RHETORICAL MEANING AND ARGUMENTATIVE STYLES IN TEACHING A FOREIGN LANGUAGE WITHOUT AFFECTING THE NATIONAL CHARACTER OF THE NATIVE TONGUE

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Abstract: Whoever believes that teaching a foreign language does not change the meaning of life and the universal way of thinking about life, is wrong. A foreign language cannot be learned if it is not intensively lived through the spoken words, just like one's mother tongue, which in time, one starts neglecting, in looking to intensify the perfecting of the other language, that starts occupying one's mental space with signs and sounds. It is a philological activity perfected through study, analogies and synonymy, by imposing, at one point, a personal translation of the text from the foreign language to the the mother tongue. Languages have feelings, words suffer when not used to their true sense, with the speaker, acquainted with more than two foreign languages shows ease in learning other languages but also untangling a different meaning through which advanced speakers can touch souls, reaching even closer to the serenity of understanding words.

Keywords: methodical style, language, native language, rhetoric

Motto: "A language is like a canvas between you and the one to whom you speak , a glove that separates your hand from the other hand". (Ileana Vulpescu)

1. RHETORICAL MEANING IN LANGUAGE TEACHING METHODOLOGY

One who believes that teaching a foreign language does not alter your meaning of life and universal way of thinking about the world is wrong. A foreign language is not taught if you do not live by words spoken extensively, like your own language, which, as time passes, you begin to neglect, looking to intensify the perfection of the other language that occupies the thought process with signs and sounds: „Le seul veritable voyage, […] ce ne serait pas d'aller vers de nouveaux paysages, mais d'avoir d'autres yeux,"[1] in the words of the great Marcel Proust. It is a philological work that is obtained through study, analogies and synonymy and at one point by imposing a personal translation of the text from the foreign language to the mother tongue. Languages have feelings, words hurt when not used in their true meaning, the speaker, a knower of more than two foreign languages, becomes detached through the simplicity with which he can comprehend other languages, but also through the understanding of coded meanings that elevated speakers use to impress the soul itself, growing ever closer to the serenity of discovering the meaning for mere words.

Teaching a foreign language has always required a rhetorical talent, as well as argumentative powers by way of which the pupil could be motivated to study another language than their mother tongue. Knowing another civilization, by the mere speaking of sounds bound into words which form a superior life form, will ease the desire for dialogue human beings have appurtenant to every aspect of knowledge. Diplomacy as an art has always used the deep

[1] Translation: „The true journey does not consist in seeking new scenery but a new way of looking at them" .

knowledge of the languages of people with which a political or economic negotiation was sought. The rhetorical meaning is communication itself, the peace between mind and spoken word, that which affirms understanding and tolerance. An elevated speaker of a foreign language is by definition and construction tolerant; the learning of any people's language proves his attachment to everything that can argue for 'being' from the foreign language that is being learned.

I have noticed that for students coming face to face with the choice of the second language, most choose English, Italian, Spanish, and are less attracted to French, German and Chinese. They answer that those are languages that are easy to memorize, however during the course of the first year for beginners I have asked them again if they wished to study other languages. Their answer again, was that now they can study other foreign languages as they have acquired the routine of comprehending the grammar of the foreign languages and they may easily study other languages; make use of analogy in meanings, seeking in an elevated way the etymologies of the words used in speech.

The journey of teaching foreign languages contains a few key steps that the teacher must keep in mind, a few methods that I have initiated and that have helped me in my career. In the beginning, pupils must not be frightened and over-fed notions of theory, since some of them, being strangers to this philological process, might frown on it and retreat to the confines of a closed horizon utterly defenseless. A foreign language is learned by mimicking the first steps of children – perceiving each meaning of the words, one at a time. It would be best to work on images; video projectors need to be present in all foreign language laboratories. Results will be visible in the course of three-four months, starting from short questions with concise answers, asking the pupil to memorize 15 words from the vocabulary, every day, even if weekly attendance is restricted to two or three times each week. The course must not go over two hours in the first six months learning module. Having the visual and auditory means to study the foreign language, apart from the mother tongue that must not go amiss from the pupil's study as only then does he have the possibility to compare and take note of the contribution studying his mother tongue makes to his intellectual evolution, and as such the study of the foreign language. Only then will he notice that his memory proves itself active, with ease, as communication arguments the waking meaning of success and understanding of the intercultural: "Personality is a history, meaning it is built like a biography that series in events ways of being of the Ego. This historicity of the Ego implies the nature of the Ego itself in a reciprocal genesis (Pradines), making the Ego determine the events that make it up " (Ey, 1983:54).

