

# CLARC 2021

## JEZIK I KULTURA

Međunarodni znanstveni skup

24. – 26. lipnja 2021.

Sveučilište u Rijeci, Filozofski fakultet  
Rijeka, Hrvatska



## LANGUAGE AND CULTURE

International Scientific Conference

June 24 - 26, 2021

University of Rijeka

Faculty of Humanities and Social Sciences  
Rijeka, Croatia

## KNJIŽICA SAŽETAKA BOOK OF ABSTRACTS



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Rijeka, Hrvatska

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## **1. PLENARNA IZLAGANJA / PLENARY TALKS**

# MARIANNE GULLBERG

Lund University

## **THE BIMODAL NATURE OF DISCOURSE – HOW SPEECH AND GESTURE ACHIEVE COHESION ACROSS LANGUAGES, GENRES, AND NATIVE/NON-NATIVE USERS**

In this talk I will briefly outline how speech and gestures are coordinated in language production to achieve discourse cohesion in native speakers of different languages and in adult second language speakers. Discourse coherence and cohesion involves linking information about entities and events across stretches of sustained talk. In speech this involves alternations between nominal forms (e.g. the woman–she), the choice of which depend on referent properties (e.g. gender), grammatical role (e.g. subject/object), and information status (e.g. new/given; distance to previous mention, etc.), but also on grammatical structures in which referential expressions are embedded (e.g. existential vs. transitive clauses). I will illustrate some ways in which gestures also reflect discourse organisation, information structure and the tracking of entities and events. I will highlight when, where, and how gestures do this across different languages and discourse genres, and also show variations in how native speakers and language learners deploy these devices. I finally discuss some theoretical consequences of considering discourse in a bimodal perspective.

## KEN HYLAND

University of East Anglia

### **LANGUAGE, CULTURE AND IDENTITY: PROXIMITY AND POSITIONING IN ACADEMIC WRITING**

Identity and community are central to notions of culture and are key organizing principles of our social worlds. In academia we create disciplinary communities by choosing our words to connect with others, presenting ideas in ways that make most sense to them to demonstrate 'proximity' by claiming membership. At the same time, we gain credit by distinguishing ourselves from the herd, furthering our reputations and careers by our different 'positioning' within the discipline. Repeated uses of language thus construct communities and encourage the performance of certain kinds of professional identities. In this paper I attempt to show how corpora, assisted by community-oriented views of literacy, can illuminate the concepts of community and identity, demonstrating how language choices not only construct arguments but also disciplines and individuals.

# GABRIELA MÚCSKOVÁ

Comenius University Bratislava

## REVITALIZATION OF SLOVAK REGIONAL DIALECTS FROM THE PERSPECTIVE OF PERCEPTUAL AND FOLK DIALECTOLOGY

The Slovak language area is characterised by a very rich dialect differentiation, which has been – thanks to various non-linguistic factors – to some extent preserved and commonly perceived until now. However, in the context of the current linguistic situation, dialects exist in close contact with the prestigious standard, dynamic colloquial and many other social varieties and registers. This results in structural changes of the dialects, code mixing, and shifting in communication as well as in the dialect levelling. These processes are manifested by large variation typical for transitional stages of convergent and assimilation processes, and by gradual, appreciable retreat of specific dialectal features. The communication function of dialects and their frequency in everyday communication is gradually decreasing.

Alongside with the decreasing the communication function of dialects, a new phenomenon has emerged in the last 10-15 years in Slovakia. Dialects started to be deliberately used in many spheres of public communication. In addition to private communication, folklore and fiction from the rural environment, dialects now appear in popular or rap music, regional theatres, sitcoms or stand-up performances. Dialects are presented on regional and village websites, they are intentionally used in online discussions and chats. Some cultural organizations promote dialects in their printed or electronic media, using dialects authors create original literary works or translations of national or even world classics (such as Shakespeare's works or Poe's The Raven), inscriptions in the local dialect can be found in the commercial sphere (advertisements, restaurant's menu or simple announcements for the public) or in language landscape. During the last two decades, many amateur dialectological descriptive works appeared, e.g. regional dictionaries, structural descriptions, or even handbooks and dialect "courses". Authors of these works are non-professional linguists – people not spoiled by theoretical linguistic knowledge.

On the one hand, this empirical material can be regarded as "unnatural", "incorrect" or "unreliable" for dialectological research, especially for traditional dialectology and its – to some extent – purist historical approach. On the other hand, they reveal many facts about folk linguistic knowledge, natural language perception, language myths, as well as popular notions of the geographical differentiation, attitudes towards regional varieties and beliefs about their users, which are often connected with stereotypes and social discrimination. But all of them explicitly or implicitly refer to the symbolic, emotional and cultural value of a regional dialect as a sign of identity.

Typological analysis of various genres and spheres led us to differentiate two categories. The use of dialects in the commercial sphere, jokes, in the media and discussions (including public discourse on language and dialect) corresponds with the results of perceptual dialectology, of the "draw-a-map" research and popular modelling of the dialect space.

Amateur dictionaries, structural descriptions of dialects, literary works, handbooks and courses resemble traditional dialectological research, but without academic linguistic knowledge, so they are categorized as folk (amateur) dialectology. The authors carry out field research, create their own spellings, grammatical rules or lexicographical conceptions. Thus, they reveal their linguistic thinking, presupposition about language, identify the salient and non-salient dialect features, and contribute to the research of language use and change. The presentation will summarize the results of my research on these forms of dialect

revitalization and introduce their potential to contribute to the study of language change, perception of language varieties and linguistic ideologies.

**Keywords:** dialect revitalization, folk dialectology, perceptual dialectology, stereotypes, language myth, language ideologies

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## SANDA LUCIJA UDIER

Sveučilište u Zagrebu, Filozofski fakultet / University of Zagreb, Faculty of Humanities and Social Sciences

### POUČAVANJE HRVATSKE KULTURE U MEĐUKULTURNOME KONTEKSTU

Suvremeni globalizirani svijet i život u njemu, posebno činjenica da su informacije korisnicima brzo i lako dohvatljive, postavljaju nove kriterije i zahtjeve u poučavanju kulture, kako hrvatske tako i drugih. Kao i u drugim predmetima, tako se i u poučavanju kulture napušta transmisijska uloga nastave u kojoj je uloga poučavatelja prenošenje informacija te se prihvaćaju načini poučavanja koji više angažiraju samoga učenika te se u nastavnome procesu stvaraju uvjeti u kojima učenici samostalno otkrivaju, uče, informiraju se, zaključuju te artikuliraju vlastite stavove.

Jednostavna dostupnost informacija čini da studenti hrvatskoga kao inoga jezika (HIJ-a), kako na hrvatskim tako i na inozemnim sveučilištima, ulaze u proces učenja jezika razmjerno dobro informirani i s već izgrađenim očekivanjima i stavovima. Zbog toga se svaki pokušaj „oblikovanja“ njihovih stavova nastavnim sadržajima i sredstvima poučavanja doživljava kao podcjenjivanje. Zbog toga poučavanje kulture u nastavi HIJ-a treba biti takvo da omogućuje sagledavanje odabralih tema iz različitih rakursa, čime se studente potiče na vlastito zaključivanje. Takvo poučavanje otvara vrata obrazovanju za razvijanje kritičkoga mišljenja, a zatvara vrata indoktrinaciji.

Suvremeno se poučavanje kulture u nastavi HIJ-a našlo u raskoraku između sadržaja i načina koje poučavatelji smatraju korisnima i primjerima te onih za koje među studentima postoji najveći interes. U izlaganju će biti predstavljeni rezultati ispitivanja stavova provedenoga upitnikom s 80 ispitnih čestica o poučavanju različitih segmenata hrvatske kulture učenika (N=155) i poučavatelja HIJ-a (N=35) različitim postupcima. Rezultati tog istraživanja analizirat će se kako bi poslužili kao izvor informacija izvoditeljima akademske nastave HIJ-a te autorima akademskih udžbenika, programa, silaba i kolegija.

Teme za koje studenti pokazuju najviše interesa rezultat su njihova prethodnoga obrazovanja i informiranosti, a nastava kulture treba im omogućiti razvijanje i produbljivanje postojećih spoznaja, ali i otkrivanje i upoznavanje nova područja. Zato se u izradi programa za poučavanje treba pronaći ekilibrij između onoga što studente zanima (mjesta na kolegijima za koje ne postoji interes ostat će nepotpunjena) i onoga što poučavatelji smatraju važnim. Osim što uče o hrvatskoj kulturi, studente treba poticati da je uspoređuju s drugim kulturama s kojima su upoznati. Na taj se način poučavanje čini divergentnim jer se na nastavi stječu spoznaje ne samo o hrvatskoj već i o drugoj kulturi (ako je riječ o poučavanju u homogenim skupinama) ili drugim kulturama (ako je riječ o poučavanju u heterogenim skupinama).

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## TEACHING CROATIAN CULTURE IN AN INTERCULTURAL CONTEXT

The modern globalised world, and life within it, especially given the fact that information is quickly and easily accessible to users, imposes new criteria and requirements for the teaching of culture, both Croatian and others. As in other subjects, so it is with the teaching of culture that the transmity function of a lecture, in which it is the role of the teacher to transmit the information, is abandoned, and the methods of teaching that most engage the student are accepted, and in the teaching process create conditions in which the students independently discover, learn, inform themselves, and conclude and articulate their own views.

The ready access to information makes students of Croatian as a Foreign Language (CFL), both at Croatian and foreign universities, begin the language learning process rather well informed and with built-in expectations and attitudes. As a result, any attempt to "shape" their attitudes through lesson content and teaching aids is perceived as condescending. Therefore, the teaching of culture in the instruction of CFL should enable the viewing of selected topics from different angles, thus encouraging students to make their own conclusions. Such teaching opens the door to education for developing critical thinking and closes the door to indoctrination.

Contemporary teaching of culture in the instruction of CFL takes place in the gap between the content and the methods that teachers find useful and applicable, and those that are of most interest to students. In the report the results of a survey on attitudes will be presented, conducted by a questionnaire with 80 question items regarding the teaching of different segments of Croatian culture, of the students ( $N = 155$ ) and the CFL teachers ( $N = 35$ ) using different methods. The results of this research will be analyzed in order to serve as a source of information for CFL academic instructors and authors of academic textbooks, programmes, syllabi and courses.

The topics that students show the most interest in are the result of their previous education and informedness, and the teaching of culture should enable them to develop and deepen their existing insights, but also to discover and learn about new spheres. Therefore, an equilibrium should be found in the construction of the lesson programme between what students are interested in (since places in courses for which there is no interest will remain unfilled) and what the teachers consider important. Besides learning about Croatian culture, students should be encouraged to compare it with other cultures they are familiar with. In this way the instruction appears to branch out, as during the lesson insight is acquired not only about Croatian but also about another culture (if teaching in homogeneous groups) or other cultures (if teaching in heterogeneous groups).

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## ZVJEZDANA VRZIĆ

Sveučilište u Rijeci, Filozofski fakultet, i New York University / University of Rijeka, Faculty of Humanities and Social Sciences, and New York University

### **LANGUAGE RIGHTS AND POLITICS OF IDENTITY IN CROATIA AND EUROPEAN UNION: THE STATUS OF ISTRO-ROMANIAN IN ISTRIA**

In my talk I will examine the ideological and policy reasons behind the problematic legal status of the Istro-Romanian language (aka Vlashki and Zheyanski; ISO 639-3: ruo, Glottolog: istr1245) in Croatia in the context of European policies toward regional or minority languages (RMLs) and minority language policies in Croatia (Tatalović 2005, Crnić Grotić 2019). My claim is that the language rights of the minority communities speaking the language are not duly protected and, hence, the existing European Union policies toward RMLs not fully implemented in Croatia (Vrzić 2021). To a significant extent, this is due to an ideological disparity between the conceptions of identity embraced by the linguistic minority speaking Vlashki/Zheyanski and those promoted by Croatia, which accords protection rights only to languages of national minorities.

The linguistic minority is fully integrated into the regional Istrian society, embraces complex and multilayered identities, with the local ethnic identity, associated with a distinct language, and the Istrian regional cultural identity being complementary to a non-primordial Croatian national identity (Vrzić 2018). On the other hand, proponents of the nationalist ideology and linguistic isomorphism consider that a distinct community language is necessarily tied to a distinct national identity, a position very common in Europe (Blommaert and Verschueren 1992). The support for this attitude is exemplified by Croatia's limited legal protection of the endangered Vlashki/Zheyanski language, at the disregard of the recommendations of the European Charter for Regional or Minority Languages (ECRML) (Council of Europe 1992), the document that the state ratified. Croatia withholds full protection and preservation of the endangered language because Vlashki/Zheyanski-speaking communities do not have a status of an officially recognized national minority. In connection to this, I also discuss the position and activities of Romania, the self-proclaimed kin state, and illustrate that state's attitudes toward linguistic minorities and their rights on the example of the Romanian Law No. 299/2007. This law unilaterally identifies communities speaking Vlashki/Zheyanski, as it does numerous other minority groups speaking languages historically related to Romanian, as a part of the Romanian diaspora, irrespective of their self-identification and histories. In line with their ideological and legal positions, in the 2010's, the two states, Croatia and Romania, put pressure on communities where Vlashki/Zheyanski is still spoken today and colluded (unsuccessfully at the time) to integrate them into the national minority framework and bilateral protection exchange between the two states. Just one of the controversial elements of this plan was to introduce the teaching of standard Romanian in the communities, in spite of the detrimental effect this would very likely have on the preservation of their endangered minority language for which protection is required by the ECRML.

Hence, so far, the possibility of full protection and preservations of the group's endangered language has been curtailed. Among others, this situation is enabled by the various indeterminacies characterizing the EU policies toward RMLs (cf. Gorter 2012, Vollstädt 2019). Namely, while the ECRML promises the preservation of RMLs, it lets the member states make most decisions, including those that have to do with the determination of the linguistic status of the protected varieties and identity of their speakers.

**Keywords:** linguistic minorities, language policy, language rights, Croatia, Romania, European Union, Istro-Romanian (aka Vlashki and Zheyanski)

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## **2. PANELI / PANELS**

## **PANEL BR. 1 / PANEL 1**

**MANJINSKI JEZICI I NJIHOVI GOVORNICI DANAS**

**MINORITY LANGUAGES AND THEIR SPEAKERS**

Voditeljica panela / Panel leader:

Vesna Deželjin

Sveučilište u Zagrebu, Filozofski fakultet / University of Zagreb, Faculty of Humanities and Social Sciences

## OPIS PANELA

Namjera je da se u ovom panelu okupe izlaganja istraživača koji se na različite načine zanimaju za manjinske i ugrožene jezik, i jezične varijetete, širom svijeta te njihove govornike.

Za manjinske se jezike odavno spoznalo da su „u opasnosti“ zbog kulturno nadređenoga jezika (kojemu mogu biti aktivno suprotstavljeni) i, time obično nisu jezici koje njihovi govornici rabe u svim područjima djelatnosti koju obavljaju. Stoga je prva od naših namjera opisati sadašnje stanje i buduće perspektive jezika „u opasnosti“, odnosno onih ugroženih, koji se gube i umiru, u odnosu na kulturno jači i nadređeni jezik.

Sudionici ovoga panela pozivaju se da govore o mogućnostima očuvanja govornika manjinskih jezika. Bilo bi zanimljivo čuti koje su reakcije moguće i/ili zabilježene u različitim situacijama koje upućuju na ugroženost (nemiješanje u stanje, dokumentiranje, aktivna uključenost u očuvanje i oživljavanje) te uočiti dobre primjere postupaka, metoda i ciljeva u bilježenju stanja na terenu. Dosljedno tomu, a s obzirom da je prekid u roditeljskom prenošenju jezika najčešće protumačen kao pokazatelj ugroženosti nekog jezika, bilo bi poticajno čuti izlaganja i raspravljati kako jezična zajednica čiji je jezik ugrožen može ili bi trebala sačuvati svoju vitalnost te kako bi jezična i etnička asimilacija mogla /trebala biti zaustavljena ili barem usporena.

Tijekom posljednjih desetljeća, nacionalni su sukobi u Europi pomakli granice kao i ljudi i nove su dijaspore (bile) rođene. Stoga je jedan od ciljeva ovoga panela razgovarati o relativno novoj pojavi novih govornika, odnosno o ljudima koji su (svoju) manjinski jezik usvojili drugačije nego li kroz socijalizaciju. Budući da se u situaciji poput takve pojavljuju značajne promjene jezičnih varijanata, a mogu se pojaviti i oblici većeg broja jezika, bilo bi podesno prikazati i razjasniti relativno složenu istodobnu nazočnost i uzajamne odnose dva tipa usvajanja jezika i njihovih govornika.

Sljedeća moguća tema o kojoj se može raspravljati u ovom panelu vezana je za nedostatak (jezične) politike i političkih rasprava o manjinskim jezicima u kulturološki različitim društвima zbog čega se događa da nacionalne manjine ili jezične skupine ne uživaju isti oblik jednakosti. Možemo raspravljati i o stvarnoj mogućnosti (europskih) mladih generacija da usvoje druge jezike, uključujući i manjinske jezike već od najranije dobi.

Sve ostale teme posvećene manjinskim jezicima i njihovim govornicima bit će rado i toplo prihvaćene.

**Ključne riječi:** manjinski jezici, govornici manjinskoga jezika, sadašnje stanje i buduća očekivanja, strategije očuvanja manjinskih jezika i njihovih govornika

## PANEL DESCRIPTION

This panel seeks to bring together a diverse group of papers presented by active researchers involved in different types of work with minority and endangered languages and language varieties around the globe as well as their speakers.

Minority languages were defined as 'those "at risk" because of a culturally dominant language (there may even be an active opposition) and, furthermore, are not usually the languages used in all areas of activity indulged in by their speakers. Hence, the first of our concerns is to describe the present circumstances and future prospects of languages 'at risk', i.e. of those threatened, in recession and dying, with regard to a culturally dominant language.

Participants to this panel are invited to lecture also on future prospects of minority languages' speakers. It would be interesting to examine responses to different endangerment situations, which range from

noninterference, to documentation, to active involvement in maintenance and revitalization efforts and to focus on best practices, methods and goals in documentation from the field. Consequently, since a break in parental transmission of a language often is seen as a factor that points at language endangerment, it would be stimulating to hear and discuss how the community that speaks a language 'at risk' can/should maintain its vitality and how language and ethnic assimilation can/should be halted or at least slowed down.

During the last decades, national conflicts in Europe have moved borders as well as people and new *diasporas* have been created. Therefore, one of the aims of this panel is to discuss a considerably new phenomenon of new speakers, i.e. persons who acquired the minority language in another way than in the process of socialization. Since in such a context, considerable transformations of variants and forms of a number of languages also occur, it would be appropriate also to present and elucidate the relatively complex coexistence and mutual relations of the two types of acquisition of the language and their users.

Another issue to be discussed in this panel addresses the lack of policy and political discussion on minority languages in culturally diverse societies and it happens that national minorities or linguistic groups do not share full equality. We can also discuss the real possibilities of (Europe's) younger generations to adopt other languages, including minority languages, from an earlier age.

All other topics related to minority languages and their speakers are welcomed as well.

**Keywords:** minority languages, minority languages' speakers, present state and future prospects of minority languages, strategies to maintain minority languages and their speakers.

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# Ivanačica Banković-Mandić

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## ODNOS MANJINSKOG, KROVNOG I SLUŽBENOG JEZIKA NA PRIMJERU KARAŠEVSKIH GOVORA

U radu će se prikazati stavovi govornika karaševskih govora u Rumunjskoj prema standardnom hrvatskom jeziku i prema rumunjskom jeziku kao službenom.

Za potrebe ovog rada snimljeno je 9 intervjuja s karaševskim govornicima različite dobi. Šestero govornika je iz Karaševa, dvoje iz Ravnika, jedan iz Lupaka. Različitim su zanimanja i stupnja obrazovanja. Za ovu su prigodu korišteni instrumenti primjenjeni u nekim ranijim radovima (Deželjin 2019.)

Iz intervjuja s govornicima može se zaključiti da im je briga o očuvanju hrvatskog identiteta kroz hrvatski jezik iznimno važna. Svoj govor nazivaju karaševskim ili hrvatskim. Naglašavaju da uvijek govore hrvatski, osim ako ga sugovornici ne razumiju te da su rumunjski učili tek u sustavu obaveznog osnovnoškolskog obrazovanja i nikada nisu dobili komentar da njihov rumunjski jezik i izgovor odstupa od standardnog rumunjskog.

Karaševski govori prema jezičnim i izgovornim obilježjima nisu identični standardnom hrvatskom kako to njegovi govornici misle. Također, dio leksika kojim se koriste objašnjavajući da pripada karaševskom govoru, zapravo pripada rumunjskom jeziku (npr. *gradinica* u značenju *vrtić*). Pri tome dio govornika navodi da riječi koje karaševski govor nema posuđuju iz hrvatskog, a dio ispitanika smatra da ih posuđuju iz rumunjskog rječnika. Primjećeno je da unatoč nastojanju ispitivača da razgovor pri snimanju bude spontan i na materinskom idiomu, ispitanici su prelazili na izričaj standardnog hrvatskog jezika.

