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STUDIE

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RACISM IN THE CONFRONTATION OF CRIME IN SAUL BELLOW'S NOVELS *MR. SAMMLER'S PLANET*, *THE DEAN'S DECEMBER* AND *RAVELSTEIN*

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> "[C]rime is glorified, because it is one of the fine arts."
> -Foucault, *Discipline and Punish*

1. Introduction

In *Discipline and Punish*, Michel Foucault refers to the rise and development of the crime novel, which had preceded newspaper accounts of real crime, as the new form of public entertainment after carnival-like torturous executions were banned as public spectacles. *Discipline and Punish* famously begins by reciting documents recording this vicious public execution by torture of a condemned French murderer in the middle of the 18th century. Foucault recites a historical overview of the reformed penal codes enacted in Europe starting in the late 1760s and spanning the next half century. Since the torturing sort of punishment no longer was a public show available to amuse crowds, crime literature developed, "a literature in which crime is glorified, because it is one of the fine arts […] because it reveals the monstrousness of the strong and powerful, because villainy is yet another mode of privilege […]"[1]

In many creative works of fiction about crime, the nature of the aesthetic, as Foucault sees it, lies in "the discovery of the beauty and greatness of crime," by which he means not petty crime like a pickpocket but more spectacular crime such as murder. Richard Wright's novel *Native Son*, *In Cold Blood* by Truman Capote, *The Executioner's Song* by Norman Mailer were all major, best-selling novels of murder clearly belonging to this genre whose popularity was based at least in part on the fact that they replicated or directly related real murders. Rather than focus of murder novels, however, in this contribution I focus on the largely ignored subplots involving racism, crime and some Foucauldian issues within the plots of three works by the Nobel Prize winning novelist Saul Bellow.

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[1] Michel Foucault, *Discipline and Punish* (New York: Penguin, 1977), 68.

2. *Mr. Sammler's Planet*: A Reactionary Response to the 1960s

A little more than decade after the appearance of *Henderson the Rain King* in which a predisposition of the black and white man to help one another is romanticized, in *Mr. Sammler's Plant*, Saul Bellow (1915-2005) transforms this relationship into one of antagonistic enemies. In a novel written from 1967 to 1969 and set in contemporary New York City amidst the widespread public protests against the U.S. military intervention in Vietnam and militant demands by blacks in the Civil Rights Movement, Bellow's portrait of blacks has an altogether different look from the comic, semi-philosophical kings and erotic women in *Henderson*.[2] Instead of an image of blacks whose appearances and actions produce laughter at the not infrequent stereotypes of African childishness and expressions of African inferiority, the image provided in *Mr. Sammler's Planet* is one of a fear-provoking black man, a common thief. The fact that fear pervaded among the black population, particularly after viewing many black Civil Rights activists viciously beaten live on television (often by police officers) while protesting the racially discriminatory practices of hotels, restaurants, unions, companies as well as the local government, or that Martin Luther King, Jr.'s assassination had been a recent trauma for African Americans at this time, is not even faintly echoed in any work by Saul Bellow.

The image of the menacing, sexually-intimidating black thief in *Mr. Sammler's Planet* expressly confronts, combats and belittles the serious political and intellectual desires of revolting students of the sixties, many of them militant, demanding political and economic equality as well as cultural recognition. At no point does a reader of *Mr. Sammler's Planet* find the depicted culture of blacks worthy of a mere curious sort of admiration such as one finds in the half-fabricated African representation in *Henderson the Rain King*.

James Atlas cites *Mr. Sammler's Planet* as the first work of fiction reflecting a brand new political perspective in the thinking of Saul Bellow. Formerly, in the United States of the Eisenhower Administration in the 1950s, Bellow had lampooned the prudish businessman and celebrated anti-authoritarian behavior and sexual freedom. Atlas writes that in *Mr. Sammler's Planet*:

> Bellow gave vent to an outburst of racism, misogyny, and puritanical intolerance that signaled a new phase [in his writing] – the transformation of a Hendersonian character resisting the complacent political atmosphere of the late fifties into a full-blown reactionary, shrilly defending the very institutions he had once satirized and slyly undermined.[3]

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[2] Christopher Koy, "The Reformulation of Ethnological Sources and Orientalist Discourse in Bellow's *Henderson the Rain King,*" *American and British Studies Annual 1* (2008): 25-40.

[3] James Atlas, *Bellow: A Biography* (New York: Random House, 2000), 388.

Jay Clayton argues that throughout *Mr. Sammler's Planet*, Bellow shifts the cause for America's difficulties and specifically blamed the counterculture of the sixties for bringing matters to a crisis in American society and culture.[4] This view is a substantial break in thought from Bellow's previous works of fiction.

Early in the novel, Artur Sammler is victimized by a grave sense of fear because of a black thief's appearance on a New York commuter bus, and race and crime are intimately linked in this scene. The criminal act of robbery of commuter passengers is compounded by the fact that this black man is so huge that he is capable of physically intimidating everyone to simply agree to hand over their valuables without any show of weapons. Bellow describes Sammler's first encounter with him early in the novel:

The pickpocket himself wore dark shades. He was a powerful Negro in a camel's-hair coat, dressed with extraordinary elegance…The Negro's perfect circles of gentian violet banded with lovely gold turned toward Sammler, but the face showed the effrontery of a big animal…And though he dissembled, deciding not to turn aside when the thief looked at him, his elderly, his compact, civilized face colored strongly, the short hairs bristled, the lips and gums were stinging. He felt a constriction, a clutch of sickness at the base of the skull where the nerves, muscles, blood vessels were tightly interlaced. The breath of wartime Poland passing over the damaged tissues […][5]

Bellow's construction of the "big animal" imagery of the African American (repeated a dozen times in the novel) is contrasted with the "compact, civilized" image of the sensitive seventy-year-old Polish-Jewish survivor of the Holocaust. In Bellow's oversized image of the well-dressed black man as a "brute," "beast" or "animal," – as well as a cynical criminal – the prototype black man assumes attributes like a monster of irrational unintelligence and of greed (though the thief is clearly described as the best-dressed occupant of the bus).

Sammler, in contrast, epitomizes the sympathetic Holocaust survivor and intellectual who had been shot and brutally beaten in the head by the Nazis. Sammler comes to observe New York City's changes from a place he came for its safety from a criminal German government to another atrocious, crime-ridden city with no helpful authority. Sammler's attempt to report crime to the police results in a bizarre confrontation between the Polish Jew and the African American:

[…] the man held Sammler into a corner beside the long blackish carved table […] against the wall with his forearm. The pickpocket unbuttoned himself. Sammler heard the zipper descend. Then the smoked glasses were removed from Sammler's face and

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[4] Jay Clayton, *The Pleasure of Babel: Contemporary American Literature and Theory* (Oxford: OUP, 1993), 3.
[5] Saul Bellow, *Mr. Sammler's Planet* (New York: Viking Press, 1970), 9.

dropped on the table. He was directed, silently, to look down. The black man had opened his fly and taken out his penis. It was displayed to Sammler with great oval testicles, a large tan-and-purple uncircumcised thing – a tube, a snake; metallic hairs bristled at the thick base…Over the forearm and fist that held him Sammler was required to gaze at his organ.[6]

Many critics have come to regard Bellow as a racist because of this section of the novel. In his mammoth study on Bellow, James Atlas quotes this highly charged scene and concludes that "a more overtly racist cluster of images is hard to imagine."[7] More recently, Jules Chametzky avoided reading the novel altogether because of this "ugly and primitive racism."[8] It is particularly disturbing sort of exhibitionism for a Jewish author to include in his fictional representation of a criminal because similar representations of Jewish criminals as exhibitionists were promulgated in the so-called "Blut und Boden" literature promoted by the Nazis. Confronted with a charge of racism in a 1995 interview, Bellow claimed with some guile that

in the age of the sexual revolution the pickpocket's self-display would be a sign, a declaration of sovereignty. That is, it would say, you defer to me on the grounds of my sexual superiority. It is obvious and so here we are: this is the real order of things […] If you say this is it, man is a natural creature, this is what his life is, then will you begin to think of superiority and inferiority also in natural material terms. The pickpocket makes what to him is an obvious declaration of superiority and he shows his warrant with a certain originality.[9]

One impediment to accepting Bellow's obfuscating answer in this interview is that neither a close reader confronted with this scene within its context nor especially the Holocaust-surviving protagonist Sammler himself regard the menacing exhibition as any sort of affirmative "declaration of superiority" based on the man's "natural material" terms. In his attempt to propitiate critics, Bellow founds his thinking on sexual superiority based on racial hierarchies (which was regarded as racist even in the sexual revolution of the '60s). Instead, the thief Bellow constructs is engaged in a sex crime meant to intimidate the commuter to succumb to fear and thereby accommodate passively to the crime of the pickpocket.

Amusingly on one hand, Michel Foucault, whom Saul Bellow openly abhors as a philosopher, states (in parallel fashion with Bellow's explication of the passage) in *Discipline and Punish* that crime may be understood as a form of original and an admirable sort of power:

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[6] Bellow, *Mr. Sammler's Planet*, 53-54.

[7] Atlas, *Bellow: A Biography*, 388.

[8] Jules Chametzky, "Saul Bellow" *The Massachusetts Review* 51:4 (Winter 2010): 743.

[9] Robert Boyers, "Moving Quickly: An Interview with Saul Bellow," *Salmagundi* 106.7: 39.

At bottom, the existence of crime happily manifests 'an irrepressibility of human nature;' it is necessary to see in it, not a weakness or a disease, but rather an energy that is straightening itself out, a 'striking protestation of human individuality,' which no doubt gives it, in the eyes of all, its strange power of fascination."[10]

Hence like Bellow, the sex crime serves as a form of individual energy and protest to express individuality. While these two notions - - racial hierarchy for Bellow and individualism for Foucault - - are surely dissimilar, in their own ways they excuse the antisocial behavior by clarifying the criminals' need to express themselves in a disturbing sexual manner.

When the novel contains violence with the same black man and savage descriptions like "great black beast […] seeking whom he might devour and his face showed the effrontery of an animal" and "He no more spoke than a puma would" (Bellow 1970: 53) preceding the bizarre confrontation with an elderly Jewish man for whom the reader feels only sympathy, the idea of even a noble savage image is impossible with the shadowy, anonymous African American New York thief. Very striking is the fact that when Artur Sammler is cornered by the black man, he reflects intensely on his attempts to escape being cornered by Nazis.

Obviously, the chief question alluded to by Sammler is just how civilized his new country of residence really is. With Bellow's thief, the answer becomes obvious, for when Artur Sammler tries to call the Police to report the intimidating black pickpocket on the bus,

Of course the phone was smashed. Most outdoor telephones were smashed, crippled. They were urinals also. New York was getting worse than Naples or Salonika. It was like an Asian, an African town, from this standpoint.[11]

Not surprisingly, in contrasting the appalling position of Sammler's adopted American metropolis with cities of other continents, Bellow has Sammler give Africa and Asia the lowest position in civilization. The topos of the decay of the city echoes repeatedly Oswald Spengler's *The Decline of the West* referred to in a number of Bellow's novels, in which the "world-city" is the ominous end of world history and civilization. Within the plot's context, there is no affirmation - - as Bellow asserts in the interview - - about the Black thief exposing himself to the Holocaust survivor.

3. Black Urban Crime in *The Dean's December*

The novel Bellow first published after winning the Nobel Prize in 1976 centered on a Chicago professor and academic dean of a school of journalism who is not Jewish. This Irish-French protagonist Albert Corde contrasts the bleak Chicago life of crime and corruption with the totalitarian

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[10] Foucault, *Discipline and Punish*, 289.
[11] Bellow, *Mr. Sammler's Planet*, 11.

society behind the Iron Curtain in Rumania in the early 1980s. Corde accompanies his Rumanian-born wife to visit her dying mother.

Crime plays a more significant role in this novel than in either *Mr. Sammlers Planet* or in *Ravelstein*, and Corde's connection to both the Cook County prisons and friendship with its black warden as well as the murder of a university student are pertinent to a particular Foucauldian analysis. Firstly, Corde wrote a series of critical articles about Cook County Prison "where the rule of the barn bosses, the rackets, beatings, sodomizings and stabbings"[12] prevailed. (This fictionalized recording of prisoner abuse in Cook County prisons echoes the actual abuse of "Chicago Police Commander Jon Burge and Chicago Police detectives working under his supervision at a police facility on the south side of Chicago…a number of federal and state [court] decisions recognize a pattern of torture by Burge and those in his command" against blacks).[13] In this fictional prison, housing mostly black inmates, Corde praises a director, a black warden, Rufus Ridpath, as "a rare type of man" although he has been accused of physically abusing prisoners. Only people like Ridpath "bothered their minds with anything like justice."[14] Secondly, Corde becomes involved with a murder investigation of a white university student. Dean Corde assists the prosecutor in the case. "There was a tricky racial angle to the case, and no telling what disagreeable facts digging might bring out."[15]

Through Corde's assistance, the accused are determined to be two African Americans, a prostitute and her pimp. Analogous to the novel criticizing the counterculture of the 1960s, *Mr. Sammler's Planet*, in this plot university activists are revealed as Marxists. They help to defend the plausibly innocent black defendants accused of murder. Corde's own nephew and enemy to the prosecutor's case, Mason Zaehner, befriended blacks and "was sometimes seen with the Workers' World International Marxists-Leninists, the ones who carried small red flags as they peddled their papers in the streets."[16] Corde, who like Saul Bellow not only is married to a Rumanian academic but shares a background of a bit of radicalism in his youth, is looked upon as an unreliable liberal journalist victimized by communist radicals in Chicago. These radicals' naïve view of communism, which Bellow contrasts with what Corde closely experiences during his winter visit to Rumania (Bellow himself visited Rumania in 1978-79 for his mother-in-law's funeral), sets the stage for a harsh condemnation by association of the two black defendants in the murder case. As Corde

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[12] Saul Bellow, *The Dean's December* (New York: Viking Press, 1982), 11.
[13] Bowman, "The Emporer has no Clothes" *Journal of Criminal Law and Criminology* 95:4 (Summer 2005): 1419.
[14] Bellow, *The Dean's December*, 101.
[15] Bellow, *The Dean's December*, 29.
[16] Bellow, *The Dean's December*, 31.

discovers, "the radical student line was that the college waged a secret war against blacks and that the Dean was scheming with the prosecution, using the college's clout to nail the black man."[17]

The former warden, Rufus Ridpath, befriends Dean Corde after Corde writes an article defending him in *Harper's Magazine*. Ridpath loses his job after, Corde claims, he genuinely confronted corruption and attempted to reform the Cook County Prison. Although Corde seems interested in reforming the prison system, like Foucault's "Groupe d'information sur les prisons" less effort was made to see the issues from the genuine perspective of the prisoners.[18] In his article writing, according to Martin Corner, Albert Corde expresses that "whether in Bucharest or Chicago, the deep unspoken division in human society is between the doomed, those who are tacitly assumed to be disposable, and those who do the disposing."[19] Black prisoners are doomed, as Corde learns in his investigation, though the exact nature of Ridpath's alleged reform is left wholly unclear, especially in the context of Ridpath having been accused of abusing prisoners. Reflecting the inveterate criticism to Bellow's reactionary notions in his own writing, Corde's article only made him enemies: "Conservatives called him crazy...liberals reactionary."[20]

In the same *Harper's Magazine* article, Corde claims the African American school children were riveted by reading Shakespeare's *Macbeth*:

Shakespeare had caused great excitement. The lines "And pity, like a naked newborn babe, Striding the blast" had pierced those pupils. You could see the power of the babe, how restlessness stopped. And Corde had written that perhaps only poetry had the strength "to rival the attractions of narcotics, the magnetism of TV, the excitements of sex, or the ecstasies of destruction."[21]

Of course these sentiments reflect the classical views of education advocated by Saul Bellow's colleague and friend at the University of Chicago, the classicist Allan Bloom, who views the modern education in the United States as a lost cause because it develops a culture of anomie in American students.

To create *The Dean's December* and to realistically ascribe salient points of the crimes to black characters in his novel, Bellow had amassed a file of data labeled "blacks' criminal activity" containing newspaper clippings about bizarre murder cases, prison riots and other typical Chicago mayhem.[22] Michel Foucault likewise refers to the accumulation of crime reports assembled in the *Pitaval Encyclopedia of Crime* which was so popular that it went into three

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[17] Bellow, *The Dean's December*, 30.

