DISCOURSE ANALYSIS BASED ON MARTIN AND ROSE'S TAXONOMY: A CASE OF PROMOTING STUDENT DISCOURSE ON THE CLIL PhD PROGRAMME IN RELIGION PHILOSOPHY

(Análise do Discurso baseado em taxonomia de Martin e Rose: um caso para promover o discurso sobre CLIL no Programa de Doutorado em Filosofia da Religião)

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ABSTRACT

This study is devoted to examining the introduction of the Content and Language Integrated Learning (CLIL) classes that combine the history of religion philosophy and English language education within the Ph.D. programme. New global challenges and the BRICS development require the implementation of the CLIL programmes for organizing and improving intercultural cooperation, to give it a more profound value-grounded character. In this regard, it is necessary not only to introduce the teaching of the English language but also to improve the discursive possibilities of postgraduate students, in order to promote their discussions skills. This article, written under the supervision of practicing CLIL educators, is based on the best practices of these programs and describes an example of one session in English.

Keywords: Discourse Analysis; Martin and Rose's Taxonomy; Ph.D. student discourse; History of Religion Philosophy in English.

RESUMO

Este estudo examina a introdução das aulas do Conteúdo e Aprendizagem Integrada de Línguas (CLIL) que combinam a história da filosofia da religião e ensino de língua inglesa dentro do programa de doutorado. Novos desafios globais e o desenvolvimento dos BRICS exigem a implementação dos programas CLIL para organizar e melhorar a cooperação intercultural, para dar-lhe um caráter mais fundamentado em valores. A esse respeito, é necessário não só introduzir o ensino da língua inglesa, como também melhorar as habilidades discursivas dos estudantes de pós-graduação, no sentido de promover suas habilidades de argumentação. Este artigo, escrito sob a supervisão de educadores do CLIL, baseia-se nas melhores práticas desses programas e descreve um exemplo de uma sessão em inglês.

Palavras-chave: Análise do Discurso; Taxonomia de Martin e Rose; Discurso Estudantil no Programa de Doutorado; História da Filosofia da Religião em inglês.

INTRODUCTION

The development of CLIL is focused on the improvement of students' abilities to read and write in a foreign language in Russian contexts. CLIL exists only within some schools in Russia. On the level of the school and university program, CLIL education is presented as separate integrated lessons (history in English, geography in English, etc.). Learning a foreign language and a university subject in one course can have advantages for both.

Application of CLIL university classes is supposed the presentation of the philosophical material not only in the form of knowledge but also in the form of activity during lecture and using of mechanisms of feedback.

For empirical analysis, we chose to apply participant identification proposed by Martin and Rose[1]. Our empirical study is based on a genre approach. «Genre theory is developed as an outline of how we use language to live; it tries to describe the ways in which we mobilize language – how out of all the things we might do with language, each culture chooses just a few and enacts them over and over again – slowly adding to the repertoire as needs arise, and slowly dropping things that are not much use. Genre theory is thus a theory of the borders of our social world, and our familiarity with what to expect»[2].

We propose a lecture methical review of non-traditional forms of activity for Russia. This method is based on CLIL explanation of the new material. An integrative form of work during lecture allows forming the foundations of the idea of CLIL. It develops logical thinking and trains memory, attention and language skill.

We have developed and tested in the groups of students' varying of PhD-student content lecture in Russia. The subject was the history of Christian philosophy, which is studied in preparation for the history of philosophy exam (It is an obligatory exam in the postgraduate study). The classroom language was English.

1. DATA AND METHODOLOGY

The data that we have considered in this study is comprised of transcribed lecture speech of PhD-student. The topic of CLIL lecture is "Christian moral values as the foundation of Christian philosophy".

The purpose of the lecture is to form students' understanding of the philosophy of Christian moral values.

Expected results based on the university official documents (GUKiT, 2014) are the following:

1. Personal results:

- development of creative attitude to learning;

- formation of cognitive need.

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[1] Martin and Rose, 2003. See also Martin, 1992; Eggins, 2004; Llinares, A. & Whittaker, R. 2010, Whittaker, R., Llinares, A. & McCabe, A., 2011.
[2] Martin, 2009: 13.