**Ključne riječi:** karaševski govori kao J1, rumunjski jezik, hrvatski standardni jezik, stav o jeziku

## THE RELATION BETWEEN MINORITY LANGUAGE, SUPERIOR LANGUAGE AND THE OFFICIAL LANGUAGE ON THE EXAMPLE OF CROATIANS FROM CARAŠOVA (KARAŠEVO)

The paper will present the attitudes of the speakers of Carașova in Romania according to the standard Croatian language and to the Romanian language as an official language in Romania.

For this purposes, 9 interviews were recorded. Speakers were different ages. Six speakers are from Karasevo, two from Ravnik, one from Lupak. There are different professions and degrees of education. For this occasion, instruments used in some earlier works are applied (Deželjin 2019).

From the interviews with the speakers it can be concluded that their concern for preserving Croatian identity through the Croatian language is very important. Speaker named their language Carașovian (Karaševski hrvatski) or Croatian. They emphasize that they always speak Croatian unless in situation if other people in conversation don't speak Croatian. Also, informants said that they started to learn Romanian language in elementary education system and they have never received a comment that their Romanian language or pronunciation has deviation from standard Romanian.

According to linguistic and pronunciation characteristics, Carașovian speeches are not identical to standard Croatian as Carașovian speakers think. Also, for the part of the vocabulary which they used, they explain that it belongs to the Carașovian language but actually that words belong to the Romanian language (e.g. gradinica as kindergarten). Some of speakers said that they borrow words from Croatian and some respondents said that they borrow from the Romanian language. It was noted that, despite the interviewer's efforts to make the conversation spontaneous and on the L1, the interviewees switched to the standard Croatian language.

**Keywords:** Carașovian speeches as L1, Romanian language, Croatian standard language, attitudes about language

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# **VALENTINA DE IACOVO, ANTONIO ROMANO, MIKKA PETRIS**

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## **THE FRIULIAN COMMUNITY OF BELGIUM: AN OVERVIEW ON THE CURRENT LINGUISTIC CONTEXT**

The Friulian community of Belgium: an overview on the current linguistic context by Mikka Petris, Valentina De Iacovo & Antonio Romano This paper aims at presenting the current linguistic situation of Friulian migrants in the Belgian community. Studies on linguistic migration, already appropriately discussed in previous works (see, among others, Bettoni & Rubino, 2010, Vedovelli, 2011), represent a detailed field of research which can be nowadays examined according to new perspectives (ICA, 2016). Stories of departures and different expectations have the common denominator of a very strong sense of identity reflected in the mother tongue: guarded and handed down to subsequent generations, it has represented a stigma in the land of arrival since the time of the first historical migration, but at the same time an inseparable bond with the land of departure. Often reinforced by sporadic returns and associations in dedicated places known as Fogolâr Furlan, this bond is further strengthened in some families of second generation: children of migrants, born and raised in Belgium, still hand down the language and culture of their parents and grandparents to the generations of the third millennium. On the one hand there are communities (Liège) with a strong linguistic and social cohesion, on the other hand, thanks to the highly international environment in which it is located, there is the more fragmented reality of Brussels. Can we say that this local and intergenerational cohesion is still present in the Friulian spoken language in Belgium? If Friulian has represented an element of cohesion for the first generations of migrants, how do second and third generations speakers interact with this language nowadays? We present here the SEIM (Storie Emigrati Italiani nel Mondo) corpus, an oral archive composed of semistructured interviews where first and second generation of Italian people living abroad talk about their personal experiences as migrants and heritage speakers. Through an examination of the socio-cultural context, this work would like to investigate the resilience of Friulian language by examining the linguistic interferences present in the communities established in Belgium after the Second World War. Also, we compared different generations of Friulian speakers in order to draw attention to their linguistic evolution within the potential dialectal and idiolectal varieties through an intergenerational approach.

**Keywords:** Italian migration, Friulian language, oral archive

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## JEZIČNE PRAKSE I PERCEPCIJA JEZIKA KOD MLADIH I DJECE U MAĐARSKOJ MANJINSKOJ ZAJEDNICI GRADA ZAGREBA

Zajednica Mađara u Zagrebu prema popisima stanovništva u 20. stoljeću sve se više smanjuje, a posljednjem popisu iz 2011. broji 825 članova od kojih je njih 77% izjavilo da im je materinski jezik mađarski. Najvažnija značajka ove manjinske zajednice jest da nije autohton (stare obitelji u potpunosti su se asimilirale) te je izrazito heterogena i dinamična. Najbrojniji članovi doselili su se ovamo tijekom prošlog stoljeća pretežno iz Vojvodine, te su oni i danas njezini najaktivniji članovi okupljeni oko Kulturnog društva „Ady Endre“. Prvo obuhvatnije istraživanje u ovoj zajednici proveli smo 2018. godine pomoću upitnika koji je ispunilo 67 ispitanika: 46,3% porijeklom iz Vojvodine, 31,3% iz Mađarske, 16,4% rođenih u Zagrebu, dok je njih 4% doselilo iz istočne Slavonije i Baranje i ostalih dijelova Hrvatske. Analiza podataka dobivenih ovim upitnikom pokazala je da upotreba mađarskog i hrvatskog jezika jasno razdvojena prema funkcionalnim domenama, situacijama i generacijski, pa je tako manjinski jezik dominantan u crkvi, na kulturnim događanjima u Društvu i u obiteljima među starijom generacijom, dok među mlađim generacijama prevladava upotreba hrvatskog jezika u gotovo svim situacijama. Prisutnost hrvatskog, međutim, pokazala se u privatnoj jezičnoj upotrebi i kod starije generacije što upućuje na to da ovu manjinsku zajednicu trenutno karakterizira stabilna dvojezičnost koja bi vremenom mogla rezultirati gubitkom komunikacijske funkcije mađarskog, a zatim i potpunom zamjenom jezika. Kako bismo dobili točniju sliku jezične vitalnosti ove manjinske zajednice i uvid u buduće stanje, ujedno si postavljajući pitanje može li očuvanje stabilne dvojezičnosti biti ključ očuvanja manjinskog jezika, novi krug istraživanja odlučili smo provesti među mlađim članovima zajednice rođenima u Zagrebu, uglavnom u dvojezičnim obiteljima. Osim u obitelji, djeca i mladi u Zagrebu jezik imaju prilike učiti i u okviru cijelodnevног vrtičkog programa na mađarskom jeziku u Dječjem vrtiću „Potočnica“, zatim dvojezičnog osnovnoškolskog obrazovanja (od 1. do 4. razreda) ili nastave njegovanja mađarskog jezika i kulture u OŠ Ivana Gundulića (od 1. do 8. razreda) i I. gimnaziji. Osim formalnog obrazovanja djecu mađarske manjine okuplja i odred izviđača koji je osnovan s ciljem da pomogne u upoznavanju i njegovanju tradicije i kulture mađarskog naroda. U istraživanju smo se usmjerili na skupinu viših osnovnoškolaca, srednjoškolaca, studenata i članova odreda izviđača. Kvalitativnim polu-strukturiranim intervjuiima te neposrednim sudjelovanjem i promatranjem pokušali smo rasvijetliti kakve su njihove stvarne jezične prakse te kako percipiraju vlastiti jezik: uče li mađarski samo iz lojalnosti prema roditeljima i staroj generaciji, ali ga u većini situacija ne koriste, ili njihovo jezično ponašanje ukazuje na to da će i u budućnosti kroz njegovanje dvojezičnosti u vlastitim obiteljima činiti stup prenošenja i očuvanja jezika.

**Ključne riječi:** dvojezičnost, jezične prakse mladih i djece, očuvanje i prenošenje jezika

## LINGUISTIC PRACTICES AND LANGUAGE PERCEPTION IN YOUTH AND CHILDREN OF THE HUNGARIAN MINORITY COMMUNITY OF THE CITY OF ZAGREB

According to the 20<sup>th</sup> century censuses, Hungarian community in Zagreb is more and more decreasing, and the last census from 2011 recorded 825 members, out of which 77% stated that Hungarian was their mother tongue. The most important characteristic of this minority community is the fact that the community is not native (old families are completely assimilated), but rather highly heterogenous and dynamic. The majority of the members moved here during the last century, mostly from Vojvodina, and they even today represent the most active members gathered around the "Ady Endre" Cultural Society. We conducted the first more comprehensive research in this community in 2018 with a questionnaire that was filled out by 67 respondents: 46.3% originating from Vojvodina, 31.3% from Hungary, 16.4% born in Zagreb, whereas 4% of the respondents had come from eastern Slavonija and Baranja and other parts of Croatia. The analysis of the data obtained through this questionnaire showed that the use of the Hungarian and Croatian language was clearly separated according to functional domains, situations and generations, making the minority language dominant in church, at cultural events in the Society and in families among older generations, whereas the use of the Croatian language prevailed in nearly all situations among younger generations. The presence of the Croatian language, however, was also seen in private language use even in older generations which implies that this minority community is currently characterised by stable bilingualism which might in time result in the loss of communication function of the Hungarian language, and eventually in a complete language replacement. In order to obtain a more accurate image of the language vitality of this minority community and an insight into the future state, while simultaneously raising the question of whether the preservation of stable bilingualism might be the key to preserving the minority language, we decided to conduct a new round of research among younger community members born in Zagreb, mostly in bilingual families. Except in the family, children and youth in Zagreb have the opportunity to learn the language within the scope of the full-day kindergarten programme in the Hungarian language in "Potočnica" kindergarten, through bilingual elementary school education (1<sup>st</sup> – 4<sup>th</sup> grade) or classes for nurturing the Hungarian language and culture in Ivan Gundulić Elementary School (1<sup>st</sup> – 8<sup>th</sup> grade) and 1<sup>st</sup> Grammar School. Apart from the formal education, the Hungarian minority children are also gathered around a scout troop founded with the aim to help with learning about and nurturing the tradition and culture of the Hungarian people. In the research we were focused on a group of elementary school students in higher grades, secondary school students, university students and scout troop members. Through qualitative semi-structured interviews, immediate participation and observation, we attempted to shed light on their actual linguistic practices and how they perceive their own language: whether they learn Hungarian only because of the loyalty to their parents and older generations, but they do not actually use it in most situations, or their linguistic behaviour implies that they will constitute the pillar for passing on and preserving the language in their own families by nurturing bilingualism in the future.

**Keywords:** bilingualism, linguistic practises in children and youth, passing on and preserving language

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# **ELIANA MOSCARDA MIRKOVIĆ, NADA POROPAT JELETIĆ**

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## **PRIMJERI DOBRE PRAKSE U OČUVANJU ISTRIOTSKOGA I ISTROMLETAČKOGA NARJEČJA U ISTRI**

Globalizacija i promjena gospodarskih te društvenih uvjeta ugrožavaju bogatu nematerijalnu kulturnu baštinu i kulturni identitet Talijanske nacionalne zajednice u Istri.

Zaštita italofone jezične, književne i druge nematerijalne kulturne baštine u Istri jedan je od najvažnijih čimbenika za prepoznavanje, definiranje i afirmaciju kulturnoga identiteta jedine autohtone nacionalne manjine na tome području, stoga jezičnu i kulturnu baštinu treba promatrati kao kapital i ograničeni resurs koji zahtijeva očuvanje, skrb, vrednovanje i korištenje prema načelu održivosti. Upravo u tome duhu, namjera izlaganja jest predstavljanje djelokruga dobrih praksi koje se provode u sklopu međunarodnoga znanstvenog projekta *Arhiv jezične i kulturne baštine Istre/Archivio della memoria linguistica e culturale dell'Istria*. Naime, sudbina manjinskih jezika italofonoga repertoara u Istri temelji se na subjektivnim i objektivnim čimbenicima te je s toga neophodno razraditi specifične mjere jezičnoga očuvanja sukladno određenoj razini ranjivosti svakoga zasebnog jezičnog varijeteta. U perspektivi ubrzanih transformacija svih zatečenih i ustaljenih navika te modela djelovanja i odnošenja prema manjinskom jezičnom repertoaru, valja promišljati nove mogućnosti povezivanja, integriranja i prevladavanja zadanih granica u traženju novih mogućnosti razvoja. S toga je glavni cilj Arhiva uspostavljanje i oblikovanje prostora za istraživanje, očuvanje i promociju kulturne baštine istarskoga poluotoka, odnosno jezičnoga, književnoga i kulturnoga identiteta Istre te proučavanje međujezičnih odnosa, a napose odnosa istroromanskoga (istriotskoga) i istromletačkoga idioma te hrvatskih narječja, odnosno jezičnih i kulturnih doticaja te njihov utjecaj na jezičnu raznolikost i jezična prožimanja. Krajnji je cilj postupno uspostavljanje jezičnoga arhiva iz različitih semantičkih polja, dostupnoga svim znanstvenicima i zainteresiranim, koji žele dokumentirati jezični razvoj kroz povijest hrvatskoga, talijanskoga i slovenskoga naroda na istarskome poluotoku.

**Keywords:** minority languages, Istria, Istrovenetian, Istriot

## **EXAMPLES OF GOOD PRACTICE IN PRESERVING THE ISTROMANCE (ISTRIO) AND ISTROVENETIAN DIALECTS IN ISTRIA**

Globalization and the ongoing economic and social changes threaten the rich intangible cultural heritage and cultural identity of the Italian National Community in Istria.

The protection of linguistic, literary and other intangible cultural heritage in Istria is one of the most important factors for recognizing, defining and affirming the cultural identity of the only indigenous national minority in the area, therefore the linguistic and cultural heritage should be viewed as a limited resource that requires conservation, care evaluation and use according to the principle of sustainability. Hence, the purpose of this paper is to present the objectives of good practices implemented within the international scientific project Archive of the Linguistic and Cultural Heritage of Istria / Archivio della memoria linguistica e culturale dell'Istria. Namely, the fate of minority languages within the Italian repertoire in Istria is based on subjective

and objective factors, and it is consequently necessary to elaborate specific measures of linguistic preservation in accordance with the level of vulnerability of each individual linguistic variety. In the context of accelerated transformation of the established habits, as well as models of action and attitudes towards the minority language repertoire, new possibilities of connecting, integrating and overcoming the given boundaries in search of new development possibilities should be considered. Therefore, the main scope of the Archive is to establish and design a space for the research, preservation and promotion of the cultural heritage of the Istrian peninsula, for instance the linguistic, literary and cultural identity of Istria, as well as the study of interlingual relations, and in particular the relations between the Istromance (Istriot) and Istrovenetian idioms and Croatian dialects, that is to say linguistic and cultural contact influences and their impact on linguistic diversity and linguistic permeation. The ultimate goal is to gradually establish a linguistic archive from different semantic fields, accessible to all scholars and interested persons, who wish to document the linguistic development through the history of the Croatian, Italian and Slovenian people in the Istrian peninsula.

**Keywords:** minority languages, Istria, Istrovenetian, Istriot

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# PETAR RADOŠAVLJEVIĆ, ARNALDA DOBRIĆ, IDA TOPLEK

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## **POSEBNOSTI GOVORNO-JEŽIČNOG STATUSA ROMA BAJAŠA OSNOVNOŠKOLSKE DOBI**

Romi Bajaši etnička su skupina čiji je materinski jezik rumunjski, odnosno, dijalektalni varijeteti dakorumunjskoga. Osim pod nazivom *Bajaši*, poznati su i pod drugim imenima (*Koritari*, *Rudari*, *Karavlaši*, da navedemo samo neke) i prisutni su diljem jugoistočne Europe. U Hrvatskoj oni prema relevantnim procjenama čine većinu romske nacionalne manjine (barem tri četvrtine ukupne romske populacije). Bajaši u Hrvatskoj govore tri jezična varijeteta bajaškoga rumunjskoga - *erdeljski*, *baranjski muntenški* i *ludarski muntenški*. Ova se tri varijeteta međusobno razlikuju, u prvom redu, na području fonologije, ali i morfosintakse i, uz ostale razlike, u određenoj su mjeri arhaični u usporedbi s današnjim standardnim rumunjskim. Budući da su govornici bajaškoga rumunjskoga u Hrvatskoj izolirani od ostalih govornika rumunjskog i nalaze se u inojezičnom okruženju, očituje se snažan utjecaj hrvatskog jezika.

Ovaj rad namjerava istražiti posebnosti govorno-jezičnog statusa Roma Bajaša osnovnoškolske dobi (u prvom redu gorovne posebnosti i gorovne poteškoće u realizaciji hrvatskoga jezika). Budući da bajaška djeca kod kuće najčešće govore bajaški rumunjski, a hrvatski jezik prije kretanja u osnovnu školu najčešće ne uče institucionalno, dolazi do velikih poteškoća u provođenju i uopće razumijevanju nastave koja se održava na hrvatskom jeziku. Ovim istraživanjem, koje se provodilo u Osnovnoj školi Kuršanec Čakovec gdje većinu učenika čine Romi Bajaši govornici erdeljskog dijalekta, obuhvaćeno je dvadesetero bajaške djece oba spola koja pohađaju prvi i peti razred osnovne škole. Istraživanjem je obuhvaćeno desetoro djece u dobi od 7 ili 8 godina u skupini prvih razreda i desetoro djece od 11 do 13 godina u skupini djece iz petih razreda. Taj je uzrast odabran zbog toga što se pretpostavlja da će se u prvom razredu najbolje vidjeti koje točno poteškoće djeca imaju pri realizaciji hrvatskog jezika, obzirom da je to njihov prvi službeni i kontinuirani susret s njime, a peti je razred odabran zbog pretpostavke da će se moći usporediti napredak djece što se tiče realizacije hrvatskog jezika.

**Ključne riječi:** bajaški rumunjski, Romi Bajaši, varijeteti dakorumunjskoga, jezični dodir, govorno-jezični status

## **PARTICULARITIES OF THE SPEECH AND LANGUAGE STATUS AMONG BAYASH ROMA OF PRIMARY-SCHOOL AGE**

The Bayash (Boyash) Roma are an ethnic group whose mother tongue is Romanian, more precisely Daco-Romanian dialectal varieties. They are known not only as the Bayash/Boyash, but also under other names (*Koritari*, *Rudari*, *Karavlaši*, just to mention a few) and they are present throughout Southeast Europe. In Croatia, according to relevant estimations, they make up the majority of the national Roma minority (at least three quarters of the total Roma population). In Croatia the Bayash speak three linguistic varieties of Bayash Romanian - *Transylvanian*, *Baranja Muntenian* and *Ludari Muntenian*. These three varieties differ from each other foremost in the field of phonology but also morphosyntax, and they are somewhat archaic in comparison to contemporary Standard Romanian, along with other differences. Since the speakers of

Bayash Romanian in Croatia are isolated from other speakers of Romanian and are surrounded by speakers of a foreign language, a strong influence of Croatian language is observed.

This paper aims to research the particularities of the speech and language status among Bayash Roma of primary-school age (primarily speech particularities and speech difficulties in the realisation of the Croatian language). Since the Bayash children speak at home mostly Bayash Romanian, and they do not learn the Croatian language institutionally before enrolling in primary school, major difficulties appear in the conducting and generally understanding of the classes that are held in Croatian. This research, which was conducted in the Primary School Kuršanec Čakovec where the majority of the pupils are Bayash Roma, speakers of the Transylvanian dialect, included twenty Bayash children of both sexes attending the first and the fifth grade. The research included ten children of the ages 7 to 8 in the first grade, and ten children aged 11 to 13 in the fifth grade. These grades were selected because it was estimated that in the first grade the difficulties that the children have in realisation of the Croatian language will be observed best, considering that this is their first official and continuous contact with this language, and the fifth grade was selected because it was estimated that the progress regarding the realisation of the Croatian language can be compared.

**Keywords:** Bayash (Boyash) Romanian, Bayash (Boyash) Roma, Daco-Romanian varieties, language contact, speech and language status

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# **ANITA SKELIN HORVAT, MAŠA MUSULIN, ANA GABRIJELA BLAŽEVIĆ**

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## **HRVATSKA JEZIČNA ZAJEDNICA U ARGENTINI – O JEZIKU I IDENTITETU**

U gradnji identiteta jezik je vrlo važno sredstvo, posebno u migrantskim i manjinskim zajednicama u kojima se jezikom mogu uspostavljati granice grupe te time identificirati članove grupe, ali i uspostavljati razlike prema Drugima. U takvim dvo- i višejezičnim zajednicama odnos jezika i identiteta postaje još složenijim zbog dinamičnosti obaju koncepata, ali i zbog složenosti samih društvenih okolnosti koje utječu na gradnju identiteta, bilo jezičnih, kulturnih ili pak etničkih. Politika, kultura, društvo i društvene okolnosti uvelike utječu na jezične stavove i ideologije prisutne u nekoj zajednici, a time i na same jezične odabire i prakse pripadnika zajednice (Pavlenko i Blackledge, 2004; Block, 2007; Potowski i Rothman 2011).