[18] Cecile Brich, "The Groupe d'information sur les prisons: the voice of the prisoners? Or Foucault's?" *Foucault Studies* No. 5 (January 2008): 28.

[19] Martin Corner, "The Novel and Public Truth: Saul Bellow's *The Dean's December,*" *Studies in American Literature* 28:1: 121.

[20] Bellow, *The Dean's December*, 184.

[21] Bellow, *The Dean's December*, 185.

[22] Atlas, *Bellow: A Biography*, 473.

editions, collecting and classifying crime in similar way that Bellow undertook his collection of crime. Bellow also gathered material for the novel by collaborating with a very light-skinned black man named William Hunt, a graduate at the university where Bellow taught. In the late 1970s Hunt guided Bellow through Woodlawn, a slum on the West Side that few whites ever penetrated. There "Bellow wept at the pathos of the scene" of a school for retarded black children.[23] Rufus Ridpath also takes Corde through a similar, eye-opening journey, the low point being the detoxification center where a director states, "the few who find us and many hundred of thousand more who never do and never will - they're marked out to be destroyed. Those are people meant to die, sir. That's what we are looking at."[24]

According to a description made by William Hunt, Bellow confessed his thoughts on the plight of blacks in the poorest sections of Chicago in the following manner:

Black people aren't like us. [Hunt pondered at whether Bellow knew that he was black at this point.] They took possession of the near-nothing (our old Chicago slum) and annihilated it, in this way asserting the other utter nothingness of their surroundings, and thus reaching the boundaries of literalness.[25]

Atlas comments that in Bellow's own convoluted, evasive fashion, he was expressing empathy for the black and Hispanic populations that he felt had ruined Humboldt Park. He resented them for having destroyed the physical monuments of his youth, but he pitied them the nihilism that was their only recourse. In the case of the white student murdered in the novel, it was based on the murder of a University of Chicago student Mark Gromer who was pushed to his death from a third floor apartment in the summer of 1977. It was a case in which potential witnesses were shot at by a student radical sympathetic to the defendants. In Bellow's novel, the dean's nephew is the radical and the murderer's lawyer is Corde's close acquaintance. Bellow was sharply criticized in Chicago for exploiting Gromer's death for literary purposes. According to biographers James Atlas, "Bellow blamed his bad reviews on the fact that he had tackled a taboo subject: race."[26] This is not wholly true, for he also refers to the psyche of the white serial murderer, John Wayne Gacy, in suburban Chicago, as well.

Originally Bellow's research was to be incorporated in a nonfiction book about Chicago but that project was never completed. Sporadically, Bellow appeared on Chicago television broadcasts while carrying out his investigation. In a 1979 broadcast he appeared with former alderman Thomas Keane and former Cook County jail warden Winston Moore to discuss problems of crime and gangs in Chicago. *The Dean's December* depicts a more sympathetic view

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[23] Atlas, *Bellow: A Biography*, 474.
[24] Bellow, *The Dean's December*, 190.
[25] Atlas, *Bellow: A Biography*, 474.
[26] Atlas, *Bellow: A Biography*, 502.

of the problems of African American criminals than previous fiction. Corde's experiences closely reflect Bellow's nonfiction (speeches, essays and interviews). Bellow's hero shows doubt as to the guilt of the black defendants, and he attempts, however feebly, to understand the causes of black poverty, crime, and mental illness. Nevertheless, Corde never gets further than a superficial attempt. Corde abhors the murder of the student but as a journalist he never confronts the prison torture allegations made against Warden Ridpath. The documented torture which really took place to an African American named Andrew Wilson by order of Chicago Police Commander Jon Burge included "…burns and electric shock, the shock delivered by two different devices applied to his genitals, his ears, his nose and his fingers."[27]

4. Final Reflections of Crime in *Ravelstein*

Since the late 1960s, Saul Bellow has affiliated himself with intellectuals with a reactionary slant, such as University of Chicago scholars Leo Strauss and Allan Bloom. His fiction portrays Jews mostly as victims. At the same time, Bellow disregards in his portraits of blacks the historical impact of the enslavement of Africans and the legacy of slavery, colonialism, American racism and the regionally-legislated "Jim Crow" laws. The black experience that fueled the discontented youth to confront authorities on the streets in the sixties is ignored in his fiction completely. Only in *The Dean's December* does Bellow portray black criminals in urban poverty as victims and blame corrupt politicians for preventing genuine reform of schools, prisons and the other institutions they control.

In the novelist's eighty-fifth year, *Ravelstein*, described as an "autoethnographic fiction" and Bellow's memorial to Bloom, appeared in 2000. Crime is not discussed and does not appear as it had in previous novels. Instead, the change in American university curriculum from literary to cultural studies which has transpired in the last half-century is linked with tolerance for the decline of society and the increase of crime. University reform has been viewed with distain by Bellow, Bloom and others. Bellow's friend and model for Abraham Ravelstein, Allan Bloom (author of the bestseller *The Closing of the American Mind*, 1987) writes, paradoxically, that Americans have become "too open," and – bent on expanding the canon to include blacks and Hispanics, or women and homosexuals – the resulted has been neglect of the long-established masterpieces of Western civilization (such as Shakespeare, Milton, the Roman and Greek classics etc). The resulting "ethical relativism," allegedly began in the sixties, and its alleged effect on the American intellectual mind is devastating: Bloom compared Woodstock to a Nazi Nuremberg rally. "The parallel between inner-city phenomena and the mental disarray of the U.S.,"[28] as

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[27] John Conroy, *Unspeakable Acts, Ordinary People – The Dynamics of Torture*. Berkeley: University of California Press, 2000) 26.
[28] Saul Bellow, *Ravelstein* (New York: Penguin, 2001) 19.

stated in *Ravelstein*, had been argued before by Bellow in earlier novels as well as his essays, interviews and lectures.

Certainly evidence that great literature was relevant to the majority of Americans or could affect morality is tiny indeed. While the majority of Americans working in literary fields shares the view that culture has become marginal to contemporary life, black culture, for example, has not been relegated only to "basketball and jazz," not even today. Yet for Bellow and Bloom, the decline of cultural is not directed at a source often believed to be at fault: mass media. That notwithstanding, the reasons usually adduced for the diminished role of literature and culture vary widely. A widespread sociological view accounts for these changes to the strong influence of television and the Internet. Another account, put forward by post-structural literary critics, points to new approaches to literary interpretation: literature, as a cultural entity, results from a number of forces, and the text is where the struggle among these forces take place. Procházka notes that

the underlying problems of the recent transformation of literary into cultural studies are generated by the conflict between the Foucauldian notion of the text as material in which discourse is productive of practice and the traditional notion of the literary work of art as a self-contained "aesthetic object" whose intrinsic value makes its text subject to critical analysis and interpretive commentary.[29]

An example of the irrelevance of literature in the political sphere may be illustrated in Bellow's sole attempt to exert political influence in politics. After the death of Harold Washington (1922–1987), the first elected black mayor in the history of Chicago, the black conservative politician Eugene Sawyer took over the Office of Mayor following the local constitution. Two years later, Sawyer ran for election in the Democratic primary in 1989 and was challenged by two candidates. One candidate was a liberal black politician and the other was a white candidate, Richard M. Daley, son of a long-time establishment mayor, Richard J. Daley. In the primary campaign, Nobel Prize winner Saul Bellow publicly threw his endorsement behind Daley in a televised press conference. (Famous for not reading literary fiction or possessing an interest in culture, Daley had never heard of Saul Bellow before.) Bellow championed Richard M. Daley's candidacy for mayor because Sawyer included Steve Cokely in his administration. Cokely had given a recorded speech in neighboring Indiana in which he accused Jewish doctors in Chicago of intentionally infecting black children with the AIDS virus. This demagoguery resulted in the end of the Cokely's political career. At the press conference where he endorsed Daley, Bellow said that Sawyer should never have hired such a racist to serve in the city administration and that he was too slow to fire Cokely.

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[29] Martin Procházka, "Between Canons and Cultural Studies" *Prague Studies in English XXII*: 179.

In the *Ravelstein* proofs (printed and circulated to reviewers in early 2000), Bellow actually had described a distinguished University of Chicago classics professor having sex with an African American boy while infected with full blown AIDS. The original *Ravelstein* proofs were dispatched to reviewers and upset conservative intellectuals.   I write that Bellow "had described" Bloom's sex with a black child because the sections of the proofs including references to Bloom's preference for "barely legal" African American boys were later purged in the published novel. Underneath is what appeared in the original proof of the novel:

Even towards the end Ravelstein was still cruising. It turned out that he went to gay bars. One day he said to me, "Chick, I need a check drawn. It's not a lot. Five hundred bucks."
"Why can't you write it yourself?"
"I want to avoid trouble with Nikki. He'd see it on the check stub."
"All right. How do you want it drawn?"
"Make it out to Eulace Harms."
"Eulace?"
"That's how the kid spells it. Pronounced Ulysee."
There was no need to ask Ravelstein to explain. Harms was a boy he had brought home one night…Eulace was a handsome little boy who had wandered about his apartment in the nude…physically so elegant. "No older than sixteen. Very well built" … I wanted to ask, what did the kid do or offer that was worth five hundred dollars…[30]

Although the scintillating scandal about Allan Bloom's sexual orientation and interest in black children was exposed with the novel's proofs, Bellow publicly apologized for his honest revelations before the press in April 2000: "I'm sorry for exposing him. I don't like the feeling it brought with it, and the recklessness on my part because I didn't mean any harm to Allan."[31] However, Bellow did not apologize for "outing" Bloom but for his pedophilia. In the published novel, references to Bloom's homosexual orientation and AIDS infection were not abridged but Bloom's sexual relationship with an African American child was completely expunged from the proofs. Nikki, Abraham Ravelstein's gay lover, is described as a jealous partner who should not know of the payment to the black child or of Ravelstein's other gay dalliances.

The specifics of Bloom's sexual interest in the African American boy are worth noting, for they caused the Bloom scandal to be more than a mere matter of sexual orientation.   The inimitable names of Bellow's characters suggest a certain symbolic meaning. "Eulace Harms" is pronounced as "you lace;" "to lace" as a verb conveys the meaning "to be fastened with a lace" or "to attack physically" as well as "to pass (shoe strings, leather strip, etc.) through

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[30] Christopher Hitchens, "Bloom's Way," In: *Unacknowledged Legislation. Writers in the Public Sphere* (London, Verso, 2002), 269-270.
[31] Ed Vulliamy, "Bellow's Betrayal Blots his Copybook" *The London Observer* (April 23, 2000): 18.

holes," as in sadomasochistic bondage. The surname "Harms" needs no explanation. It presents a crime subplot of unusual dynamics.

Bellow's revelation of Bloom's homosexual activity with a black child while infected with the AIDS virus was more than embarrassing to the conservative University of Chicago community: it put a new twist to Steve Cokely's racist accusation about Jewish doctors intentionally giving the AIDS virus to African American children in Chicago and vitiates Bellow's condemnation of Mayor Sawyer since Bloom's "reckless" behavior and Cokely's accusations took place simultaneously. It also indicates that the black child prostitute played the role of the slave, and Allan Bloom the role of the master, an anomaly in Bellovian fiction as it is the only reference to slavery in any of his works. *Ravelstein* is likely to remain Saul Bellow's last tragicomic fiction with a subplot of crime, and may be the most fascinating and tragic one of them all, with his humor the blackest, as American crime fiction goes.

RESUMÉ

S výjimkou díla *Ravelstein* je hlavním tématem románů Saula Bellowa konfrontace zločinů spáchanými Afroameričany (zloději a vrahy). Hlavní protagonisté se podrobně zaměřují na psychologický a sociální pohled při konfrontaci se zločinci. V románu *Mr. Sammler´s Planet* (1970) považuje vypravěč, intelektuál, který přežil holocaust, úpadek městského života v Americe a vzestup kriminality za výsledek alternativní kultury 60. let a hnutí „Black Power". V díle *Dean´s December* (1982) Bellow beletrizuje skutečnou vraždu studenta z chicagské univerzity a také otřesné podmínky vězeňského systému v Cook County. Na rozdíl od těchto románů popisujících černé zločince se *Ravelstein* (2000) zaměřuje na židovského profesora, homosexuála, umírajícího na AIDS, který je v původním díle pachatelem pedofile, a jeho obětí je dospívající Afroameričanka. V těchto románech budou Bellowovy palčivé popisy kriminálníků konfrontovány s pojmem zločince v díle Michela Foucaulta *Disciplne and Punish*.

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ON THE POTENTIAL TRANSFORMATION OF ENGLISH TEXTBOOKS – A GLOBAL PERSPECTIVE
Part I

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Introduction

The distinction between English as a Foreign Language (EFL) and English as a Lingua Franca (ELF) is a highly debated issue on both a theoretical and an applied level.[32] EFL is a well-established paradigm, whereas ELF is an emerging paradigm which has not received full acceptance in all academic circles. According to many scholars, the time has come for a teaching paradigm to change, i.e. to move from the 'traditional' EFL principles to the new WE and/or ELF focus.

This paper reviews and summarizes the current paradigmatic changes and juxtaposes them to solutions applied to global teaching materials. We do not explore the official and unofficial policies in textbook selection at various types of schools and educational institutions in the Czech Republic, nor do we promote the ELF perspective; rather it is our goal to provide a brief comparison of the two teaching paradigms. On the example of two recently published textbook series *Global* (2010) and *English Unlimited* (2010) we demonstrate some novel tendencies in textbook design.

ELF versus EFL. Terminological complexities.

Observe in Fig. 1 that the global situation is complex not only on the practical but also on the theoretical level. The most 'state-of-the-art article' (Jenkins, Cogo, Dewey 2011) distinguishes three major operational paradigms: the Modern (foreign) language paradigm, the World Englishes paradigm and the Global Englishes paradigm. According to their classification (ibid.: 283-284), EFL is a part of the Modern (foreign) language paradigm, 'new' Englishes are a part of the World Englishes paradigm and ELF is a part of the Global Englishes paradigm. Upon a basic literature review, terminologically and conceptually, however, the Modern (foreign) language paradigm overlaps with the Global English paradigm (Phillipson 2007: 128)[33] and the International English paradigm (Pakir 2009: 228). The World Englishes paradigm (Jenkins 2006: 140, 2009b: 144 and 2009c:42), on the other hand, is often used as an umbrella term for the Global Englishes paradigm and the ELF paradigm (Dewey 2009: 79) and includes of course the study of post-colonial World Englishes. For the purpose

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[32] See also Graddol 2006: 82, chapter called 'Which model?' and ibid. 90-91.
[33] Phillipson (2007: 128) provides a detailed table listing the differences between the Global English and the World Englishes paradigms.

of this article, we will use a binary paradigmatic division into EFL (the Modern foreign language paradigm)[34] and the ELF paradigm[35].

Current paradigms – terminological problems		
Modern (foreign) language paradigm	**World Englishes paradigm**	**Global Englishes paradigm**
~ Global English paradigm		~ World Englishes paradigm
~ English as an International language paradigm ~ English as a World Language[36]	'new' Englishes 'bounded' varieties nativized, indigenized varieties	~ ELF paradigm ~ EIL paradigm[37]
EFL	'new' Englishes + ELF + Global Englishes	ELF plurilithic Englishes (Pennycook 2007)

Fig. 1 Current paradigms – terminological problems

What is ELF?

A well-accepted and one of the most quoted definitions of ELF is by Firth (1996: 240). He describes ELF as 'a "contact language" between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of communication'.[38] According to the VOICE project[39], ELF is defined similarly as 'English used as

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[34] For the sake of this article, we will subsume the English as a Second Language (ESL) paradigm under the EFL heading, even though arguably this paradigm could be subsumed also under World Englishes.

[35] The Global English (GE) paradigm represents the traditional operational paradigm often associated with English as an International Language (EIL) and/or EFL; the World Englishes paradigm, which is according to some authors synonymous with Global Englishes (GEs) paradigm, on the other hand, represents the newly emergent model.