2. Metasubject results:

- cognitive results: students will learn different kinds of listening, develop understanding of the text of Christian philosophy of moral values; analyze, compare and draw conclusions; distinguish Christian moral values and secular ethics;

- communicated results. Students can formulate their own opinion, take part in verbal interaction in different communicative situations; participate in education dialogue;

3. Regulatory result. Students will learn to listen in accordance with the purpose of PhD-student as a teacher, to control the correctness and completeness of their responses, to control obtained result in the form its comparison with the ideal; use Christian moral values to regulate their actions; evaluate the results of its activities both in native and in foreign language from the point of view of Christian philosophy.

The procedure of lecture.

1. Creating a problematic situation. Actualization of support knowledge.

Expressive reading of The Gospel according to Luke in two versions: one student reads the entire excerpt or every student reads one verse:

"Love your enemies, do good to those who hate you, bless those who curse you, and pray for who mistreat you. If anyone hits you on the cheek, let him hit the other one too; if someone takes your coat, let him have your shirt as well. Give to everyone who asks you for something, and when someone takes what is yours, do not ask for it back. Do for others just what you want them to do for you."

- Association reading. What is the main idea of the text? Love. What is love?

The PhD-student as a teacher leads to the formulation of themes and lecture objectives.

What is the topic, the main theme of our lecture? What are the forms of speech? What are the goals of the lecture? (Dialogues and monologues, the rules for their use)

Discussion of the cognitive task of the lesson: "How to distinguish Christian moral values from secular values?"

- Introducing the new material according to CLIL approach:

- Work with the terms

Very often, our behaviour, what we say and do, is influenced by "moral values." What is a moral value? We may say: the ideas that we believe are important, the things that we rate highly are our values.

Some values are:

1. helping others
2. God
3. Love
4. being honest
5. good health

6.   love of family

7.   beauty

8.   education

9.   liberty

10.   justice

PhD-student: Add some more values of your own here:

_____ _____

_____ _____

Which of these values are more important to you? (List four.)

1. _____ 3. _____

2. _____ 4. _____

Values play an important part of our lives. They help us decide what we expect of ourselves and of others. Our values help us to make decisions.

Using etymological reference and based on discussion the PhD-student gives the definition of moral values: What are the moral values? Moral values are the standards of good and evil, which manage an individual's behaviour and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government they, of necessity, may change as the laws and morals of the society change. What are the most important moral values in Christianity? Love, faith, hope, patience, obedience and so on.

PhD-student says: The Christian moral values is based on values, expressed of the Old Testament. For instance, Proverbs is the twentieth book of the Tanakh. Written by King Solomon around 960 BCE, this is a collection of sayings which contain pearls of wisdom to follow. The purpose of the book of Proverbs, according to Solomon, is the following:

➢   For learning wisdom and instruction, for understanding words of insight;

➢   For acquiring the discipline for success, righteousness, justice, and fairness. (Proverbs 1:2-3)

PhD student: Here are five proverbs from the Tanakh. Choose two of them and write what each one means to you. Then, write your own proverb and discuss it with a classmate.

➢   "Happy is one who finds wisdom, and one who gets understanding, for the gain from it is better than the gain from silver and its profit better than gold." (Proverbs 3:13-14)

➢   "One who seeks love overlooks faults, but one who harps on a matter alienates a friend." (Proverbs 19:7)

➢   "A fool does not want to understand, but only to express an opinion." (Proverbs 18:2)

> ➢   "A person's spirit can endure sickness, but low spirits—who can bear them?" (Proverbs 18:14)

> ➢   "One who digs a pit will fall into it, and a stone will roll back upon the one who rolled it." (Proverbs 26:27)

Respond:

PhD-student asks: Can you apply moral values of three proverbs to your daily life? Respond on the back of this paper.

Let's give the definition of love as main Christian moral value. So, love is the connection which established by God between people. This connection is based on deep similarities of souls. Love is dialogical, not a monologic relationship.

- Initial strengthening of the understanding of material. The student aware the significance of the Christian moral values. Lecturer asks: Are Jesus' teachings about love hard to follow? Why or Why not? What other belief system has some of the same moral values? Respond....

PhD-student says: The concept of love is often used in New Testament. We will read two texts from the New Testament. Could you read The Gospel according to St. Matthew?:

> "*Blessed are the poor in spirit: for theirs is the kingdom of heaven*
>
> *Blessed are the meek: for they shall posses the land.*
>
> *Blessed are they who mourn: for they shall be comforted.*
>
> *Blessed are they that hunger and thirst after justice: for they shall have their fill.*
>
> *Blessed are the merciful: for they shall obtain mercy.*
>
> *Blessed are the clean of heart: for they shall see God*
>
> *Blessed are the peacemakers: for they shall be called the children of God*
>
> *Blessed are they that suffer persecution for justice for theirs is the kingdom of heaven*"

The other text is from first epistle of st. apostle Paul to Corinthians:

> "*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*"

PhD-student asks: Who are the people to benefit the most from Christian moral values? Why do you think so?

