts are judged only by consequences (either punishment or reward). In case of the students in the control group, there are observed oscillations in the passage from one stage to another, being difficult to outline an image of their moral judgment. For example, in the testing phase there are negative correlations between moral competence and a moral thinking coordinated by moral principles, on the one hand, and positive correlations between moral competence and pre-conventional morality, on the other. In other words, among students who have low moral competence, the basic criterion in the analysis of moral acts is the critical report to the norm, while the students who have high moral competence are those who obey the moral rules to avoid punishment or to get personal rewards. At the retest, the situation changes, oscillations of the correlation coefficient appear at the transition from one stage of moral development to another and we cannot speak about affective-cognitive parallelism. However, these results are predicted by the theory, due the young age of the participants.

Lind argues that Jean Piaget's affective-cognitive parallelism could organize the educational system, and without affective and emotional exercise there is little learning and hardly a lasting effect on learning. Moreover, if we do not take into account the cognitive aspects of moral disorders, there is no moral evolution from the level of black and white moral thinking (which is associated with a high probability of resorting to violence as a way to "promote" what is right) to a level with more integrated and differentiated moral judgment, thus facilitating non-violent ways of conflict resolution. (Lind, 2008a)

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Some practical Tips to Teach Vocabulary in EFL Classes

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Abstract

Foreign language teaching is becoming a necessity for everyone. The attention has moved on ways how learners study a foreign language. English is an important part of the whole system of education in the Albanian context and has been given a priority. Based on the Curriculum of Foreign Language Teaching, teachers should use Communicative Language Teaching to teach language to their own students. Communicative Language Teaching in itself requires the learner to have enough skills to use the language. To be fluent in English means to have and to use all the necessary competences that are needed to use the language communicatively. The issue means to understand the meaning of the new words, and use them appropriately.

We teach our students to learn the meaning of the new words in the context, because if is learned in another way there may be a misunderstanding of the meaning of the new vocabulary, as many words are poly- semantic. These are some of the research questions that this paper brings in focus. What difficulties do our students encounter with the new words? How should vocabulary be taught in the language classroom? What techniques should be used? How much do our students know? How much time should I spend in the class to teach vocabulary? What kind of practical activities should be used in the language classroom? Foreign language teachers need to use effective techniques to teach vocabulary. Some useful activities to enhance effective teaching and learning of vocabulary will be suggested at the end of this paper.

Keywords: *enhancing vocabulary, effective teaching, practical activities, learning in the context.*

Introduction

Learning a foreign language is a long process for everyone even if you may have different capacities and learning styles. Every foreign language provides new challenges of authentic language use and culture. There is a distinction between the terms acquiring a language and learning a language. The first has to do with the ability of someone to learn in a natural way, while the second has to do with the process involving the setting of language learning, thus the classroom. We learn and we study to acquire a language, like the way that we learn and study to do something in our life.

The process itself depends on many factors such as the age, motivation of students, classroom environment and styles of learning. Therefore, the teacher is the first instructor of teaching a foreign language. A good teacher is the result of effective learning in spite of the other factors mentioned above. Learning to acquire and use a language means to be able to use the language communicatively in different contexts of learning using a variety of words to convey meaning and thoughts.

Language teaching and learning theories

Foreign language teaching has undergone through the years different significant developments moving from one theory to another. Linguists and psychologists studied the behavior of language learning in the classroom to base their researches and draw conclusions on new methods and theories of teaching and learning. Each method has its own characteristics including principles, techniques, and other characteristics such as student-centered or teacher-centered, deductive or inductive application of rules.

In other words, teachers experimented in the language classroom different teaching methods and techniques drawing conclusions as to which one was the best. The aim of studying shifted from learning a language for cultural knowledge to learning to communicate. From memorization learners passed to using the language in context. Based on the *Curriculum of Foreign Language Teaching or Common European Framework of Reference for Languages* language teaching should be based on Communicative Language Teaching. “Language use, embracing language learning, comprises the actions performed by persons who as individuals and as social agents develop a range of competences, both general and in particular communicative language competence.” (*Common European Framework of Reference for Languages*, p. 9) Therefore, foreign language classes are student-centered; students are given the possibility to use the language in

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meaningful contexts from real life like situations. According to Nation (2001) “Word knowledge is complex and multifaceted, as it involves the knowledge of word form, meaning and usage.” Discourse competence requires learners to have enough knowledge of lexicon. *How can our learners build their own bank of words?* This question attracts attention of different teachers and learners. I suppose that teachers may use different techniques in the language classroom to help learners with new words. In the same ways, even learners have and use their strategies of learning new words.