[36] The terminological nuance of this domain is significant. Cook (2013) claims that 'ELF is [...] different from English as a World Language that teaches English for communication with native speakers'. Thus, she equals English as a World Language with the EFL paradigm. English as a World Language is, therefore, different from both English as a Global language and from World Englishes. [We have used an online version of Cook's article: http://www.academia.edu/687540/English_as_Lingua_Franca_ELF_central_or_atypical_Second_Lang uage_Acquisition_SLA_ Last accessed July 10, 2013].

[37] Newly, English as an International Language (EIL) which is often also labelled International English (IE) or International English (IE) is being reinterpreted. Its original meaning, which used to be associated with EFL, is now changing to overlap with the Global English paradigm.

[38] For a critique of this definition see Jenkins, Cogo, Dewey 2011: 283.

[39] VOICE: Vienna-Oxford International Corpus of English. www.univie.ac.at/voice Last accessed January 10, 2013.

a common means of communication among speakers from different first-language backgrounds'.[40]

The publications on the topic of ELF began in the 1980s[41] and gained influence in the early 1990s (see also Jenkins 2009b: 143);[42] hence, in the international context there seems to be less and less need to explain and substantiate ELF as an existing phenomenon and as a legitimate subject of academic linguistic and applied linguistic study. [43] In the Czech context, however, the familiarity with this research area is still relatively scarce[44] and surrounded by what ELF researchers label as 'misconceptions' (Jenkins 2004,[45] Seidlhofer 2006: 40).

In the last two decades, ELF as an emergent paradigm has been operationalized and empirically substantiated primarily in several ELF centres, i.e. Helsinki, Southampton, Vienna, Hong Kong, Istanbul;[46] recently, ELF research is expanding exponentially in scope and impact and is becoming more dispersed globally.

ELF versus EFL – two different perspectives

In terms of participant constellations, we can concur with Jenkins (2009a: 202-203) that in the ELF domain 'English [is] learnt for intercultural communication (ELF) – where native speakers may be, but often are not, present in the interaction', whereas when 'English [is] learnt specifically for communication with English native speakers', we speak of EFL.[47] In the EFL domain, English spoken by non-native speakers (NNSs) is labelled as

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[40] The ELFA project stresses that '[m]ost of [English] use today is by non-native speakers, who have far outnumbered its native speakers'. ELFA: English as a Lingua Franca in Academic Settings. www.eng.helsinki.fi/elfa Last accessed January 10, 2013.

[41] Early pieces about ELF were mostly anecdotal and originated from German speaking scholars. For more details see Jenkins, Cogo, Dewey 2011: 282.

[42] A detailed description of the temporal framework of ELF research and publications is provided in Quinn Novotná 2012: 44-47.

[43] In the author's opinion, the milestones of ELF research are the following: Kachru's formulation of the Concentric circle model (1985, revised version 1992), The *English Today* Debate (1990s), formulation of the Lingua Franca Core (LFC) by Jennifer Jenkins (2000), Seidlhofer's article on 'Closing a conceptual gap' (2001) and the launch of the ELFA corpus (2008) and the VOICE corpus (2009).

[44] The first probe into the familiarity with the notion of ELF in the Czech context was conducted by Quinn Novotná 2012.

[45] The quotations are based on an on-line version of Jenkins' article 'ELF at the gate: the position of English as a Lingua Franca'. http://www.hltmag.co.uk/mar05/idea.htm#C3 Last accessed July 7, 2013.

[46] The cities are listed in a chronological order in which they hosted specialized conferences devoted solely to ELF (Helsinki 2008, Southampton 2009, Vienna 2010, Hong Kong 2011, Istanbul 2012). The upcoming conference on ELF takes place in Rome in September 2013.

[47] An example of a traditional communication situation would be: a monolingual Czech/German/Japanese person seeking to learn 'perfect' English in order to communicate with NSs. An example of a recently much more common situation could be: a multilingual European/Asian/African speaker using English as a Lingua Franca in a multicultural setting with both NSs and NNSs of English.

interlanguage or learner language, whereas in the ELF domain, we speak of 'user language' (Breiteneder 2009: 257). Jenkins (2006: 140, 2006: 142, 2009b: 144 and 2009c: 42) and Seidlhofer (2011: 18) have summarized some of the key characteristics of the two domains in the tables and graphs below. Such classifications provide a necessary framework for categorizing phenomena that have recently been emerging and that have ceased to fit in pre-existing categories. Whether it is the presently discussed textbook design, or other crucial topics such as the approach to correctness or teaching goals, such conceptualisation may have potentially immense pedagogical effect.

EFL versus ELF (Jenkins 2006, 2009b and 2009c combined)	
EFL	**ELF**
Part of modern foreign languages	Part of World Englishes
Deficit perspective Deviations from ENL are seen as deficiencies	Difference perspective Deviations from ENL are seen as legitimate differences
Metaphors of transfer/interference/fossilisation Described by metaphors of transfer, interference and fossilization Conformative, monolingual bias	Metaphor of contact/evolution Described by metaphors of language contact and evolution Transformative, bilingual
Code-mixing and -switching are seen as interference errors Code-switching is seen negatively as an attempt to compensate for gaps in knowledge of English	Code-mixing and -switching are seen as bilingual resources Code-switching is seen positively as a bilingual resource to promote speaker identity, solidarity with interlocutors, and the like

Fig. 2 EFL versus ELF

Conceptual differences between EFL and ELF (Seidlhofer 2011)		
	Foreign language (EFL)	**Lingua franca (ELF)**
Linguacultural norms	pre-existing, re-affirmed	ad hoc, negotiated
Objectives	integration, membership in NS community	intelligibility, communication in a NNS or mixed NNS-NS interaction
Processes	imitation, adoption	accommodation, adaptation

Fig. 3 Conceptual differences between EFL and ELF

A summary of the differences between IE, WE and ELF paradigms based on Pakir (cf. 2009: 228) follows in Fig. 4:

IE, WE and ELF paradigms (based on Pakir 2009)	
Paradigms:	**Focus:**
IE paradigm	on language proficiency, learner deficiencies
WE paradigm	on features of new Englishes [which are] often codified
ELF paradigm (has yet to establish itself wholly as a viable alternative to IE and WE)	on EC users of English who use English with one another

Fig. 4 IE, WE and ELF paradigms

Dewey (2009: 79) contrasts the current ELT & SLA paradigms[48] with the emerging ELF paradigm which according to him is characterized by the following features: 'Highlighting of performative nature of language - actualization of system is primary; English as a global, 'virtual' set of linguistic resources, with transgression of nationally defined varieties; Expertise context dependent, locally determined and interactionally relevant; Success depends on ability to accommodate / shift speech patterns to achieve communicative effectiveness; Heightened variability and linguistic diversity- variation seen as inevitable and necessary; Norms, materials and methods of local relevance.' Some of these characteristics overlap with those listed by Jenkins (see Fig. 2 above).

The above listed tables illustrate that several scholars are beginning to address this issue in a systematic way and progressively their conclusions and observations start to build a complex picture of the presently discussed paradigmatic shift. They also show that the recent gradual and to some extent controversial shift in linguistic and teaching paradigms is unavoidably connected with profound modifications in teaching approach and focus. We will now concentrate in more detail on the comparison of the so called 'traditional' or what Dewey (2009) calls the 'current' SLA paradigm[49] and a new or 'emerging' ELF and/or WEs paradigm.

Traditional SLA paradigm versus new / (post)-modern paradigm

As hinted to earlier, the 'traditional' SLA paradigm is connected with the EFL domain, which sees any deviations from the NS norms as 'errors' and signs of interlanguage and/or learner language. This well-established paradigm, which can also be described as 'linear' (Quinn Novotná 2012: 89) , is based on native speaker ideology[50] and all the implications that go hand in hand with it,

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[48] ELT stands for English Language Teaching, SLA stands for Second Language Acquisition.
[49] Even though they are not always strict equivalents, SLA is treated here synonymously with FLA (Foreign Language Acquisition). A detailed distinction is irrelevant when analysing general trends within the domain of Global Englishes.
[50] The NS supremacy is often labelled as the 'exonormative native speaker model' (Kirkpatrick 2007: 184-197).

such as the superiority of monolingual native speakers over inferior 'learners' of English.

The new SLA paradigm is, on the other hand, 'cyclic', hence dynamic, and depicts second language acquisition as a 'continuum' (ibid.). This has major implications for teaching foreign languages in general; for English, however, in particular because it has the unique status of a 'hypercentral' language (De Swaan 2001). The focus switches from accuracy, proficiency, and adherence to monolingual norms and practices to a dynamic interplay of factors where communication takes place in multilingual and multicultural situations, where speakers of different mother tongues (L1s) employ a multitude of pragmatic and other innovative linguistic strategies to communicate in an appropriate, relevant and intelligible manner with other multilingual interlocutors using English as a Lingua Franca[51].[52]

Summary and theoretical implications

From both a theoretical and a practical point of view, paradigmatic changes can be currently observed on many levels and in many respects. Some of the major aspects are summarized in Fig. 5:

PARADIGMATIC CHANGES – overview (Quinn Novotná 2012)	
1. IE	→ WE → ELF / GE
2. EFL	→ ELF
o Standard	→ variation; multiple standards
o NS norms, models models	→ multilingual speakers as
o NS correctness	→ communicative efficiency
o NS-like performance comprehensibility	→ international intelligibility and
o NS ideology ideologies	→ change in attitudes; new
o deficiency standpoint	→ liberation standpoint
3. Old/traditional SLA model	→ New/postmodern, dynamic, cyclic model

[51] Within this paradigm the polymodel (or polycentric / pluricentric) approach is applied. For more about this approach see also *Lingua Franca: Chimera or Reality?* 2010: 26 and Jenkins 2009a: 202. As for English teacher model, the endonormative nativised model is suitable within this paradigm. The endonormative nativised model promotes bilingual and/or multilingual teachers as models for their students because they understand potential difficulties of their students, they know local culture and can exploit the advantage of having the same linguistic, educational and social background as their students. For more details see Medgyes 1994 and Kirkpatrick 2007: 184-197.
[52] For similar observations see Canagarajah 2007.

4.	Monomodels, monocentrism	→ Polymodels, pluricentrism
5.	Traditional binary oppositions	→ Multitude of factors; new oppositions
6.	Exonormative	→ Endonormative/ nativised model
7.	Established ELT framework	→ New challenges; new (parallel) paradigms

Fig. 5 Paradigmatic changes - overview

What we may ask at this point is how these changes can be and if they eventually even will be translated into practical applied linguistic solutions[53]. Bolton (2004: 377) quotes Kachru's (1992: 11) observation regarding the 'pedagogical importance of world Englishes to the teaching of language, literature, and teaching methodology'. Kachru emphasizes 'the need for a two-fold paradigm shift: First, a paradigm shift in research, teaching, and application of sociolinguistic realities to the functions of English. Second, a shift from frameworks and theories which are essentially appropriate only to monolingual countries. It is indeed essential to recognize that World Englishes represent certain linguistic, cultural and pragmatic realities and pluralism, and that pluralism is now an integral part of World Englishes and literatures written in Englishes. The pluralism of English must be reflected in the approaches, both theoretical and applied, we adopt for understanding this unprecedented linguistic phenomenon'.

It is an indisputable fact that the role of English and its use have drastically changed in the last three decades. For a true paradigm shift to happen, however, we believe first that more empirical data describing all linguistic levels will be necessary for the new paradigm(s) to obtain the same position and power. With this we can speculate whether by promoting a new paradigm that at face value seems NNS-friendly does not just replace one ideology (EFL) with another ideology (ELF) based 'on Western values on non-Western professionals' (Kennedy 2010: 92; also Holliday 2005). Secondly, we believe that unless yet more academic research is performed and unless more practical pedagogical solutions are offered, we cannot speak of a fully established pedagogical paradigm.[54] First serious steps in that direction have been taken by ELF and WEs researchers especially in Europe and Asia but we are yet to fully comprehend the outcomes of the shift from the old 'what-is-native-is-correct' to the new 'what-is-communicatively-efficient-is-correct' paradigm.

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[53] For the application of Jenkins's LFC to Slovaglish see Weber 2012: 22-28.

[54] Jenkins, Cogo, Dewey (2011: 305; capitalized in the original) state that 'there has been little discussion of what an ELF-oriented PEDAGOGY might actually look like.' One of the reasons for this is that 'ELF research findings pose substantial challenges to current beliefs and practice (ibid.).'

In the next journal issue we will analyze how the above discussed theoretical underpinnings can be applied to modern English textbook design.

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RESUMÉ

Anglický jazyk je stále častěji používán v komunikaci mezi nerodilými mluvčími, tedy jako lingua franca (LF). Tento fakt se v posledních dvou desetiletích snaží popsat vědci zabývající se právě touto varietou angličtiny (ELF). Empirický výzkum zaměřený na tuto varietu spadá do paradigmatu světových či globálních angličtin a odlišuje se tak od paradigmatu angličtiny jako cizího jazyka (EFL), které je ovšem dlouhodobě pevně etablované. Paradigma ELF stále hledá jako vědecká subdisciplína své pevné místo. Odborná literatura začíná reflektovat nové potřeby, které s sebou globální rozšíření anglického jazyka nese. Postupně se tak změny ve způsobu uvažování o užívání jazyka začínají promítat i do teorie a praxe cizojazyčné učebnice. Na příkladu dvou globálně distribuovaných moderních učebnic angličtiny *Global* a *English Unlimited* ukazujeme nové vydavatelské trendy. Zejména v rovině fonologické začíná své místo nacházet angličtina s přízvukem nerodilých mluvčí. Nepřímo jsou tak zohledňovány poznatky o 'jádru' LF (Jenkins 2000). Dále pak tyto výukové materiály reflektují interkulturní aspekty, globální témata a redukují orientaci na země vnitřního kruhu. Další výzkum a tvorba učebnic angličtiny v následujících letech ukáže, zda se EFL jako varieta stane konkurenceschopným výukovým paradigmatem paralelním k paradigmatu EFL, či zda dojde pouze k obohacení paradigmatu stávajícího.

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LANGUAGE COMPETENCES OF ELEMENTRAY SCHOOL TEACHERS OF MATHEMATICS AND THEIR OPINIONS ON THE TEACHING OF MATHEMATICS IN A FOREIGN LANGUAGE

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1 Introduction

An essential part of our European dimension is the education of future European citizens as responsible and creative characters, who are capable of mobility and flexibility in their citizenship and working spheres and in their personal lives. The educational area (implemented within Framework Educational Programmes), which is important for the achievemnt of these aspects is called *Language and Language Communication*. The knowledge of foreign languages has a practical importance for both educational and working citizen mobility. It is a means that is necessary for the use of original sources when learning about life and European and world culture.

The School Educational Programmes, which are prepared in accordance with the Framework Educational Programmes, may create the preconditions for applying various delivery methods or different timetables based on the teachers' experience, with new instructional methods. One method which elementary schools are allowed to apply in their School Educational Programmes (SEP) is the teaching of non-language subjects in foreign languages (referred to as CLIL[55]). As the learning of the foreign language and non-language subjetcs is simultaneous, students are exposed to the target languages without requiring extra time in the curriculum. The aim of this teaching is to develop knowledge of the content (non-language) subject and at the same time, exposure to a foreign (target) language helps students to develop their knowledge of this foreign language.

In the Czech Republic, CLIL can be implemented in the school curriculum in two ways. Schools can either implement CLIL to a limited extent – some lessons of a particular subject are presented in the CLIL environment or it is implemented in all lessons but for a limited period of time – or schools can

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[55] „This refers to any dual-focused educational context in which an additional language that is not usually the first language of the learners involved, is used as a medium in the teaching and learning of non-language content. Thus, it could be used to refer to a classroom in which a foreign language teacher instructs learners on non-language subject content in a foreign language. Equally, it may apply to a situation in which a subject teacher uses an additional language, to a greater or lesser extent, as the medium of instruction in any specific lesson" (Langé, 2002, p. 11).

implement CLIL in all lessons of a particular subject throughout the school year. In the first case, schools are free to do so in accordance with their SEP, while in the latter case, schools have to ask for permission from the Ministry of Education, Youth and Sports and they have to meet the conditions and restrictions stated in the Directive of the Minister issued in July 2008.