- The fixing material according CLIL approach. Practical activities of students, self-control.

PhD-student gives a task: The task is: get ready to read the text, answer the question and write it in your answer sheet. The question: Is the text Christian-philosophical or secular philosophical? Why? You have 15 minutes. (Who is going to play in groups. Each group receives two cards with the texts written on them. You need: select responsibly and make expressive reading of these texts and answer the question: what kind of moral values is the basis of each text?

Now let's check your answers. Listen to other groups and say, they are right or not. (Students read the texts and answer the questions).

Very well! Thank you for your work.

Texts for group work

№1

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

№2

So see if you love this and would be content if you got it.' We know that there would not be even one who, if he heard this, would refuse, and it would be self-evident that he wants nothing else than this; and he would quite simply believe he had heard what he had been desiring all along: in conjunction and fusion with the beloved, to become one from two. The cause of this is that this was our ancient nature and we were wholes. So love is the name for the desire and pursuit of the whole.

№3

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

№4

"What then,' she (Diotima) said, 'do we believe happens to one, if he gets to see the beautiful itself, pure, clean, unmixed, and not infected with human flesh, colors, or a lot of other mortal foolishness, and can glimpse the divine beautiful itself as being of a single shape? Do you believe,' she said, 'that life would prove to be a sorry sort of thing, when a human being gazes

in the direction of the beautiful and beholds it with the instrument with which he must and is together with it? Or don't you realize,' she said, 'that only here, in seeing in the way the beautiful is seeable, will he get to engender not phantom images of virtues because he does not lay hold of a phantom--but true, because he lays hold of the true; and that once he has given birth to and cherished true virtue,. it lies within him to become dear to god and, if it is possible for any human being, to become immortal as well?' "Here, Phaedrus and you others, is what Diotima declared and what I am convinced of. And in this state of conviction, I try to persuade others that for this possession one could not easily get a better co-worker with human nature than Eros."

Answer sheet (issued each group)

Group № _____

Names

	1	*2*	*3*	**4**
Christian moral values				
Non-Christian moral values				
Main idea				

Was the work difficult? Why? Why not? _____

Was the work interesting? Why? _____

2. RESULTS. ANALYSIS OF PHILOSOPHICAL CONTENT OF PhD-STUDENTS' SPEECH   DURING CLIL LESSON IN RUSSIAN UNIVERSITY

We think that identification Martin and Rose's (2003) taxonomy can be applied for the analysis of theological and philosophical content of PhD-students` speech during CLIL lesson in a Russian university. The application of the *preliminary* identification taxonomy is shown in Excerpt 1 with fuller tagging that includes the type of tracking that the writer uses in the case of presuming/comparative reference. It contains introduction of new participants (presenting - <Present>), mentioning already known participants (presuming - <Presume:NOM>; <Presume: PRO>), comparison of discourse entities (<Compare>) and the frequency of mistakes (<MISS>) in the selection of signals (see Appendix 1)