The importance of vocabulary in communicative competence

As we mentioned above to learn to use a language communicatively, learners have to gain different competences beginning from grammatical competence. However, learning does not mean just learning or teaching the grammar rules. Teachers in student-centered classes should give the possibility to students to use words correctly, for this reason; the meaning of the new words should be conveyed clearly. Thus, the most important aspect of learning a foreign language is to broaden the vocabulary.

We can relate foreign language learning to mother tongue learning. The babies listen to the voice of the parents and then begin to utter things first by short sounds, then utter words and at last relate words in sentences. Audio-lingual method is based on such concept, learning a foreign language like the mother tongue. Memorization is the base of Audio Lingual Method, but just by memorizing does not mean that you can convey meanings properly, or know how to use many words in a variety of contexts.

To be a quasi-native speaker in English or in any other foreign language, students should develop the communicative competence by using more and more words. “Vocabulary, as one of the knowledge areas in language, plays a great role for learners in acquiring a language.” (Cameron, 2001)

Teaching Strategies to extend learner’s vocabulary

In the language classroom especially with Grammar Translation Method, vocabulary was taught at the end of the class. It means that the teacher explained the new words by writing on the blackboard the new words with phonetic transcription and translation in mother tongue. Today it has been given a prominent place in language learning. Vocabulary is an essential component of foreign language acquisition and proficiency. The more words a learner knows, the

more usage these words will have in different reading, speaking, listening and writing activities.

If in the past the English or any other foreign language was used just in classroom and listened to just in classroom, nowadays we and our learners listen to English everywhere, on the radio, TV, internet, at the work place, outside in the social environment. A simple example is the case of children or teenagers who listen to or watch music on YouTube. They have the possibility to listen to a song, even watch the lyrics. This helps them acquire and learn new words. They will use the new words while you ask them about something, or even when they ask each other for simple things. It is very important for them to be exposed to materials that have a large number of words, known and unknown, to clarify meanings and to interact in different meaningful oral context.

EXTENSIVE READING AND VOCABULARY

Since we were children, parents have told us to read many books, novels and other reading materials, because the more we read, the more new words we learn. It is true that although we are native speakers it is not said that we know the meaning of all the words in the Albanian dictionary. As we know, words are poly-semantic, which means that a word may be used with its first meaning in a sentence and another meaning in another sentence. However, it is also true that we have even words that are technical terms, or specific terms for a branch of study, and only someone that is a specialist knows the meaning of it.

A simple example are the words related to the parts of a car, which only a mechanic may know, words related to medicine, which nurses and doctors know and so on. Anyway, the best way to learn new things is to read different materials such as brochures, manuals and other reading parts, rather than just novels or textbooks. Then the question is: *What about foreign language, how can we learn new words?* The answer is very simple: in the same way we learn new words in our native language. Extensive reading is a very good opportunity for the English learner, be it a child or an adult, to learn new words. In the same way magazines, journals, pamphlets, brochures, novels and any other reading printed or online material will help our students learn new words. Autonomous learners have the opportunity to choose what to read and to be eager to learn new things through reading, thus extending vocabulary.

If we have students that did not read extensively, than we can help them in the class favoring and using extensive reading, motivating them that reading will help them not only to improve their reading skills, but grammar, vocabulary and speaking skills will be improved as well. A simple example is having the book

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club in the class. They will be exposed to new language items so they will learn new vocabulary. “Many students may never have done extensive reading for pleasure, so it may be initially useful to devote some class time to Sustained Silent Reading.” (Pilgreen & Krashen, 1993)

LEARNING THROUGH INSTRUCTION

Explicit vocabulary teaching is very important in the language classroom. Usually it happens at the end of explaining a new lesson or a new reading part. It is a good way to help especially low proficiency learners. There are different ways to explain it, but usually the new words are written on the blackboard, while with advanced students usually the meaning of the new word is learned in the context with an English explanation.