The aim this paper is to present survey results focusing on the identification of language competences, ideas and opinions of elementary school teachers of mathematics of different ages, years of practice and from different regions of the Czech Republic on the teaching of mathematics in a foreign language (in the CLIL environment). The survey should also reveal if the language competence of the younger generation of mathematics teachers (aged less than 36 years), who undertook more intense language education during their secondary school and university studies, is better than that of their teaching colleagues who graduated from universities before or shortly after 1989, and if these younger mathematics teachers are more open to implement the CLIL method in their mathematics lessons.

2 Survey

To get acquainted with the situation in the Czech Republic, more than two thousand elementary schools in total, located in all 14 administrative parts (regions) of the Czech Republic, were addressed by e-mail and asked if their mathematics teachers would participate in a survey in September 2013. The survey was accessible online on the Internet and was designed for mathematics teachers only. There were 278 respondents who participated in the survey. Beside the identification data about the particular school, and the responding teacher and her/his competence in a foreign language, the questionnaire addressed the following key statements to which the respondents should express their agreement or disagreement:

- *S1 – My general knowledge of the foreign language is sufficient for teaching mathematics in the foreign language.*

- *S2 – My knowledge of mathematical terminology in the foreign language is sufficient for teaching mathematics in that foreign language.*

- *S3 – The language knowledge of my students is sufficient for learning mathematics in the foreign language.*

- *S4 – It would be necessary to increase the number of lessons of mathematics for the teaching of mathematics in the foreign language.*

- *S5 – The teaching process in lessons of mathematics presented in a foreign language would be slower in comparison with teaching them in the Czech language.*

- *S6 – The students would obtain worse results in mathematics in comparison with the teaching of it in the Czech language.*

- *S7 – I find the CLIL method meaningful.*

- *S8 – I think that the CLIL would be motivating for my students.*

- *S9 – The CLIL method could possibly be implemented in the school where I teach.*
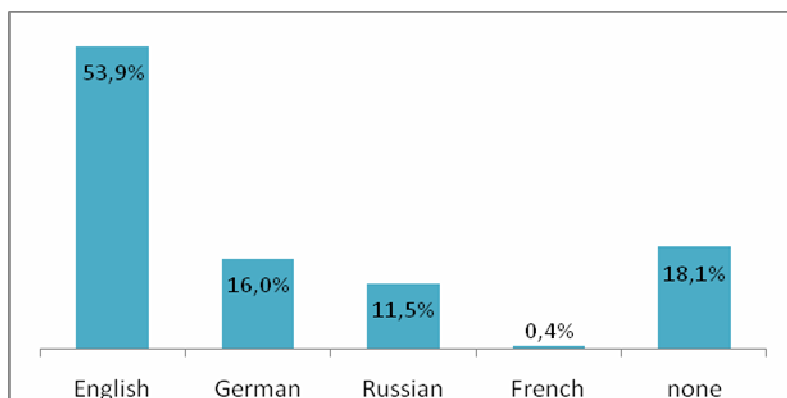
3 Results

The survey addressed mathematics teachers of a wide age range and with an average teaching practice of 17.2 years. The age structure of the respondents is presented in Graph 1.
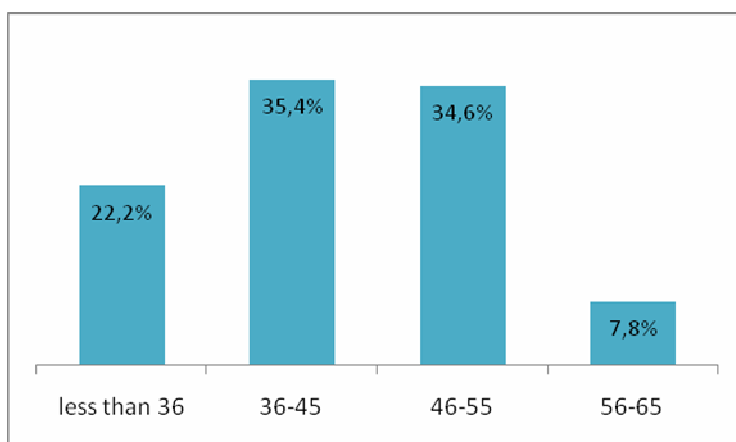

Graph 1: Age structure of respondents

It is not surprising that mathematics teachers identified that they are mostly competent in English. The knowledge of particular languages is presented in Graph 2.

Graph 2: Knowledge of languages

The respondents declared their knowledge of a foreign language they have mastered in the best way according to the Common European Framework of Reference for Languages (CEFR). The survey results are presented in Graph 3. It is important to say that only 8% of the respondents are both mathematics and foreign language teachers.
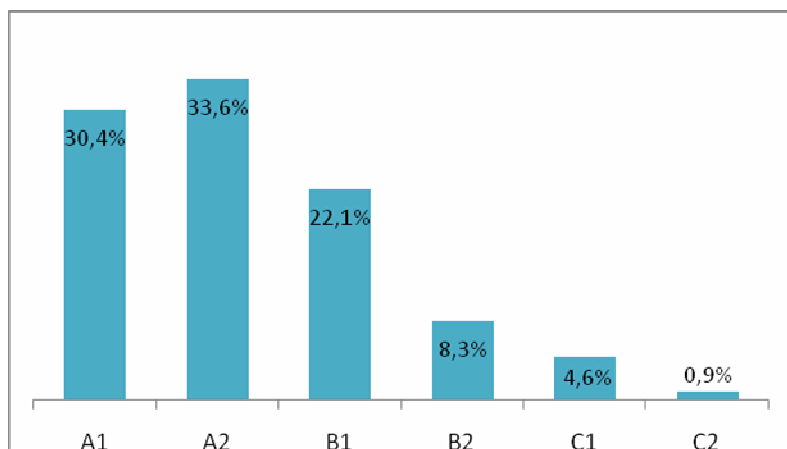
Graph 3: Language levels according to CEFR

Opinions of the respondents to the questionnaire statements from above are presented in the following table:

	definitely yes	*rather yes*	*rather not*	*definitely not*
S1	5%	16%	32%	47%
S2	1%	10%	30%	59%
S3	2%	9%	35%	53%
S4	51%	35%	12%	3%
S5	52%	37%	9%	2%
S6	21%	42%	33%	5%
S7	10%	36%	43%	11%
S8	4%	21%	45%	30%
S9	7%	20%	44%	29%

Table 1: Opinions of respondents to statements 1–9.

To find the answer to the questions of whether the language competence of the younger generation of mathematics teachers (aged less then 36 years), is better than that of their older teaching colleagues and if these younger mathematics teachers are more open to implement the CLIL method in their mathematics lessons, it was necessary to statistically analyse the obtained data from the questionnaire. The Chi Square Test, which is often used to measure a goodness of fit between an observed and expected distribution of values, was chosen as the most suitable method to analyse statistically the data obtained from the questionnaire (more in (Chráska, 2007)). The following null hypotheses were statistically tested:

- $H1_0$ – *Younger mathematics teachers' level of English is the same as their older counterparts.*

- $H2_0$ – *Younger mathematics teachers are equally likely to be willing to teach mathematics in a foreign language as their older counterparts.*

- $H3_0$ – *Younger mathematics teachers find the CLIL method as meaningful as their older counterparts do.*

- $H4_0$ – *The younger mathematics teachers think as much as their older counterparts that CLIL implementation would be possible in their mathematics lessons.*

The following table shows the results (*p*-values) of the statistical testing using the Chi Square Test. The significance level α was set to 5%.

Tested hypothesis	*p*-value
$H1_0$	0.6642
$H2_0$	0.8411
$H3_0$	0.5135
$H4_0$	0.7044

*Table 2: p-*values for particular hypotheses

The *p*-values obtained do not allow the rejection of the given null hypotheses in any of the cases. For this reason, we cannot confirm that there is a significant difference in the opinions of the two compared groups of teachers.

4 Conclusion

The conducted research shows that the general knowledge of foreign languages of mathematics teachers is, in their opinion, insufficient for teaching mathematics in the foreign language. Also their knowledge of mathematical terminology in a foreign language, is for the majority of the teachers, considered insufficient. Mathematics teachers also think that the language knowledge of their students is insufficient for learning mathematics in the foreign language.

When thinking about the implementation of CLIL in mathematics lessons, more than 80% of the teachers think that it would be necessary to increase the number of lessons of mathematics for the teaching mathematics in the foreign language and that the teaching process in lessons of mathematics presented in a foreign language would be slower in comparison with teaching them in the Czech language. At the same time, 63% of the teachers think that students would obtain worse results in mathematics in comparison with the teaching of it in the Czech language. Almost half of the teachers (46%) find the CLIL method meaningful. However, three quarters of the teachers do not think that CLIL would be motivating for their students. For all these reasons, only one quarter of all teachers assume that the CLIL method could be possibly implemented in the school where they teach. Nevertheless, the survey revealed that 14% of all teachers have already tried to present mathematics to their students in a foreign language and 30% of these teachers do it continuously.

The statistical testing came to the conclusion that there are no significant differences in the opinions of younger mathematics teachers (aged less than 36 years) and the rest of the responding teachers on the meaningfulness of the CLIL method and its possible implementation in their mathematics lessons. The analysis also shows that 18% of mathematics teachers do not master any foreign language at any of the CEFR levels and that younger teachers who master a foreign language (at least at level A1) do not possess a statistically better foreign language command than the older ones. Most of the teachers consider their language level as A1 or A2. It is important to mention that the Directive of the Minister of Education, Youth and Sports issued in July 2008 requires CLIL teachers to master a foreign language to the minimum level of B2.

Although mathematics is considered as a suitable content subject for CLIL implementation because of the limited vocabulary and the almost permanent use of black- or white-boards during the teaching process, which helps students to follow mathematics lessons, the situation with mathematics teachers concerning their foreign language competences, their opinions on the CLIL methods and their willingness to implement the CLIL method in their mathematics lessons, is not optimistic. This is also partially caused by a general decrease of elementary school students' knowledge of mathematics, which was proved, for example, by the TIMMS international achievement testing and which was mentioned several times by the teachers in the survey. These teachers added that their students struggle with mathematic itself and so a foreign

language would make the understanding of mathematics even less comprehensible for them.

Thus, it is justified to predict that the implementation of the CLIL method in mathematics lessons, which would help to strengthen language education in elementary schools in the Czech Republic, will take place only on a very limited scale, even though suitable and favourable conditions and possibilities for such teaching have been created during the recent five years.

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RÉSUMÉ
Příspěvek seznamuje čtenáře s výsledky ankety provedené v září 2013 mezi učiteli matematiky na základních školách. Dotazníkové šetření v rámci ankety mělo za cíl identifikovat úroveň znalosti cizího jazyka učitelů matematiky, jejich názory na výuku matematiky v cizím jazyce metodou CLIL a na možnou implementaci takové výuky na jejich školách.

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RESEARCH INTO READING COMPETENCE OF 1ST YEAR UNIVERSITY STUDENTS

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Introduction

Reading competence and the ability to understand texts written in the English language are extremely important skills for any university student. Not only do they enable the student to have access to specialised knowledge from his/her field of study, they also form the basis and create potential for his/her future professional and personal development. Although this specific need has become a common requirement placed on university students, it appears that many are not able to effectively read even simple texts in English. Our experience with students in ESP courses at Faculty of Philosophy, Comenius University confirms the passive approach of students to reading. They often rely on their bilingual dictionaries, mechanically translating texts word for word. Despite the fact that this method is time-consuming, their reading comprehension remains low.

Reading comprehension is undoubtedly interconnected with reading literacy. Programme for International Student Assessment (PISA) defines reading literacy as "*an individual's capacity to understand, use and reflect on and engage with written texts, in order to achieve one's goals, to develop one's knowledge and potential and to participate in society*". (OECD, 2009, p.14). In other words, reading literacy is not only the ability to decode written words and to understand their meaning – it is more complex. It involves the reader's ability to interpret and analyse the text and subsequently the ability to actually use the information gained.

PISA distinguishes 3 kinds of reading competence, the first one of which involves information gaining, i.e. text comprehension, the second one interpretation of ideas expressed in the text and the third one thinking about the text and evaluating what was read. This approach encourages independent and creative thinking and allows students to express their own opinions. A similar view on reading comprehension is shared by many specialists in foreign language learning. Barnett (1989) emphasises the fact that reading comprehension requires the reader to integrate and apply a number of strategies and skills / abilities. These involve memory, cognitive, compensation, affective, metacognitive, social and testing strategies. In connection with what was said above, we will briefly describe some activities and approaches to working with text which in our experience generally lead to the development of cognitive, metacognitive and compensation strategies.

ESP reading in our classes

In our environment, reading specialised texts in English requires the development of a number of reading techniques (such as *scanning, skimming, selective,* and *combined*) which make the process of reading more effective and also help develop reading literacy. More specifically, we mean those techniques and strategies which are important to our students when reading difficult specialised texts and scientific literature. Their aim is efficient and quick orientation in the text, ability to find specific information, prompt identification of text structure, identification of main ideas in the text, mastering scanning techniques and techniques of active / quick / critical / analytical reading, as well as the SQR3 strategy. No smaller attention is given to the development of the student's ability to base his/her opinion on the text and to the development of speaking. Throughout seminars students spend time doing activities such as reduction, expansion, summarising and text transformation which leaves room for the student's own interpretation of the text. Exercises and tasks aimed at multilevel text interpretation serve to strengthen the ability of active usage of elements of scientific style. It involves different kinds of tasks oriented at the development of receptive and productive skills needed for reading specialised texts and for speaking. The tasks take the form of gap-filling, substitution, transformation, communicative and strategic exercises, by means of which text summary is practiced on the basis of keywords given to students in advance. Cognitive strategies aimed at the development of reading literacy are supported by the method of question formation and subsequent answers, which is most frequently used in the first year of study. The purpose of this method is to teach students to work with various types of questions and eventually to develop their ability to understand English texts. It also aids the development of English language competence itself (we mean revision and practice and frequently – a sad, but accurate picture of the students' English language competence upon entry in recent years - teaching question formation in various grammatical tenses, pointing out differences between direct and indirect questions and the issue of the 1st and 2nd conditional in hypothetical questions). The method of question formation also develops critical thinking, as the mind of the student is involved in forming and considering various types of questions, which can be categorised in the following way:

- Summarising questions (Who? What? When? How many? What is the example? etc.)
- Analysing questions (Why? How? What are the reasons / consequences / proofs?)
- Evaluating questions (Is it right? Is it effective? What is your opinion? What are the benefits? Arguments for / against?)
- Hypothetical questions (What would happen if...?)

The logical correctness of questions is also emphasised, because not every question the students form can subsequently be answered

If we focus on the development of metacognitive strategies, we should also talk about developing study competences. For this we devote a substantial amount of time, namely in the 1st year of study. Study competences can be understood as a collection of knowledge, mental approaches and strategies that are interconnected with autonomous learning, self-study and critical self-evaluation, as well as to the creation of a positive approach of students to life-long learning. The importance of study competences lies in the fact that they, along with other factors, help students develop their mobility in the European environment. The ESP seminars at our department are structured in such a way that students acquire study habits and competences necessary for studying and working in the English speaking environment. It must be said that in many cases, secondary school graduates, i.e. students entering the 1st year of study at the Faculty, have little to no knowledge about activities and strategies connected with effective learning. Activities aimed at developing study competences in general, are:

- note-taking (lectures, articles, seminars, lectures)
- effective reading of academic texts, identification of the main idea and the message of the text
- development of research and reference competences (using dictionaries, printed and electronic resources in order to find and use information)
- preparation of written papers, writing specialised texts in English (including quoting and working with bibliography)
- mastering basic rules of study management and effective preparation for examinations
- mastering elementary rules of research in social sciences.

Many reading comprehension specialists point out another key factor influencing effective and successful reading. It is the ability to effectively develop and work with vocabulary. Many students face problems when meeting unfamiliar words, and this has an adverse effect on their reading literacy. The suggested solution, mentioned by many authors, such as Oxford, Sinatra & Dowd, is teaching students compensation techniques to aid their reading comprehension. Compensation techniques involve the usage of linguistic clues (understanding the meaning of words through suffixes, prefixes, understanding the meaning of a sentence from word order), context clues (knowledge of text structures, introduction, body, closing, activation of prior knowledge in order to understand new information), syntax clues (understanding grammatical structures), semantic clues. These decoding abilities not only help the reader to master limited vocabulary, but even help him/her to guess the topic of the text. The usage of strategies mentioned above, as listed by Winstead and Zhang, can significantly improve the speed of reading and positively influence reading efficiency.