U ovome radu predstavljamo i analiziramo podatke sakupljene anketiranjem članova hrvatske zajednice u Argentini u sklopu šireg sociolinguističkog istraživanja te manjinske zajednice koje je uključivalo sakupljanje kvantitativnih i kvalitativnih podataka. Neka od pitanja kojih se dotičemo u radu sljedeća su: Kojim se jezicima služe pripadnici zajednice? Kakvi su stavovi prema hrvatskome jeziku koji je u ovome kontekstu manjinski, ali i naslijedni jezik? Koje su okolnosti učenja/usvajanja prvoga i drugoga jezika pojedinih članova zajednice? Također smo se dotaknuli i nekih pitanja koja se tiču uporabe jezika ovisno o okolnostima kako bismo dobili jasniju sliku o tome kakav je položaj hrvatskoga jezika u Argentini. Na temelju dobivenih rezultata iznosimo preliminarne zaključke o jeziku unutar zajednice, o uporabi hrvatskoga kao i njegovoj vrijednosti za pojedine pripadnike ove zajednice.

**Ključne riječi:** Hrvatska zajednica u Argentini, upotreba manjinskog jezika

## **CROATIAN LANGUAGE COMMUNITY IN ARGENTINA – ABOUT LANGUAGE AND IDENTITY**

Language is a very important tool in the construction of identity, especially in migrant and minority communities where language is used also for establishing the group boundaries and emphasising the differences towards others. In such bilingual and multilingual communities, the relationship between language and identity becomes even more complex due to the dynamism of both concepts, but also due to the complexity of the social circumstances that affect the construction of identity, whether linguistic, cultural or ethnic. Politics, culture, society, and social circumstances greatly influence the linguistic attitudes and ideologies present in a community, and thus the language choices and practices of community members themselves (Pavlenko and Blackledge, 2004; Block, 2007; Potowski and Rothman 2011). In this paper, we present and analyze data collected by questionnaires conducted in the Croatian community in Argentina as part of a broader sociolinguistic survey of this minority community, which included the collection of quantitative and qualitative data. Some of the questions we touch on in the paper are the following: What languages do community members use? What are the attitudes towards the Croatian language, which in this context is a minority, but also a hereditary language? What are the circumstances of learning / acquiring the first and second language of individual members of the community? We also touched on some issues related to the use of the language depending on the circumstances in order to get a clearer picture of the

position of the Croatian language in Argentina. Based on the obtained results, we present preliminary conclusions about the language within the community, about the use of Croatian as well as its value for individual members of this community.

**Keywords:** Croatian community in Argentina, the use of minority language

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## PANEL BR. 2 / PANEL 2

### OČUVANJE DIJALEKATA KAO HRVATSKE KULTURNE BAŠTINE

### PRESERVATION OF DIALECTS AS PART OF CROATIAN CULTURAL HERITAGE

Voditeljica panela / Panel leader:

Mirjana Crnić Novosel

Institut za hrvatski jezik i jezikoslovje / Institute of Croatian Language and Linguistics

## OPIS PANELA

Na Listi se zaštićenih nematerijalnih kulturnih dobara Republike Hrvatske među različitim oblicima folklornoga stvaralaštva, umijećima i obrtima nalazi oko 20-ak govora, skupina govora, dijalekata. Prvi su na Listu bili upisani bednjanski govor i govor Huma na Sutli (2007.) te žminjski govor, govor posavskoga sela Siče, kajkavski donjosutlanski dijalekt te govor i toponimija sela Vidonje (2008.). Naime, Hrvatska je kao sedamnaesta zemlja u srpnju 2005. ratificirala Konvenciju o očuvanju nematerijalne kulturne baštine, a ona je izglasana 2003. na 32. zasjedanju Opće skupštine UNESCO-a. Ta je konvencija stupila na snagu 2006., nakon što ju je prihvatio trideset zemalja. Pri Ministarstvu kulture Republike Hrvatske već od 2002. djeluje Povjerenstvo za nematerijalnu kulturnu baštinu čijom odlukom se u nacionalni registar kulturne baštine upisuju zaštićena nematerijalna kulturna dobra. Uvrštavanje pojedinoga govora na Listu moguće je ako je neka lokalna zajednica: prepoznala svoj govor kao važan element svojega identiteta te ga nastoji prenijeti na mlađe generacije i tako očuvati njegov kontinuitet. Najčešće se to postiže pisanjem rječnika mjesnoga govora te održavanjem kontinuiranih radionica za najmlađe. Da je očuvanje zavičajnih govora i jezika itekako u trećem tisućljeću potrebno potvrđuje „globalni lingvocid“ koji prijeti jezicima svijeta i ugrožava ne samo male kulturne i etničke skupine, već ukupne etnološke i kulturne raznolikosti ljudskih zajednica. U Hrvatskoj se ugrozenim jezicima danas smatraju tzv. mali jezici: istrorumunjski, istriotski, arbanaški, a opće je poznato da *kad nestane jezik, umire i narod*. Dakle, ne izumiru samo prestižni, veliki i povijesni jezici svijeta, već nestaju i narječja, dijalekti, govori. Pritom jezik predstavlja ključan oslonac vlastitoga identiteta pa zavičajni govor u tome kontekstu treba promatrati kao regionalni, etnički ili obiteljski identitet govornika, koji uporabom možemo zaštiti. U promicanju zavičajnoga govora, njegove zaštite, poštivanja, očuvanja, ali primarno njegove uporabe važnost imaju lokalne zajednice, odgojno-obrazovne ustanove i dakako institucije koje se bave jezikom na svim razinama.

**Ključne riječi:** dijalekti, kulturna baština, očuvanje, nematerijalna dobra, ugrozeni jezici

## PANEL DESCRIPTION

The List of Intangible Cultural Heritage of the Republic of Croatia, among various forms of folklore, arts and crafts, also includes some 20 idioms, groups of idioms and dialects. The idioms of Bednjan and of Hum na Sutli (2007), those of Žminj, of the Siča village in Posavina, the Kajkavian dialect of Donja Sutla and the idiom and toponyms of the Vidonja village (2008) were the first to be included on the List. In July 2005 Croatia ratified the Convention for the Safeguarding of Intangible Cultural Heritage, which was adopted at the 32<sup>nd</sup> UNESCO General Conference in 2003, as the 17<sup>th</sup> country to do so. The Convention entered into force in 2006 after 30 countries had ratified it. A Committee for Intangible Cultural Heritage has existed within the scope of the Ministry of Culture of the Republic of Croatia since 2002 and it makes decisions on which elements of the intangible cultural heritage will be included in the National Register of Cultural Goods of the Republic of Croatia. Inclusion of an idiom is possible if a certain local community: has recognized its idiom as an important element of its identity and is trying to pass it on to the younger generations and thus preserve its continuity. Most frequently this is achieved by compiling a dictionary of the local idiom in question and by continually organising workshops for the youngest members of the community. The fact that the preservation of idioms and languages is of paramount importance even in the third millennium is confirmed by the “global linguicide”, which threatens various world languages, and does not endanger only small cultural and ethnic groups, but the total ethnic and cultural diversity of mankind. Nowadays, in Croatia, endangered languages include the so-called small languages: Istro-Romanian, Istriot, Arbanasi, and it is a well known fact that when a language disappears, the nation also dies. In other words, it is not only prestigious, big and historical languages that become extinct, but also dialects and idioms. We must bear in mind that language is a crucial element of one's identity and one's mother idiom in this context should be

seen as a regional, ethnic or family identity of a speaker which can be protected by using it. Local communities, educational institutions, and naturally, institutions that deal with language at all levels play an important role in the promotion, protection, preservation, respect of, and primarily the use of mother idiom.

**Keywords:** dialects, cultural heritage, preservation, intangible cultural heritage, endangered languages

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## **JASNA HORVAT**

Opća pučka škola Šenkovec i Udruga Ivana Perkovca – za očuvanje kajkavske ikavice i promicanje zavičajne kulturne baštine / Šenkovec General Primary School and Ivan Perkovac Association – for the preservation of the Ikavian Kajkavian dialect and the promotion of regional cultural heritage

## **KAJKAVSKI DONJOSUTLANSKI IKAVSKI DIJALEKT – ZAŠTIĆENO NEMATERIJALNO KULTURNO DOBRO REPUBLIKE HRVATSKE**

Na temelju vlastitih provedenih aktivnosti s ciljem očuvanja kajkavskoga donjosutlanskoga ikavskoga dijalekta - kajkavske ikavštine u području sjeverno od Save – na području zapadnoga dijela Zagrebačke županije, u donjem toku rijeke Sutle i njenoga utoka u Savu, daje se uvid u današnji položaj ovoga specifičnoga govora kajkavskog narječja te u aktivnosti poduzete kako bi se očuvao ovaj zavičajni idiom.

Baštineći ikavsku kulturnu baštinu, prije svega jezik koji određuje identitet sadašnjeg autohtonog stanovništva navedenog područja, u vremenskom tijeku od pedesetak godina izvorni govornici ikavske kajavštine uključili su se u njegovanje i prikupljanje kajkavske ikavske jezične baštine.

Naglašena posebnost kajkavske ikavštine, ali i sve veća njena ugroženost od drugih nekajkavskih idioma bili su dovoljni argumenti da Ministarstvo kulture RH svojim Rješenjem od 16. svibnja 2008. utvrdi kako Kajkavski donjosutlanski ikavski dijalekt ima svojstvo nematerijalnog kulturnog dobra i bude upisan u Registar kulturnih dobara Republike Hrvatske.

Nastavak rada na očuvanju i dokumentiranju jezične ikavske baštine provodio se kroz projekt objavljivanja tiskanog i mrežnog Rječnika kajkavske donjosutlanske ikavice <http://ikavci.ihjj.hr/> čiji su nosioci Udruga Ivana Perkovca i Institut za hrvatski jezik i jezikoslovje, a uz potporu Ministarstva kulture te kroz druge, brojne aktivnosti članova Udruge Ivana Perkovca – za očuvanje kajkavske ikavice i promicanje zavičajne kulturne baštine.

Pokazalo se još jednom da je sinergija lokalne zajednice, osnovnih škola i udruga građana važna, mogli bismo čak naglasiti i presudna, u očuvanju kulturne baštine i osobnog nasljeđa zavičaja, u ovome slučaju jezične kulturne baštine.

**Ključne riječi:** kajkavski donjosutlanski ikavski dijalekt, zaštićeno nematerijalno kulturno dobro Republike Hrvatske, Udruga Ivana Perkovca, rječnik.

## **KAJKAVIAN LOWER SUTLA IKAVIAN DIALECT – PROTECTED INTANGIBLE CULTURAL HERITAGE OF THE REPUBLIC OF CROATIA**

Based on its own activities aimed at preserving the Kajkavian Lower Sutla Ikavian dialect – Kajkavskia ikavština in the area north of the river Sava - in the western part of Zagreb County, in the lower reaches of the river Sutla and its confluence in the river Sava, gives an insight into the present state of this specific speech of the Kajkavian dialect and the activities undertaken in order to preserve this native idiom.

Over a period of fifty years, native speakers of the Kajkavian Ikavian dialect became involved in caring and collection of the Kajkavian Ikavian language heritage.

Because of special features of Ikavian dialect, but also because of increasing threat to other non kajkavian idioms, Ministry of Culture decided on 16th of May 2008 that Kajkavian Lower Sutla Ikavian dialect is an intangible cultural heritage and put it in the Register of Cultural heritage of the Republic of Croatia.

The Association continues to preserve the linguistic heritage through project Dictionary of Kajkavian Lower Sutla Ikavian dialect <http://ikavci.ihjj.hr/>, sponsored by the Ivan Perkovac Association and the Institute for Croatian Language and Linguistics, with the support of the Ministry of Culture. Dictionary is printed and available online.

There are many other activities and programs which help in language preservation. It was proved once again that the synergy of the local community, primary schools and associations is crucial in preservation of culture and homeland heritage of the homeland, in this case, linguistic cultural heritage.

**Keywords:** Kajkavian Lower Sutla Ikavian dialect, protected intangible cultural property of the Republic of Croatia, dictionary, Ivan Perkovac Association, Kajkavian ikavian heritage.

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- Zvučni atlas hrvatskih govora <http://hrvatski-zvucni-atlas.com/>

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### **DIJALEKTOLOŠKI PRINOSI ZAŠTIĆENIM GOVORIMA U SLAVONIJI**

Ministarstvo kulture Republike Hrvatske zaštitilo je dva slavonska mjesna govora kao nematerijalna kulturna dobra Republike Hrvatske: sičanski i staroperkovački govor. Sičanski je govor zaštićen 2008. godine, a zaštitio ga je prof. dr. sc. Mate Kapović, dok je staroperkovački govor zaštićen 2010. godine. Zaštite su ga prof. dr. sc. Ljiljana Kolenić i izv. prof. dr. sc. Emina Berbić Kolar. Opis staroperkovačkoga govora bio je sastavni dio doktorskoga rada izv. prof. dr. sc. Emine Berbić Kolar koji je vođen pod mentorstvom prof. dr. sc. Ljiljane Kolenić te je njegova arhaičnost i vrijednost prepoznata kroz terenska istraživanja koja su dijelom doktorskoga rada. Sičanski i staroperkovački govor su staroštakavski govorovi koji su vrlo arhaični i koji čuvaju staro stanje štokavštine, oba se nalaze u Brodsko-posavskoj županiji. Govori su to iznimno bogatoga jezičnoga korpusa, dijalektološki vrlo zanimljivi na svim jezikoslovnim razinama, posebice na fonološkoj i morfološkoj razini. Rad na dvama zaštićenim govorima kolegica Kolenić i Berbić Kolar vidljiv je od 2010. pa do današnjih dana. Dijalektologinje se sustavno bave ovim dvama organskim idiomima deset godina te su u tome vremenu nastali brojni radovi kao i monografija *Sičanske riči* koja objedinjuje gramatiku i rječnik sičanskoga mjesnog govora. Osim *Sičanskih riči* koje su izšle 2014. godine, autorice su na brojnim skupovima u zemlji i inozemstvu govorile o ovim dvama govorima (*Šokačka rič*, Vinkovci, HDPL, Osijek, Tadijino stoljeće, Slavonski Brod – Poznanj, znanstvenom skupu o balkanskoj povijesti, Ankara). Osim u časopisima i na znanstvenim konferencijama, kolegice su održale brojna popularna predavanja na temu slavonskoga dijalekta, organizirale su okrugle stolove i znanstvene kolokvije u zemlji i inozemstvu (Srbija, Bosna i Hercegovina, Turska, Mađarska) na temu zaštite mjesnih govora.

**Ključne riječi:** zaštićeni govor, sičanski, staroperkovački

### **DIALECTOLOGICAL CONTRIBUTIONS TO PROTECTED SPEECHES IN SLAVONIA**

The Ministry of Culture of the Republic of Croatia protected two Slavonic local speeches as intangible cultural property of the Republic of Croatia: Siče and Stari Perkovci speeches. Siče's speech was protected in 2008 and was protected by prof. dr. sc. Mate Kapović, while the Stari Perkovci speech was protected in 2010. It was protected by prof. dr. sc. Ljiljana Kolenić and Associate Professor dr. sc. Emina Berbić Kolar. The description of Old Perkovci speech was an integral part of the Ph.D. dr. sc. Emine Berbić Kolar, under the mentorship of prof. dr. sc. Ljiljana Kolenić and his archaic value and value was recognized through field research, which is part of his doctoral thesis. The Siče and Stari Perkovci speeches are very archaic and preserve the old state of Stokavica, both located in Brod-Posavina County. They speak very rich language corpus, dialectologically very interesting at all linguistic levels, especially at the phonological and morphological level. Work on two protected speeches by colleagues Kolenić and Berbić Kolar has been visible since 2010 to the present day. Dialectologists have been systematically engaged in these two organic idioms for ten years, during which time numerous works were created, as well as a monograph by the Siče

Dictionary combining the grammar and vocabulary of Siče local speech. In addition to the Siče words published in 2014, the authors spoke at numerous conferences in the country and abroad about these two speeches (Šokačka rič, Vinkovci, HDPL, Osijek, Tadija Century, Slavonski Brod - Poznan, Balkan History Scientific Conference, Ankara). In addition to journals and scientific conferences, colleagues held numerous popular lectures on the Slavonic dialect, organized roundtables and scientific colloquiums at home and abroad (Serbia, Bosnia and Herzegovina, Turkey, Hungary) on the topic of protecting local speech.

**Keywords:** protected speeches, Siče, Old Perkovci

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Institut za hrvatski jezik i jezikoslovje / Institute of Croatian Language and Linguistics

### MJESNI GOVOR KAO NEMATERIJALNO KULTURNO DOBRO

Republika Hrvatska je 2005. ratificirala *Konvenciju o očuvanju nematerijalne kulturne baštine*, a koja je izglasana 2003. na 32. zasjedanju Opće skupštine UNESCO-a. Ta je konvencija stupila na snagu 2006., nakon što ju je prihvatio trideset zemalja. Na Listi nematerijalnih kulturnih dobara Republike Hrvatske među različitim oblicima folklornoga stvaralaštva (ples, predaje, obredi, igre), umijećima i obrtima nalaze se i hrvatski mjesni govori / skupine govora / dijalekti. Uvrštenje pojedinoga govora na Listu znak je da je lokalna zajednica prepoznala svoj govor kao važan element svojega identiteta te da će nastojati prenijeti ga na mlađe generacije i tako očuvati njegov kontinuitet. Kako je došlo do uvrštenja govora na Listu nematerijalnih kulturnih dobara, koji su kriteriji te što se događalo s jezičnim fenomenima od prijave na Listu pa do danas, bit će riječi u ovome radu.

**Ključne riječi:** mjesni govor, baština, Hrvatska

### LOCAL SPEECH AS AN INTANGIBLE HERITAGE

Since the ratification of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in 2005, the Republic of Croatia has been implementing intense activities of valorisation, keeping inventory, documentation and promotion of intangible cultural heritage. As the central implementation body of the 2003 Convention, until 2021 the Ministry of Culture of the Republic of Croatia has enlisted over 200 intangible cultural goods in the Cultural Property Register of the Republic of Croatia, out of which 17 have been put on three UNESCO lists of the Intangible Cultural Heritage of Humanity: the Representative List of the Intangible Heritage of Humanity (15 goods), the List of Intangible Heritage in Need of Urgent Safeguarding (1 good) and the Register of the Intangible Heritage Best Safeguarding Practices (1 good). Intangible cultural heritage includes oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts. Croatia has been the first country to enlist local speeches/group of local speeches /dialects on the List. Enlisting of the local speech shows the importance of the speech for a local community. Local speech is the foundation of a culture and identity. This paper deals with the process of enlisting local speech in the Register of intangible cultural heritage, what the criteria are and what has happened to local speech from the moment of being enlisted up to now.

**Keywords:** local speech, heritage, Croatia

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## ČABARSKI GOVORI – ZAŠTITOM DO OČUVANJA

Na području Čabra govore se mjesni idiomi koje ubrajamo u zapadni tip goranske kajkavštine. Riječ je osobitim kajkavskim govorima koji se aktivno koriste i njeguju. Na Listu zaštićenih kulturnih dobara uvršteni su 2015. godine. U izlaganju će se predstaviti značajke ovih govora potvrđene kroz dosadašnja dijalektološka istraživanja, a skrenut će se pozornost i na objavljena djela koja pridonose njihovu njegovaju, aktivnoj uporabi i čuvanju. Prikazat će se osobitosti koje pokazuju čuvanje *starine*, ali i upozoriti na *inovacije* u sustavu. Kroz prikaz djelovanja lokalne zajednice dat će se smjernice za moguće čuvanje i obradu lokalnih idioma.

**Ključne riječi:** čabarski govor, goranska kajkavština, očuvanje

## ČABAR IDIOMS – PROTECTION FOR PRESERVATION

In Čabar area people speak local idioms, belonging to the western type of the kajkavian dialect of Gorski kotar. They are special Kajkavian idioms actively used and nurtured. In 2015 they were added to the List of Protected Cultural Goods. The presentation will introduce the features of these idioms validated through dialectological research to date, and will also focus on published works that contribute to their nurturing, active use and preservation. It will present the features that show preservation of the *past*, but also alert to the *innovations* in the system. An overview of local community action will provide guidelines on how to preserve and process local idioms.

**Keywords:** Čabar idioms, kajkavian dialect of Gorski kotar, preservation

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## **ETNOLOŠKI RUKOPISI KAO RELEVANTNI IZVORI ZAVIČAJNE NASTAVE (S NAGLASKOM NA JEZIČNIM OBILJEŽJIMA)**

Načelo zavičajnosti jedno je od načela nastave hrvatskoga jezika, a pri njegovu ostvarivanju, uz brojne druge metode, jedna od temeljnih je i izražavanje učenikā zavičajnim idiomom. Međutim, u nastavnoj praksi ono se realizira najvećma obradom dijalektalnih književnih tekstova, a u novije se vrijeme u poučavanju zavičajnih sadržaja zagovara i primjena drugih suvremenih medija. Imajući u vidu poticanje učenikova interesa za njegovanje materinskoga idioma, ponuđeni sadržaji nisu dostatno reprezentativni zbog najmanje dviju metodoloških zapreka. Istraživši udžbenike hrvatskoga jezika koji su u tekućoj školskoj godini odobreni za uporabu u osnovnoj školi, uočeno je ponajprije da je odabir tekstova pisanih suvremenim nestandardnim izrazom vršen prema nadregionalnome, antologiskome kriteriju, i da ne pokriva cjelokupnost hrvatskoga tronarječnoga teritorija, što dovodi do toga da učenici usvajaju svojevrsni koine. Nadalje, jezik suvremenih književnih tekstova kao originalan jezični izričaj autora s jedne, te kao preslika određenoga mjesnoga idioma s druge strane, u dijalektološkoj literaturi još uvijek je predmetom suzdržanih rasprava.