In the Albanian context in many cases, the words are translated because the teacher thinks that, through translation in the mother tongue, the student comprehends better. Anyway, this is not a solution because we may translate words that have abstract concept, but we can use pictures for children to explain new words, or we can bring *realia*. According to Prince (1996), “Both «advanced» and «weaker» learners could recall more newly learned words using L1 translations than using L2 context.” However, this does not mean that learners process the language in the same way. Weaker learners will have more difficulties to understand new words and use them in the context than advanced learners.

USING SKILL ACTIVITIES TO ELABORATE MEANING

As we mentioned previously, we learn our own native language through listening, in the same way our students learn English language through listening. The more they listen, the more they will learn new concepts. Using activities to develop reading, speaking, listening and writing skills will help our students acquire new words. What is of great importance for our learners is to state the aim of each activity, what should they do, where to concentrate and so on. Both receptive and productive skills and their activities help learners elaborate meaning. For this reason, teachers should give opportunity to learners to use what they know and to learn new things. “A rich vocabulary makes the skills of listening, speaking, reading, and writing easier to perform” (Nation, 1994). If we were interested that our students should learn different types of food, we can provide to them, apart from reading, a listening activity when they concentrate on terms related to food. An information-gap exercise related to what they listen and working in pairs will help them identify new words.

USING THE KNOWN VOCABULARY

When teachers explain something new, they always make a revision of what students already know. Using what one knows is a good way of revising. Teachers may use two types of activities to enhance fluency: *speaking and writing*. We can choose a topic and encourage our students to speak about that. While they read a part, students may underline with *blue* words they know and with *red*, what they do not know. They should be encouraged to use what they know in speaking. In the same way they may use words they know in writing.

Writing is a productive skill. It is very important that writing activities should not be neglected. Although students may have a limited vocabulary, they should be encouraged to write. It is also important that teachers give clear instructions on how to write. Even if they have difficulties, they will try to express and construct something with what they know. Usually the simplest things are writing a postcard, writing an email, writing a letter to a pen friend, this with low-level students, while with high proficiency students we can encourage them to write an essay, a critical opinion and so on.

LEARNING THE MEANING IN THE CONTEXT

If 20 years ago *Grammar Translation Method* gained popularity, today it is being used less. We understand from its title the importance of translating. New words were translated at every reading part, and the strategy that the learners used was a wrong one. Using dictionary to translate the new word after you wrote them, made you confused about which meaning to choose. Usually it was chosen the first one. This did not leave to a good understanding of the meaning of the word, and a wrong perception of it was created.

Using *Communicative Language Teaching* in English language classes, students practice language and learn new words through different techniques. Students are encouraged to extract and understand the meaning of the word in the context. Reading a part three times, two times in silence and one time aloud helps the learner understand better the reading part. Thus, through processing and elaborating reading, the student begins to guess from the context the meaning of the new word. This may not be always possible, but we can help our learners elaborate the meaning by explaining in other words using English language.

According to Nation and Coady (1988, pp. 104-150, as cited in Hunt & Beglar, 2002, pp. 262-263) “*students should follow some steps in order to understand the meaning of a new word in the context:*”

Determine the part of speech of the unknown word.

Look at the immediate context and simplify it if necessary.

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Look at the wider context. This entails examining the clause with the unknown word and its relationship to the surrounding clauses and sentences.

Guess the meaning of the unknown word.

Check that the guess is correct.

LEARNING STRATEGIES

Learners have different learning styles, for this reason they learn vocabulary in different ways. Visual learners learn through maps or charts, in such a way they can connect the meaning of a word to other words, memorizing it very well. At the beginning level, children memorize by writing two lines with the new word. Teachers may help their learners by giving some useful strategies of how to memorize a new word.

According to Oxford (1990) some memory strategies to aid learning are:

Creating mental linkages: grouping, associating, placing new words into a context.

Applying images and sounds: using imagery, semantic mapping, using keywords and representing sounds in memory.

Reviewing well, in a structured way.

Employing action: physical response or sensation, using mechanical techniques.

Practical activities and games to teach vocabulary

Foreign language teaching and learning are processes that involve different ages starting with children, continuing with teenagers and then adults. The way such groups acquire and learn is different. Learning a language requires different competences such as grammatical, socio-linguistic, discourse and strategic competence. If the learner is able to acquire very well all this competences, then the learner knows and uses the language.