Profile of our research participants

Contemplating the state of affairs in connection with incoming students' declining level of English and the ESP teaching at Slovak universities many questions have arisen, especially regarding reading literacy. For this reason we have decided to carry out a research monitoring, analysing and evaluating the ability of 1st year students to understand texts written in English and how it changes throughout their studies. The subjects for the research were chosen from a pool of all 1st year students taking ESP courses at our department. Subjects were all at approximately the same level of English language competence, selected on the basis of their entrance test scores. Our main aim was to compare the level of reading comprehension in 3 groups. These were formed according to requirements of the mother department (use of compulsory English texts) placed on the students. In total, 36 students were chosen from a pool of 110 students – those, who achieved the score of 9-15 points out of 20. Additionally, all students also completed a questionnaire about their English language studies.

Based on the information from the questionnaire we can say that the number of years the students have been studying English as a foreign language varies considerably, between 4-13 years, the average being 7.8 years. 15 students passed school-leaving examinations in English on the B1 level of the Common European Framework for Languages, 18 on the B2 level (see Chart 1). More than two thirds come into contact with English outside the classroom, mainly out of their own interest (Chart 2). These students usually watch films or read books in English, find articles on the Internet, and communicate on the Internet (various social networks) or at work. A significant minority claim not to come into contact with English outside the classroom.

	Total	School leaving examination in English B1	School leaving examination in English B2	Without School leaving examination in English
Group A	11	4	6	1
Group B	13	5	8	0
Group C	12	6	4	2
Whole sample	*36*	*15*	*18*	*3*

Chart 1 Detailed information on the research samples

	Total	Number of students stating contact with English outside the classroom
Group A	11	7
Group B	13	9
Group C	12	8
Whole sample	*36*	*24*

Chart 2 Number of students stating contact with English

As mentioned above, the division of students into 3 samples was based solely on the fact whether or not the mother department requires students to use / not use English as part of their studies. In other words, whether or not required materials for studying at the department include a significant number of texts written in English.

Sample A was formed by students from the Department of Political Science. The Department expects students to read and understand a large number of texts written in English, some of them written at a very sophisticated level. They are required to read English texts on a daily basis, identify main and supporting ideas in them, outline them and in written form hand them over to the teacher. The texts serve as the starting point for discussion, comparison, evaluation, analysis and explanation of some relevant points, so after reading the texts at home, students work with them exclusively in Slovak.

Sample B consisted of students from three departments - Department of Ethnology, Department of Sociology, and Department of Religious Studies - who sometimes use English texts but the requirements placed on the students are not as demanding as in the case of students of Political Science. Texts in English appear sporadically and their purpose is mainly to inform the students about work of foreign authors, comparing various approaches and theories or to use the texts as the basis for reports. Systematic work with texts in English is not required.

Sample C is formed by students from two departments – Department of Pedagogy and Adult Education, who do not come into contact with specialised English texts in the 1st year of their studies. The required reading materials at these departments are exclusively written in Slovak or Czech.

When the three samples were created, the students were re-tested to make sure that any differences in the level of reading comprehension were indeed statistically insignificant. At this stage of our research we formulated

a hypothesis, based both on scientific theory (studies mentioned above) and also on our practical teaching experience.

Hypothesis: If students are made to read English texts frequently and regularly, their reading competence will increase significantly.

Evaluation of the problem

At the end of the academic year, i.e. after two semesters of studying their chosen field of study and attending ESP classes the students were re-tested in order to refute or verify our assumption. The results are as follows:

When we compare the average results of all three samples in the 1st and 2nd reading comprehension test, it is obvious that the scores achieved by Sample A are higher (see Chart 3). As stated previously, this sample is formed by students of Political Science, who come into contact with English when preparing for almost every seminar and lecture. The average score suggests that reading competence of this sample has rapidly increased over the period studied. The achieved score is much higher than the one achieved in Samples B and C – see charts 4 and 5 below.
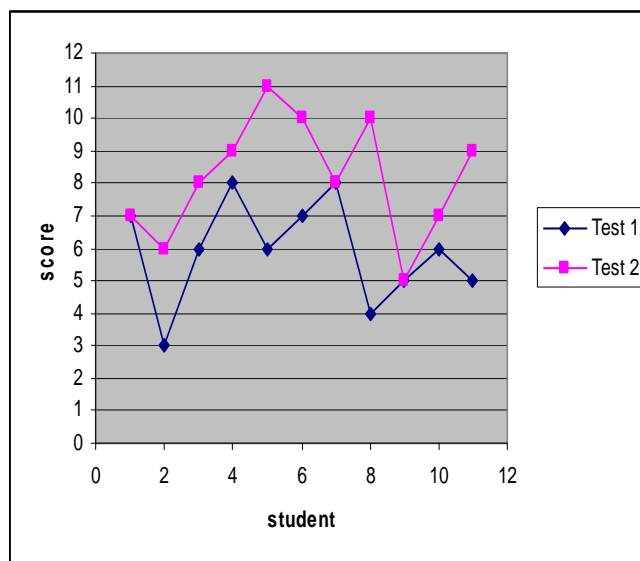

Chart 3 Sample A: Reading comprehension - test 1 a 2

The visibly different scores achieved by students from Sample A in Test 1 and 2 were tested for significance, using a standard t-test. P value was $P < 0.01$ which means that the difference between scores achieved in Test 1 and 2 is statistically highly significant. This confirms that during the period of 1 academic year reading comprehension of students from Sample A significantly improved.

Charts 4 and 5 show the achieved scores on both tests in Samples B and C. Possible improvement in reading comprehension in these samples is not immediately visible. A standard t-test confirmed that the difference between achieved scores in samples B and C is not statistically significant, as the value of P in both cases was > 0.10. This means that the reading comprehension in these students has not improved at all despite the fact they all attend ESP classes.
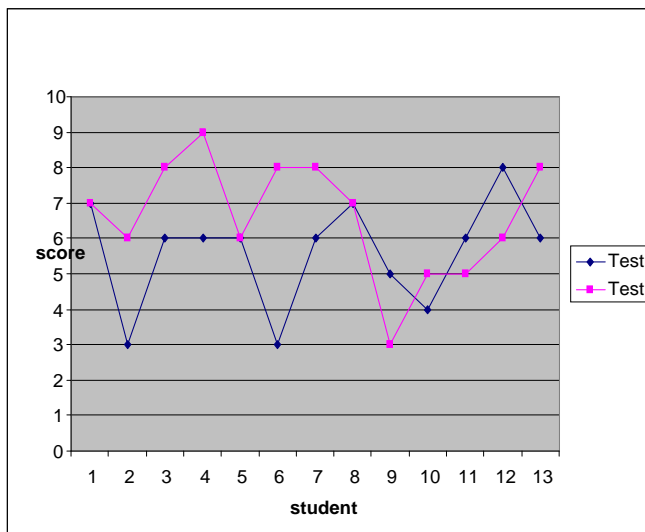

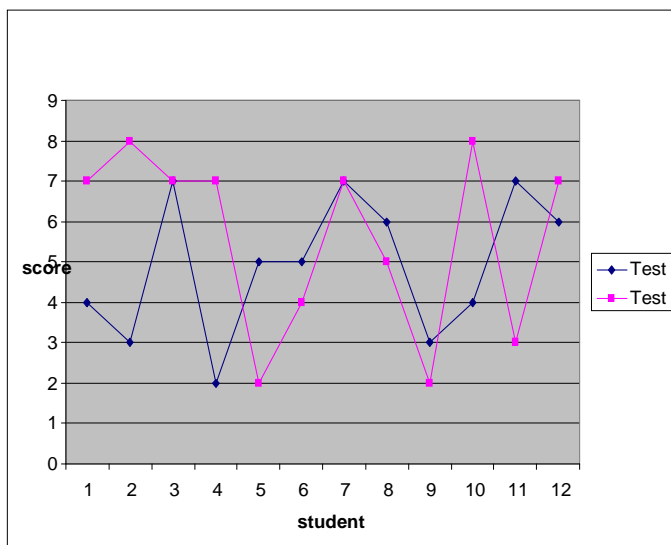Chart 4 Sample B: Reading Comprehension – test 1 a 2

Chart 5 Sample C: Reading Comprehension – test 1 a 2

Statistical results from the evaluation phase of this research clearly confirm that frequent and regular reading in English positively influences the development of reading literacy and comprehension. Our hypothesis was therefore confirmed.

Feedback and conclusion

Let us say in conclusion that a possible solution in helping increase reading comprehension of our students could be systematic work with texts outside ESP classes. It would seem that one ESP class a week, albeit thoroughly prepared and covering reading strategies and techniques mentioned above, is simply not enough to enable the teacher to help students develop their reading comprehension. Our assumption is that the improvement in Sample A correlates with the fact that students of Political Science are regularly made to read specialised texts in English. This factor seems to be the only one that stands out when we compare Sample A with Sample B and C – as all groups have the same number of ESP classes. Therefore we assume that systematic work with additional texts outside the classroom would be highly beneficial for all students. The additional texts need not be highly sophisticated scientific texts; on the contrary, the teacher can use articles from popular science magazines which are widely available on the Internet or in printed media. In order to eliminate the workload placed on the teacher (formulating complicated tasks and questions testing reading comprehension) we recommend the following strategy – using general questions of the type below:

- What is the text about? (thesis)
- What is the message?
- What is your opinion about the social phenomenon described in the text?

The purpose of these questions is to train students into finding the topic and the message of the text, and also offers the opportunity for the student to form his/her own opinion. Depending on the level of the group in question, subsequent discussion can partly be carried out in Slovak, as the purpose of this activity is to increase reading comprehension, not the development of conversational techniques, which can be problematic especially in low-level students. We believe that if students are consistently exposed to English texts and encouraged to work with them in a systematic way, the strategies and techniques taught to them during ESP classes will be properly activated and their reading comprehension will, as a result, increase. Testing this hypothesis will be the next step in our research.

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RESUMÉ

Vysokoškolské vzdelávanie, ktorého súčasťou sú aj kurzy odbornej jazykovej prípravy, je do značnej miery spojené s čítaním cudzojazyčných textov. Je však čitateľská spôsobilosť našich študentov na dostatočnej úrovni? Ak nie, ako sa dá čitateľská gramotnosť posunúť vyššie? Príspevok prezentuje výsledky výskumu zameraného na rozvoj čitateľských kompetencií v troch skupinách vysokoškolských študentov prvého ročníka s približne rovnakou vstupnou jazykovou kompetenciou. Výskum sa uskutočnil v rámci dvoch semestrov akademického roka 2012/2013 a potvrdil nami stanovenú hypotézu, že zvýšením frekvencie práce s cudzojazyčnými textami, sa výrazne zvyšuje schopnosť študentov čítať takéto texty s porozumením. Príspevok zároveň navrhuje možné riešenie, ako zlepšovať čitateľské kompetencie u študentov, ktorí nie sú ich vlastnými kmeňovými katedrami nútení od začiatku štúdia siahať po cudzojazyčných zdrojoch.

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Autorka vyštudovala anglický a ruský jazyk na FiF UK v Bratislave. Doktorandské štúdium absolvovala v tej istej inštitúcii v odbore Jazykoveda konkrétnych jazykových skupín – špecializácia anglistika a jej dizertačná práca bola venovaná problematike Severoírskej angličtiny. Autorka v súčasnosti pracuje ako odborná asistentka na Katedre jazykov FiF UK v Bratislave, kde sa orientuje na výučbu odbornej angličtiny hlavne pre politológov a sociológov. Svoju pedagogickú, publikačnú a vedeckú činnosť zameriava predovšetkým na výskum efektivity vyučovania odbornej angličtiny a tvorbu špecifických cudzojazyčných kurzov v terciárnej sfére, ako aj na socio/psycholingvistické aspekty Severoírskej angličtiny.

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PŘEDVÁLEČNÝ ŠVEJK A PORUČÍK GUSTL – DVA REPREZENTANTI DISKURZU C. K. RAKOUSKÉ ARMÁDY

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Poručík Gustl a dobrý voják Švejk jsou dvě literární postavy, které dávno vstoupily do literárního kánonu rakouské resp. české literatury. Oba jsou notoricky známí nejen ve svých literaturách a literárních vědách. Přesto se v následujícím textu pokusíme o pohled za tyto postavy na prostředí, jehož jsou reprezentanty, na odpovídající societální determinanty i na kulturní specifičnost obrazu c. k. rakouské armády, který tyto postavy literárně zprostředkovávají. Je nutno podotknout, že předmětem analýzy budou novela rakouského spisovatele a dramatika Arthura Schnitzlera *Leutnant Gustl* (1900) a humoresky Jaroslava Haška *Švejk stojí proti Itálii*, *Dobrý voják Švejk opatřuje mešní víno*, *Superarbitrační řízení s dobrým vojákem Švejkem*, *Dobrý voják Švejk se učí zacházet se střelnou bavlnou* a *Dobrý voják Švejk působí u aeroplánů* (1911). Zcela záměrně se vyhýbáme Haškovu románu *Osudy dobrého vojáka Švejka za světové války* (1921–1923). Bádání směřujeme na fikcionální prostředí nedotčené válečnou zkušeností a tedy vycházející z tradic moderny přelomu devatenáctého a dvacátého století. Recepce postavy Švejka vychází většinou především z Haškova válečného románu a prvním náčrtům tohoto hrdiny (v německé literární historii označovaného jako jako Urschwejk) se vědecké bádání prakticky nevěnuje (až na několik i zde uvedených esejistických studií Radko Pytlíka). Protože pracujeme s originálním textem Schnitzlerovy novely, budeme se držet užívání německé zdrobněliny jména Gustav – Gustl i citací primárních textů v originále.

Předmětem komparativní analýzy je diskurz rakouské armády jako společenského modelu na počátku dvacátého století v promluvách Gustla a Švejka. Jako vhodná metodologie se zdá být omezená diskurzivní analýza (podle Normana Fairclougha)[56] a teorie mocenských polí Pierra Bourdieua[57] v kombinaci s hermeneutickou interpretací. Není v možnostech tohoto textu analyzovat rámec fungování a hierarchii rakouské armády ani historické poměry v ní, proto se omezíme jen na promluvy resp. vnitřní monology obou postav s předpokladem, že obě postavy ke čtenářům přicházejí ze stejného světa rakouské armády a formují podobný diskurz.

Komunikační události v Haškových humoreskách, ve kterých se objevuje postava Švejka jsou determinované v naprosté většině formální

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[56] FAIRCLOUGH, N. (2003).
[57] BOURDIEU, P. (1979).

komunikací v armádním prostředí. Nejčastější situací je komunikace na vertikální skále, kdy Švejk je vždy podřízený a odpovídá na otázky nadřízených, popř. je ujišťuje o vykonání rozkazu. „Poslušně hlásím, pane lajtnant, že jsem že jsem sebral Taliánům mezka se strojní puškou"[58] Jiné situace se v textu prakticky neobjevují. Švejk nezahajuje komunikaci sám, pouze na vyzvání a k samostatnému projevu, který lze označit jako promluvu, se Švejk uchyluje jen o samotě zpěvem písní. Ke komunikačním událostem dochází pouze ve vojenském prostředí – v kasárnách, arzenálu, ve vojenském letounu, a na stanici dráhy. Švejkovy přímé řeči tvoří v povídkách přibližně pětinu textu. Z toho je zřejmé, že na přímé přítomnosti Švejka v textu je kladen velký význam. Švejk zahajuje své promluvy prakticky výhradně deklarovanou poslušností, zdvořilostí a důrazem na plnění povinností, tedy poslušně prosí, ovšem častěji poslušně hlásí. Z tohoto postoje lze vyvodit, že se postava podřizuje požadavkům ze strany c. k. rakouské armády, kde je po něm vyžadována podřízenost vojenským pravidlům (poslušnost) a povinnost podle těchto pravidel jednat (vše hlásit).