Važnost pak etnoloških rukopisa kao vrijednih izvora u dijakronijskim dijalektološkim istraživanja u novije je vrijeme prepoznata i prihvaćena. U ovome izlaganju osvrnut ćemo se na dva takva rukopisa pohranjena u Odsjeku za etnologiju HAZU: *Nikola Novaković: Staro Štefanje 1903. – 1904.* te *Milena Sajvert Pokupska: Hrnetić (kraj Karlovca). Narodni život i običaji 1897. – 1905.* U oba slučaja riječ je o opsežnoj etnološkoj gradi prikupljanoj početkom prošloga stoljeća, prema naputcima iz Radićeve *Osnove za sabiranje i proučavanje građe o narodnom životu* (1897). Tek kratak uvid u rukopise dovoljan je da utvrdimo kako vjerno odražavaju tadašnje mikrolokalne jezične značajke na svima jezičnim razinama: kajkavsko-štokavske u Štefanju te kajkavsko-čakavsko-štokavske u Hrnetiću kraj Karlovca. Kao slabo obrazovani zemljoradnik, te istovremeno izvorni govornik, Novaković je građu na terenu zapisivao točno kako je čuo, uglavnom ne mareći za tadašnja pravopisna načela, dok je Sajvert Pokupska u Hrnetiću radila kao učiteljica, no i sam tekst i njena korespondencija s Radićem svjedoče da je građa zapisana pažljivo i vjerodostojno. Transkripcija je obaju rukopisa jednostavna: naglasci nisu bilježeni, vokalske ili konsonantske lokalne nijanse također, pa su kao takvi vrijedan izvor u zavičajnoj nastavi, odnosno u približavanju dijalektologije školskome uzrastu.

U duhu generalne težnje za očuvanjem dijalekata kao neizostavnim dijelom nematerijalne kulturne baštine, te na tragu dijalektološke relevantnosti spomenutih rukopisa, uz donošenje dijalektoloških primjera ukazat ćemo na važnost upoznavanja učenika s takvim tekstovima. Kako su oni napose vrijedni u školama na području na kojem su i zapisani, nastojat ćemo potaknuti raspravu i o drugim starijim tekstovima koji bi kao izvori zavičajne nastave kroz prijepis/prepisak trebali ugledati svjetlo dana.

**Ključne riječi:** etnološki rukopis, zavičajna nastava, nematerijalna baština, Staro Štefanje

## **ETHNOLOGICAL MANUSCRIPTS AS RELEVANT SOURCES OF HOMELAND EDUCATION (WITH EMPHASIS ON LINGUISTIC FEATURES)**

Homeland principle is one of the principles of Croatian language teaching, and, along with many other ones, one of the basic methods of this principle is the students' use of their local dialect. However, in teaching practice it is realized mostly through the processing of literary dialectal texts, and more recently, the use of other contemporary media has been advocated in homeland education. Bearing in mind the stimulation of the student's interest in nurturing the maternal idiom, the offered content is not sufficiently representative because of at least two methodological obstacles. When examining Croatian textbooks approved for use in elementary education in the current school year, it was noted, first of all, that the selection of texts written in a modern vernacular language was made according to a supra-regional, anthological criterion, and that it did not cover the entirety of the Croatian three primary dialects, resulting in students' adopting a kind of coinages. Furthermore, the language in contemporary literary texts as the original linguistic expression of the author on the one hand, and as a copy of a particular local idiom on the other, is still a subject of restrained debate in dialectological literature.

Ethnological manuscripts have recently been recognized and accepted as valuable sources in diachronic dialectological research. In this presentation we will refer to two such manuscripts stored in the Department of Ethnology at the Croatian Academy of Sciences and Arts: *Nikola Novaković: Staro Štefanje 1903.– 1904.* and *Milena Sajvert Pokupska: Hrnetić (a village near Karlovac). Folklife and Customs 1897. – 1905.* In both cases, we speak of an extensive ethnological material collected at the beginning of the last century, according to the guidelines from Radić's *Basic Guidelines for the Collection and Study of Materials on Folklife* (1897). Just a brief insight into the manuscripts is sufficient to gather that they vividly reflect the then microlocal linguistic features at all linguistic levels: the Kajkavian-Shtokavian in Štefanje and the Kajkavian-Chakavian-Shtokavian in Hrnetić near Karlovac. As a poorly educated peasant, and at the same time a native speaker, Novaković wrote down the speech exactly as he had heard it, largely disregarding the spelling principles of the time, while Sajvert Pokupska worked as a teacher in Hrnetić, but the text itself and her correspondence with Radić serve to prove that the material is written down carefully and authentically. The transcription of both manuscripts is simple: accents are not recorded, as well as vocal or consonant local nuances, which makes them a valuable source in homeland education, and in making school children familiar with dialectology.

In the spirit of the general aspiration for the preservation of dialects as an indispensable part of the intangible cultural heritage, and in line with dialectological relevance of the mentioned manuscripts, with the introduction of dialectological examples, we will point out the importance of familiarizing students with such texts. As they are especially valuable in schools in the area from which they originate, we will try to encourage discussion of other older texts which, as transcripts/reprints, should see the light of day as sources of homeland education.

**Keywords:** ethnological manuscript, homeland education, intangible heritage, Staro Štefanje

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### **GAČANSKI PARK HRVATSKE MEMORIJE: MJESTO SUSRETA JEZIKA, KULTURE I TRADICIJE**

*Gačanski park hrvatske memorije*, kao što mu i samo ime govori, park je, odnosno zelena površina u gradu Otočcu, sjedištu regije Gacke. Ujedno je riječ i o svojevrsnom parku skulptura. S obzirom da je srednjovjekovna Gacka bila čakavskia i glagoljaška, u parku su smještene trideset i dvije skulpture, odnosno kubusa, a broj im je određen prema broju slova glagoljičke azbuke. U skladu s tim, na vrhu svakog kubusa uklesano je po jedno glagoljsko slovo. Osim tih slova, na svakoj je skulpturi kronološkim redom prikazan lik neke važne osobe, ilustriran neki povijesni događaj ili kulturnoška činjenica vezana za prostor Gacke i Gačana, ali ujedno važna i za cijelokupnu hrvatsku kulturu. Redom će se tu naći Borna – knez Gačana, Baščanska ploča, Dabarski brevir, Kolunićev zbornik i tomu slično. Osobitost je *Gačanskog parka hrvatske memorije* što se na bočnim stranama mnogih skulptura nalaze popratni tekstovi kojima se dodatno pojašnjavaju važne činjenice iz određenih povijesnih razdoblja. Rad uključuje i terensko istraživanje provedeno s ciljem utvrđivanja primjerenoosti održavanja terenske nastave Hrvatskoga jezika u kompleksu *Gačanskog parka hrvatske memorije*. U istraživanju će sudjelovati tri skupine ispitanika: učenici osnovne škole, učenici srednje škole i studenti kroatistike. Za sve tri će skupine ispitanika biti organiziran obilazak *Gačanskog parka hrvatske memorije* uz odgovarajuće pripremljeno predavanje nastavnika hrvatskoga jezika. Nakon obilaska parka ispitanici će odgovarati na pitanja iz pripremljenog anketnog upitnika. Na temelju rezultata provedenog istraživanja utvrdit će se primjerenoost održavanja terenske nastave Hrvatskoga jezika u kompleksu *Gačanskog parka hrvatske memorije* u svim obrazovnim ciklusima.

**Ključne riječi:** hrvatski jezik, terenska nastava, Gacka

### **GACKA PARK OF CROATIAN MEMORY: THE MEETING PLACE OF LANGUAGE, CULTURE AND TRADITION**

*Gacka Park of Croatian Memory*, as its name implies, is a park, a green area in the town of Otočac, the seat of the Gacka region. It is also a certain sculpture park. Since the medieval Gacka was Chakavian and Glagolitic, there are thirty-two sculptures or cubes in the park, their number being determined by the number of letters of the Glagolitic script azbuka. Accordingly, one Glagolitic letter is carved on top of each cube. In addition to these letters, each sculpture shows in chronological order the figure of an important person, illustrates a historical event or a cultural fact related to the region and locals of Gacka (Gačani), but also important for the entire Croatian culture. Those include: Borna – the Duke of Gačani, the Baška Tablet, the Dabar Breviary, Kolunić's Miscellany etc. Gacka Park of Croatian Memory stands out with the accompanying texts on the sides of many sculptures further clarifying important facts from particular historical periods. Moreover, the paper includes a field study conducted to determine the appropriateness of conducting the Croatian language field courses in the complex of *Gacka Park of Croatian Memory*. Three groups of respondents will participate in the research: primary and secondary school pupils along with the students of the Croatian language. A tour of *Gacka Park of Croatian Memory* will be organized for all three

groups of respondents, with a properly prepared lecture by a Croatian language teacher. After visiting the park, the respondents will answer the questions from a previously prepared questionnaire. On the basis of the research results, we will determine the appropriateness of conducting the Croatian language field courses in the complex of *Gacka Park of Croatian Memory* for all educational cycles.

**Keywords:** Croatian language, field courses, Gacka

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# MAŠA PLEŠKOVIĆ

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## O MOGUĆNOSTIMA OČUVANJA FIJUMANSKOG DIJALEKTA RIJEKE

Fijumanski je dijalekt romanski idiom autohtone manjine koja živi u Rijeci i okolicu. Njime se na tom području govori još od 15. stoljeća, a moguće i duže. Danas su njegova vitalnost i mogućnost očuvanja, odnosno opasnost od napuštanja, sve češće predmetom interesa jezikoslovaca. Istraživanja objektivnih pokazatelja vitalnosti, kao što su demografski i statusni čimbenici te podrška ustanova, kao i ispitivanja subjektivne percepcije vitalnosti među govornicima fijumanskoga dijalekta, upućuju na to da je postupni proces napuštanja dijalekta već započeo. Usporede li se s pokazateljima ugroženosti jezika opisanim u Proširenoj ljestvici prekida međugeneracijskoga prijenosa jezika (*EGIDS*), možemo zaključiti da je položaj fijumanskoga danas na putu od jezika u aktivnoj uporabi prema jeziku u opasnosti. Fijumanski je naime ne samo manjinski idiom Rijeke u odnosu na većinski hrvatski standard i druge hrvatske idiome grada nego i u odnosu na talijanski standardni jezik kao službeni jezik ustanova talijanske nacionalne manjine u Republici Hrvatskoj te mogućnost njegova očuvanja ovisi o tim odnosima. Uporaba je fijumanskoga zasad ograničena na privatnu komunikaciju, podrška je ustanova skromna i nesustavna, a broj govornika u opadanju. Oni su danas u većini slučajeva i vodoravno i okomito višejezični, no njihova se višejezičnost rjeđe promatra kao prednost, a češće kao prijetnja opstanku toga manjinskog idioma.

Današnji položaj fijumanskoga dijalekta odraz je društvenih promjena (političkih, ideoloških, ekonomskih i društvenih) i psiholoških procesa među govornicima. Istraživanje je pokazalo da su povjesne prilike u Rijeci (ali i šire) u 20. stoljeću i na početku 21. stoljeća te njihove posljedice bile uzrokom promjena u uporabi, prijenosu i njegovaju fijumanskoga. Dobro osmišljene aktivnosti i zajednički napor ponajprije manjinske zajednice, ali i potpora većinske zajednice, pridonijeli bi zasigurno povećanju stupnja vitalnosti, a time i mogućnosti opstanka dijalekta. Shvaćanjem uloge manjinskoga jezika, razumijevanjem prednosti višejezičnoga odgoja, jačanjem pozitivnih stavova, povećanjem broja domena uporabe, intenziviranjem rada relevantnih ustanova te suradnjom s većinskom zajednicom fijumanski bi dijalekt mogao/morao ostati dijelom riječke jezične baštine.

**Ključne riječi:** fijumanski dijalekt, očuvanje jezika, napuštanje jezika

## POSSIBILITIES OF LANGUAGE MAINTENANCE OF THE FIUMAN DIALECT IN RIJEKA

The Fuman dialect is a Romance language spoken by the autochthonous minority of Rijeka and its surroundings since 15th century or even earlier. Its vitality, possibilities of language maintenance and avoiding risk of language shift have nowadays become a point of particular linguistic interest. Studies on objective vitality factors, such as demographic factors, status factors and institutional support factors, as well as research into subjective perceptions of its vitality among Fuman dialect speakers, indicate that the graduate process of language shift has already started. Compared with language endangerment assessment instrument *Expanded Graded Intergenerational Disruption Scale* (EGIDS), data shows that the position of Fuman is changing from vigorous to threatened. Fuman is in fact not only a minority language in relation to the dominant standard Croatian and other substandard Croatian varieties in town, but also in relation to standard Italian as the official language of Italian minority institutions in Croatia and the possibilities of its maintenance depend on these relations. The use of Fuman dialect for the present is

restricted to communication in private domains, institutional support is insufficient and inadequate, and the number of its speakers is decreasing. Generally, the speakers of Fiuman dialect are mainly multilingual both horizontally and vertically, but their multilingualism is more often considered as a threat to Fiuman maintenance than as a benefit.

Actual position of Fiuman is a result of political, ideological, economic and social changes as well as of psychological process within its speakers. Studies have shown that historical changes in Rijeka (and broader) in 20th and in the beginning of 21st century and their consequences have also introduced changes in use, transmission and preservation of Fiuman. Inventive activities and joint efforts of the whole minority community, along with majority community support, might bring to higher degree of vitality and consequently increase possibilities for the Fiuman maintenance. By understanding the value of minority language and recognizing benefits of multilingualism, by raising positive attitudes and increasing number of domains of language use, by intensifying the efforts of relevant institutions and cooperation with majority community, the Fiuman might/should be maintained as a part of Rijeka's linguistic heritage.

**Keywords:** the Fiuman dialect, language maintenance, language shift

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## SILVANA VRANIĆ

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### **ŽMINJSKI GOVOR U KONTEKSTU OČUVANJA ORGANSKIH GOVORA KAO NEMATERIJALNE KULTURNE BAŠTINE**

Zakon o zaštiti i očuvanju kulturnih dobara (NN 68/99, izmijenjen 2014.) definira kao nematerijalna dobra i jezike, dijalekte i govore. Povjerenstvo za nematerijalnu kulturnu baštinu Ministarstva kulture RH zaključilo je početkom 2007. da organske idiome valja upisati u Registar kulturnih dobara RH.

Žminjski je govor u Registar prijavila dr. sc. Ivana Kurtović Budja, „kao vrhunsko hrvatsko nematerijalno dobro“ (Libar žminjski II, str. 7), uvjerivši se u njegovu uporabu i prenošenje s generacije na generaciju, što je prvi preduvjet njegova opstanka, a govor je upisan 2008. s oznakom Z-3619.

Značilo je to da je udovoljeno i drugoj, institucionalnoj strani (u ovom slučaju i same države). Međutim, kada je riječ o organskim idiomima, pa tako i žminjskoj skupini, temelji očuvanja moraju, osim u obitelji, biti postavljeni i u odgojno-obrazovnim ustanovama i u lokalnoj zajednici. Početak je institucionalne brige o njemu kao važnoj odrednici identiteta govornika i njegovo uporabi kao jedinom mehanizmu očuvanja bez obzira na utjecaje kojima je, kao i svaki jezični sustav, podložan, bilo osnivanje Čakavskoga sabora 1970. upravo u Žminju. Čakavski je sabor, naime, odredio „njegovanje i promicanje razvjeta čakavštine kao dijela hrvatskog jezika, te unapređivanje znanosti o njoj novim znanstveno utemeljenim saznanjima o čakavskom jeziku i čakavskim govorima, poticanje razvjeta književnosti na čakavštini“ kroz katedre Sabora, pa tako i Katedru Čakavskoga sabora Žminj. Treći važan čimbenik opstanka jednoga govora jest i opis njegova sustava, čemu je doprinijela znanstvena javnost. Upravo će se tim elementima baviti ovaj članak.

Govor Žminja, zastupljen u najranijim hrvatskim dijalektološkim istraživanjima (M. Zgrablića iz 1905., M. Mačeckog iz 1930., J. Ribarića iz 1940.), bio je uključen u istraživanje za projekte OLA i HJA, a kao rezultat objavljen je i fonološki opis (Šimunović 1981). Kasnije su se granicom pazinsko-žminjskih govora bavili R. Ujčić (1985), J. Kalsbeek (npr. 1998, 2008) i S. Vranić (2005). Žminjski je tip usto dobio i reprezentativnu gramatiku, ali i rječnik jednoga žminjskoga govora – orbaničkoga (Kalsbeek 1998), a započela su istraživanja i drugih žminjskih govora (Krcula, M. Barišić – S. Vranić 2008).

Usto, izdavačka djelatnost koja se potiče od najranije dobi žminjske djece do već renomiranih autora, brojne manifestacije i znanstveno-stručni skupovi kojima se promiče žminjski govor i Žminjština, rezultiraju i pojačanom svješću govornika o vrijednosti njihova govora kao potvrde identiteta i svojevrsno su jamstvo njegova opstanka.

Da zanimanje za žminjski govor ne jenjava ni u lingvistici, potvrđuje vraćanje žminjskomu govoru u okviru projekta Lingvistička geografija Hrvatske u europskome okružju (HAZU).

**Ključne riječi:** nematerijalna kulturna baština, čakavsko narječje, ekavski dijalekt, žminjski govor

## **THE IDIOM OF ŽMINJ IN THE CONTEXT OF THE PRESERVATION OF ORGANIC IDIOMS AS A PART OF INTANGIBLE CULTURAL HERITAGE**

The Act on the Protection and Preservation of Cultural Property (OG 68/99, amended in 2014) defines languages, dialects and idioms as intangible cultural property. At the beginning of 2007, the Committee for Intangible Cultural Heritage of the Ministry of Culture of the Republic of Croatia reached the conclusion that organic idioms should be included in the National Register of Cultural Goods of the Republic of Croatia.

The application for the inclusion of the idiom of Žminj into the Register was submitted by Ivana Kurtović Budja, Ph.D., who described it as a "supreme Croatian intangible cultural good" (Libar žminjski II, p.7). She had ascertained that it was in use and that it was passed on to the younger generations, which was the primary prerequisite for its survival. The idiom was entered into the Register in 2008 under the marking Z-3619.

This also meant that the other, institutional (in this case the state itself) side was also satisfied. However, when it comes to organic idioms, and therefore to the Žminj group of idioms as well, the foundations of preservation must, in addition to being laid within the family circle, also be laid within educational institutions and the local community. The beginning of institutional care about this idiom as an important element of its speakers' identity and about its use as the sole mechanism of its preservation regardless of the influences to which it, just like any other language system, is subject, was marked by the foundation of the Čakavski sabor in 1970 which took place precisely in Žminj. Čakavski sabor has defined "nurturing and promoting of the development of the Čakavian dialect as a part of the Croatian language and the development of science about the Čakavian dialect through scientific discoveries about the Čakavian language and Čakavian idioms, encouraging the development of literature in Čakavian" through the work of its Katedras, including the Katedra Čakavskog sabora Žminj. The third important factor in the survival of any idiom is the description of its system, to which the scientific community has contributed. This paper will focus precisely on these elements.

The idiom of Žminj was represented in the earliest dialectological studies (M. Zgrablić, 1905; M. Małecki, 1930; J. Ribarić, 1940), it was also included as a part of the Slavic Linguistic Atlas and Croatian Linguistic Atlas projects, and this has resulted in its phonological description (Šimunović 1981). Later, R. Ujčić (1985), J. Kalsbeek (1998, 2008) and S. Vranić (2005) also studied the border area of the Žminj-Pazin idioms. The Žminj type of idioms got a representative grammar book, but also a dictionary of one of the idioms – that of Orbanići (Kalsbeek 1998), and research into other Žminj idioms also began (Krcula, M. Barišić – S. Vranić 2008).

In addition to this, the publishing activity, which is encouraged from the earliest age and has resulted in some renowned authors, numerous events and scientific and professional conferences which promote the idiom and area of Žminj, have resulted in an increased awareness of its speakers about the value of their idiom as a form of validation of their identity and are a guarantee of sorts of its survival.

That the interest for the idiom of Žminj is not abating in the domain of linguistics is confirmed by the fact that scientists are focusing their attention on it yet again as a part of the Linguistic Geography of Croatia within the European Context Project (Croatian Academy of Sciences and Arts).