Usually there is not a strict and given formula as to what kind of activities to use for teaching vocabulary. Teachers use different interactive language activities depending on the goal of teaching, age, language level, needs and age of learners. Using technology in the language classroom, forums and blogs of English teachers helps every foreign language teacher to use new techniques in their language classroom. The aim of every teacher is to help learners acquire and use the language in communication. Learning new words is an essential component of effective communication. For this reason, we have tried to introduce some practical activities that may be used with different levels.

SOME ACTIVITIES AND GAMES

In English language classrooms, there are different language levels, for this reason even the way that teachers present the new words is different. Below are given some techniques.

Elementary learners

With the age 7-10, we can use posters, pictures, drawings, photographs or realia to present new words. We can also use gestures, mime to present feelings, and we can use illustrations as well. When we have to present words that are abstract in meaning, we can explain them in simple words; in some cases, we may use translation.

Intermediate or advanced learners

With intermediate level of language, teachers should explain the meaning of the new words in the context, or through paraphrasing, giving pantomimes and synonyms or description.

Teachers have to use different types of activities to reinforce vocabulary. Below there is a list of activities and games with some descriptions and the suggested language level. “Many different kinds of tasks could be implemented in order to move the words into long term memory, the one a learner has to activate in order to retrieve the word when necessary.” (Thornbury, 2000)

Practical activities and games

Time given to the activities 10-15 min, anyway it depends even on the type of activity if it is long or short, if there is a large number of words, if the concepts are difficult and so on.

Warming up / all levels

Charts / all levels

Quizzes / all levels vocabulary quizzes begin with the letters of alphabet

Example: *teachers can create a quiz upon language differences if it is British English or American English, choose the opposite word or asking about nationalities*

Pantomimes

Example: *describing something and students have to find the word*

Guessing games / all levels

Example: *associate word with its own definition*

Brainstorming / all levels

Clustering / all levels

Example: *grouping new words according to their characteristics within the cluster.*

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Crosswords/intermediate and advanced, used to check whether students has learned the new words

Hangman / elementary level

Jeopardy game/intermediate, upper and advanced

Ball game / teachers may use it for different purposes like checking grammar but even new words

A to Z game / all levels

Word match/match the words to their definitions

Here is a list of language games that are used mostly by English Foreign Language teachers for vocabulary teaching¹

Board race game

Two truths and a lie

Simon says

Word Jumble race

Hangman

Pictionary

The mime

Hot seat

Where shall I go?

What is my problem?

Examples of the above activities used in an English class to practice vocabulary

Course: English Language

*Degree programme: Bachelor in Business Management *first year*

No. of students: 20

Language level: B1+

The English course aims to provide a wide variety of practice activities to enhance communication in the English-speaking business world. The types of activities enable English language learning concerning grammar, vocabulary, linguistic and communicative activities. For this reason, different interactive activities are used in the language class. Below are described two kinds of activities used in the English class to reinforce and practice specific vocabulary concerning learner's field of study.

Below there are given two examples practiced in this course.

The first Practical activity

¹ Note: list of games taken from <https://www.gooverseas.com/blog/10-best-games-esl-teachers#boardrace>.

Students are required to participate in A to Z language game. Students are divided in teams of five students. The letters of alphabet are divided into five columns corresponding to five teams. Each group has to choose a participant to write in the white board, up to four business words according to the letters given. If the member chosen was not able to write four business words, than another member would write new words, and so on, up to the moment when the task was accomplished. The winning team is that one that writes as quickly as possible the correct form of the words. After that, students are required to create sentences from each word provided in the white board. Time given to this exercise was 10 minutes. Level of Business English language was B1+.

After performing, students were required to tell their feelings about this exercise. They were satisfied; all the students participated, so the aim of this task was accomplished. The aim of this exercise was to practice business vocabulary.

The second practical activity

Students have different parts of flash cards entitled English Word Search Puzzle² and Business Word search.³ Students are divided in 5 groups of 4 members each. Working for 10 to 15 minutes, they are required to find the words given at the end of the puzzle in the chart. After that, they would read them aloud and would give the definition of each word. The winning group is that one that finishes the first. In the same way as the previous activity, even in this activity students practice vocabulary.

Teachers using pair or group work may use all the above-mentioned activities. It always depends on what type of vocabulary the teacher wants his/her students to learn, revise and reinforce in order to use them correctly giving the proper attention and time to them.

