Our research goals cover lexical semantics, cross-cultural communication and language teaching. Since we adopt a social-constructivist framework, we believe that a coherent study on emotion should include a strong cultural and linguistic component (Panayiotou 2006, 187). Therefore we examine how the linguistic and cultural aspects of verbal behavior are intertwined, and how differently they are so interrelated in the French and Greek-Cypriot communities in relation to the expression of emotions.

After a descriptive approach, we work on the theoretical and pedagogical implications the obtained data may provide. Language is considered in this project to be at the core of psychological constructs, and our first focus is on the use of vocabulary through which emotions are described and catalogued in particular cultures (Harré and Parrot 1996). We focus, then, first on the lexicon. This first step will lead to the study of cultural conceptualization, including conceptual metaphor, behind linguistic expression in the context of second language learning and teaching.

- ▪ **(i) 1 Nesting, Lexical Semantics and Lexicography**

This project is based on the existence of a link between spontaneous verbal associations and the ethnological and socio-cultural perceptions of the world. In this framework, linguistic associations can define associative networks, themselves related to cultural stereotypes. Projects building associative dictionaries have been developed in recent years (Debrenne and Morel 2008). This study can greatly contribute to lexical semantics and lexicography, in particular for the less studied and less semantically described Greek-Cypriot language (Katsoyiannou 2006). Dictionaries of associations are readily available for French (see the online CRISCO dictionary created by the University of Caen at http://www.crisco.unicaen.fr/) and our small pilot study confirmed most of the given associations by Caen. For the Greek-Cypriot language our study could be the start of such a project.

Moreover, to our knowledge, recent works such as those of Terkourafi and Bali (2007) and Panayiotou (2006 focus on the linguistic construction of emotions in Greek, but not exclusively on Cypriot- Greek. However, in the same way that Brown and Levinson´s (1987) theory on politeness globally applied to all languages proves to be partially inadequate when applied to the Cypriot society and its social rules (Terkourafi 2004), lexical semantics may be different for Cypriot-Greek and Greek, especially when working from and within a social - cultural framework.

Indeed, extensive works in cross-linguistics and cross-cultural emotions carried out by Pavlenko (2005, 2008) have shown the complexity of working on the mapping of form to meaning in monolingual and bilingual communities. In mapping cross-cultural emotions we inevitably encounter the problem of conceptual equivalence. A word equivalent is not a conceptual equivalent as Panayiotou (2006) revealed in her work on shame in Greek and American English. Therefore in the case of partial equivalence, when two or more categories of one language are subsumed fully or partially in another language within a larger category, we have a relationship called nesting (Malt et al. 2003). For the domain of emotion that we will study, the concept of love is an example of this complexity.

The French word *amour* comprises, traditionally, two concepts in Greek: "αγάπη" (love) and "ερωτάς" (romantic love) (Valetopoulos 2007). However our data show an even more complex picture: Cypriot-Greek speakers associate *αγάπη* (love) in its generic sense with *ερωτάς* (love in its romantic sense) and less often with

φιλία (friendship), more rarely with *πάθος* (passion). In contrast, French speakers associate *amour* (love) firstly with *passion* and then with *amitié* (friendship). Therefore four Greek concepts (and not two) seem <u>nested</u> under the category *amour* (love) for French: "πάθος", "ερωτάς", "αγάπη" and "φιλία". The concept of nesting is described in Stepanova et al. (2006) for the English "jealousy" and the Russian "revnost", and in Gladkova (2010) for the English "sympathy", "empathy" and "compassion" and the Russian "sočuvstvie", "sostradanie", and "sopereživanie" (see methodology below for detailed description). How to capture in a rigourous way the complexity of these partial equivalences, the boundaries and the overlapping of each translational concept ?