We analyze the types of identification that appeared in the PhD students' speech. Figure 1, below, shows the distribution of these systems. The percentages are based on the total number of all identification types.
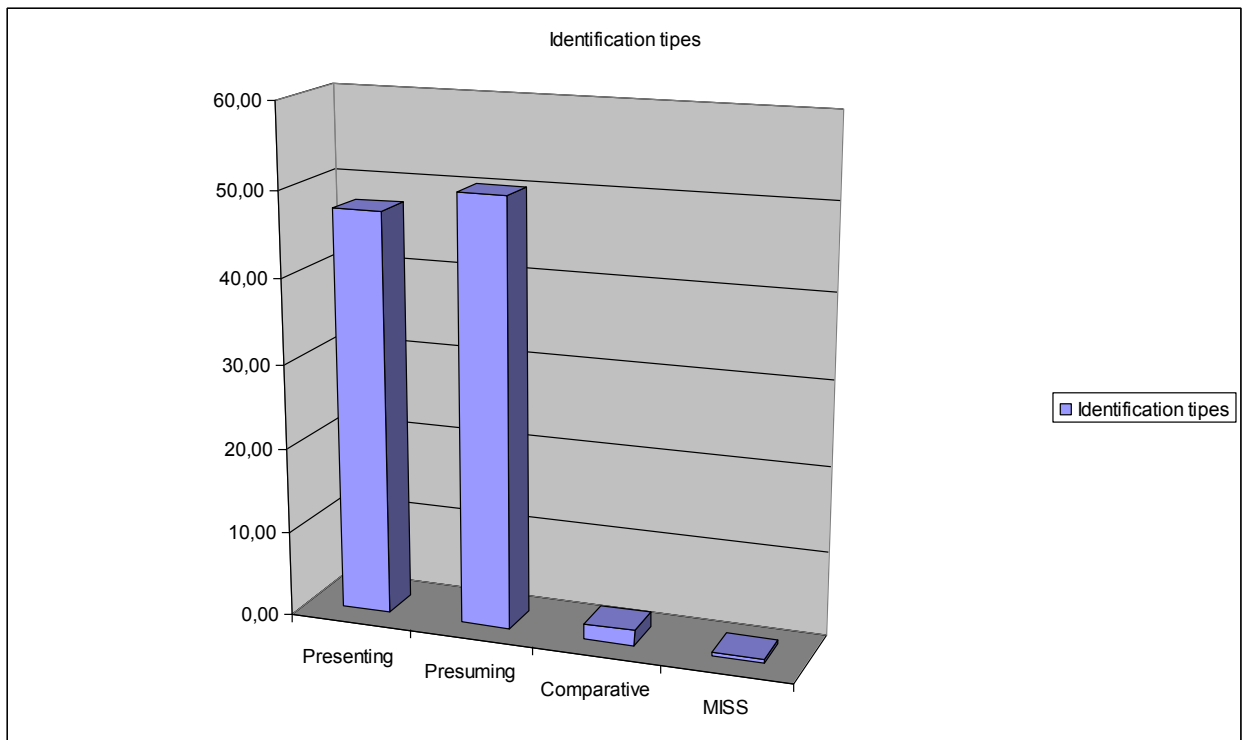
Figure 1 Identification types of PhD-students` speech

The results show that there are two main nominal groups in PhD-student's speech: the group used for presenting and the group used for presuming. The lecture uses presuming more often than presenting. This indicates that PhD-student is providing more information about fewer participants. Text construction is demonstrated the depth of treatment of a topic of the lecture. The figure also shows a very limited use of the comparison of discourse entities. The lecturer used comparison only five times. Figure 2, below, shows, that PhD-student also tended to use nominal groups other than pronouns for presuming reference, thus turning to more sophisticated referring devices, rather than relying on function words. Regarding miscues, the data shows, the teacher has improved his abilities to write coherent texts. There was only one miscue in speech.
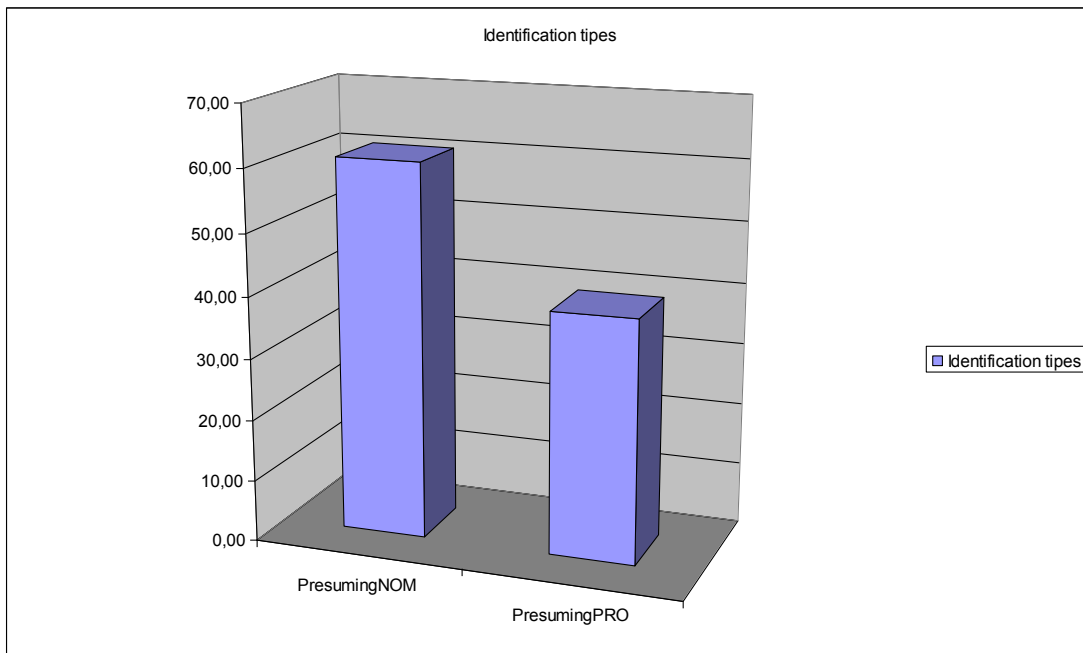
Figure 2. Nominal group type (NOM and PRO)