Conclusions

Students gain information about language and culture. Students learn to acquire the language and to use words properly. This means to know the function and the form of language, to have enough grammar knowledge to use it correctly, to have enough knowledge of words and to use the words correctly, to convey properly their thoughts and feelings. Vocabulary teaching and learning in English language classes were often given little attention, but recently, as we are concerned with using the language for communication, the interest in learning a foreign language is increased. Teachers should provide students with interactive class

² www.funenglishgames.com/work

³ <https://www.learn-english-today.com/>

activities to extend and reinforce vocabulary. Language games and activities are very good because students take part actively. Other uses of vocabulary learning are related to the concept of asking if the word is formal or informal, whether we use it more in written form or orally. For this reason, the role of vocabulary is indispensable in language learning.

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ESSAYS

PRESENTATIONS

REVIEWS

Bioethics in Crisis or a Crisis of Bioethics? Between the Medicalization of Society and Philosophical Ethics

Review

Antonio SANDU

Bioethics in crisis or a crisis of bioethics? Lumen Publishing House, 2020

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Abstract

The volume “Bioetica în criză sau criza bioeticii? O filosofie a pandemiei în societatea medicalizată” [Bioethics in Crisis or a Crisis of Bioethics? A Philosophy of Pandemics in the Medicalized Society], authored by Antonio Sandu, published by Lumen Publishing House from Iași, Romania, in June 2020, is an ample work dealing extensively with the relevant aspects of the ethical redimensioning of bioethics in the larger context of COVID-19 pandemics. The volume is a complex interdisciplinary achievement, with new, interesting and sometimes surprising approaches of bioethics, with forays into the fields of philosophy and sociology.

Keywords: *Bioethics, pandemics, COVID-19, medicalized society.*

Bioethics is probably one of the most challenging fields of contemporary knowledge, due to rapid changes in technological development that impact daily life and the way people perceive the risks and benefits of these developments when applied to the human condition. The specific articles from various fields of bioethics are achievements we have already been accustomed to by the author of the volume “Bioethics in crisis or crisis of bioethics? A philosophy of the pandemic in the medicalized society”, prof. Univ. Dr. Antonio Sandu (2020), throughout his distinguished career as a researcher in the field. That is why elaborating a volume dedicated to bioethics in the current context, as a single author, appears as a natural continuation of this research. But the author pushed

this “natural” to a level that brings with it new challenges, assumed by the author precisely because of his maturity in research.

The selection of the topics of discussion addressed in the book was a proof of inspiration, given that the field of bioethics, today, is so complex that a proper selection can be a monumental challenge. The organization of the material was made with an almost didactic coherence, as the author became a guide for the readers, both for the knowledgeable readers, who, at the end of the reading realize that they resized their own vision on a field whose secrets they thought they knew, only to rediscover it in a new and fascinating complexity, as well as for the readers less accustomed to the topics in the book, who discover during the reading the beautiful journey of ideas and paradigms that the author unfolds in front of them, encouraging them to develop their own critical assessment.

The didactic touch was intentionally kept by the author, because each chapter of the book was initially presented as an online academic course, during the state of emergency established as a result of the COVID-19 outbreak, and later the topics were discussed interactively during the meetings of the Circle of Applied Ethics and Practical Philosophy “Ekpyrosis”, organized by the author within the Center of Applied Ethics of the University “Ștefan cel Mare” from Suceava and LUMEN Research Center in Social and Humanistic Sciences, with the support of the Faculty of Law and Administrative Sciences of the University “Ștefan cel Mare” from Suceava, within the Project Ethical Competence and Academic Integrity in Scientific Research and Didactic Act (EIAECSAD). The pre-publication interaction with the readers transformed the volume as it was written, so that the end was a text that captivates by the way it addresses the reader. The feeling is that of a continuous dialogue with the author, of a free dialogue, which incites courageous approaches, innovation and testing limits.

For specialists in the field of bioethics, the way in which the paper was conceived and elaborated (Sandu, 2020), described above, brought the definite benefit of a volume that meets the latest challenges in the field, of a book anchored in a reality concomitant with the act of writing, of an analysis of a phenomenon as it unfolds, and not post factum. The reader encounters numerous references to the date to which the author refers when making certain assertions, and then the author frankly and openly presents to the same reader the change in his own perception as the events of the COVID-19 pandemic unfolded. This volume is a new approach of writing bioethics, moving away from the quasi-general discursive tendency that positions the author on a position which transcends actual facts and deals mainly with ideas and principles, but somewhat estranges the author from the reader,

while Antonio Sandu calls upon his reader to become a discussions partner, by actively involving him in the debate, by asking him to imagine, by inciting him to revolt, while offering him the ethical conflict and at the same time the ways to solve it, but without giving him the final answers. In fact, the author courageously assumes his own vision, but does not impose it on the reader, but encourages him to meditate.