**Keywords:** intangible cultural heritage, Čakavian dialect, Ekavian dialect, idiom of Žminj

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## ZVJEZDANA VRZIĆ

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### **PRISTUPI JEZIČNOM DOKUMENTIRANJU I REVITALIZIRANJU DVA UGROŽENA JEZIKA U ISTRI (HRVATSKA)**

Ova prezentacija daje pregled metodoloških pristupa i rezultata projekata dokumentiranja ugroženih jezika koje sam vodila 2000.-ih i 2010.-ih godine u višejezičnoj i višeetničkoj hrvatskoj regiji Istri. Projekti su vođeni u zajednicama koje govore istrorumunjskim (tj. vlaškim i žejanskim; ISO 639-3: ruo, Glottolog: istr1245) i istriotskim (tj. rovignese/valese/dignanese/gallesanese/sissanese; ISO 639-3: ist, Glottolog: istr1244). Jezično je dokumentiranje izvođeno prema standardima i preporukama dobre prakse postavljenima u dokumentarističkoj lingvistici (usp. Himmelmann 1998, 2006; Austin 2010, Woodbury 2011, među ostalima) te u skladu s modelom osnaživanja zajednica koji je uklopljen u kolaborativno jezično dokumentiranje a prema kojemu su članovi zajednice pozvani na donošenje odluka i suradnju s istraživačem a aktivnosti jezične revitalizacije su integrirane u proces jezičnog dokumentiranja (usp. Yamada 2007, Austin 2016, među ostalima). U radu će se raspravljati o rezultatima (uključujući i arhiviranju) te postignućima i proizvodima usmjerenim na zajednice i vezanim za jezično očuvanje. Rad će biti zaključen kratkom raspravom o prednostima i izazovima kolaborativnog jezičnog dokumentiranja na temelju mojeg vlastitog iskustva.

**Ključne riječi:** Istra, jezična ugroženost, jezično dokumentiranje, jezična revitalizacija

### **APPROACHES TO LANGUAGE DOCUMENTATION AND REVITALIZATION OF TWO ENDANGERED LANGUAGES IN ISTRIA, CROATIA**

This presentation offers an overview of the approaches to and results of endangered language documentation projects I conducted in the 2000's and 2010's in Istria, a multilingual and multiethnic area in Croatia. The projects were conducted in the communities speaking Istro-Romanian (*aka* Vlaski and Zheyanski; ISO 639-3: ruo, Glottolog: istr1245,) and Istriot (*aka* rovignese/valese/dignanese/galesanese/sissanese; ISO 639-3: ist, Glottolog: istr1244). Language documentation was performed following the standards and best practice recommendations established in Documentary Linguistics (cf. Himmelmann 1998, 2006; Austin 2010, Woodbury 2011, among others) and in accordance with the empowerment approach of collaborative language documentation, where the collaboration with and decision-making of community members is invited and activities of language revitalization are integrated with language documentation (cf. Yamada 2007, Austin 2016, among others). The results of documentation (including archiving) and community-oriented language preservation accomplishments and products will be elaborated on. The paper will conclude with a short discussion of the benefits and challenges of collaborative language documentation drawing on my own experience.

**Keywords:** Istria, language endangerment, language documentation, language revitalization

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### **3. IZLAGANJA U SEKCIJAMA / TALKS**

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## **HRVATSKI JEZIK KAO TEMELJ OVLADAVANJA SADRŽAJA DRUGIH PREDMETA OSNOVNOŠKOLSKOGA KURIKULA**

Promjene u sustavu odgoja i obrazovanja, koje su se dugo vremena iščekivale, počele su se polagano događati donošenjem kurikuluma svih nastavnih predmeta i međupredmetnih tema 2019. godine. Hrvatski je školski sustav multidisciplinarno polje raznovrsnih znanstvenih disciplina, naime, tijekom školovanja isprepliću se metodike različitih predmeta u kojima je u početnim razredima osnovne škole težište stavljeni na odgoj i obrazovanje, a kako dijete prelazi u više razrede, dobiva više nastavnih predmeta, fokus se mijenja te se težište stavlja na sadržaj predmeta. Uz to se svaki predmet izdvaja kao zasebna cjelina, predaje ga drugi učitelj i postoji neovisno o sadržaju drugih predmeta. Malo se njih međusobno povezuje te se stječe dojam da jedni s drugima nemaju nikakve veze te se učenicima ne pruža prilika za zaključivanje, povezivanje, usmjeravanje i kreativnost. Hrvatski jezik najopsežniji je predmet i Nastavnoga plana i programa (2006), ali i Kurikula (2019), ujedno, on je osnovica većine predmeta jer djeca čitaju i pišu upravo na hrvatskom jeziku te će o njihovoj sposobnosti aktivnoga slušanja, o razvijenim čitalačkim kompetencijama i funkcionalnoj pismenosti ovisiti i uspjeh u drugim nastavnim predmetima. Upravo zato cilj je ovoga rada ispitati koliko poticanje aktivnoga slušanja i kritičkoga čitanja te razvoj čitalačkih kompetencija i funkcionalne pismenosti utječu na uspjeh u pojedinim predmetima, a za potrebe ovoga rada odabrani su predmeti: Povijest, Geografija i Vjerouau. Ti su predmeti odabrani s obzirom na količinu sadržaja koja se učenicima posreduje i koja im često zbog svoje količine predstavlja problem u razumijevanju i primjeni stečenoga znanja. Učenici će biti testirani u navedenim jezičnim djelatnostima: slušanju, čitanju i pisanju te će potom biti podvrgnuti eksperimentalnome radu s ciljem poboljšanja i razvoja jezičnih djelatnosti slušanja, čitanja i pisanja te će se nakon toga još jednom provesti istraživanje s ciljem utvrđivanja napredovanja u aktivnome slušanju, čitanju i pisanju u okviru odabranih triju predmeta. Usporedit će se inicijalno i finalno testiranje kako bi se uočile razlike i mogući utjecaj eksperimentalnoga rada s učenicima. Očekuje se da će usmjerene aktivnosti pozitivno utjecati na razumijevanje sadržaja, ali i stav prema navedenim predmetima te time pokazati koliko je ovladavanje sadržajima Hrvatskoga jezika važno i za razumijevanje i uspjeh u drugim nastavnim predmetima.

**Ključne riječi:** hrvatski jezik, Nacionalni kurikulum, jezične djelatnosti, funkcionalna gramatika, čitalačke kompetencije

## **CROATIAN LANGUAGE AS FOUNDATION FOR ACQUIRING CONTENT OF OTHER PRIMARY SCHOOL SUBJECTS**

Defining curriculum for all school subjects and cross-curriculum topics in 2019 was the beginning of the eagerly anticipated changes in the Croatian education system which is a multidisciplinary field, since various methods in teaching different subjects are intertwined. In the lower grades of primary school the focus is placed on the process of upbringing and education, and as a child starts attending higher grades, the

number of school subjects increases, the focus changes and is shifted towards the content of each subject. Every subject is separated from all others and is taught by a different teacher, existing independently from the content of other subjects. Few subjects are connected to each other and the overall impression is that the subjects are not related to one another. The students are rarely if ever given the opportunity to conclude, connect, direct and be creative. Croatian language is the most comprehensive subject as defined in the National curriculum (2006), but also in the Curricula (2019), and, at the same time, it is the foundation for most other subjects since that is the language children use reading and writing and so their abilities for active listening, reading competencies and functional literacy determine their success in other subjects. It is, therefore, the aim of this paper to examine to what extent encouraging active listening, critical reading and development of reading competencies and functional literacy affects the level of success in different subjects. The subjects selected for the purpose of this research are: history, geography and religion. These subjects were chosen because of the considerable amount of content that is taught to the students in these subjects which often makes it hard for the students to understand them or to apply the acquired knowledge. Students will be tested in the following language activities: listening, reading and writing and will then participate in the experimental work with the goal of improving and developing language activities of listening, reading and writing. Another research will follow in order to establish improvement in active listening, reading and writing as part of the three chosen subjects. The initial and final testing results will be compared in order to identify differences and possible influence of the experimental work on the students' success. It is expected that directed activities will positively affect students' understanding of the content but also their attitude towards the subjects in question and thus show how important Croatian language content acquisition is for understanding other subjects and successfully acquiring their content.

**Keywords:** Croatian language, National curriculum, language skills, functional grammar, reading competences

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# FILIPPO BATISTI

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## LINGUISTIC DIVERSITY AND POST-COGNITIVISM: SOLUTION OR DISSOLUTION?

After being a highly polarizing topic for a long time, in the last couple of decades the debate on the impact on thought of being speakers of different natural languages has known a new incarnation. In fact, linguistic relativity shifted from being a theoretical problem to an empirical matter: thanks to the tools of cognitive psychology, the old question whether speaking Portuguese or Chinese made you think differently could be answered quantitatively, in terms of bits of measurable non-linguistic behavior.

However, not everybody was growing content with cognitive psychology, i.e. cognitivism as a long-standing multidisciplinary approach not only to the human mind but to virtually every other aspect of the workings of our species. Coming in turn from multiple places in academia, the usual criticism against cognitivism was to consider humans too much in abstract isolation with respect to their interactive, social and cultural development. No wonder that the inspiring metaphor that still informs much of contemporary cognitive science is that "the mind is a computer".

So, what if the new embodied shift in cognitive science, especially for what concerns enactivism, invalids the cognitivist bases upon which linguistic relativity was saved in the '90s? (Lucy-1992, Gumperz&Levinson-1996) In other words, if we take seriously the grand rethinking of some fundamental notions of cognitive science operated by radical enactivism (Hutto&Myin-2013;2017), the second, psychological foundation of linguistic relativity is in great peril. As Aizawa (2014;2018) pointed out, Hutto & Myin's RET (Radical Enactive Theory) and its philosophical lexicon allegedly rests on the collapse of the distinction between 'cognition' and 'behavior'. Importantly, that very distinction was exactly what held up the aforementioned Neo-Whorfian version of linguistic relativity.

Finally, we face a metatheoretical dilemma: if sympathetic with RET (or other forms of contemporary enactivism too), we seem to be bound not to be able to save the intuition underlying the idea of linguistic relativity; but if we think that this is too much to let go of and, at the very least, we want to save LR and go past the cognitivist assumptions that drive the Neo-Whorfian experimental methods, we have to find a non-cognitivist cognitive way to find evidence for LR.

In this respect, something is happening, especially in ethnolinguistics (Sidnell&Enfield-2012, Zinken-2016, Zinken&Costall-2019, Sidnell-2019), where thanks to the tools of Conversation Analysis it is possible to bypass the isolated, artificial lab testing of the Neo-Whorfians and still be able to assess differences in behavior due to linguistic, interactive factors. However, more theoretical work is needed to re-include some (post-cognitivist) cognitive part within this latter approach.

**Keywords:** postcognitivism, linguistic relativity, enactivism, ecological psychology, representations, linguistic diversity

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### KONCEPTUALNO OBLIKOVANJE EMOCIJE „LJUTNJA“ U HRVATSKOM I NJEMAČKOM JEZIKU

Polazeći od teorije konceptualne metafore u ovom se radu analiziraju i kontrastivno uspoređuju metaforičke konceptualizacije emocije „ljutnja“ u hrvatskom i njemačkom jeziku.

Emocije kao psiho-fiziološki fenomeni postoje u svim društвima i kulturama. Prema Schwarz- Friesel (2013) emocije u velikoj mjeri određuju procese ljudske percepcije, razmišljanja i djelovanja te se odražavaju u svim oblicima ljudskog postojanja. Budуći da su emocije kompleksne i subjektivno doživljene kategorije (usp. Schwarz-Frisel 2013: 55), jezične manifestacije kojima se emocije izražavaju omogućavaju zornu spoznaju emocionalnih stanja, procesa i stavova.

U teoriji konceptualne metafore Lakoff i Johnsona (1980) metafore se proučavaju kao konceptualni instrument kojega ljudi nesvjesno koriste u svakodnevnoj upotrebi jezika. Ovu tezu iskazuje i sljedeće često citirano razmišljanje Lakoffa i Johnsona (1980: 3): „(...) metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.“

Neosporno je da je jezično izražavanje povezano s kulturom pa je i metaforičko izražavanje emocija relevantno u istraživanju kulturnih obrazaca određene jezične zajednice. Upravo su apstraktne ljudske emocije često konceptualizirane i izražene u metaforama, a jezični izričaji iz kojih se oblikuju metaforički koncepti povezani su s kulturnim krugom kojemu govornik pripada.

Koristeći tzv. „bottom-up“ pristup u istraživanju metafora (Lakoff/Johnson 1980), u ovom ћemo radu usporediti metaforičko korištenje jezika u hrvatskom i njemačkom koje se odnosi na izražavanje osjećaja „ljutnja“ u svakodnevnom jeziku. Jezično izražavanje emocije „ljutnja“ te metaforička konceptualizacija ove emocije istražuje se na korpusu iz internetske komunikacije. Pritom se misli na internetske komentare hrvatskih i njemačkih novinskih tekstova u kojima se tematiziraju aktualni događaji vezani uz pandemiju Covid-19, a odnose se na *lockdown* i s njim povezane događaje koji čitatelje potiču na izražavanje vlastitog mišljenja i često negativnih emocija. U pretraživanju korpusa uzimaju se u obzir i forumi, blogovi te društvene mreže otvorenog pristupa koje korisnicima daju mogućnost „oslobađanja vlastitih emocija“ (Vanškovà 2014: 15).

Kontrastivna analiza hrvatskog i njemačkog korpusa treba dati odgovor na sljedeća pitanja: Kako Hrvati i Nijemci izražavaju emociju „ljutnja“? Kojim se metaforičkim izrazima služe? Jesu li metaforičke konceptualizacije osjećaja „ljutnja“ u dva jezika i dvije kulture iste ili različite? Koje sličnosti i razlike vezano uz jezične reprezentacije „ljutnje“ postoje u ova dva jezika i ove dvije kulture?

**Ključне riječi:** konceptualna metafora, emocije, ljutnja

## **CONCEPTUAL FRAMING OF THE EMOTION OF „ANGER“ IN CROATIAN AND GERMAN**

Starting from the theory of conceptual metaphor this paper analyzes and contrastively compares metaphorical conceptualizations of the emotion "anger" in Croatian and German. Emotions as psycho-physiological phenomena exist in all societies and cultures. According to Schwarz- Friesel (2013), emotions largely determine the processes of human perception, thinking, and action and are reflected in all forms of human existence. Since emotions are complex and subjectively experienced categories (Schwarz-Frisel 2013: 55), the linguistic manifestations by which emotions are expressed enable a vivid understanding of emotional states, processes and attitudes.

In the theory of conceptual metaphor by Lakoff and Johnson (1980) metaphors are studied as a conceptual instrument that people unconsciously use in their everyday use of language. This thesis is also expressed in the following frequently quoted thought of Lakoff and Johnson (1980: 3): „(...) metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.“

It is indisputable that linguistic expressions are related to culture. Metaphorical expressions of emotions are therefore relevant in the research of cultural patterns of a certain language community. Abstract human emotions are often conceptualized and expressed in metaphors that are related to the culture to which the speakers belong.

Using the so-called "bottom-up" approach in the study of metaphors (Lakoff / Johnson 1980), in this paper we will compare the metaphorical use of language in Croatian and German, which refers to the expression of the emotion "anger" in everyday language. The linguistic expression of the emotion "anger" and the metaphorical conceptualization of this emotion are explored in the corpus of internet communication. This refers to online comments on Croatian and German newspaper articles that cover current events related to the Covid-19 pandemic (for example lockdown or Covid-19 vaccine) because these texts encourage readers to express their own opinions and often negative emotions. The corpus search also takes into account forums, blogs and open access social networks that give users the opportunity to "release their own emotions" (Vančková 2014: 15).

A contrastive analysis of the Croatian and German corpus should answer the following questions:

How do Croats and Germans express the emotion of "anger"? What metaphorical expressions do they use? Are the metaphorical conceptualizations of the emotion "anger" in these two languages and cultures the same or different? What similarities and differences regarding the linguistic representations of "anger" exist in these two languages and cultures?

**Keywords:** conceptual metaphor, emotions, anger

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## HUMOR AS CORE BRAND ELEMENT IN PUBLIC SPEAKING RUBRICS IN BUSINESS COMMUNICATION AND LINGUISTICS

In South Africa, a speaker needs to keep humor in mind as an essential expectation and element characteristic of the listening audience. In this paper, I define humor in this context and also explain the process of developing, designing and refining public speaking rubrics for use in my Business Communication, Sociolinguistics, and Linguistics Frontiers and Foundations modules. I also introduce the rubrics and the way in which the respective multicultural classes received and applied the rubrics.

The analysis concerns variety of humor use across languages in a multilingual setting and culminates from BEGELEIDENDE EMOSIES IS METGESELLE ("ACCOMPANYING EMOTIONS ARE COMPANIONS") posited in Messerschmidt and Bergh (2011) as a systematic extension of the companion schema (Radden 1998:279), and the notion of "being present" (Bergh 2016) as it relates to the speaker's connection with the audience (Bergh, Beelders and Van den Berg 2011). The paper thus emanates from Cognitive Linguistics research (Bergh (under review); Bergh 2018) and here focuses on how emotion, prepositions and South African culture structure public speaking space.

Insights from available literature on humor (Wanzer, Frymier and Irwin 2010) and assessment (Boyd, Morgan, Ortiz and Anderson 2014; Eicholtz and Baglia 2013; Murillo-Zamorano and Montanero 2018) are incorporated into the discussion. This paper bridges a gap, though, in that it reaches conclusions on the presentation of humor (as opposed to the instruction or teaching thereof) and the inclusion of this counterintuitive ingredient as an essential brand element in a context of fear and anxiety (Bodie 2010) where "A Racing Heart, Rattling Knees, and Ruminative Thoughts" are already typical companions (Bodie 2010).

**Key words:** expression of emotion, companionship, communication education

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## A PRAGMATIC ACCOUNT OF THE NOTION OF “INFORMATION”

In molecular biology we talk about genetic “code”, say that genes carry „information”, or that during protein synthesis the information is “transcribed” from DNA to mRNA and then “translated” from RNA to protein. We learn that there is a „flow of information” from the parental generation to the offspring generation. The use of such language is present in the media, in textbooks and research papers. Biological explanations that rely on the family of metaphors based on informational terms, such as “code”, “signal”, “transcription”, “translation”, “messenger” or “editing”, are ubiquitous and but what do they refer to and what is their role in the explication of genetic phenomena?

Regardless of the ontological status of information, a question I will not venture into, it remains a fact that nonexperts and experts alike make sense of abstract biological ideas using information-metaphors. Metaphors can be useful heuristic tools, but they can also impede scientific inquiry, reinforce public misunderstandings and perpetuate unintended social and political messages (Taylor and Dewsbury 2018:1). The “dissection of metaphors” should be an important educational activity (*ibid*: 4). Students and the public at large would benefit from explanations that contrast different metaphors with the goal of “highlighting the limitations intrinsic in metaphors and analogies” (Pigliucci and Boudry 2011:468). All of this is true of the notion of “information” used in biology. Maynard Smith writes that “the analogy between the genetic code and human designed codes such as Morse code or the ASCII code is too close to require justification (2000:183), but can we really claim that without any theoretical explication? I suggest that the information metaphor is based on early computer technology, which many people today are unfamiliar with, making it inaccessible as a means of explanation and understanding of genetic processes.

As an alternative to the information metaphor based on early computer technology, I propose a pragmalinguistic approach to the notion of information in molecular biology. The two traditional approaches, Shannon’s inferential notion of information and the richer semantic account of information have been widely discussed in the philosophical literature, but both can be considered inadequate to explain genetic processes (see Moffatt 2016). Discarding any ontological commitments of the term “information” and treating it as a metaphor whose role is to ease our understanding of molecular phenomena, I propose a view of information that focuses on the procedural nature of gene regulation. This view is based on pragmatics, the study of language in use, especially on the theory of speech acts proposed by J. L. Austin. L. Floridi has passingly compared genes to performatives, but has not developed this idea any further. My aim is to work on his suggestion focusing on the role of the information metaphor in understanding. According to Floridi (2010), genes are dynamic procedural structures that contribute, together with other indispensable environmental factors, to control and guide the development of an organism. This account interprets genes as instructions that require the full collaboration of the relevant components of the organism and of its environment to be carried out successfully. I suggest this view as the starting point of a broader pragmatic notion of “information”, albeit one that will consider genes as performatives only in a metaphorical sense.

My proposal of a pragmatic view is motivated by two reasons. (i) If the role of metaphors is to help us understand molecular phenomena, then they should be updated when their explicatory power fades with the removal of the artifacts they rely on from our everyday life. Metaphors based on early computers and similar technology require the additional step of understanding these technologies first for them to provide a base for biological understanding. With the introduction of a pragmatic model of explanation, we use a

communicational analogy to break down genetic phenomena into something simpler. (ii) A model based on early computers and punched cards creates a linear picture of genetic processes that ignores contextual factors and leads to a genocentric view that does not represent reality. Genes, even if we ascribe them a prominent role in it, are only one factor in genetic inheritance.