Figure 3 shows the distribution of the nominal group types. As we can there is a strong dependence on pronouns and type 1 nominal groups in the PhD-student's speech.
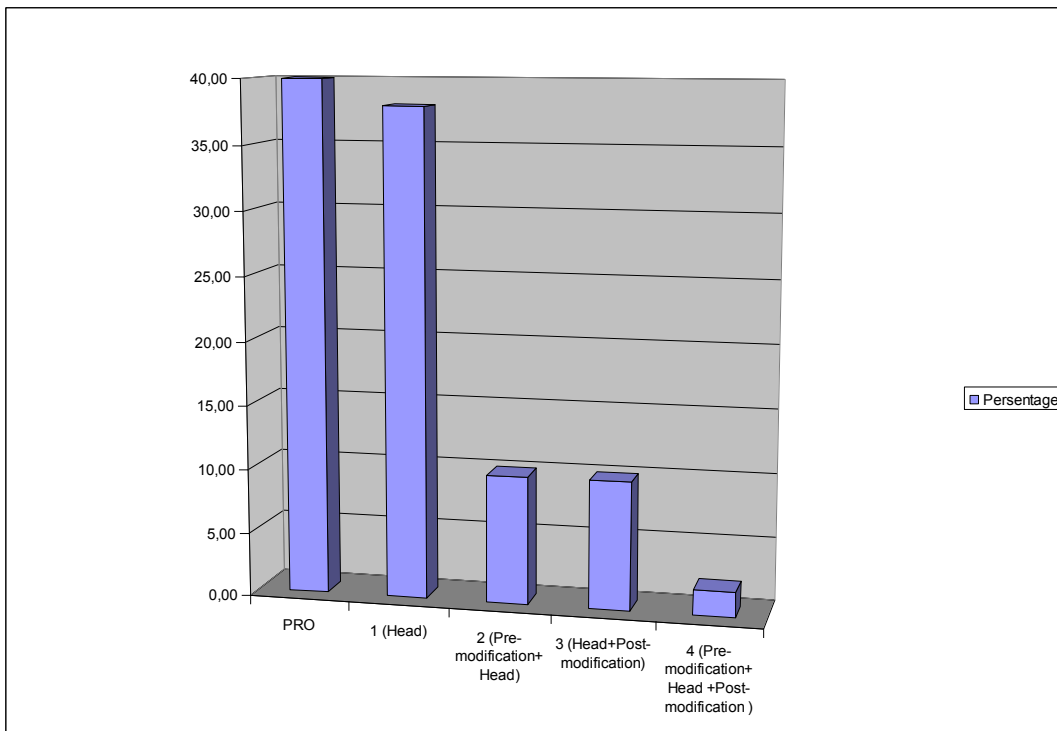

Figure 3. Nominal group type (PRO and types1–4)

CONCLUSION

The analysis of the Ph.D. student's speech of CLIL lecture reported in this study suggests that it is needed to develop the academic register required for successful teaching in the disciplines in universities. However, we can see, there are no miscues (except 1) in the text of the speech, when PhD-student introduce and track participants (people, objects, and entities).

We can make the conclusion that those Ph.D. - students who want take part in CLIL programmes in Russia are given the opportunity to write texts of lectures and lessons on their subjects. At the same time, improvement of the conditions of writing makes these texts representative of the PhD-students' text-making and scholastic abilities at this stage of development of Russian CLIL programs. As a result, PhD-students as future teachers will improve their ability to create more cohesive and coherent texts. The quality of texts is one of the factors of successful CLIL education in Russia. The pilot investigation of the philosophical content of PhD-student speech during CLIL lesson in Russian university shows that the further development of CLIL programs in Russia is needed.

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