This is the philosophical side of bioethics that the volume addresses not only through the topics discussed and the bibliographic sources cited, but also through the way in which philosophical ethics is applied in the reader-author relationship and, from there, transposed into the larger field of bioethics. The author approaches the COVID-19 pandemic both as a distinct research topic, but also as an opportunity to turn a negative experience into a source of inspiration for researchers to resize the status of bioethics as a field of study (between philosophy and science), of the principles of bioethics and their actuality (by questioning their absolutism during crisis situations), of the maturity of the society to correctly understand and perceive the bioethical imperatives in crisis situations (by criticizing the almost pathological medicalized society), of social awareness as a condition of functional communication between decision-making bodies and citizens (discussing citizens' interest in the public agenda - or rather the consequences of the lack of such interest - and frankly and bluntly attacking the issue of infodemia, fake news and conspiracy theories), of spirituality (as the author so aptly calls it, "from a Church made of walls to the Church inside the heart"), of the ethical challenges faced by the medical professions and and by researchers in their race against clock to produce tangible results that might save lives, and of the virtualization of the social space (the book is a real guide to the correct choice of information sources, to detecting the interests behind online campaigns, to maturity and responsibility in interacting with non-presence and avatars in the online environment).

The crisis of bioethics is identified by the author as a real crisis of responsibility, in the context of social isolation, of a somewhat mandatory massive virtualization of social life, of the imperative to act promptly to combat an unprecedented medical crisis, but without having the necessary time for a risk-benefits analysis, substantiated by sufficient empirical data. Responsibility is analyzed from the micro, individual level the way in which the perception and activity of each citizen on bioethical imperatives influences the post-pandemic course), up to the macro level (dealing with the problem of adaptability of state bodies to public scrutiny in crisis situations).

If we add to all this that this volume is the first single author volume published in Romania to address the bioethical aspects involved in the COVID-19 pandemic and one of the first such volumes worldwide, we will be able to better understand the level analysis that Antonio Sandu managed to achieve in record time. The volume definitely represents, both in the field of bioethics, but also in the field of social philosophy and medical sociology, an important landmark for future research both on the social impact of the COVID-19 virus and on the post-pandemic future of bioethics as a science. or as a philosophy?

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Italian Neologisms in Banking and Finances

Review

Ciprian Popa, *Neologismul de origine italiană în terminologia românească financiar-bancară și economică*, Editura PIM, Iași, 2018

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The book *Neologisms of Italian origin in the Romanian financial-banking and economic terminology*, published by Ciprian Popa in 2018 at PIM Publishing House, consists of a synchronous presentation of the financial-banking and economic terminology of Italian origin in standard Romanian, by means of identifying and extracting lexemes from important lexicographic works, then their diachronic analysis, as well as making final classifications and statistics.

According to the author, one of the most important influences exerted on standard Romanian was the Italian language, from the second half of the eighteenth century through the nineteenth century, in which the Italian loans had a less significant weight, but we should mention the decisive role the Italian influence had in the process of modernizing the Romanian language.

In the introduction chapter, the author notes that in this phase of modernization the essential contribution of the Italian influence manifested mostly in the establishment of graphic and phonetic forms in the process of adapting the loans from other languages, especially from French, as the Italian etymon was much closer to the graphical and phonetic specificity of the Romanian language. Therefore, invoking multiple etymology with the inclusion of Italian etymology in the explanation of many of these loans is absolutely necessary.

In the same chapter, the author considers that the need for loans appeared as a result of the evolution of society, when many of the new processes needed denominational terms, and the Italian vocabulary would offer the possibility of naming exact realities and financial-banking processes without resorting to the internal lexical means of Romanian, through the use of periphrases. Regarding the case of the financial-banking and economic terminology, the Italian language was

the ideal source of loans due to the fact that the history of the Italian financial-banking system represented a guarantee for the viability of this terminology.