Švejkova slovní zásoba je prostá. Na jedné straně ji charakterizuje vojenský slang tvořený počeštěnými německými výrazy jako kumpanie, štábarct apod.[59], na druhé straně výrazy nebo formy vyššího stylu – např. beze mne, zdráv, poněvadž apod.[60]. V některých místech ovšem proniká do Švejkovy mluvy obecná městská čeština – „Poslušně hlásím, [...] že dělám vše možné, aby byl tak pěknej jako voni."[61]. Pro Švejkův mluvní projev v syntaktické rovině jsou typická prostá souřadící souvětí a slučovací poměry mezi větami. Zmíněné znaky prozrazují prostý původ mluvčího, zřejmě městský, a nepříliš rozvinuté formulační dovednosti. Svědčí také jednak o jisté malosti a prostoduchosti Švejka, kterou naznačuje i vypravěč – „Dětský, jasný pohled vrhl dobrý voják Švejk na důstojníka, který nevěděl, má-li se smát či zlobit." – jednak ovšem i o vstřícnost, kterou Švejk prokazuje sociálnímu prostředí armády, ve kterém se pohybuje a které od něj jako od prostého vojína jednoduché vyjadřování vyžaduje.

Svou verbalizovanou oddanou poslušností a doslovností vytváří Švejk z komunikačních situací ovšem situace konfliktní. V těchto konfliktech vykazuje Švejk jistou podobu s literárním pikarem (šelmou, šibalem), který pomocí prostředků systému poukazuje na nedostatky ve fungování tohoto systému a v některých případech (*Dobrý voják Švejk se učí zacházet se střelnou bavlnou* a *Dobrý voják Švejk působí u aeroplánů*) ho i částečně destruuje. Touto absolutní konformitou Švejk každou situaci vyhrotí, ovšem nepromlouvá z něj rebel. Odečítá rozkazy přímo z očí nadřízených a pospíchá je co nejpečlivěji splnit, čímž celou situaci hyperbolizuje až do paradoxu a nonsensu.

Proti Švejkovi stojí v předválečných humoreskách poměrně otevřené multinacionální armádní prostředí (zalidněné nejen Rakušany a Italy, ale i

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[58] HAŠEK, J. (1957), s. 110.
[59] Srov. HAŠEK, J. (1957), s. 116.
[60] Srov. HAŠEK, J. (1957), s. 116.
[61] HAŠEK, J. (1957), s. 112.

Slováky, Rusíny, Maďary, Rumuny nebo Cikány), které je ovšem komplikovaně vojensky hiearchizováno. Armáda reprezentuje makrokosmos institucionalizovaného militarismu, Švejk nekomplikovaný prostý až folklórně malý mikrosvět. Pravidla této armády představují dobře fungující systém nesoucí rakouskou státní symboliku: militarismus a katolicismus zastupují oficíři a vojenští duchovní. A v této inscenované modelové realitě se Švejk pohybuje s neobyčejnou lehkostí. Ovšem čím spolehlivěji tato státně-militaristická mašinérie funguje, tím zranitelnější díky Švejkově upřímné snaživosti.

„A když vyšel z vězení, s úsměvem odpovídal na všechny otázky, s naprostým klidem opět šel se dát zavřít, spokojen ve svém nitru, že před ním mají strach všichni důstojníci celé posádky v Tridentu. Ne strach pro jeho hrubost, naopak strach z jeho uctivých odpovědí, z jeho uctivého počínání a laskavých přátelských úsměvů, z nichž jim bylo úzko.“[62]

Tento způsob Švejkovy komunikace, kdyby nebyl neuvědomělý, by se mohl podobat strategii, která Švejka vyřazuje z anonymního množství vojáků a dělá z něho nápadného a obávaného anarchistického solitéra. Švejk , aniž by o to usiloval, získává mocenskou převahu nad vojenským aparátem, a ten nenachází způsob, jak si zajistit autoritu. Tím se ve švejkovských textech zjevují nihilistické činitele společenské reality počátku 20 století, z nichž tyto Haškovy humoresky z počátku druhého desetiletí dvacátého století vycházejí. Prostředí švejkovských humoresek ještě není determinováno válečnou zkušeností, nýbrž modernistickou tradicí, u Haška zvláště anarchistickou. Jen jako doplnění připomínáme pozadí geneze těchto textů, jak je ve svých německy publikovaných studiích popisuje Radko Pytlík:

„Hašek interessierte sich nicht für den sog. idealen, theoretischen Anarchismus, der die Freiheit des Individuums fordert, sondern wandte sich dem volksnahen syndikalistischen Flügel zu, der eigentlich ein konkretes politisches Ziel verfolgte: den Generalstreik.“[63]

Hašek však nebyl důsledný militantní anarchista, avšak spíše satirik a vtipálek: „Nach dem Bruch mit dem Anarchismus erlebt er eine tiefe Enttäuschung, Skepsis macht sich in ihm breit, ja geradezu die Unlust zu einer programmierten Tätigkeit.“[64]

V textech se tedy skrývá historická a kulturní specifičnost prostředí rakousko-uherské armády, resp. celé monarchie ještě před velkým světovým konfliktem a svérázná hrdinova identifikace s ním. Další pohled na rakouskou identifikaci s tímto historickým a specifickým prostředím této doby nabízí literární postava, která vznikla o jedno desetiletí dříve, jež se především stala modernistickým až dandyovským reprezentantem rakouské armády. Novela

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[62] HAŠEK, J. (1957), s. 107.

[63] *O tzv. ideální, teoretický anarchismus, který požaduje svobodu pro individuum, se Hašek nezajímal, přikláněl se spíše k lidovému syndikalistickému křídlu, jež mělo jen jeden konkrétní cíl: generální stávku.* [překl. aut.], PYTLÍK, R. (1983), s. 18.

[64] *Po skončování s anarchismem zažívá [Hašek] hluboké zklamání, propadá skepsi či dokonce nechuti k prokramové činnosti.* [překl. aut.], PYTLÍK, R. (1983), s. 18.

Leutnant Gustl Artura Schnitzlera je psána formou vnitřního monologu postavy, což úplně eliminuje vypravěče a kompletně odhaluje myšlení Gustla. Celková komunikační situace je specifická, neboť Gustl komunikuje především se sebou samým nebo ve své mysli tlumočí reálné rozhovory, které se dějí nebo udály. Takovou situací tedy rozumějme hlavně momenty a podněty, které stimulují Gustlovy myšlenkové pochody. Gustl je v takových chvílích velmi specifickým mluvčím a jeho chápání komunikační situace odpovídá jeho společenskému statutu jako poručíka armády. Většina z nich se proto také odehrává v městské společnosti (koncert, kavárna, kasárna). Gustl k sobě promlouvá standardní němčinou s mnoha prvky rakouské (vídeňské) varianty: „Den vierten April... freilich [...]. Man könnt' schier Angst kriegen [...]."[65] Protože proud vnitřní řeči je z principu ryze privátní, objevují se v něm i nelichotivé obraty a formulace, které by v hlasité konverzaci řízené společenským územ nemohly zaznít. Syntax je přerývaná a odpovídá těkavému proudu v duchu formulovaných myšlenek. Věty jsou velmi často nedořečené, graficky ukončené třemi tečkami, předpony nebo koncovky slov zkracovány podle způsobu mluveného jazyka , což se graficky naznačuje užitím apostrofu: „Wäre so das Gescheiteste! [...] Wenn ich den Oberst fragen möcht' [...]!"[66]

Komunikační situace, v nichž se Gustl ocitá, vypovídají o jistém pravidelném společenském životě i o jistém rozhledu, byť ten neodpovídá statutu postavy a je omezený. Právě společenské postavení považuje Gustl za jednu z nejsilnějších stránek své osobnosti a alespoň v duchu se dožaduje vlivnější a silnější pozice ve společenských vztazích, pokud je chápeme jako mocenské. „Die Leut' können eben unserein'n nicht versteh'n, sie sind zu dumm dazu..."[67] Právě tyto vztahy však Gustl nedokáže ubránit, natož v nich posílit. Příkladem může být selhání v konfliktu s pekařem, finanční závislost na rodině či neschopnost solidního vztahu se ženou. Svůj mocenský status spojuje Gustl výhradně s hodností v armádě a stává se tak jejím reprezentantem a nositelem jejích hodnot. Společensky determinován je Gustl jak privátně, tak veřejně hlavně svým floutkovským až dekadentním životním stylem.

„Das Kaffeehaus repräsentiert als Institution einen eigentümlichen Schwebezustand im Zerfallsprozeß der – in der Habsburger Monarchie ohnehin nur ersatzweise vorhandenen – Dialektik von öffentlicher und privater Sphäre."[68]

Rozpadu Gustlovy psyché brání jen svět pravidel důstojnického stavu, který mu otvírá dveře do velkoměstského společenského života a pomáhá skrývat malý svět Gustlovy mysli (jak ostatně naznačuje název novely). Jeho rodina si poté, co Gustl zkrachoval jako gymnazista, mohla dovolit jen kadetní školu. Tam si Gustl vytvořil své elitářské sebevědomí postavené na vnějších

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[65] SCHNITZLER, A. (2004), s. 351.
[66] SCHNITZLER, A. (2004), s. 348.
[67] SCHNITZLER, A. (2004), s. 340.
[68] *Kavárna se stává institucí a reprezentuje svérázný stav nejistoty během rozpadu dialektiky veřejné a privátní sféry, která však v habsburské monarchii beztak existovala jen provizorně.* [překl. aut.], KELLER, U. (1984), s. 71.

symbolech moci jako jsou uniforma a šavle. Proto se byť nevědomě cítí nesvůj, když slyší: „Herr Leutnant, Sie werden mir doch zugeben, daß nicht alle Ihre Kameraden zum Militär gegangen sind, ausschließlich um das Vaterland zu verteidigen!"[69] Takoví vojáci zaplňují vnitřní prázdnotu hazardem, posedáváním v kavárnách a povrchními milostnými avantýrami. Civilní svět pro něj představuje ohrožení pramenící ze závisti – socialistům, akademikům, intelektuálům, jednoročním dobrovolníkům a majetným Židům. Proto si Gustl vytváří falešný pocit agrese, který má podobu různých iracionálních tužeb po válce, po duelech apod. Ukazuje tím rakouskou armádu v nelichotivém světle. Armádní představitelé se zdají být především sebevědomými vzory navenek, ale méně už nositeli skutečných vojenských ctností jako odvaha a čest.

„Das von Gustl repräsentierte Potpourri reaktionärer Ideologien, angefangen vom Militarismus über Antisemitismus und Anti-Sozialismus bis hin zum obsessiven Wagnerismus (Lohengrin 12x) erklärt sich mithin als aggressive Abwehrhaltung. Als Staat im Staate, der eigene Regeln setzt, bietet das Militär dieser verkrachten Existenz die Möglichkeit, Minderwertigkeitskomplexe zu kompensieren."[70]

I ve Schnitzlerově novele má rakouská armáda výrazný multinacionální charakter, což dokazuje výskyt jmen v textu: Kopetzky, Doschnitzky, Bokorny, Mirovic, Benedek atd. Společnost zastoupená v novele operetami a kabarety tyto odlišnosti akceptuje, ovšem pomáhá si přitom vtipy, příklady odlišných akcentů nebo sociolektů. Multinacionalita ve Vídni byla uznávanou skutečností, v politice se ovšem neodrážela, resp. pouze negativně až xenofobně. „[Österreichische Monarchie - pozn. aut.] hat im Großen und Ganzen eine erfolgreiche Integration der verschiedenen Völker durchgeführt, aber für wichtige Fragen wurden dennoch keine beruhigenden Lösungen gefunden."[71]

Obraz a chápání pojmu veřejnost tvoří centrální motiv novely *Leutnant Gustl* a ovlivňuje diskurz rakouské armády jako modelu skutečnosti v Gustlových úvahách. Spojení politické abstinence a hedonistické poživačné kultury je nejmarkantnější právě v době vzniku novely. Pro rakouskou společnost v éře fin de siècle označují rozdíl mezi politickou a kulturní veřejností pojmy jako „Reservat", „Rückzug", „Zuflucht" nebo „politische Indifferenz". Gustlův příběh se odehrává v tradičním habsburském chápání kulturní politiky jako reprezentativního konání a jenom tak mohou tvořit premiéry, koncerty, kavárny a společenský život pilíře tohoto modelu.

Zatímco Gustl se chová jako vnitřní nepřítel tohoto modelového světa, Haškův Švejk, hnán svým přehnaným klidem, je jeho vnějším nepřítelem.

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[69] SCHNITZLER, A. (2004), s. 339.

[70] *Směsice reakčních ideologií od militarismu přes antisemitismus a anti-socialismus až k obcesivnímu wagnerismu (12x Lohengrin), kterou představuje Gustík, je jen agresivní obranou před odmítnutím. Tato zkrachovalá osoba si tudíž může v armádě jako státu ve státě s vlastními pravidly kompenzovat své pocity méněcennosti.* [překl. aut.], PERLMANN, M. L. (1987), s. 243.

[71] [Rakouská monarchie - pozn. aut.] *více méně zvládla integraci různých národů, ale uspokojivá řešení mnoha důležitých problémů nenašla.* [překl. aut.] ROTZ, S. (2006), s. 103.

Mechanismy tohoto světa ztrácejí svou logiku a udržují si jak u Gustla, tak u Švejka už jen vnější zdání stability. Gustl skrývá hlavní problémy ve své mysli, Švejk je verbalizuje v naivních hlášeních a materializuje v horlivé aktivitě. Gustl prchá před zesměšněním sebe sama do Prátru, Švejk zesměšňuje celou rakouskou armádu v neschopnosti si s ním poradit. Nechává ji hledat simulanty a odpírače a tím jí vyčerpává a obrací princip fungování celého systému naruby, protože ten ve svém ustrojení ani nepočítá s tak dokonalou poslušností. Zatímco Gustl je traumatizovaným reprezentantem úpadku jedné společenské vrstvy, Švejk ve stejném světě anarchistickým bořičem.

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RESUMÉ

Asi deset let dělí vznik dvou literárních postav počátku dvacátého století v rakouské a české literatuře, které vstoupily do kánonů obou literatur a staly se nadlouho vlivnými literárními typy. *Poručík Gustík* (1900) Arthura Schnitzlera a postava Josefa Švejka v předválečných humoreskách Jaroslava Haška (1911) zobrazují příslušníky rakouské c. k. armády v období moderny jako představitele specifického kulturního diskurzu. Ten se částečně liší jak podle prostředí, z kterého vzešli autoři A. Schnitzler a J. Hašek, tak podle postojů, které do svých postav promítli, částečně je podobný v úpadku a rozpadu modelového světa rakouské armády.

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Zabývá se novější německy psanou literaturou a literaturou rakouskou a dílem Thomase Bernharda. Knižní publikace *Thomas Bernhard als zoon politikon.* Wien, Praesens, 2010, 203 s.
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RECEPCIA UMELECKÝCH PREKLADOV
DO SLOVENČINY A ČEŠTINY

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Predmetom nášho výskumu sa stala recepcia umeleckých prekladov románu M. A. Bulgakova *Majster a Margaréta* do slovenčiny a češtiny. S originálom Булгаков, М. А., Романы: /.../ *Мастер и Маргарита*, Москва, Современник, 1988 budeme porovnávať slovenský preklad Magdy Takáčovej (1969), východiskom pre ktorú bolo prvé vydanie románu, ktorý vyšiel v časopise Moskva č. 11, v roku 1966 a č. 1, v roku 1967; a český preklad Aleny Morávkovej (1990), z originálu, ktorý bol vydaný nakladateľstvom Chudožestvennaja literatura, Moskva 1967.

Román *Majster a Margaréta* nie je možné preložiť bez jeho dôslednej interpretácie v historickom kontexte. M. A. Bulgakov netvorí texty, ale kontexty, a preto je vo vzťahu k nemu adekvátne hovoriť o umeleckej interkontextualite. Môžeme zobrať hociktorú sujetovú situáciu, hociktorú postavu a nájdeme v nich hlboké umelecké ukotvenie v starých textoch. Vedomie Bulgakova sleduje genézu a vývin každého javu, ktorý tvorí znak a symbol umeleckého textu.

Majster a Margaréta je román satirický, filozofický, psychologický a historický, ktorý predstavuje aj súhrn motívov z minulých diel autora, aj odraz konkrétnych udalostí života v Rusku 20.- 30. rokov, aj výsledok rozvoja ruskej, ukrajinskej a celej svetovej literatúry.

Fenomén tohto diela spočíva v tom, že obsahuje niekoľko sémantických vrstiev a ponúka rozličné roviny vnímania. Preto jeho úspech nezávisí od vzdelanosti, veku a záľub čitateľov.