A pragmatic metaphor, based on the analogy between protein synthesis and human communication could explain this process in a way accessible to non-experts and provide a model for experts to make their findings more understandable, but it could also help them consider different aspects of protein synthesis. In the paper, I will present how Austin's terminology can be applied to protein synthesis. Firstly, for a performative to work, certain conditions must be met – the contextual conditions and the interlocutors must be appropriate. When the conditions are not met the act (e.g., marriage or baptism) fails. In the same vein, certain conditions must be met for the synthesis to be successful. If those specific conditions are not met, errors will occur. Errors in protein synthesis disrupt cellular fitness, cause disease phenotypes, and shape gene and genome evolution. If everything works properly, we can describe the process at hand with the help of pragmatic language. Protein synthesis consists of two processes — transcription and translation. I will use the concepts of locution, illocution to describe the various aspects of this process. In this way, I will highlight the procedural nature of gene action and propose a new way to explain the physical correlations and interacting mechanisms. As noted above, this approach will focus on the role of the informational metaphor in understanding genetic processes and not on the ontological status of "information" that will be held as a metaphorical heuristic, useful if correctly modeled.

**Keywords:** information, metaphor, genes, pragmatics

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# LETIZIA CERQUEGLINI

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## CHANGES IN MUTALLAT ARABIC COLOR LANGUAGE AND COGNITION INDUCED BY CONTACT WITH MODERN HEBREW

I show how Hebrew color terms (CTs) influence linguistic and cognitive color categories (CCs) in Mutallat Arabic young native speakers, fluent also in Hebrew and exposed to Modern Israeli culture. MA is a sedentary Palestinian variety spoken in the Mutallat region (Israel; Jastrow, 2004). I start with a cross-generational survey on CTs and CCs in Mutallat Arabic: I compare CTs and CCs in Traditional Mutallat Arabic (TMA, speakers over age 65) and Neo- Mutallat Arabic (NMA, speakers under age 40). TMA and NMA data are compared to Modern Hebrew data. Modern Hebrew speakers were selected among Hebrew monolinguals. 14 men/ 14 women were tested for each group (TMA, NMA, Modern Hebrew). Linguistic data come from spontaneous speech, direct questions (TMA/NMA: *ayy lōn x?*, Modern Hebrew: *ma ha-tseva šel-x?* 'which color is x?'), and stimuli including: 1. naming tasks on a Munsell chart (Majid & Levinson, 2007). I first submitted color chips randomly, then in Munsell chart-order), 2. culture-specific stimuli to elicit CTs' association with objects/materials; 3. conversational tasks (informant A, given a configuration of color chips, had to explain to B, out of sight, how to arrange the same chips to replicate the stimulus configuration). In cognitive tasks, each informant observed a sign's position on the Munsell chart, the stimulus was removed, and two minutes later the informant had to place the sign in the same position on a new Munsell chart, draw the boundaries between colors on the Munsell chart, and gather stimuli chips, pictures, and objects in as many chromatic groups as s/he wanted. Linguistic results show that TMA has different CTs than NMA and Modern Hebrew; CTs found in both TMA and NMA varieties have different foci but the same boundaries (they cover the same chromatic areas). TMA shows hue CTs and CCs for modern/artificial objects (embroidery/textures/distinction of contiguous colors), and desaturated categories for natural elements (earth/wild animals/human physical qualities): hue-*aḥmar* (red) stretches from focal red to saturated pink; desaturated-*aḥmar* designates natural colors from pale yellow to light brown. NMA CTs and CCs are hue-based, like in Modern Hebrew. NMA CTs increase via associations with prototypical objects ('lemon-yellow'), borrowed from Modern Hebrew. I suggest that linguistic contact with Modern Hebrew reshapes NMA color categories starting from CTs foci and CCs, and affecting chromatic boundaries at a later stage. CTs are borrowed from Modern Hebrew into NMA mainly through the domains of fashion, make up and colors of cars.

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## **NEIGHBOURS WITH A GO-BETWEEN: INDIRECT LITERARY TRANSLATION AS A BORDER-CROSSING OPPORTUNITY**

The paper presents the project entitled Neighbours with a Go-Between that was carried out by the University of Klagenfurt (Austria) and the University of Ljubljana (Slovenia) between 2016 and 2019 and investigates its applicability as a model for international and intercultural co-operation in similar settings. The project involved Ljubljana students translating selected poems from Slovene into English and Klagenfurt students then translating them from English into German, in direct exchange with the Slovene translators. It culminated in multilingual poetry readings in relevant locations around Ljubljana. The project thus combined in a novel manner indirect literary translation and intercultural communication. Analysing student reports from 104 students involved in the project across three academic years (53 from the University of Klagenfurt and 51 from the University of Ljubljana), the study shows how the task of collaborative indirect literary translation helped form a temporary Community of Practice ((Lave and Wenger 1991; Wenger-Trayner and Wenger-Trayner 2015; Fenton-O'Creevy et al. 2015), which in turn enabled the crossing of several types of boundaries. Firstly, translation in itself is the prototypical overcoming of boundaries, both between languages and cultures, and using a third language as an intermediary brings with it interesting consequences for the relationships involved. The kind of learning employed here as part of courses in Literary Translation (Klagenfurt) and Language in Use (Ljubljana) also crosses the border between academic theory (translation studies and linguistics) and language practice. Furthermore, the project obviously addresses the crossing of literal borders between not only two countries – Austria and Slovenia – but also between Slovenia and a region – Carinthia – with which it shares a sometimes uneasy history, as well as between their corresponding cultures. Finally, the organisation of the final 'literary trail' through Ljubljana blurs the line between academic settings, which often engender an ivory-tower-like seclusion, and public space.

**Keywords:** Slovenia, Carinthia, English, indirect translation, intercultural learning, literary translation

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# GORDANA ČUPKOVIĆ

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## AUTORSKI PARATEKSTOVI KNJIŽICA GLAGOLJSKIH ZAKLINJANJA

Knjižice glagoljskih zaklinjanja vrsta su srednjovjekovnih ritualnih uporabnih tekstova, koja se u prijepisima, uz neznatne izmjene, očuvala od početaka pa sve do zamiranja glagoljske pismenosti u 19. st. (rukopisi su opisani u: Štefanić 1960, Štefanić 1969, Štefanić 1970, Strohal 1915, Čupković 2007). Specifičnost je tekstova, osim uobičajenoga obilježja anonimnosti, njihov sakralni i pučki karakter, a što je posebno vidljivo u namjeni: protiv nevremena, tuče, zla oblaka, protiv raznih bolesti te općenito protiv zlih demona. Obilježuje ih i preplitanje visoke književnosti i usmenosti, što je tipična osobina srednjovjekovne književnosti (usp. Hercigonja 1975), koja je u proučavanim tekstovima naglašena i zbog raznorodnosti odlomaka koje okupljuju, i koje prepisivači prilično slobodno kompiliraju, zbog čega navedene knjižice nerijetko umjesto dojma zokružene, koherentne cjeline ostavljaju dojam zbornika različitog sadržaja. Zaklinjalački glagoljski sveščići sastavljeni su od odlomaka iz rituala rimskoga, od odlomaka iz glagoljaških breviara, potom od fragmenata pučkih ljekaruša i zaklinjalačkih formula nepoznata postanja, ali i od odlomaka srednjovjekovnih apokrifa i drugih srednjovjekovnih književnih vrsta (usp. Čupković 2010). Takva je raznorodnost tijekom nekoliko stoljeća zapisivanja rezultirala različitim odnosom zapisivača prema tekstu: od anonimnosti preko prisvajanja teksta potpisivanjem i dopisivanjem drugih paratekstnih oznaka (o paratekstu usp. Genette 1997) do kritičkoga sagledavanja vlastite pisarske pozicije. U ovom se istraživanju iz aspekta analize diskursa proučavaju naslovi, zaglavlj i unutartekstne bilješke zapisivača knjižica glagoljskih zaklinjanja. U svjetlu višestoljetnoga slijeda prepisivanja anonimnih uporabnih tekstova izdvajaju se tipična obilježja zaklinjalačkih paratekstova, zatim pokušaji uspostave autorstva zastupljeni u paratekstovima te primjeri kritičkoga sagledavanja takvih pokušaja. Učestalo upisivanje imena zapisivača pa i tematiziranje njegove uloge u anonimnim knjižicama raznorodnih i nekoherentnih tekstova, osim kao iskaz materijalne apropijacije, može se interpretirati i kao intencija uspostave knjižne kohezije te istodobno i kao obilježavanje određenog skupa diskursa (onako kako ga definira Foucault 2015). U vremenskom presjeku može se pratiti tijek formiranja autorske svijesti kod glagoljaša zapisivača, od srednjovjekovne anonimnosti do kritičkih zapisa u 18. st., u kojima odjekuju nastojanja vidljiva i u ostatku Europe, kad se počinje regulirati status autora (usp. Šporer 2010, Čupković 2020).

**Ključne riječi:** glagoljska zaklinjanja, glagoljaš zapisivač, analiza diskursa, paratekst

## AUTHOR'S PARATEXTS OF GLAGOLITIC BOOKS OF INCANTATIONS

The Glagolitic Books of Incantations, or Invocations, are a type of medieval ritual performative texts, preserved in the transcripts, with slight modifications, from the beginnings until declension of Glagolitic literacy in the 19<sup>th</sup> century (manuscripts are described in Štefanić 1960, Štefanić 1969, Štefanić 1970, Strohal 1915, Čupković 2007). The specificity of texts, apart from the usual property of anonymity, is their sacral and popular character, which is especially evident in the purpose: against storms, hail, 'evil clouds', against various diseases, and generally against 'evil demons'. They are also characterized by an interweaving of high literature and oral arts, which is a typical feature of medieval literature (cf. Hercigonja 1975), which is emphasized in the studied texts also for the heterogeneity of the passages they gather, and which the scribes quite freely compile, which is why the aforementioned booklets often give the impression of a collection of miscellanea, instead of the whole. Glagolitic incantations are composed of excerpts from Roman ritual, excerpts from Glagolitic breviaries, then fragments of popular incantation formulas of unknown

origin, as well as passages from medieval apocrypha and other medieval literary genres (cf. Čupković 2010). Such heterogeneity over several centuries of writing has resulted in a different attitude of the writer to the text: from anonymity to the appropriation of the text by signing and writing other paratext marks (on paratext cf. Genette 1997) to a critical reflection on one's own writing position. In this research, the titles, headings, and intratextual notes of the scribes of the Glagolitic books of incantations are studied from the aspect of discourse analysis. In the light of the centuries-old succession of rewriting anonymous and applied texts, the typical features of the incantation paratexts standout, followed by attempts to establish authorship represented in paratexts, and examples of critically considering such attempts. Frequent entry of the name of the scribe, as well as problematizing his role in anonymous books of heterogeneous and incoherent texts, can be interpreted as the intention of establishing literary cohesion and at the same time as marking a certain set of discourses (as defined by Foucault 2015). In the cross-section one can trace the process of the formation of self-image of the Glagolitic scribe, from medieval anonymity to the critical notes in the 18<sup>th</sup> century, in which the efforts visible in the rest of Europe echo as the status of the author begins to regulate (cf. Šporer 2010, Čupković 2020).

**Key words:** Glagolitic incantation, Glagolitic scribe, discourse analysis, paratext

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## **PHILIP FREESTONE**

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### **SAME-GENDER-ATTRACTED MEN AND GLOBAL AND LOCAL DISCOURSES IN CHENGDU AND TAIPEI**

This linguistic-ethnographic study of the practices of same-gender-attracted men in Chengdu and Taipei explores the impact of histories, traditions and global cultural flows on sexual identities. The political and social trajectories of the two sites have given rise to distinct combinations of global and local influences, leading to distinct trends in the negotiation of civic-political progress. At the same time, clear similarities exist in terms of influence from 'Asian' discourses of family and marriage and from 'global' discourses of media, fashion and popular culture. Study participants tended to navigate such ideological complexity with agency and creativity and the study therefore rejects a 'West to rest' theory of the development of same-gender sexual identities in Asia. Instead, the intersubjectivity arising through the appropriation of divergent discourses is analysed through extended participant observation. I conclude that the identity of same-gender-attracted men in Taipei and Chengdu does not simply correspond to broad, predetermined identity categories such as gay, Asian, or Western, but that it arises through the day-to-day employment of numerous modes of linguistic, bodily, spatial and digital communication. Identity is therefore considered as constantly in flux, highly individualised, and emerging through the appropriation of discourses with fuzzy geographical and 'cultural' origins. Thus, I use the tools of discourse analysis to study ostensibly banal identity work, elucidating some of the nuances of identity performance in the context of global social and ideological re-centring.

# SABRINA FUSARI

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## INTERCULTURAL DIALOGUE THROUGH FOOD BLOGGING: THE CASE OF BALKAN LUNCH Box

This paper analyzes the relation between language and identity as it emerges from food blogs, an increasingly popular genre of computer mediated communication (Herring, Stein & Virtanen 2013), still relatively unexplored in language research, which has so far mainly concentrated on the generic and lexicogrammatical features of food blogs in British English, using corpus tools to bring out the nature of food blogs as a hybrid professional/ popular interactive genre (Cesiri 2020). In addition to previous studies, this paper concentrates specifically on bilingual food blogs, focusing on a fairly popular one, *Balkan Lunch Box*, maintained by Aida Ibišević, a US Bosnian citizen, with about 250,000 social media followers. All entries in *Balkan Lunch Box* are written in both English and Bosnian, and the two versions address followers in very similar (the texts are adapted translations) but also meaningfully different ways, depending on the role the recipe (as well as the personal preface preceding it) may play in the culinary culture and heritage of different audiences reading it, respectively, in English and Bosnian. The aim of this analysis is, thus, to look at a yet unexplored feature of this genre's hybridity, i.e. multilingualism and multiculturalism, specifically in relation to the role of food as a vehicle of intercultural dialogue (Faber & Vidal Claramonte 2017; Peštek & Činjarević 2014; Fox 2007). To do so, a large section of the blog (about 250,000 words) is analyzed from a corpus linguistic discourse analytical perspective, using the Sketch Engine (Kilgarriff et al. 2014), especially with a view to extracting cultureemes (including, but not limited to ingredient names or other lexical borrowings, Pamies 2017) and investigating the co-texts in which they appear. Discursive, lexical and grammatical comparisons are made with existing corpus data about monolingual English food blogs (Diemer & Frobenius 2013; Cesiri 2016). What emerges from the results is a form of asynchronous computer mediated dialogue played out on three levels: (1) between the blogger and its multiple audiences; (2) between the languages and cultures reflected in the blog; and (3) between the blog and its several social network "offsprings", especially on Facebook. This multilayered dialogue emerges especially from the introductory preface to each recipe, where the English and Bosnian versions may diverge as a function of (1) the salience of the preparation in the respective culture; (2) the assumed background knowledge of each audience; (3) the "Instagrammability" of each preparation.

**Keywords:** food blogging, multilingualism, corpus linguistics, discourse analysis, cultureemes

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## LANGUAGE, CONVENTIONALITY AND MUSIC: A COGNITIVE-SEMIOTIC VIEW

The goal of this presentation is to suggest that intersubjectivity is perceived through communicative systems due to the intrinsic presence of sedimented conventionality. I expand on the advocacy for a dynamic interplay between conventionality and non-conventionality – parallel to the one between individual and social (Cuffari, 2011; Devylder & Zlatev, 2020; Zlatev, 2018). The application of cognitive semiotics to the comparison between language and music can help clarify the relevance of conventionality to communication in general.

The tendency to analyze language in terms of its normativity (Itkonen, 2008) can lead to separating the various dimensions of communication. The non-reductionist and interdisciplinary perspective of cognitive semiotics allows for a broader view on meaning, re-conceived through the phenomenological notion of *intentionality*. The “phenomenological semiotic hierarchy” (Zlatev, 2018) shows a connection between all layers of meaning-making, while maintaining recursive processes of spontaneity- sedimentation within each layer. Thus, avoiding clashes between top-down and bottom- up approaches, the identification of communicative systems is not limited to any specific dimension – nor to normativity.

Music is a relevant case to consider, due to its closeness to language, despite the lesser degree of normativity and precision. Although recent data suggest that de-semanticized prosodic cues are identified trans-culturally (Hellbernd & Sammler, 2016; Hellbernd & Sammler, 2018), cases such as Diana Deutsch's *speech-to-song* illusory perception show how the same communicative act can be interpreted as either language or music. The distinction between the systems is made according to contextual elements – e.g., prolonged repetition makes one focus on acoustic features rather than linguistic content. On the other hand, communication is often poli-semiotic: non-normative tools (gesture, timbre) can play crucial roles in understanding the other's communicative intent.

Comparisons with musical semantics show that gesture and timbre elicit forms of meaning (Kühl, 2007; Koelsch, 2011). Despite cultural systematicity, musical meaning is experienced in terms of affect and embodiment, mostly in association with movement (Tolbert, 2001): voices, sounds and gestures tell – first and foremost, about the presence of others. Thus, “before” normativity, a system's meaningfulness is rooted in the individual's bodily experience; at the same time, such experience is based on a shared construal of communicative tools and habits. Communication is intrinsically social because it is intrinsically conventional, without being intrinsically normative.

**Keywords:** conventionality, language and music, cognitive semiotics

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# ANTE JERIĆ

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## THE CONCEPT OF TRANSFORMATIVE EXPERIENCE

People can, at least partially, choose the values which guide and direct their behavior. An important part of that process is constituted by our attempt to imagine the situations in which we consider [1] holding and affirming different and mutually competing values, and [2] acting according to these values. If our act of imagination is successful, then it can be of use to us by representing the consequences of affirming some values and acting on their behalf. An imaginative exploration of the complex situations is a demanding task. The most of us are not capable of executing it in a proper way. The fiction can help us to overcome failings of our imagination. The narrative prose in particular can serve as a tool for imaginative exploration by holding our attention to imagined scenarios: it constructs for us variety of intriguing and relatable characters which go through different kinds of ordeals. Fiction can help us to take the perspective of these characters, to put ourselves in their shoes, to affirm the values they affirm, to act in the way they do and, finally, to live through and feel the consequences of their actions. In our imagination our responses are maintained in situations in which for us not much is at stake: we can vicariously affirm certain values and not suffer indefinitely due to acting in accordance with them. On the background of this argument, prominent philosophers [Currie, Nussbaum] and narratologists [Nünning] claim that fiction can help us to plan our actions. I think their respective cases rest on the problematic idea that we can imagine how it would be like to experience something that we haven't yet experienced. If the experience in question is radically new for us, then we cannot imagine it. This isn't to say that we cannot understand evocative statements about what it would be like to undergo the experience in question, but to truly grasp the subjective value of that experience, we would have to have the experience itself. I aim solely to present the concept of transformative experience – introduced in the fields of philosophy and decision theory by L. A. Paul – and use this presentation as a prolegomena for a further exploration of usefulness and limitations of fiction considered as a tool for negotiating complex social interactions.

**Keywords:** transformative experience, simulation theory, narratology

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### CULTURE IN ITALIAN LANGUAGE TEXTBOOKS PUBLISHED IN THE 19TH, 20TH AND 21ST CENTURY – A BRIEF CONTENT ANALYSIS

Teaching culture constitutes one of the most important objectives of the modern foreign language pedagogy. The role of culture has been conceptualised in the professional literature in order to address learners' needs correlated with the quickly changing reality and globalization processes. However, such an objective had to be also faced in the past, before its theoretical emergence in the second half of the 20th century. The question is how it was introduced and presented, to what extent and with what didactic tools.

To answer such questions, we intend to present the research findings on the cultural content of selected Italian foreign language textbooks published in Poland in the 19<sup>th</sup>, 20<sup>th</sup> and 21<sup>st</sup> century. These textbooks have never been subjected to an examination in terms of cultural representations. We consider Italian language textbooks a reflection of the general foreign language formal teaching model, and the selected country as an exemplary educational context.

Italian language cannot be considered a lingua franca of international communication, but it represents a quite popular foreign language taught in Europe, which is proved by the incessant appearance of Italian textbooks in the library market. We should emphasise that it has always been the language of art, music, travel, culture with a capital C. Italy has always attracted visitors from all over the world, it has been one of the most popular destinations of pilgrimage and cultural travels, and Italian language has always had its followers and enthusiasts. The specific objectives of the presentation are the following: to analyse differences and similarities between textbooks published in different periods of time and to observe whether or not cultural representations present in the textbooks reflect paradigm shifts in a diachronic perspective.

As far as the research methodology is concerned, we intend to apply content analysis model offered by Krippendorff (2004) to identify representations of culture present in the textbooks. We will be able to capture what the authors intended to invoke in learners, what kind of knowledge the learners could foster on the basis of the selected textbooks.