The selection of the corpus, lexemes of Italian origin in the financial-banking and economic domains, was made from five representative lexicographic works in the lexicology of the Romanian language (DND, DULR, MDA, DEX'98, DER), while collating the information on these lexemes from the YES / DLR, DOOM2 and DILR. The author chose to consult several lexicographic sources in order to make an accurate inventory of such terms, as well as to better explain the etymological errors he identifies that are due to the lack of consultation of the older lexicographic works in the elaboration of recent dictionaries.

In the first chapter, *The treatment of neologisms of an Italian origin in the financial-banking and economic fields*, the author proceeded to the selection and analysis of 40 main terms (*Acont, Agio, Al pari, Bancă, Bancar, Bancher, Bancrută, Bianco, Bruto, Cambial, Casă, Cifră, Comerț, Cont, Contabil, Costa, Defrauda, Delcredere, Dividend, Emitent, Faliment, Finanțe, Fisc, Franca, Franco, Girant, Incaso, Inventaria, Încasa, Moratoriu, Piață, Portofoliu, Restanță, Scadență, Sconta, Speze, Tarif, Trată, Valută, Virament*).

In their analysis he also added 21 secondary terms from the same semantic field that include the Italian origin in their etymology, selected from the financial-banking and economic fields. The 40 main terms were analyzed from several perspectives: lexicographic contrastivity, phonetic adaptation, morphological acceptance, semantic tailoring.

Regarding *lexicographic contrastivity*, the author has compared and analyzed the etymological record of the financial-banking and economic terms in the five representative lexicographic works we have already mentioned, the etymological differences, the types of etymology in which the Italian etymon was classified, and the identification of the reasons why the Italian etymon should be included in the etymological explanation of these terms, whenever the Italian origin was ignored.

Concerning the *phonetic adaptation*, the author insisted on the contribution of the Italian etymon in establishing the phonetic and graphic form of the lexeme accepted by the Romanian language, presenting the phonetic or graphic transformations that took place in the transition from the form of the Italian etymon to the definitive form accepted by standard Romanian. Whenever the other etymons included in the etymological explanation of the lexeme could have contributed to the phonetic and graphical form of the lexeme adopted by standard Romanian, then such adaptation was presented, then continuing with the

preservation or non-preservation of the stressing of the lexeme in Romanian as compared to the etymons of the borrowing language.

As for the *morphological acceptance*, the author has chosen the variants of the standard form, if they existed, then identified the preservation or non-preservation of the morphological value of the lexeme with respect to the etymons in the borrowing language. He also recorded the part of speech they belong to, while presenting the plural form, the definite determination, as well as the synthetic flexion of the dative and genitive cases.

With regard to the *semantic tailoring*, the author presented the definitions of the analyzed lexemes given by two representative Italian dictionaries (*Lo Zingarelli. Vocabolario della lingua italiana* and *De Mauro – Il dizionario della lingua italiana*), then examined the total or partial semantic tailoring, i. e. if the Romanian language adopted from Italian the main meaning, as well as the nominal and verbal syntagms in which these financial-banking and economic terms are included. If some definitions or phrases were not found in the presentation of the lexemes recorded in the Italian dictionaries, then the other etymons in the etymological explanation were used to identify the origin of the meanings adopted by the Romanian language.

The author then presented the series of synonyms or antonyms and homonyms, where they existed, as well as the lexical family of such terms. We mention that the author also analyzed lexemes within the lexical family from the perspective of lexicographic contrast only if they included the Italian origin in the etymological explanation and belonged to the financial-banking or economic domain.

In the second chapter, *Statistics and the results of the treatment of financial-banking and economic terms*, the author has elaborated various statistics (represented in the form of tables) referring to the number of terms that were registered with Italian etymology, multiple etymology in which the etymology Italian has been included in the essential or additional etymology, the total or partial phonetic and graphical adaptation, the preservation or change of the morphological value, the total or partial semantic tailoring, synonyms, lexical family or the category of foreignisms.

After completing this table statistics, the author presented the percentages, that he analyzed from the perspective of the different linguistic aspects they presented.

The book *Neologisms of an Italian origin in the Romanian financial-banking and economic terminology*, published by Ciprian Popa, proves that the loans of an

Italian origin play an important part in the process of modernization of the Romanian language. Choosing Italian as a source of such loans is not fortuitous, since the first bank systems in Europe originated in the Italic Peninsula, but also due to the close genetic relationship between the two languages, Romanian and Italian, two languages sharing similar phonological and morphological features, which eases the process of borrowing from one language to another.

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