Román má tri dejové línie:

1). Satiricko-filozofický opis príchodu Wolanda s jeho suitou do Moskvy tridsiatych rokov. Tu Bulgakov odmieta racionalizmus, ktorý panoval v tej dobe v Rusku;

2). Umelecká interpretácia *Nového Zákona*, adresovaná ateistickej sovietskej spoločnosti;

3). Romantický príbeh lásky Majstra a Margaréty.

Pri písaní tohto diela Bulgakov používal niekoľko filozofických teórii, ktoré sa stali základom kompozičných riešení diela.

V románe prebieha vzájomné pôsobenie troch svetov: ľudského, biblického a ireálneho. Väčšinu ideí prevzal Bulgakov z prác ukrajinského filozofa 18. storočia Grigoria Skovorodu. V jeho teórii troch svetov je ireálny, kozmický svet hlavný; dva ďalšie sú ľudský a symbolický, biblický. Pritom ľudský vystupuje ako spájacie ohnivko materiálneho a duchovného svetov, v ktorých dobro a zlo existujú v dialektickom vzťahu.

V románe sa autor snaží ukázať, že dobro nemôže existovať bez zla, pretože ľudia jednoducho nebudú vedieť, čo je to dobro ako také. Ako povedal Woland Lévimu Matejovi: *Čo by robilo tvoje dobro, keby nejestvovalo zlo, ako by vyzerala zem, keby z nej zmizli tiene?* (Bulgakov, 1969, s. 346)

Trojsvetovosť *Majstra a Margaréty* korešponduje aj s názormi známeho ruského náboženského filozofa, teológa P. A. Florenského (1882 – 1937), ktorý tvrdil, že trinitárnosť je najvšeobecnejšia charakteristika bytia a spájal ju s kresťanskou Trojicou.

V poslednom čase sa mnohí bádatelia tvorby Bulgakova domnievajú, že filozofickú koncepciu románu ovplyvnila aj teória psychológa Freuda, konkrétne jeho práca Ego a id o existencii „ega", „superega" a „id" vo vedomí človeka.

V každej z dejových línií sa svojrázne odrazili predstavy Freuda o psychike človeka: biblické kapitoly románu, v ktorých sa rozpráva o Ješuovi Ha-Nocrovi, predstavujú „superego" (snaha tvoriť len dobro a stále rozprávať len pravdu); kapitoly o moskovských dobrodružstvách Wolanda a jeho sprievodu symbolizujú prejavy „id". Vyskytuje sa otázka, čo v románe predstavuje „ego", čiže identitu človeka. Dá sa povedať, že tragédia Majstra, ktorého autor románu nazýva hlavnou postavou, spočíva v strate svojej vlastnej identity, jeho Ja, „ega". Je možné, že práve preto si nezaslúžil svet ale iba pokoj – rovnováhu medzi svojim „id" a „superegom".

Román M. A. Bulgakova *Majster a Margaréta* je dielo intertextuálne. Je v ňom veľké množstvo alúzií a odkazov, ktoré sa vzťahujú na N. V. Gogoľa, F. M. Dostojevského, A. Belého, V. Majakovského, V. Solovjova, A. Bloka. Zo svetovej literatúry treba predovšetkým upozorniť na Goetheho a Hoffmana.

Heretická interpretácia biblického príbehu pomáha Bulgakovovi zaznamenať zvrátenosť života tej doby, herézu morálky a etiky spoločnosti. Groteska románu ukazuje čitateľovi skrytý význam vtedajšieho života, svet malých a veľkých podvodníkov, avanturistov, ríšu falošného bytia. Krása a pravda, umenie a nesmrteľnosť strácajú svoju hodnotu. V tomto svete sa bojuje o byty a zájazdy, výhody a privilégia, o vysoké postavenia a moc. Tak ako Pontský Pilát, aj iní si umývajú ruky, uzatvárajú kompromisy, zmluvy so svojim vedomím.

Adekvatný a funkčný preklad vlastných mien a názvu románu nie je možný bez dôkladného rozboru postáv, ich úloh a prototypov v dejinách, literatúre alebo živote autora.

Titul

Titul je prvou informáciou o literárnom diele. Má komunikatívnu a reprezentačnú funkciu, preto by mal byť jeho preklad adekvátnym, funkčným a zodpovedať zámeru autora. Titul ruského originálu *Мастер и Маргарита* bol preložený do slovenčiny ako *Majster a Margaréta* a do češtiny ako *Mistr a Markétka*. Slovenský preklad je totožný s originálom, ale v českom preklade titulu nastal posun na gramatickej rovine. *Bola krásna a múdra. Bezdetná*

tridsaťročná Margaréta bola ženou veľmi významného odborníka, ...malá bosorka, na jedno oko trošičku škuľavá... (Bulgakov, 1969, s.223)

Meno Margaréta je spojené s menom francúzskej kráľovnej Margaréty Navarrskej, ktorá žila v 16. storočí a ochraňovala spisovateľov a básnikov. Aj Bulgakovova Margaréta ochraňuje geniálneho majstra.

Margaréta z románu odkazuje na Margarétu z Goetheho *Fausta*. Faust predal svoju dušu diablovi kvôli vášni z poznania a zradil lásku Margaréty. Bulgakovova Margaréta je pripravená uzavrieť dohodu s Wolandom a stáva sa bosorkou kvôli láske a vernosti majstrovi.

Obraz Margaréty je aj stelesnením Sofie – večnej ženskosti, o ktorej písali G. Skovoroda a V. S. Solovjov. Je to idea tvorivého ženského prvopočiatku sveta. Solovjov rozlišoval dve podoby ženskej krásy. Prvá je klamlivá a bezmocná, druhá je dokonalá, ozajstná, večná.

Kým Margaréta je len klamlivou podobou „večnej krásy", nie je schopná pomôcť majstrovi. Ale vďaka Azazellovmu krému sa Margaréta premení na ženu dokonale krásnu. Transcendentná krása jej dáva silu zbaviť majstra utrpenia, oživiť jeho román a nakoniec zvíťaziť nad smrťou. Vďaka nej Margaréta s majstrom nachádzajú večný život, večný pokoj.

Autor použil plné meno, aby zdôraznil dôležitosť úlohy, ktorú hrá Margaréta v románe. V ruštine sa plné meno používa zriedkavo, skoro vždy s menom po otcovi, len v oficiálnej situácii alebo pri oslovení nadriadeného. Preto je veľmi príznačné použitie plného mena v názve diela. Český variant vedie čitateľa nesprávnym smerom. Hoci v českej literatúre je tendencia používať vlastné mená v deminutívnych formách, napríklad v českom preklade Goetheho Fausta stretávame takýsto Markétku, zdá sa, že to nekorešponduje s obrazom Margaréty v románe.

Majster

Jednou z mnohých zvláštností románu *Majster a Margaréta* je otázka, kto je jeho hlavnou postavou: Woland, Ješua, majster alebo Margaréta. Titul kapitoly N13 je *Príchod hrdinu*, teda môžeme povedať, že autor chcel, aby práve majstra čitateľ považoval za hlavného hrdinu. V tejto kapitole sa majster opisuje ako *asi tridsaťosemročný vyholený muž s tmavými vlasmi, ostrým nosom, vyľakanými očami a s kečkou visiacou do čela* (Bulgakov, 1969, s.141).

Existuje veľa názorov, koho vybral Bulgakov za prototyp majstra. Najpravdepodobnejšie z nich sú tri:

V postave majstra je veľa autobiografických čŕt zo života Bulgakova. Napríklad, vek majstra v momente jeho objavenia v izbe Ivana Bezdomného (asi tridsaťosem ročný... muž) sa zhoduje s vekom Bulgakova v roku 1929, keď všetky noviny vyhlásili jeho tvorbu za podpriemernú a škodlivú. Majster, ako aj autor, neprestal písať svoje dielo, téma ktorého nezodpovedala spoločenskej objednávke, čo bolo v tých časoch veľmi nebezpečné.

Situácia tridsiatych rokov, atmosféra strachu, represií a prenasledovania je prítomná v majstrovom osude. Majster malomyseľne spálil svoj rukopis v záchvate panickej hrozby; urobil tak i sám autor a veľa iných spisovateľov toho obdobia.

Druhým prototypom majstra môže byť N. V. Gogoľ, ktorého Bulgakov považoval za svojho učiteľa. Majster tiež bol historikom a podobne ako Gogoľ spálil svoj rukopis.

Za tretí prototyp môžeme považovať Ješuu Ha-Nocriho, ktorý bol viac ako tisíc rokov pred majstrom nespravodlivo prenasledovaný a odsúdený.

Našu pozornosť upútal fakt, že v románe má každá postava meno, priezvisko, podrobnú charakteristiku: Michail Alexandrovič Berlioz, šéfredaktor literárneho mesačníka a predseda výboru jedného z najväčších moskovských literárnych zväzov, známeho pod skratkou MASSOLIT; Ivan Nikolajevič Ponyrev, píšúci pod pseudonymom Bezdomnyj; syn kráľa hviezdopravcu a mlynárskej dcéry, krásavice Pily, piaty miestodržiteľ Judey Pontský Pilát; Nikanor Ivanovič Bosoj, predseda bytového družstva na Sadovoj ulici číslo tristodva A, atď (Bulgakov, 1969). A hoci majster ani Ivanovi nechcel prezradiť meno svojej milovanej, poznáme jej celé meno: Margaréta Nikolajevna.

Preto je zaujímavé, že majster nemá ani meno, ani priezvisko, ani len prezývku, aj v epilógu sa konštatuje, že zohnať priezvisko uneseného pacienta sa nepodarilo, a tak majster zmizol navždy pod mŕtvym názvom – číslo stoosemnásť z prvého pavilónu (Bulgakov, 1969, s. 370). Pomenovanie majster (písaný v románe s malým písmenom) nie je prezývka hlavnej postavy. Je iba charakterizovaný ako odborník, profesionál v určitej oblasti. Okrem toho, majster je v románe protikladom pojmu „spisovateľ". Na otázku Ivana: *Vy ste spisovateľ? sa tajomný hosť zachmúril, pohrozil Ivanovi päsťou a povedal: Ja som majster, - sprísnel a vytiahol z vrecka na župane ufúľanú čiernu čiapočku, na ktorej bolo žltým hodvábom vyšité „M"* (Bulgakov, 1969, str.147). Čiže Bulgakovov hrdina sa nepovažuje za spisovateľa. Potom vzniká otázka, za koho sa teda považuje, alebo koho tým myslel sám Bulgakov.

Názor Viktora Trojického na tento problém je pozoruhodným. Vo svojej štúdii O bezmennom majstrovi a jeho čiapočke pokúša sa nájsť možné vysvetlenia a symbolické významy.

Pozornosť Trojického pripútalo neustále spomínanie prítomnosti tejto čiapočky na hlave majstra. To by malo svedčiť o dôležitosti jej úlohy pri snahe pochopiť obraz majstra. Autor štúdie berie do úvahy známu zvláštnosť Bulgakova, ktorý svoje postavy nikdy nevymýšľal. V tomto období v Moskve žil muž, ktorý viac ako pol storočia nosil čiernu čiapočku, ktorá vyzerala ako mníšska skufia. Bol to jeden z najvýznamnejších filológov „strieborného veka", autor *Histórie antickej estetiky* a množstva prác z filozofie, filológie a matematiky, akademik A. F. Losev. V roku 1929 Losev tajne zložil rehoľný sľub pod menom Andronik. Bol ideologickým vodcom spolku „oslavovateľov mena", ktorý tvorili predstavitelia moskovskej inteligencie. Hlavnou myšlienkou „oslavovania mena" ako kultúrno-filozofického učenia bolo tvrdenie, že Meno

Boha je sväté vo svojej podstate a preto je sám Boh. „Oslavovatelia mena" verili v magickú silu slova. Trinitárnosť románu je tiež prevzatá z tohto učenia. Ako sme už spomínali, trojsvetovosť u Bulgakova korešponduje s názormi teológa Pavla Florenského, ktorý bol jedným zo základných predstaviteľov daného náboženského smeru.

S ideami spolku „oslavovateľov mena" oboznámil Bulgakova jeho priateľ P.S. Popov, ktorý bol jeho členom. Je možné, že práve tieto názory ovplyvnili vzťah Bulgakova k menám jeho postáv, z ktorých každé je sémanticky zdôvodnené.

Keď budeme vychádzať z predpokladu, že majstrova čiapočka je skufiou, môžeme povedať, že motív mníšstva nie je cudzí majstrovmu obrazu. On, autor kroniky čias piateho miestodržiteľa Judey, žil osamelo (pred zoznámením sa s Margarétou), bol pokorným a nezištným. Jeho život mal cieľ. Ako mních v kláštore venuje svoj život službe Ježišovi Kristovi, tak sa aj majster úplne oddal románu o Pontskom Pilátovi. Môžeme povedať, že čierna čiapočka je symbolom tvorenia, slúženia a majstrovstva, symbolom tajného duchovného hrdinského činu.

Postava majstra na rozdiel od ostatných postáv v románe nemá ani meno, ani priezvisko, ani len prezývku. Slovo majster v románe je napísané malým písmenom, čo svedčí o tom, že to nie je prezývka hlavnej postavy. Znamená charakteristiku, že je odborník, profesionál v určitej oblasti. Autor necháva na čitateľovi, ako budú vnímať túto postavu, preto považujeme písanie slova majster s veľkým začiatočným písmenom za negovanie jeho zámeru.

Mosúr

Meno kocúra a najobľúbenejšieho šaša Wolanda prevzal Bulgakov z *apokryfickej knihy Enocha* k *Starému Zákonu*. Vedomosti o správaní Begemota našiel zrejme v štúdii I. J. Porfirjeva *Apokryfické povesti o stározákonných tvárach a udalostiach* a v knihe M. A. Orlova *Dejiny stykov človeka s diablom*. V týchto dielach sa Begemot opisuje ako bes s hlavou slona, chobotom a klami. Ruky mal ako človek ale svojim veľkým bruchom, kratučkým chvostíkom a tlstými zadnými labami pripomínal hrocha (v ruštine hroch – begemot, preto mal také meno).

Prvý raz ho v románe stretávame v byte N50: *...na zlatníčkinom taburete sa familiárne rozvaľoval ešte ktosi tretí, a síce ukrutne veľký čierny kocúr s kalíškom vodky v jednej labe a s vidličkou, na ktorej mal napichnutý nasáľaný hríbik, v druhej* (Bulgakov, 1969, s.90). Neobyčajné požrávstvo kocúra sa vysvetľuje tým, že v démonologickej tradícii Begemot je démonom túžob žalúdka.

Prestrelka kocúra s agentmi polície v byte N50, jeho šachová partia s Wolandom, súťaž v streľbe s Azazellom sú ľahké, humoristické scénky, znižujúce intenzitu tých sociálnych, mravných a filozofických problémov, ktoré román nastoľuje čitateľom.

V originále meno kocúra Бегемот, v slovenskom preklade – Mosúr, v českom – Kňour. Preklad tohto mena je nesmierne dôležitý, autor ho použil zámerne. Slovenská a česká prekladateľka všimli si len zvukovú zhodu: кот Бегемот; kocúr Mosúr; kocour Kňour, uprednostnili formu na úkor významu, ktorý v tomto prípade bol dôležitejší.

Interpretácia románu *Majster a Margaréta* v jeho historickom a literárnom kontexte má veľký význam pre správne pochopenie tohto diela. Venovali sme osobitnú pozornosť problematike prekladu mien. Najmä v dielach Bulgakova majú mená postáv dôležitý význam, každé z nich je sémanticky motivované a má vplyv na percepciu celého textu. Preklad je nielen posunom z jedného jazyka do druhého, ale aj posunom z jedného kultúrneho priestoru do druhého. Zaujíma veľmi dôležité miesto v medziliterárnej komunikácii. V kontexte literatúry, do ktorej sa prekladá, zaraďuje sa medzi jej pôvodné diela a vytvára nové vzťahy. Odhaľuje jej nové vývinové možnosti a smery, zasahuje vedomie čitateľov.

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RESUMÉ

The aim of the article is to show that the reception of foreign literature highly depends on the proper transfer of the intertextual kontext on the basis of the novel The Master and Margarita written by Mikhail Bulgakov and its translations into Slovak and Czeck. Special attention is paid to the translation of the title and character's names.