2. ARGUMENTATIVE STYLE IN THE FOREIGN LANGUAGE TEACHING METHODOLOGY

In the classroom, my students were waiting with their headphone son ready to hear me in the language in which I was about to teach them about the popular Romanian port from the land of Moți. I have synchronized the moments of the slide presentation with the message I was about to deliver to them and, in Romanian, I started conveying the subject of the theme. The students were listening in awe as they were expecting the presentation in French. I had shown no amazement, on the contrary, when only ten minutes remained till the end of the course I started relaying everything in French. Confused but not dazzled they began listening to the exposure. When I had finished I had asked them about what they had noticed about the course, and what they may say about this fashion in a way that I had wanted to serve as an argument of their interest for the chosen thematic in portraying the thirst for knowledge and awakening of interest for the presentation in a language, other than the mother tongue,

traditions that are specific, by birth on Romanian land. Would you consider that exposure to what is Romanian in another language, apart from Romanian, has made the value of our national treasures lose interest, such as the port from the Apuseni Mountains? Most definitely not. The subject remained unchanged, and the exposure of interest grew as the presentation of what is Romanian was presented in another language than that. This interest doubled: once due to the many parts comprising the popular costume of the Moți needed to be translated by synonyms, and another due to the listener wanting to assimilate these terms and comparing them to other objects Romanian and French. For example, the Moți uses *clop* to describe that object that is seated on the head, made from a material called "fetru" that can be synonymous with another object called *hat*, or *fez*. All of a sudden I had adopted two perceptible systems for knowing an object for the people of the Apuseni Mountains, simple synonymic but with a more special description. What is commonly known to this fact is the usage, as a covering of the head that the Moti were quite fond of, having an entire cult for this object: ”Bine-mi place de mândru / Cum își poartă clopuțu; / Și-l poartă un pic plecat / La tătă lume li-i drag”[2] (Memoria, 2001:101). Accepting to study this word, there have surfaced two more elements as a component of the action of covering one's head, beneath them being hair, two of the terms described in the meaning of the word "*clop*". Accepting to study this word, there have been discovered two more elements as a component of the action of covering one's head, between them being the hair, two of the terms described in the meaning of the word "clop": The hat and the fez.

Using, in the presentation of a country's traditions, in our case the popular port of the Moți, of a foreign language, other than the one belonging to the popular port, represents a higher step to the intense closeness of the speaker, that uses a foreign language as a speech, other that his mother tongue, and that belongs to the people that own the popular port as well, a closeness to oneself.

This way of using the presentation of the speech regarding the popular port proved an intense embodiment of the student, much closer of the culture that he is being part of that he represented, by the expressive way of presenting the home made products. Another experience of

choosing the topics of discussion was when the same speaker used the same language in his speech as the owners of the popular port, differing in the experiences lived when presenting a Japanese popular port, for example.

As a conclusion to the afore mentioned the speaker of many foreign languages is not growing afar from everything given to him at birth, by genes, attached both spiritually and material wise to everything that belongs to his people, language, traditions, as " Natural language exchanges are always pursue the cultural, economic and political relations between peoples" (Macrea, 1970:10). Significant would be the fact that by the languages of the peoples of the world there is transmitted the desire to make the culture of the speaker including habits, port and everything that is representative as a cultural symbol of his people as a proof of his taking place to the development and proof of the uniqueness of culture. The language is alive and it lives through us and inside us. The affection that we may have at some point towards a spoken language, other than our mother tongue may be a part o life. As an example, this fact may be dependent on the our way of welcoming it, by the public figures of that country that you wanted to visit, starting from the Airport. If the welcoming was friendly, hospitality polished to perfection by an array of decent behavior, a rich culture, these facts tend to the sentimental closeness and the desire for the foreigner to learn that language and inform himself regarding that culture. The main characteristics of learning a new foreign language are getting closer to what he is familiar with, as an individual belonging to another culture, with the

[2] Translation: ”Well I like proud / how they wear their clop; / And it bears left / it is dear to everyone.”

tradition of the people who's language he would like to speak, as an element of a foreign culture howerer close to his feelings and experiences.