The significant differences in the conceptualization of these words could be explained by different models of social interaction in French and Greek-Cypriot cultures, as well as different cultural attitudes towards emotional expression. From a theoretical point of view, we will anchor our analysis within the Natural Semantic Metalanguage (NSM) framework, which is based on empirically established lexical and grammatical universals, and is a powerful tool in contrastive studies.
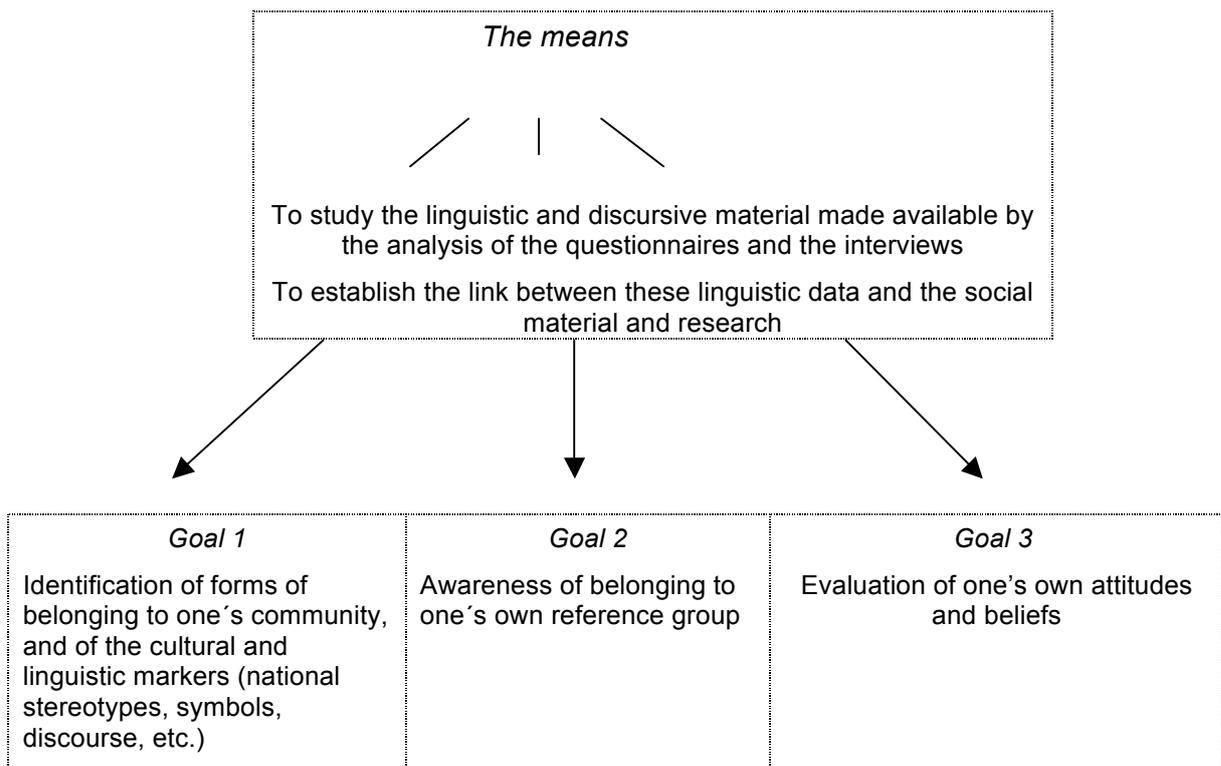
Wierzbicka (1994) argued that the ways of speaking in a given speech community constitute a behavioural manifestation of a tacit system of cultural rules or scripts. The metalanguage of lexical universals (NSM) developed by Wierzbicka and her colleagues (Goddard 1997; Wierzbicka 1996) permits us to formulate cultural ´rules´, which Wierzbicka calls ´cultural scripts'. The cultural scripts she establishes can be compared to Shweder´s cultural frames (1984). In our pilot survey (see Methodology for details), 30% of different data output between French and Cypriot students would define not only a semantic difference to be inscribed a dictionary, but different cultural norms to be understood in cross-cultural communication. We propose to translate these differences in NSM in order that they can be understood by both cultures reciprocally, i.e., to explicate the differences embodying cultural norms in lexical semantics with cultural scripts. The pedagogical advantage is that cultural scripts are phrased in simple terms and supposedly neutral language. While NSM has been applied with success in intercultural communication (Goddard 2007, 2008),it is relatively new and has not been systematically applied nor tested in language teaching; it can, however, be used to bridge the cultural gap in language teaching (see Methodology for an example).

- ▪ **(i) 2 Teaching the Lexicon and Cross-cultural Communication**

It has been established that students should not only acquire the target language but must also learn about the target culture (Byram 2003; Liddicoat & Crozet 2001). Indeed one of the key tasks is to bring the learners to an understanding of those L2 concepts and values which form the interpretive frames within which L2 individuals negotiate meaning. The goal is then for learners to become what Byram et al. (2001, 5-7) call an 'intercultural speaker', i.e., a speaker who has the ability to engage in intercultural encounters with others, accept and mediate different perspectives, and be conscious of his/her evaluation of difference. To reach this goal of interculturality, different strategies have been developed (Kramsch 1993). In these strategies, students must also be given the opportunity to explore their own native language and culture, so as to effectively compare it with the target language and culture. In effect, cultural analysis in the classroom always assumes a contrastive dimension as students become reflectively aware of how their own concepts and values compare and contrast with those of the L2 culture (Goddard 1997). In our view, this reflexive stage is the most important phase for those students who live in a very dense and homogeneous community. In order to foster cross-cultural communication, building this intra-cultural knowledge seems fundamental before thinking of interculturality.

Pedagogical goal and research goals

(inspired by the graph suggested in the Referentiel A1- A2)

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                            The means

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              To study the linguistic and discursive material made available by
                    the analysis of the questionnaires and the interviews

              To establish the link between these linguistic data and the social
                                material and research
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Goal 1	*Goal 2*	*Goal 3*
Identification of forms of belonging to one´s community, and of the cultural and linguistic markers (national stereotypes, symbols, discourse, etc.)	Awareness of belonging to one´s own reference group	Evaluation of one's own attitudes and beliefs

With respect to language teaching, the qualitative and quantitative analysis of the questionnaires, other linguistic references (see Methodology below) and the interviews carried out within the Greek-Cypriot and French students will enable us to:

1- Identify the mapping of linguistic forms to the cognitive feelings, i.e., to identify associative networks relative to the four emotions for both communities.

2- Contrast the results obtained in both communities in order to identify the lexicon needed by each community to express their own feelings and to understand the emotions expressed in the target language.

 3- Compare our findings with the data and guidelines provided in the Common European Framework of Reference for Language Learning (level A1 - A2 and level B1 - B2) and suggest adaptations and possible additions to the given lexical fields in relation to communicating (the studied) emotions. These lexical fields were sketched in the *Référentiel* for teaching French (level A1 - A2 et B1 - B2) and should be then clearly defined for learners and teachers.

4- Organise elective teaching seminars devoted specifically to teaching the communication of emotions (lexical and prosodic patterns) with specific glossaries related to these lexical fields. The Department of French and Modern Languages supervises the continuing education programme for future French teachers in high school and can offer such electives.

5. Integrate our findings for a course focused on cross-cultural communication that will be offered at the level of our Master Degree in French. This Master course will encompass broader topics, such as emotion and pragmatics, and will be related to specific settings such as international relations and business relations. This course

will be cross-listed and students from any department dealing with communication, such as in the departments of Economics, Law or Commerce, could elect to enroll.