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RECENZE
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☙

POTTIER, B. : SÉMANTIQUE GÉNÉRALE
Paris, PUF 2011, 240 p.

En 2011, la maison d'édition Presses Universitaires de France a présenté la deuxième édition de la publication *Sémantique générale* rédigée par Bernard Pottier – professeur émérite à l'Université de Paris-Sorbonne.

Bernard Pottier est linguiste, hispaniste et américaniste. Dans ses recherches, il s'intéresse à la linguistique générale, la sémantique, l'histoire des sciences du langage, l'ethnolinguistique, la langue et la grammaire espagnole, la philologie romane et l'étude des langues amérindiennes. Il est Commandeur de la Légion d'Honneur, Commandeur de l'Ordre des Palmes académiques et le 30 mai 1997, il a été élu membre ordinaire de l'Académie des Inscriptions et Belles-Lettres. Parmi ses ouvrages les plus importants, il faut souligner : *Représentations mentales et catégorisations linguistiques*, *Théorie et analyse en linguistique* ou *Linguistique générale*.

Le présent ouvrage *Sémantique générale* comprend quatre parties. Avant la présentation plus approfondie de chaque partie, l'auteur se penche sur une introduction concernant le domaine en question – la sémantique générale. Selon ses propres mots, elle « *se préoccupe des mécanismes et opérations concernant le sens, à travers le fonctionnement des langues naturelles* » (p. 11). Une fois l'objectif et le thème principal présentés, le linguiste commence son parcours « *entre l'individuel et l'universel* » (ibid.).

La première partie intitulée *Les sémantiques et la linguistique* comprend cinq chapitres qui se focalisent notamment sur les composantes dynamiques de la communication, l'environnement du message, les sémiologies parallèles, les signes linguistiques et s'achève par la mention de différents modèles sémantiques qui ne sont pas tout simplement décrits, ils sont surtout schématisés et accompagnés d'explications, ce qui permet aux lecteurs de mieux comprendre la thématique en question. La deuxième partie portant le nom *Conceptualisation et universaux* s'oriente vers les termes tels que la perception et la conceptualisation, mais son plus grand apport est présenté dans le chapitre VII qui développe l'application de la notion de noème à la sémantique dans le sens de concept universel élaborée par l'auteur même. Sur l'exemple des prépositions latine *per* et française *dans*, il dévoile une « *image mentale unique* » qui transcende les champs spatial, temporel et notionnel. Au-delà, il souligne que « *un noème apparaît donc comme une relation abstraite universelle sous-tendant les opérations sémantiques générales des langues, et il est visualisable afin de se rapprocher le plus possible de l'intuition d'une représentation mentale partagée* » (p. 78). Après ses propos sur la noémie, les concepts et les universaux, l'auteur traite, dans la troisième partie avec le titre *La mise en schèmes* de la sémiotisation, le parcours diathétique ou le choix des signes. Ce dernier, selon Bernard Pottier, « *suppose une double adéquation* » : référentielle et structurale, et il mentionne que « *cette double nécessité est constitutive de*

l'acte de sémiotisation » (p. 121). À ce propos, nous devons faire appel à un nouveau terme proposé par Bernard Pottier : orthonymes/orthonymie – « des désignations immédiates » (p. 123). La quatrième et dernière partie (*Les visées énonciatives*), comprenant cinq chapitres, est la plus ample. Dans la présentation générale de cette partie, l'auteur démontre le choix de chaque chapitre dont chacun correspond à un des grands domaines sémantiques, il les classe ainsi : la détermination, l'actance, l'aspect, le temps et la modalité. Il les appelle « visées énonciatives » et explique que « *les quatre premières sont intimement liées et corrélées par les langues, et la dernière « s'applique à tout ce qui précède* » (p. 158). Le linguiste présente et souligne le rôle de chaque visée énonciative qui accompagne et contrôle sans cesse le parcours énonciatif.

À la fin, dans la conclusion, Bernard Pottier résume ses idées, sous forme de tableau et de schémas, il récapitule les procédés qui se produisent au moment où « *nous avons intention de message* » (p. 224) et il les illustre, comme il le fait dans tout le livre, avec des exemples concrets.

La publication *Sémantique générale* de Bernard Pottier est le fruit de longues années de recherches qui peut servir non seulement aux spécialistes s'intéressant au domaine de la sémantique, mais aussi aux étudiants en linguistique, parce que ce sont eux qui « *ont toujours été un stimulant, par leurs exigences et leurs encouragements* » pour le travail d'un des plus grands linguistes français. En effet, l'ouvrage ne leur est pas incompréhensible car l'auteur explique chacune de ses idées sur des exemples précis en ajoutant des tableaux et des schémas explicatifs dont la présence dans le livre est innombrable. Nous voyons son idée la plus fructueuse dans la nouvelle compréhension du noème en tant que « image mentale translinguistique » de la notion sémantico-cognitive.

RADKA FRIDRICHOVÁ

BEDNÁROVÁ-GIBOVÁ, K.: NON-LITERARY AND LITERARY TEXT IN TRANSLATION.
Prešov: Filozofická fakulta Prešovskej univerzity 2012, 100 pp.

The proliferation of texts translated in recent years, particularly from English, goes hand in hand with the varying quality of the product: there seem to be more texts to translate than there are competent translators.

A linguist, a translator and a university trainer by profession, the author is well aware of this situation, and she clearly wrote her book with this in mind: as a textbook for students of translation. She aims to show that, contrary to popular beliefs, translation is much more than looking up words in a dictionary - that can be done by anyone who has mastered the basics of literacy. She demonstrates convincingly that translating is by no means a purely arbitrary

activity, but rather a process which is at least to some extent rule-based and which can be shown to employ a range of strategies, techniques and procedures. More specifically, she explores to what degree these procedures vary in the translation of different text types.

One of the merits of the book is that it gives a survey of translation studies relevant to the topic, along with the author's comments on the concepts described in them. As is often the case in English linguistics (and possibly in other fields of exploration), there is something of a terminological confusion as different scholars use a variety of terms for what is essentially the same concept, or, conversely, employ similar or identical terms to describe vastly different notions. This results in a maze in which it is extremely easy, especially for translation novices, to get lost, and this book therefore comes as a handy guide on the way.

To demonstrate how translation procedures work in practice, the author has compiled a corpus consisting of two English texts and their Slovak translations. As suggested by the title of the book, one text represents a quintessential example of non-literary text, an EU institutional-legal document entitled *Council Directive 2004/114/EC*, while the literary text is a section from the novel *The Shack* by Canadian writer William P. Young. The two texts were published at roughly the same time (2004 and 2007 respectively), which means that the effect of language development is negligible. They are of comparable extent but otherwise as dissimilar as they could possibly be.

The English and Slovak versions of both texts are minutely analysed with respect to the following translation procedures employed: *transposition* (replacement of word-class or syntactic category in the source text /ST/ with another in the target text /TT/); *modulation* (change of a point of view between the ST and the TT); *expansion* and *reduction* (providing more/less information or more/less explicit information in the TT than in the ST); *permutation* (change of clause constituent order, different linear arrangement of the sentence); *calque* (literal translation); *borrowing* (taking over an expression from the ST); *naturalisation* (grammatical modification of a word from the ST); *adaptation* (employing a functional/cultural equivalent of a concept occurring in the ST which is unfamiliar in the TT); *recasting sentences* (changing the structure of sentences, e.g. splitting a complex sentence into two or more simple sentences), and *paraphrase* (amplification or explanation of the meaning of a section of text). In addition to a detailed description of the procedures identified, the author adduces succinct examples of English and Slovak equivalents from the corpus clearly arranged next to one another in tables, along with frequency data. These examples are well-chosen and extremely useful in demonstrating the essence of the translation procedures in question.

The analysis proves that, at least in the corpus under scrutiny, some of the procedures are exclusive to the literary text, notably the last four mentioned above. However, it becomes evident from the quantitative analysis that although the other procedures occur in both text types, their respective distribution varies,

sometimes rather dramatically, as in the case of word-class transposition and calque, sometimes significantly, as in permutation and reduction.

As the author points out, sometimes it is difficult to isolate the separate procedures strictly from one another, since, for example, word-class transposition and sentence-member transposition are inevitably interrelated (p. 52). Arguably, this blurring of boundaries between categories goes much further than this. A case in point might be the change from the active to the passive, which is considered an instance of modulation in the book, with a note that some translation scholars put it among instances of transposition (pp. 58-59). Clearly, a change of perspective, which is the reason why this operation ranks among modulations, in this case automatically involves a change in the syntactic status of the semantic components of the sentence (the subject/agent of the active construction becomes the adverbial/agent of the passive structure). Moreover, the linear arrangement of the sentence is changed, making the active-passive transformation a candidate for the status of permutation. As far as permutation is concerned, it has to be borne in mind that the principles of ordering clause constituents (the word order) are vastly different in English and in Slovak. In English, the primary role of word order is grammatical, that is to signal the syntactic function of a given element through its position in the clause, whereas in Slovak (as in Czech) the linear arrangement of clause constituents is much more variable to suit the requirements of the leading word-order principle of an inflected language, the functional sentence perspective (FSP); clause constituents are typically arranged on the basis of their relative informational importance, starting from the least important ones and finishing with the most important. Translation from English into Slovak therefore automatically involves considerable changes in word order in the TT compared to the ST. Indeed, a conspicuous prevalence of structures with the same constituent order and the same constituent membership in both texts suggests insufficient sensitivity of the translator to FSP in the target language.

Although it might be argued that the results of the research are based on the comparison of translation of just two texts, produced by two translators and therefore potentially affected by the translators' respective styles, it is a safe assumption that most of the findings reflect general principles and may be extended to other texts of a similar nature. Clearly, professional translators, translation trainees, and indeed, anyone seriously pursuing the art or craft of translation will greatly benefit from reading this thought-provoking book. Knowledge of the principles underlying the translation process and conscious application of the procedures so aptly described in it will enable them to tune their techniques to suit the needs of different text types and, eventually, to produce translations of much better quality.

VLADISLAV SMOLKA

JESENSKÁ, P. – ŠTULAJTEROVÁ, A.: SELECTED CHAPTERS ON ENGLISH LEXICAL SEMANTICS. Banská Bystrica, Bratia Sabovci, s.r.o., 2013, 128 s.

Po anglicky koncipovaná vysokoškolská učebnica autoriek Petry Jesenskej a Aleny Štulajterovej [Autorská účasť P. Jesenskej: 80 % a A. Štulajterovej: 20 %] sa primárne zameriava na lexikálnu sémantiku a prichádza, aby kompenzovala absenciu odbornej literatúry špecificky zameranej na poslucháčov a poslucháčky 2. a 3. ročníka vysokoškolského štúdia anglickej lingvistiky v rámci študijného programu Učiteľstva akademických predmetov (UAP) a Prekladateľstva a tlmočníctva (PaT) na Fakulte humanitných vied Univerzity Mateja Bela v Banskej Bystrici.

Kľúčové pojmy, s ktorými autorky pracujú, sú *lexéma, lexikálna jednotka, seméma, paradigmatické vzťahy* a pod.

Syntetizujúca publikácia pozostáva z dvoch hlavných častí. Teoretickú časť (PART I: str. 10 – 95) tvorí desať kapitol z teórie lexikálnej sémantiky. Prvá kapitola pojednáva o lexikológii všeobecne s dôrazom na prepojenie lexikológie s inými oblasťami lingvistiky ako sú fonetika, morfológia, syntax a štylistika. Druhá kapitola stručne vysvetľuje rozdiel medzi lexikálnou morfológiou a lexikálnou sémantikou, teda medzi slovotvornými procesmi a vzťahmi medzi slovamis lexikálnym významom. Tretia kapitola sa zameriava na význačné osobnosti anglofónnej lexikológie (Arnold, Kvetko, Štekauer) a lexikografie (Webster, Jones) vo všeobecnosti. Štvrtá kapitola prezentuje typológiu slovníkov z rôznych uhlov pohľadu (ich štruktúry, rozsahu, prístupu autorov a pod.), čo je dôležitou skutočnosťou pre poslucháčov prekladateľstva a tlmočníctva, ktorí používajú slovníky každodenne. Piata kapitola sa venuje ťažiskovému pojmu lexikológie, pojmu *slovo*,z niekoľkých aspektov, a síce z pohľadu ortografie, fonológie (ortoepie), morfológie, lexikológie, gramatiky, onomastiky, lexikografie a štatistiky. Všiestej kapitole sú prezentované dve najvplyvnejšie teórie jazykového znaku Saussura a Ogdena – Richardsa (semiotický/sémantický trojuholník). Siedma kapitola je venovaná významovým zmenám na úrovni denotatívnej a konotatívnej a jazykovým i mimojazykovým príčinám ich vzniku, ako aj samotnej povahe významových zmien. Ôsma kapitola sa venuje piatim základným štruktúrnym vzťahom medzi slovami, akými sú homonymia, polysémia, synonymia, antonymia a hyperonymia, resp. hyponymia. Lexikálnymi výpožičkami z iných jazykov sa zaoberá deviata kapitola. Desiata kapitola si všíma rozvrstvenie slovnej zásoby anglického jazyka z niekoľkých aspektov (napr. vplyv regiónu, dialektu, society, štýlu a pod.).

Za jednotlivými kapitolami sa zakaždým nachádza ich stručné zhrnutie, úlohy a bibliografia (príp. internetové zdroje). Stručné zhrnutieposluchácom pomôže sumarizovať a utriediť informácie jednotlivých kapitol.

Za zhrnutím nasleduje zoznam niekoľkých úloh a odpovede na ne môžu poslucháči nájsť v texte každej kapitoly. Napr. úlohy ku kapitole zaoberajúcej sa typológiou slovníkov sú tri: *a) What dictionary is considered the most prestigious and why?* (Ktorý [anglofónny] slovník sa považuje za najprestížnejší a prečo?) *b) What distionary will you use when checking the spoken form?* (Aký slovník použijete pri overovaní výslovnosti?) *c) What are the basic criteria when buying a new dictionary?*(Aké sú základné kritériá pri kúpe slovníka?)

Za úlohami nasleduje bibliografický zoznam materiálov, z ktorých autorky čerpali pri koncipovaní textu učebnice.

V praktickej časti (PART II: str. 96 – 120) poslucháči nájdu základné (a veľmi stručné) delenie typov frázových slovies, cvičenia k frázovým slovesám *look, call, see* a pod. (autorky uvádzajú približné číslo 250 anglických frázových slovies) a kľúč k jednotlivým cvičeniam, aby si poslucháči mohli overiť správnosť svojich riešení. Cvičenia pozostávajú so stručného zoznamu slovies následne použitých vo vetách. Úlohou poslucháča je doplniť chýbajúcu časticu vo vete (napr. *for, in, off* a pod.), teda nie celé frázové sloveso, napr. vo vetách ´*May I ask you a question? Of course, go —.*´ treba doplniť chýbajúcu časticu *ahead*, príp. *on* ku slovesu *go*. Domnievam sa, že takto koncipované cvičenia môžu niektorých poslucháčov omrzieť, pretože ich štruktúra je identická. Všetky cvičenia, ktoré sa v zhutnenej forme nachádzajú v texte, sú zverejnené a prístupné pre poslucháčov prostredníctvom softvéru Moodle, v ktorom sa nachádzajú také doplňujúce úlohy, aby podnietili záujem poslucháčov dozvedieť sa o danej problematike viac podrobností. V Moodli dokonca sú aj ukážky testov s kľúčom. A hoci sa inšpiráciou k cvičeniam stala Trymlova *Moderní učebnice angličtiny* (1971), autorky vo svojom výbere zohľadnili súčasné komunikačné potreby poslucháčov anglického jazyka. Oceniť možno preklad jednotlivých slovies do slovenčiny, ako aj uvádzanie ich synoným, opozít a pod. Rovnako pozitívne hodnotím kľúč k cvičeniam, ktorý prispeje ku kontrole riešení.

Celkovo považujem prehľadný a logicky členený text publikácie autoriek Jesenskej a Štulajterovej za vhodnýštudijný materiál určený poslucháčom UAP a PaT.

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ZUZANA TUHÁRSKA

LINGUA VIVA