When a foreign language is taught, it is widely recommended for the specifics of that people to be known first hand, such as education, traditions, outfit, popular port, with a few historical interpretations that must keep the student interested and willing to learn the new foreign language. We must remember that in the student's mind there may be the question: Why do I need to learn this language if it has nothing to do with my feelings, my plans for the future? The teacher must be the one to entice the student in his quest for knowledge of a foreign language.

The dialogue in which there were moments from a daily life, for example wakes the desire to learn the language in the student, as a means of relaying the specifics to other people about his country. The slides fill the entire exposure, especially if music is associated with the playback on the video projector, moments from traditions, rituals and habits of that people may be conveyed.

There is no monotony in this as the unique interest is activated by the understanding of the expression towards teaching and developing certain themes in the language that was proposed for the conversation. It is indeed wanted tor a talk between Student and Teacher. Alternations through synonymy between the used expressions in the dialogue with the students, foreign language - Romanian, of using words borrowed from Romania, with synonyms of other words in European languages contributes to a relief of starting to study another Foreign Language and a depth of the idea of a European Union. In fact, until the idea of one European language, all the foreign languages that a nation is composed of would be best conserved by the speakers of other nations and correlated to the interests of the great diplomats of tolerance.

"Folklore, as a subject, is the particular culture of the people, but this culture and science. Subject knowledge are the group's social and cultural particularities". (Ispas, 2003:17) as the faith that will forever be limiting the specific of every nation, even though a language will become one for all the nations of Europe. The national character will be maintained and conserved by everything that is symbol, culture and identity from a nation: habits and specifics. They are a part of a detachment, to a common point: the closeness of peoples through culture, through artistic manifestations, through all that that nation created and everything that makes its folklore.

3. LEARNING FOREIGN LANGUAGES DOES NOT AFFECT THE NATIONAL CHARACTER OF THE MOTHER TONGUE

In his paper, *Oral culture and cross-cultural information*, acad. Sabina Ispas states, about man, that it is a creature of a whole conventional level: "Man must be placed in an organic culture so that it may provide him with an ideal system", after which she adds: "From such a structure the folklore must not be eliminated, one that may be considered the most organic form of culture, the spiritual state of the nation (...) organized by the norms that are consciously, subconscious, but effective (...) to structural virtually, abstract nerve endings that solidified themselves in a destiny with a limited number of people" (Ispas, 2003:148). We may notice that the tongues of nations that have proven throughout history that imperialist oppression of cultural and spiritual values could not affect the national character of the language of the oppressed nation, these statements are subject to a stop in their language development but contributed to enriching its neologisms.

I said above that language is alive, turns and continuously develops, she lives with native speakers to the disappearance of the last of these, and then continues the traditions

through folklore creation of that nation that will remain preserved until the time will restore vitality through its research. What we may find , after studying the language, is that "...time is composed of sinusoidal spirals successions one-way upward toward the central celebration, that follows a period of transition to the next cycle of relaxing holidays" (Ispas, 2003:148).

The culture is flowering language that gives permanent evolution, to develop the student's interest in European man to know and continuously approach through contact situations, people that I can facilitate a harmonious development and a full understanding of language learning with. Great scholars of the world, here I exemplify the name of the great Romanian scholar, Eugen Coşeriu, who spoke more than a dozen languages fluently and knew more than eighty languages, which he studied for his work in linguistics. It is true that the language he learned the first time required to teach a long time to deepen knowledge of both the language and knowledge

of literary history and culture of that language. The second language bore a relief on learning, felt the accumulated learning easy methods, it was the first foreign language studied by trainee.