**Keywords:** culture pedagogy, cultural representations, language textbooks, history of language teaching, content analysis

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## MARIO KOLAR

Sveučilište u Rijeci, Filozofski fakultet / University of Rijeka, Faculty of Humanities and Social Sciences

### **SKRIVENA MOĆ KULTURE: HRVATSKA KULTURNA BAŠTINA U FANTASTIČNIM TRILERIMA PAVLA PAVLIČIĆA**

Iako se kao jedna od najvažnijih namjena popularne književnosti vrlo često ističe zabava (Gelder 2004), ona nerijetko sadržava i druge namjene. Da je tome tako, pokušat ćemo u ovome radu pokazati na primjeru pet fantastičnih trilera suvremenog hrvatskog književnika Pavla Pavličića, koji uz karakteristična obilježja popularne književnosti prožeta elementima fantastike sadrže i vidljivije reference prema nacionalnoj književnoj i kulturnoj baštini. Tako se u romanu *Koraljna vrata* (1990) tematizira nacionalni barokni ep *Osman* jednog od najznačajnijih hrvatskih književnika starijih razdoblja Ivana Gundulića. U romanu *Rupa na nebu* (1992) predmet interesa je jedna od prvi hrvatskih autorica popularne književnosti Marija Jurić Zagorka s početka 20. stoljeća. U romanu *Pokora* (1998) tematizira se jedno od prvi hrvatskih djela na narodnom jeziku, renesansni ep *Judita* „oca hrvatske književnosti“ Marka Marulića. U romanu *Hladna fronta* (2016) pojavljuju se epovi hrvatskog modernističkog pisca Vladimira Nazora, a najviše referenci prema kulturnoj povijesti nalazi se u romanu *Bakrene sove* (2018), u kojem susrećemo hrvatskog matematičara, fizičara i astronoma svjetskog glasa iz 18. stoljeća Ruđera Boškovića, modernističkog slikara Vlahu Bukovca, secesionističkog arhitekta Rudolfa Lubinskog itd., te se mnogo govori o arhitektonskoj baštini grada Zagreba. S obzirom na njihovu referentnost prema nacionalnoj književnoj i kulturnoj baštini, posebna pažnja posvetit će se razmatranju koliko spomenuti romani služe kao arhiv kulturnog nasljeđa, odnosno kolika je njihova kulturna vrijednost (Gibson 2007). Posebno će se istražiti i koliko se spomenuta kulturna baština vjerodostojno predstavlja u romanima, odnosno kakav je odnos fikcijskih i autentičnih podataka koji se o njoj iznose, te na koje se načine autentična povjesna građa inkorporira u fikcijske fabule. S obzirom na spomenute analize, a smatrajući da se književnost, unatoč svojem generičkom statusu „maštovitog, odnosno fikcijskog pisanja, ne može automatski isključiti iz sudjelovanja u praksama dolaženja do znanja“ (Felski 2016), na kraju će se propitati koliko analizirani Pavličićevi fantastični trileri mogu, među ostalim, doprinijeti i prenošenju znanja o nacionalnoj književnoj i kulturnoj baštini.

**Ključne riječi:** kulturna baština, popularna književnost, fantastika

### **THE HIDDEN POWER OF CULTURE: CROATIAN CULTURAL HERITAGE IN PAVAO PAVLIČIĆ'S FANTASY THRILLERS**

Although entertainment is seen as one of the most important uses of popular literature (Gelder 2004), that slightly ambiguous type of literature often has other uses as well. This paper attempts to prove exactly that on the examples of five fantasy thrillers by the contemporary Croatian writer Pavao Pavličić, which all contain both the typical characteristics of popular literature filled with elements of fantasy as well as more apparent references to the national literary and cultural heritage. A novel *Koraljna vrata* [The Coral Door] (1990) discusses a national Baroque epic poem *Osman* by Ivan Gundulić, one of the most significant Croatian writers of the old times. In a novel *Rupa na nebu* [Hole in the Sky] (1992) a subject of interest is one of the first female authors of popular literature from the beginning of the 20<sup>th</sup> century, Marija Jurić Zagorka. The theme in a novel *Pokora* [Penance] (1998) is one of the first Croatian works written in the national language, a Renaissance epic poem *Judita* by “the father of the Croatian literature” Marko Marulić. Epic poems by a Croatian modernist writer Vladimir Nazor appear in a novel *Hladna fronta* [The Cold Front] (2016). A novel

*Bakrene sove* [*The Copper Owls*] (2018) contains the most references to cultural history, including people like the world-renowned Croatian mathematician, physicist and astronomer from the 18<sup>th</sup> century Ruđer Bošković, modernist painter Vlaho Bukovac, Secession architect Rudolf Rubinski etc., while also talking a great deal about the architectural heritage of Zagreb. Due to these references to national literary and cultural heritage, the paper especially focuses on what is the extent to which the mentioned novels serve the purpose of archiving the cultural heritage, i.e. what is their cultural value (Gibson 2007). The question of just how credible the presentation of the cultural heritage in the novels is will also be investigated, with the focus on the relationship between fictional and authentic facts stated about it, as well as in what ways are the authentic historical sources incorporated in fictional plots. Keeping in mind the idea that literature, despite its generic status of “imaginative, or rather fictional writing, cannot be excluded from taking part in the practice of achieving knowledge” (Felski 2016), the paper in the end poses the question of what is the extent to which the analysed Pavličić’s fantasy thrillers can contribute to the transfer of knowledge of the national literary and cultural heritage.

**Keywords:** popular literature, cultural heritage, fantasy

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# MOJCA KOMPARA LUKANČIČ

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## THE RELATIONSHIP AMONG LANGUAGE, CULTURE AND COMMUNICATION IN TEACHING ITALIAN FOR SPECIFIC PURPOSES FOR THE FIELD OF TOURISM

The paper presents the relationship among language, culture and communication in teaching Italian for specific purposes for the field of tourism. As we are aware that language learning and language acquisition does not limit just to learning a language, but it goes further to acquiring knowledge and awareness about culture and communication, in the paper we discuss the concept of teaching a foreign language for specific purposes (in our case the Italian language) to students of tourism, translation and linguistics, and non-linguistic departments from the University of Maribor, Faculty of Tourism and Faculty of Arts, who are learning the basics of the Italian language and culture for the first time.

We divide the students in three groups (tourism, translation and linguistics, and non-linguistic) and monitor their development within the course in the Italian language. Among the groups of students from the field of tourism we divide them among those with no previous knowledge of Italian and those with previous knowledge of Italian. The groups of students from the departments of translation and linguistics and non-linguistic department have no previous knowledge of the Italian language. In the paper we observe the improvement of approximately 60 students who are learning the Italian language. We observe their improvement in language acquisition and cultural awareness but also the communicative perspective of learning a foreign language. Within the paper we present the tailor-made monograph entitled *Nozioni di base della lingua italiana per il settore del turismo* (Kompara Lukančič 2019) and the upgraded and updated monograph prepared (in 2020 for the field of tourism) in line with the language, cultural and communicative needs observed among the students of the Italian language. We address its universality in using it also in more generic non-tourism-oriented fields.

**Keywords:** culture, communication, the Italian language

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## NATAŠA KOŠUTA\*, JAKOB PATEKAR\*\*

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### KOLOKACIJE U MEĐUJEZIČNOJ I MEĐUKULTURNOJ USPOREDBI

U ovome se radu kolokacijama pristupa s frazeološkoga aspekta. Kao polazište uzima se Hausmannova definicija kolokacije (kolokacijske sveze) kao binarne hijerarhijske strukture čije je značenje određeno semantičkim suodnosom njezinih sastavnica. Prema Hausmannovu modelu opisa kolokacija, njezino temeljno značenje počiva na osnovi koja je semantički autonomna sastavnica kolokacije te unutar i izvan kolokacije zadržava isto značenje. Za razliku od osnove, kolokat kao semantički ovisna sastavnica kolokacije može promijeniti svoje primarno značenje ulaskom u vezu s određenom osnovom te na taj način određuje značenje cjelokupne sveze. Pritom je važno napomenuti kako, osim semantičkih restrikcija, zapravo ne postoje pravila koja određuju koji će kolokat ući u vezu s kojom osnovom, već su kolokacijske sveze u nekome jeziku unaprijed zadane i u mnogim slučajevima idiosinkratične, što se najbolje očituje u međujezičnoj usporedbi. Usporedbom ekvivalentnih kolokacijskih sveza u različitim jezicima može se utvrditi kako je ekvivalencija moguća na razini cjelokupne sveze, ali ne i na razini pojedinih njezinih sastavnica, odnosno kolokata koji je u takvima svezama polisemičan za razliku od osnove čije je značenje monosemično i transparentno.

Cilj je ovoga rada primjenom kontrastivnoga pristupa na odabranim primjerima iz hrvatskoga, njemačkoga i engleskoga jezika, pri čemu je hrvatski jezik polazni, a njemački i engleski su ciljni jezici, analizirati značenjske pomake na razini kolokata u navedenim jezicima te ih dovesti u vezu s kulturnom dimenzijom jezika promatraljući mehanizme leksikalizacije izvanjezične stvarnosti. Smatra se kako međujezična i međukulturalna usporedba kolokacija može pokazati potrebu njihova sustavnoga istraživanja te doprinijeti boljem razumijevanju pojma kolokacija općenito.

**Ključne riječi:** kolokacije, frazeološki pristup, kontrastivni pristup, hrvatski jezik (L1), njemački jezik (L2), engleski jezik (L2)

### CROSSLINGUISTIC AND CROSSCULTURAL CONTRASTIVE ANALYSIS OF COLLOCATIONS

In this paper, collocations are discussed from the phraseological aspect. The starting point is Hausmann's definition of the collocation (collocational bond) as a binary hierarchical structure the meaning of which is determined by the semantic relationship of its constituents. According to Hausmann's model of describing collocations, the collocation's basic meaning comes from the base which is semantically autonomous and retains the same meaning within and outside the collocation. Unlike the base, the collocator as a semantically dependent constituent can change its primary meaning by forming a bond with a certain base and in that way determine the meaning of the whole collocational bond. It is important to note that, apart from semantic restrictions, there are in fact no rules that would determine which collocator would form a bond with which base. Thus, collocational bonds in a certain language are preset and, in many cases, idiosyncratic, which is best observed in crosslinguistic contrastive analysis. By contrasting equivalent collocational bonds in different languages, it can be established that equivalence is possible at the level of

the whole bond, but not at the level of its individual constituents, that is, the collocator that is in such bonds polysemic, unlike the base the meaning of which is monosemic and transparent.

The aim of this paper is to apply a contrastive approach to selected examples from Croatian, German, and English, with Croatian being the source language and German and English target languages, in order to analyze meaning shifts at the level of collocators in these languages and connect them with the cultural dimension of the language by observing the mechanisms of the lexicalization of extra-linguistic reality. The authors find that the crosslinguistic and crosscultural contrastive analysis of collocations can highlight the need for a more systematic study of collocations and contribute to the better understanding of the notion of collocations in general.

**Keywords:** collocations, phraseological approach, contrastive approach, Croatian (L1), German (L2), English (L2)

# KEITH LANGSTON

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## LANGUAGE CONTACT AMONG CLOSELY RELATED VARIETIES: CODE-SWITCHING IN CROATIAN MEDIA

Code-switching is a complex phenomenon, which has inspired a wide range of theoretical analyses from different perspectives. Researchers have focused variously on the competency of bilingual (or multilingual) speakers who engage in code-switching, the structural linguistic features thought to govern where and how code-switching may occur, and the situational and sociolinguistic factors that influence speaker choices. These multiple and shifting perspectives are reflected in a lack of terminological agreement, with labels such as code-switching, code-mixing, language alternation, borrowing, interference, style shifting, sociolinguistic repertoires, or translanguaging being applied to language contact phenomena that are often difficult to distinguish in practice (see Li 2013, Spotti and Blommaert 2017 for overviews). I adopt code-switching as a cover term, with the understanding that “code” is intended as a neutral label for any language variety, and that the concept of code-switching is inherently “fuzzy” in nature (Gardner-Chloros 1995). While there may be many factors that influence code-switching, it should be seen at least partly as “a creative and critical act” that “language users perform in specific social contexts for specific purposes” (Li 2013: 371).

Less research has been devoted to code-switching between closely related varieties, such as local varieties of Croatian in relation both to the standard language and to other local varieties. This paper will focus on language use in broadcasts of “Ćo mi, čo ti” (Radio Rijeka) and “Čakaviana” (Radio Pula), both broadcasts in which the hosts and guests speak local čakavian dialects. Although these examples may involve some degree of conscious performance of local varieties, they are still valid objects of study. As argued by Coupland (2001) in his analysis of the performance of Welsh identity in radio broadcasts, the idealization in dialectological and sociolinguistic research of “authentic speech” collected in traditional speech communities is difficult to sustain, given that all language use can be understood as performative in some sense. Following Auer (1984), we will employ a conversational analysis of specific interactions to help us understand the possible motivations for code-switching in these particular contexts. The data for this preliminary study reveal a range of behaviors, including single-word shifts (borrowings), situational and topic-conditioned shifts, accommodation to interlocutors, and the adoption of different dialect guises. The existence of these radio programs and the use of local varieties by speakers who appear on them are an indication of the cultural value assigned to these varieties, and they illustrate the importance of the local, regional, and national identities that speakers construct through their language use.

**Keywords:** language contact, code-switching, identity

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# ŽELJKA MACAN

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## VIJENAC ČESTITKI KAO IZRAZ JEZIČNE KULTURE

*Dugo budi živ i zdrav;*

*Obasut mi srećom sav!*

U tisku i nakladi knjižare Lavoslava Hartmanna (Stjepan Kugli) u Zagrebu je 1911. godine izšao *Veliki čestitar ili Vjenac najljepših čestitaka za djecu, mladež i odrasle* (treće prerađeno i popunjeno izdanje). I ovo, kao i ostala izdaja Čestitara, priredio je pedagog i književnik Franjo Bartuš. Povezanost čestitke kao vrste uporabnoga teksta i jedne od strategija pozitivne uljudnosti sa situacijskim kontekstom, namjenom te afektivnim odnosom između njezina pošiljatelja i primatelja ogleda se i u samome sadržaju *Velikoga čestitara*. Primjeri se čestitki u njemu donose podijeljeni u osam cjelina, i to prema dobi recipijenata kojima su namijenjene, prigodi povodom koje se upućuju te načinu oblikovanja njihova sadržaja – u stihu/ stihovima ili u nevezanu slogu. Druga cjelina sadrži čestitke uz razne darove koje prije samog teksta sadrže i upute (gotovo scensko-didaskalične) za onoga tko ih donosi, a koje nedvojbeno upućuju na usmenost njihova izraza. Posljednja cjelina predstavlja svojevrsni dodatak te sadrži prikazivanja, deklamacije i govore, a uz neka se od njih ponovno donose i didaskalična uputstva. Iz strukture i opsega je pojedine skupine čestitaka vidljivo jesu li zamišljene kao pisani ili usmeni ostvaraj (rutinske formule ili razgovorne formule), a na to upućuje i (ne)navođenje njihova pošiljatelja. Čestitke koje donosi *Veliki čestitar* analiziraju se u okviru poglavla kojemu pripadaju i s obzirom na svoju komunikacijsku i pragmatičku funkciju, sadržaj i stilske značajke svakog od zastupljenih tipova te jezičnu analizu na sadržajnom i izraznom, odnosno značenjskom i strukturnom planu (stereotipne formule srodstva, eliptične rečenice, optativ, ustaljene imenske sintagme...). Svaka od u *Čestitaru* zastupljenih skupina čestitaka čini tako građu koja se promatra na tri razinama – pragmatičko-komunikacijskoj, strukturnoj i značenjskoj. Kao poseban se tip na razini semantičke i strukturne analize izdvajaju pragmatički frazemi čije se značenje ogleda u kontekstu govornoga čina kojim govornik neposredno vrši samu govornu djelatnost, odnosno čestita *kому što*. Zaključno se provedena analiza promatra kao doprinos i poticaj jezičnoj kulturi u vremenu objavljivanja *Velikoga čestitara*, ali i u kontekstu njome potvrđenih značajki koje se mogu smatrati univerzalnima.

**Ključne riječi:** *Veliki čestitar*, pragmatički, značenjski i strukturni aspekt čestitki, jezična kultura

## WREATH OF CONGRATULATIONS AS AN EXPRESSION OF LANGUAGE CULTURE

*May you live long and well;*

*Your life full of joy as well!*

The great book (Wreath) of most beautiful congratulations and well-wishes for children, youth and adults entitled *Veliki čestitar ili Vjenac najljepših čestitaka za djecu, mladež i odrasle* was published and printed in Zagreb in 1911 by the publishing house Lavoslav Hartmann (Stjepan Kugli) in its third revised and completed edition. Just like the ones preceding it, the edition was prepared by pedagogue and author Franjo Bartuš. Congratulations and well-wishes as informative texts and strategies of positive politeness share a connection to the situational context, purpose and affective relationship between their sender and recipient,

which is reflected in the very content of The Great Book of Congratulations. Examples of congratulations presented in the book are divided into eight categories, according to the age of the recipients for whom they are intended, the occasion on which they are expressed and the way their content was created - in verse/verses or in prose. The second part of the book presents congratulations that accompany gifts but also contain instructions (almost like stage directions) for the person expressing them, which undoubtedly indicate they were intended to be expressed as spoken language. The last part resembles an appendix and contains presentations, declamations and speeches, as well as further instructions on how to present them. Whether a group of congratulations is intended to be expressed in written or spoken language (routine formulas or conversational formulas) is evident from their structure and scope, but also implied by a (non-)existing reference to their sender. Congratulations from the book are analysed within the chapter to which they belong and with regard to their communicative and pragmatic function, content and stylistic features of each of the represented types, along with linguistic analysis of content and expression, i.e. semantic and structural plan (stereotypical kinship formulas, elliptical sentences, optative, customary noun phrases...). Each of the groups of congratulations represented in The Great Book thus forms a corpus that is observed on three levels – pragmatic-communicative, structural and semantic. Another specific type emerges from a semantic and structural analysis, namely the pragmatic phrases, whose meaning is reflected in the context of the speech act by which the speaker directly performs the speech activity itself, i.e. congratulates something to someone. In conclusion, the conducted analysis is seen as a contribution and stimulus to language culture at the time of its publication, but also in the context of its features that can be considered universal.

**Keywords:** *Veliki čestitar*, pragmatic, semantic and structural aspect of congratulations and well-wishes, language culture

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## KRISTINA MARIJANOVIĆ

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### SLIKA BOSNE I HERCEGOVINE U ROMANIMA SAŠE STANIŠIĆA

Rad se bavi slikom BiH u romanima „Kako vojnik popravlja gramofon“ (2006) i „Podrijetlo“ (2019) njemačkog književnika Saše Stanišića rođenog u Višegradu gdje je živio do rata 1992. Kulturalni prostor Jugoslavije podlegao je nekontroliranom i eksplozivnom raspadu (Beganović 2009) kojim je ponajviše pogodjena BiH, što je prikazano u tzv. „bosanskim tekstovima“ (Jakiša 2010), među koje se mogu svrstati i Stanišićevi romani. Stanišić prostor, radnju, protagonisti i jezik obaju romana smješta između njemačkog govornog područja i BiH. Iako romani obiluju autobiografskim detaljima, radi se o umjetničkom ostvarenju kojem će se ovim istraživanjem pristupiti kroz imagologiju – kritičko-analitički smjer u književnoj znanosti koji se bavi interpretativnom analizom diskurzivnih konstrukcija i reprezentacija kolektivnih identiteta, stereotipa, klišeja i predodžbi stvaranih u književnim tekstovima (Leerssen 2009; Krnić 2012).

Bosna i Hercegovina interesni je prostor u Europi kao susretište velikih kultura iz kojeg su stvorena tri kulturna konteksta (Lovrenović 1998). No, BiH je i europsko „bure baruta“ (Kuljić 2003). Pored povijesnih, političkih, socioloških, religioznih i kulturno uvjetovanih interesa taj je prostor također tematiziran u književnosti, a posebno zanimljive su imagološke predodžbe književnosti njemačkog govornog područja (Žmirić 2002). Od 15. st. počinju se stvarati stereotipi o BiH kao slikovitoj zemlji čiji su stanovnici kontradiktorna ponašanja: nepovjerljivi i gostoljubivi, ljubazni i oštiri, dobroćudni i agresivni, nemarni i puni žara, pasivni i ratoborni (Džambo 2002). Stariji zapisi su putopisi koji opisuju osmanski način života i pogleda na svijet, ali i prirodne ljepote (Okuka 1994). Većina autora razvija stereotipe koji se tiču nacije, razlika okcidenta i orijenta, civilizacije i barbarstva, a zemlju opisuju kao opasnu, bajkovitu i egzotičnu (Žmirić 2002).

Prikaz BiH u staroj književnosti njemačkog govornog područja historijski je uvjetovana izmjenom političkih vlasti. No, može se ustvrditi kako starija literatura registrira multikulturalnost prostora što do suvremenog doba formira javno mnjenje i konstruira književne predodžbe koje nakon rata 90-ih oslikavaju književnu „začaranost poznatim“ (Dronske 1997). Stoga će se u ovom radu induktivno-deduktivnom metodom prikazati i analizirati pojedine predodžbe iz navedenih Stanišićevih romanu te će ih se staviti u odnos s već u književnosti konstruiranim predodžbama.