Regarding the third, and henceforth will want each student will easily notice a remarkable learning, giving remarkable ease of learning at the same time, two and even three foreign languages. All study that requires sustained work structured in a while motivating the student does not affect in any way the national character of the mother tongue, on the contrary it will increase the power of depth, insight and understanding of their own expressions of language through judicious use speech. Only then the student will be able to say that he lives by expressing the word in Romanian, real life has meaning in Romanian expression.

Because language created literature, both the popular and the classical, generated culture (oral and written), elevation remained the symbol of that nation and the world with which he came into contact. Paul Van Tieghem emphasized that a nation is given not only the record that living imitation of what he actually already has the "germ, latent state, unconscious or subconscious feelings. There were allowed some influence of the social environment, but on a very vague and general scale" (Dima, 1967:34).

Foreign Languages are a living support for cultural development, acceptance of coexistence and tolerance as a way of demythologizing the malicious aspirations of the primacy of culture over another. All cultures are defined by history and the active life of each nation individually. The time of nations in history, as distinct groups living as a way of differentiating the imaginary boundaries of cultures between Europe's borders, the last remaining shadows but defined as the beginning of their cultural heritage preservation will remain forever witness to the history of each nation separately.

Let's look, for example, to a picture of a linguistic phenomenon and, namely, the second Romanization, the VII th Century, that" represents the gradual and very complex Slavic tribes in Dacia using Romanian language, where "Slavics learned Romanian" (Coteanu, 1981:57).

Languages can be learned spontaneously by living together in the home country, it supports simultaneously the way of life of that nation, with feasts and their rites of passage but subconsciously stands to experience and continues to be transmitted through descendants even if it resides in a country other than the native traditions of their own, the ceremonies, holidays and religious cult inherited. DNA studies are scientifically demonstrating that humans belong to all peoples of the world. At Oxford, in England, for example, researchers have developed a DNA map of the world showing that populations were mixed during the great migrations. Population Genetics remove any segregation by ethnicity. In conclusion, peoples traditions are very similar in a way, they were structured on each group of people who migrated across the Earth and settled to attempt a stable cohabitation. The environment was the one who decided in advance or stop the migration of ancient populations of the globe. And then, why do we ask what is the pedigree of a nation or another when the mitochondrial DNA of the Romanians, for example, is related to genes inherited maternally that is identical to that of the Italians or the

other nations which have scientifically proved that in they began with the same ancestor. t has been shown that Romanians learn very easily especially another language, Romanian alphabet because there are specific vowels found in French: *ă, î,* for example, as well as consonants that are specific to Slavic: *ş, ţ,* that compose most of these slavic people's vocabularies. Also, it has been noted that "the balance of frequency of vocals and consonants from Romanian is superior to that of the French language, where the rapport of frequency is 43.36% vowels and 56.64% consonants, and, foremost to that of the German language, where the rapport is 38.86 vowels and 61.14 consonants" (1970:42). Language is a form of expression characteristic by tone and expression through words specific to each nation individually. Language is life, the expressing of traditions and habits, religious cult of every nation around which there have been communities across history that, more or less, contributed to the enrichment of the language they currently use.

The language remains a form of definition of a nation however it is not a categorization of that people's character as it, being in a continuous transformation, lives by evolving as man, people or nation from our modern times. Languages can be learnt, traditions can be accepted however the national character cannot be emotionally affected in any way. The meaning of life for a nation is the respect itself for their own language, correct pronunciation of the words and not accepting barbaric talk so long as in their vocabulary holds a correspondent. The language is, from a point of view, a big part of what is called art. The proper word, loud, the approach of the words, the variety of the vocabulary. But our best writers are - does this need mentioning? - the best connoisseurs of the language. Otherwise, they could not have said what they had said. And the best connoisseurs of the language or the ones that have the most rich and beautiful language, they have all been christened in the well of popular language: Odobescu, Eminescu, Sadoveanu and the immensurable Creangă. Best writer - this Creangă - he is indeed a man of the people; he writes like the people talk; he is the only one that has a pure Romanian language (dl. A. Philippide, in The synthax of the Romanian Language, takes examples almost only from him, as only his phrasing is not influenced by any strange synthax)... (Garabet Ibrăileanu, National specificities in Romanian literature, Romanian Life Magazine # 11, 1922).

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