Želi se pokazati da se pripovjedač Stanišićevih romanu nalazi između heteropredodžbi – imagoloških konstrukta o stranome, i autopredodžbi – slika o vlastitome (Dukić 2009). Analizom će se pokazati da se prikazom obiteljskih priča i opisom poznatoga prostora u oba romana imagološkim principima konstruira interkulturni susret domicilne pozadine diskursa i percepcije vanjskog prostora iz kojeg pripovjedač pripovijeda (Leerssen 2009).

**Ključne riječi:** imagologija, imagološka analiza, književno-umjetnički tekst, hetero- i autopredodžbe, slike o Bosni i Hercegovini

### AN IMAGE OF BOSNIA AND HERZEGOVINA IN SAŠA STANIŠIĆ'S NOVELS

The paper deals with the image of Bosnia and Herzegovina in the novels "How the Soldier Repairs a Gramophone" (2006) and "Origins" (2019) by German writer Saša Stanišić, who was born in Višegrad, where he lived until the Bosnian war in 1992. The cultural area of Yugoslavia was subject to uncontrolled and explosive decay (Beganović 2009), which hit Bosnia and Herzegovina the hardest, as it is shown in the so-called "Bosnian texts" (Jakisa 2010), which include Stanišić's novels too. The location, the plot, the protagonists and the language of both novels are set between the German-speaking area and Bosnia and Herzegovina. Although Stanišić's novels abound in autobiographical details, it is an artistic achievement that will be accessed through imagery - a critical-analytical direction in literary science that deals with the interpretative analysis of discursive constructions and representations of collective identities, clichés and images created in literary texts (Leerssen 2009; Krnić 2012).

Bosnia and Herzegovina is an area of interest in Europe as a meeting point for major cultures from which three cultural contexts were created (Lovrenović 1998). However, Bosnia and Herzegovina is also European "gunpowder barrel" (Kuljić 2003). In addition to historical, political, sociological, religious, and culturally conditioned interests, this area is also described in literature, and the imagological conceptions of German-speaking literature are particularly interesting (Žmirić 2002).

From the 15th century, stereotypes began to emerge about Bosnia and Herzegovina as a picturesque country whose inhabitants are of contradictory behaviors: distrustful and hospitable, kind and harsh, benevolent and aggressive, careless and enthusiastic, passive and belligerent (Džambo 2002). Older records are travelogues describing Ottoman lifestyles and worldviews as well as natural landmarks (Okuka 1994). Most authors develop stereotypes concerning the nation, differences between occident and orient, civilization and barbarism, and they describe the country as a dangerous, imaginary and exotic place (Žmirić 2002).

The portrayal of Bosnia and Herzegovina in the older German-speaking literature has been historically conditioned by a change in political authority. However, it can be confirmed that older literature records the multicultural nature of the region, which, by modern times, was formed by public opinion and created literary ideas that, after the 1990s, depict the literary "enchantment of the known" (Dronske 1997). Therefore, the individual features of Stanišić's novels will be through the inductive-deductive method presented and analyzed in this paper and put to already created literal images.

The aim is to show that the narrator of Stanišić's novels is between hetero-images, imaginary perspectives about the unknown, and self-images - an image of one's own (Dukić 2009). The analysis will show that by depicting family stories and describing the familiar region in both novels, imaginative principles create an intercultural encounter between the domicile background of discourse and the perception of outer space from which the narrator narrates (Leerssen 2009).

**Keywords:** imagology, imagological analysis, literary and artistic text, hetero-images and self-images, images about Bosnia and Herzegovina

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## THE LINGUISTIC ANATOMY OF A VILLAIN: A DISCOURSE OF VILLAINY

Villains have been at the forefront of human imagination since the earliest forms of storytelling; however, not much research has been devoted to a potential discourse of villainy, that is, how language is used to create villains as recognizable cultural types. The tendency to make such characters appear as "Other" (Kjeldgaard-Christiansen, 2015), especially through language, has been corroborated by several analyses of portrayal in children's entertainment, with Lippi-Green (1997) and Dobrow and Gidney (1998) finding a strong correlation between negatively coded characters and foreign or non-standard language varieties.

With the aim to describe the language used to develop villainous characters, this study examines nine of Disney's animated films from one of the company's most critically and commercially acclaimed periods: the Disney Renaissance of the 1990s. The study comprises two parts. First, building upon previous research, the accents of 123 clearly positively and negatively coded characters in the films were analyzed, using broad categories of SAE (Standard American English), NSAE (Non-standard American English) and FE (Foreign English) to explore the link between Otherness and villainy. Second, the nine primary antagonists were analyzed more thoroughly, with particular attention paid to the shared elements of the discourse of villainy, especially in terms of the characters' relationship with power or lack thereof.

The tendency for villains to be shown as foreign, visually as well as linguistically, was confirmed. Negatively coded characters used foreign accents to a greater extent: a correlation which was especially strong for the nine primary antagonists. Conversely, SAE was found not only to be the baseline accent for most characters, irrespective of their characterization, but was also strongly associated with the films' primary protagonists. One surprising finding, however, was the stronger link between non-standard varieties and positively coded characters. Furthermore, the discourse analysis of the primary antagonists revealed a complex nature of their relationship with power. On the one hand, villains tended to present themselves as benevolent and sympathetic to the heroes; on the other hand, their language revealed an obvious power imbalance, showing them as authoritative and menacing figures. This deceptive duality, coupled with visual and linguistic elements of the villains' demonic and foreign nature, brings about a number of implications about the framing of villainous behavior in contemporary culture, especially considering the wide reach and influence of Disney's animated films.

**Keywords:** villain, discourse, Disney's animated films

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## THE INFLUENCE OF TOURISM ON SPOKEN AND WRITTEN LANGUAGE PRACTICES IN THE PUBLIC SPACE OF ZADAR, CROATIA

In its more than two millennia of urban continuity, Zadar has gone through numerous societal changes, especially in terms of population and government. However, the town has always been multilingual, with various forms and to various degrees of multilingualism. The contemporary urban multilingualism of Zadar is also changing and it is greatly influenced by tourism as the main driving force behind most linguistic changes. This contribution will present the findings of the analysis of the ways in which contemporary tourism in Zadar influences written and spoken language practices in the public space. The written language practices will be analysed through the linguistic landscape analysis (Backhaus, 2007; Blommaert & Maly, 2016; Gorter, 2006) of Zadar in which we will identify the languages used for public communication. The linguistic landscape analysis will encompass all the texts present in the public space of Zadar Peninsula, the administrative, religious, tourist, judicial and educational centre of Zadar, where most citizens and numerous tourists commute regularly. The spoken language practices will be analysed through semi-structured interviews with informants who reside in Zadar. The informants will be divided into two groups. One group will comprise randomly selected passers-by who perceive the written language used in the linguistic landscape and make everyday choices of using specific languages or varieties in their spoken language practices. The other group will consist of entrepreneurs, shop and bar owners and managers, and decision makers from the local government and institutions, who regularly decide on using specific languages or varieties, either for direct spoken communication with their customers, or in written communication and advertising, usually through posters and notifications in their shop windows. The analysis of those two sets of data will give us a detailed picture of how contemporary tourism in Zadar influences the spoken and written language practices in the public space.

**Keywords:** language practices, tourism, linguistic landscape, Zadar, language in the public space

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## PREVOĐENJE KULTURNIH RAZLIKA. TERMINI IZ SOCIJALNE KULTURE

Književno prevođenje je jedan od glavnih oblika komunikacije između različitih kultura jer književni tekstovi opisuju i tumače brojne aspekte života. Prevođenje jezičnih posebnosti prevodiocu često predstavlja daleko manji problem od prevođenja termina ili izraza koji se odnose na pojmove, običaje, navike, predmete, pojave, nazine koji proistječu iz kulture izvornog teksta. Ovi terminološki aspekti ponekada su toliko specifični da za njih ne postoje ekvivalenti u ciljnoj kulturi, bilo zato što su potpuno nepoznati, bilo zato što još nisu kodificirani u ciljnem jeziku. Ukratko, zahvaljujući kulturnim razlikama između dva jezika vrlo često nije moguće postići potpun i uspješan transfer. Mnogo se autora do sada bavilo problemima kulturnih različitosti u prevođenju te postoji i veliki broj njihovih klasifikacija (Newmark, Baker, Katan, Mayoral, Molina, itd.). Kako bismo ilustrirali ovu problematiku, navodimo Newmarkovu (1988: 95) podjelu stranih kulturnih riječi. Ova podjela razlikuje pet kulturnih kategorija: ekologiju (flora, fauna, vjetrovi, ravnice, brda); materijalnu kulturu (hrana, odjeća, kuće i gradovi, prijevozna sredstva); socijalnu kulturu (posao i zabava); organizacije, običaje, djelatnosti, procedure, pojmove (politički i administrativni, kulturni); gestikulaciju i navike. Postoji veliki broj prevodilačkih strategija ili procedura ili tehnika koje se koriste radi rješavanja ove vrste problema: prilagođavanje, proširivanje, kompenzacija, sažimanje, opisno prevođenje, ekvivalencija, eksplicitacija, proširivanje, uopćavanje, modulacija, izostavljanje, transpozicija, kalk, posuđenica, doslovno prevođenje itd. Glavni je cilj ovog rada utvrditi optimalna rješenja za prevođenje kulturnih termina, odnosno termina koji se odnose na socijalnu kulturu u najširem smislu. Istraživanje smo zasnovali na analizi primjera ekscerpiranih iz posthumno objavljenog djela Umberta Eco *Pape Satàn Aleppe. Cronache di una società liquida*. Opredijelili smo se za ovu zbirku eseja jer ona obuhvaća najšire polje kulturnih tema i njihovog iskazivanja u društvenom životu: politiku, medije, religiju, filozofiju, književnost, mobilne telefone, ljudsku glupost, Facebook, fundamentalizam, smrt, migrantsku krizu itd. Analizirat ćemo načine na koji su prevodioci upjeli prevladati probleme kulturnih razlika i doprinijeti tome da čitanje ciljnog teksta bude što razumljivije i potpunije.

**Ključne riječi:** književno prevođenje, socijalna kultura, kulturne razlike, prevodilačke strategije, Umberto Eco

## TRANSLATING DIFFERENCES BETWEEN CULTURES. THE TERMS OF SOCIAL CULTURE

The literary translation is one of the main ways of intercultural communication as literary texts express different aspects of life. Translating linguistic peculiarities often cause minor difficulties for the translator than do some terms denoting concepts, customs, habits, objects, phenomena linked to the culture of source text. These aspects can be rather specific so they don't perform equivalents in the target culture, be it because they are unknown or because they are not yet codified in the target language. As a matter of fact, due to cultural differences between the two languages very often it is difficult to achieve a successful transfer. There are many taxonomies for such cultural aspect of translation (Newmark, Baker, Katan, Mayoral, Molina, etc.). In order to illustrate the issue we recall on of them – the Newmark (1988:95) classification of foreign cultural words, establishing five cultural categories: ecology (flora, fauna, winds, plains, hills); material culture (food, clothes, houses and towns, transport); social culture (work and leisure); organizations, customs, activities, procedures, concepts (political and administrative, artistic); gestures and habits. There are a lot of translation strategies or procedures or techniques

leading to the solution of these translation problems: adaptation, amplification, compensation compression, description, equivalence, explicitation, extension, generalization, modulation, omission, particularization, reduction, transposition, calque, loan, literal translation etc. The principal task of this paper is to establish the optimal solution of problem of translation of cultural terms, and more specifically, those relating to social culture. The research is based on the analysis of the examples taken from Umberto Eco's book *Pape Satan Aleppe. Cronache di una società liquida*. We chose this title because of its rich range of cultural topics: politics, media, religion, philosophy, literature, mobile phones, human stupidity, Facebook, fundamentalism, death, migrant crises etc. We'll analyze the ways in which translators have managed to solve problems of cultural differences and make reading the target text understandable and complete.

**Keywords:** literary translation, social culture, cultural differences, translation strategies, Umberto Eco

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### PRIJEVOD „KNJIGE O JUDITI“ IGNACA KRISTIJANOVIĆA: JEZIK I PARATEKST

Ignaca Kristijanovića (1796. – 1884.), svećenika, važnoga pučkog prosvjetitelja, plodnoga nabožnog autora i prevoditelja, gramatikografa najčešće se u literaturi spominje u kontekstu njegova suprotstavljanja ilirskoj jezičnoj koncepciji, tj. kao „posljednjeg Mohikanca“ (Vince 2002: 198) književne kajkavštine. Činjenica da je – nadovezujući se na nedovršeni zadatak svojega ujaka Tomaša Mikloušića – jedini gotovo ostvario zamisao biskupa Vrhovca da se *Biblja* prevede na kajkavski književni jezik, jedva da se spominje. Kristijanovićev je prevodilački biblijski opus pozamašan, no nikada objedinjen i objavljen u obliku knjige. Pojedine svetopisamske tekstove Kristijanović je objavljivao u svojim lekcionarima, kalendaru *Danica zagrebečka* ili su pak ostali u rukopisu. Kao pastoralac vođen nastojanjem da svoje prijevode približi narodu, popraćuje ih brojnim i opsežnim bilješkama koje im daju novu dimenziju i književnu vrijednost. Te su bilješke zanimljive i iščitljive na mnogo načina, njima se propituju granice teksta, one sadrže stilizacije različitih tipova tekstova i žanrova.

Predmet ovoga rada jest Kristijanovićev prijevod *Knjige o Juditi*. U prvome će se djelu prikazati jezična obilježja njegova prijevoda i tekst kontekstualizirati kako u Kristijanovićev opus tako i hrvatski jezični krajolik na početku 19. st. U drugome će se dijelu analizirati Kristijanovićev paratekst koji prijevod obogaćuje četirima svojim doprinosima, a to su proširenje naziva knjige, uvod, podnaslovi poglavlja te podnožne bilješke. U svojem šesterodjelnom naslovu pruža podatke o nazivu knjige, potvrđuje njezinu pripadnost Bibliji, specificira da je riječ o starozavjetnoj knjizi, potvrđuje da je riječ o kajkavskom prijevodu, daje izjavu o autorstvu te dodaje svoju crkvenu dužnost. Nakon što je knjiga čvrsto smještena u svetopisamski, katolički i crkveni kontekst slijedi predgovor koji ima trojaku funkciju: čitatelju želi približiti dramatičnu i dinamičnu radnju knjige, potom ga želi uvjeriti da su događaji opisani u njoj povjesni, a na koncu želi učvrstiti pouzdanje da je to ujedno i nadahnuta knjiga. Podnaslovi poglavlja sažimaju radnju svakog poglavlja te na taj način olakšavaju čitanje, ali ga i usmjeravaju jer unaprijed određuju temu. Fusnote su najopsežniji dio Kristijanovićeva parateksta i u službi su već naznačenog koncepta, to jest na mikrorazini utvrđuju već postavljeni okvir zanimljivog, istinitog i etičkog teksta.

**Ključne riječi:** Ignac Kristijanović, Judita, kajkavski književni jezi, paratekst

### IGNAC KRISTIJANOVIC'S TRANSLATION OF BOOK OF JUDITH: LANGUAGE AND PARATEXT

The name of Ignac Kristijanović (1796 – 1884), priest, grammator, an important public educator and a prolific author and translator of sacred writings, can typically be found in connection to his opposition to the Illyrian linguistic concept, as the "last Mohican" (Vince 2002: 198) of the literary Kajkavian dialect. The fact that, building on the uncompleted task of his uncle Tomaš Mikloušić, he was the only one to nearly implement the idea of Bishop Vrhovac to translate the Bible into the Kajkavian literary language is barely mentioned. Kristijanović's translation work on the Bible was substantial, but has never been comprised and published in a book. Kristijanović published some of his Holy Scripture writings in his

lectionaries or in the *Danica zagrebečka* almanac, while others exist in manuscript. Acting in pastoral spirit and out of desire to bridge the gap between the people and his translations, he added numerous and comprehensive notes that lend them a new dimension and literary value. These notes are interesting and open to many interpretations, pushing textual boundaries and providing stylizations that vary in type and genre.

The subject of this paper is Kristijanović's translation of the Book of Judith. The linguistic features of his translation will be depicted in the first part and also will be contextualized text both in Kristijanović's oeuvre and the Croatian linguistic landscape at the beginning of the 19th century. Kristijanović's paratext will be analyzed in the second part. He enriches his translation with four contributions, namely the extension of the title of the book, the introduction, the subtitles of the chapters and the footnotes. In its six-part title, translator provides information on the title of the book, confirms its affiliation with the Bible, specifically with the Old Testament, confirms that it is a Kajkavian translation, gives a statement of authorship that adds his ecclesiastical duty. Once the book is firmly placed in a biblical, Catholic, and ecclesiastical context, the following preface has a threefold function: it provides the dramatic and dynamic plot of the book to the reader, it convinces that the events described are historical, and confirms that the book is inspired. Chapter subtitles summarize the plot, making them easier to read, but also directing the reading because they predetermine the topic. Footnotes are the most comprehensive part of Kristijanović's paratext and are in the service of the already indicated concept, that is, the already set framework of the interesting, true and ethical text is determined at the micro level.

**Keywords:** Ignac Kristijanović, Judith, kajkavian literary language, paratext

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### **INCORPORATING ACTIVITIES AIMED AT DEVELOPING INTERCULTURAL COMPETENCE IN TEACHING MARITIME ENGLISH**

Today, majority of vessels in the global merchant fleet are operated by multinational, multicultural and multilingual crews. Such circumstances on board vessels can at times give rise to misunderstandings and miscommunication that can potentially result in accidents. Since English language is the official language that should be used on board vessels manned by international crews, this paper takes the view that language activities in Maritime English courses should be based on English as a lingua franca for a specific workplace, aiming to develop learners' intercultural competence rather than near-native one and focusing on the members of marked professional identity belonging to a very strong community of practice and their need to have their discourse understood, acknowledged and incorporated as learning material, thus validating students, i.e. seafarers professional and cultural identity in (Maritime) English language classes. Although the use of suitable linguistic structures is essential for effective communication, socio-cultural factors undoubtedly play an important part. And while intercultural competence has been acknowledged as one aspect of sociocultural awareness and an integral part of communicative competence, especially regarding Maritime English, development of suitable language learning resources and activities aimed at developing intercultural competence through specialized language learning has proven somewhat challenging. Thus, the paper provides a survey of relevant bibliography, research, seafarers' needs analyses and teaching resources available regarding the issue of intercultural competence. Majority of findings seem to point to a mismatch between the required sociolinguistic and intercultural communicative skills and knowledge and the current language training. Also the results show that stereotypes and cultural misunderstandings have an impact on the use and understanding of Maritime English as a common working language. The survey of relevant literature has yielded a number of suggestions regarding the use of suitable materials in the Maritime English classroom. The paper supports the view that building seafarer's intercultural competence only by means of concrete Hofstede-based cognitive categories is insufficient and that language itself must be taught in an intercultural perspective encompassing concrete linguistic items of all categories, both in terms of content and methodology. Finally, the paper will offer a number of examples of how this has been achieved in some of the available Maritime English teaching resources.

**Keywords:** intercultural competence, communicative competence, Maritime English

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## **RETHINKING “CULTURE” TEACHING AND TESTING IN EFL: CHANGING TIMES AND SHIFTING TIDES?**

Recently, there has been a growing awareness in English language teaching (ELT) of the need to shift focus from teaching the “culture” of English-speaking countries to developing the learner’s intercultural communicative competence in the English as a foreign language (EFL) classroom (Ryan 2012). The underlying reason for this is that EFL learners will use English as an international language (EIL) to interact with people from across the globe, rather than with speakers from a specific English-speaking country. Accordingly, the teaching of a global language like English should consist of more than teaching/learning/testing facts about Anglophone cultures, and focus on the development of the learner’s intercultural competence (cf. Diniz de Figueiredo & Sanfelici 2017).

In this paper we draw attention to the gap between the teaching of EFL and the nurturing of intercultural communicative competence in the language classroom. Using the KASA (knowledge, attitudes, skills, and awareness) intercultural communicative competence dimensions as the framework of analysis (Fantini 2012), we examine tests used at the national competition of English in Croatia in the last five years. Students who rank high in the competition earn additional points for enrolling into high school and university, and mentors of successful students earn points for promotion. Therefore, we regard the national competition as a high-stakes test. In view of this, we consider the washback effects of culture tasks on these tests, and on how culture is taught and tested in the EFL classroom.

The findings show that tests in the national competition contain tasks that target students’ factual knowledge about a limited number of English-speaking countries, which in turn encourages EFL teachers to teach and test culture in their classrooms in a similar way in order to prepare their students for the high-stakes test. This raises questions about how culture and intercultural communicative competence are conceptualized in ELT (cf. Dewey & Patsko 2018). It will be argued that pre- and in-service EFL teacher education programs should devote greater attention to teaching culture, while professional development programs need to raise teachers’ (inter)cultural awareness and provide the support needed to change their practice (Afshar & Yousefi 2019).

**Keywords:** English as a foreign language (EFL), intercultural communicative competence, teaching culture

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