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Россия Македония

Воронешки државен универзитет Универзитет „Гоце Делчев“ – Штип,
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Second International Scientific Conference

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ФИЛОЛОГИЈА, КУЛТУРА И ОБРАЗОВАНИЕ ФИЛОЛОГИЈА, КУЛТУРА И ОБРАЗОВАНИЕ
PHILOLOGY, CULTURE AND EDUCATION

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CONFERENCE PROCEEDINGS

10-12 мај 2017 / 10-12 мая 2017 / 10-12 May 2017

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Филолошки факултет

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Е-пошта: filko.conference@gmail.com

Веб-страница: <http://js.ugd.edu.mk./index.php/fe>

CIP - Каталогизација во публикација
Национална и универзитетска библиотека “Св. Климент Охридски”, Скопје

81(062)

82(062)

316.7(062)

МЕЖДУНАРОДНАЯ научная конференция (2 ; Воронеж ; 2017)

Сборник статей / Вторая международная научная конференция, Воронеж, 10-12 мая 2017 = Сборник на трудови / Втора меѓународна научна конференција, Воронеж, 10-12 мај 2017 = Conference proceedings / Second International Scientific Conference, Voronezh, 10-12 May 2017. - Штип : Универзитет имени Гоце Делчева = Универзитет “Гоце Делчев” = Shtip : Goce Delcev University, 2017. - 642 стр. : табели ; 25 см

Трудови на рус., мак. и англ. јазик. - Фусноти кон текстот. - Библиографија кон трудовите

ISBN 978-608-244-469-7

а) Јазик - Собири б) Книжевност - Собири в) Културологија - Собири
COBISS.MK-ID 105484554

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Krste Misirkov St. 10-A

PO Box 201, Stip - 2000, Republic of Macedonia

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UDC: 37.035:316.723-021.463]:81

POLYCONTEXTUAL LINGUACULTURAL COMPETENCE

Jane Jovanov¹¹M.A., Faculty of Arts, Charles University

Abstract: Linguadidactics is in a state of constant change. New technology and interface possibilities opened new area for creativity and expanding the potentials of textbooks. This article presents a new kind of competence for use in linguacultural textbooks for language learning and teaching.

Key words: *linguaculture, polycontextual, textbooks, competence*

Constant changes in linguistic realities in every country represent a real headache for language teachers around the world. What is relatively current today, may appear to be archaic tomorrow.

Mastering basic competencies and the ability to understand other native speakers, i.e. the command of linguacultural competence – is a priority in today's anthropocentric linguistics. The issue of competence has been a point of interest in many soft sciences: pedagogy, psychology, cultural studies, culturology, sociology, linguistics etc. If we consult the dictionaries about what *competence* is, we receive mostly definitions like⁵⁷:

- *the quality of being competent; adequacy; possession of required skill, knowledge, qualification, or capacity;*
- *legal capacity or qualification based on the meeting of certain minimum requirements of age, soundness of mind, citizenship, or the like;*
- *the implicit, internalized knowledge of a language that a speaker possesses and that enables the speaker to produce and understand the language;*
- *the knowledge that enables a person to speak and understand a language;*
- *the ability to do something well.*

⁵⁷ Dictionary.com, Merriam-Webster Online, Cambridge Dictionary Online

Linguistics is home to other synonymic expressions: *cultural competence*, *language competence*, *linguocultural competence* etc. Every single expression has its own content and it is a product of different branch in linguistics.

Linguacultural competence is viewed by me as a domain that includes (advanced) knowledge of mental characteristics and culture, along with excellent command of the language. Also, being *linguaculturally competent* means to understand the basic linguocultural facts that are current and play an active role in the way a society lives, its rules, norms. In other words, it's the knowledge to use linguacultural units that reflect the culture of the L2 society.

Many authors⁵⁸ have published works aimed to improve the cultural literacy of students who learn L2. Their motivation is quite understandable, but not so helpful. The American educator Eric Donald Hirsch published his *Cultural Literacy: What Every American Needs to Know* in 1987. His intention was to create a dictionary of cultural literacy, comprised of linguarealities - 5.000 words, phrases, facts, historical figures, science terminology and cultural artefacts that every single American should be aware of (and students learning English as L2). Hirsch considered that his dictionary should not include terminology or figures that are not known to the general public.

Even though selecting cultural key words and introducing them to language learners can be seen as a productive way to promote language and cultural realities, there is a big flaw – the practice proved to be only of encyclopedic nature, not a linguacultural one. Socio-political circumstances, geopolitical and cultural transformations continuously change the paradigm of what has a linguacultural value and what doesn't. We've all been in situations when we talked to someone who is fifty years older than us. Society's values that have been enshrined and transferred to the generation that was starting to go to schools fifty years ago now appear to be completely archaic, and even more often – disconnected from today's values. Their cultural and linguistic code is full of keywords that may be the same, but semantically in other ways different, or that are non-existent in youth's system of values. On one side, the older generation has far superior linguacultural competence, while the younger generation has a lower linguacultural competence that will improve in time with new concepts and key words. The year Hirsch published his work was 1987. We would need additional research to determine how much of those 5.000 key words changed or disappeared during the last 30 years from the publication.

Lately we see a new wave of dictionaries been published – linguacultural dictionaries. The domain of linguacultural competence should be filled with

⁵⁸ Like the American educator and academic Eric Donald Hirsch and his work *Cultural Literacy: What Every American Needs to Know* (1987)

basic components of the language system – key words, phrases, semantic units, precedent text etc. They reflect on the cultural specifics of a society, determine its value system and help the individual to create world view and to improve on it (and it).

These basic linguacultural components can be also similar to the units of other nations and cultures in form, but can be radically different in content as every culture has a different mentality, different world view, different value systems etc. As it was mentioned before, it is the result of every nation's unique historical development, the unique political, societal, and social factors. Basic linguocultural components should reflect the synchronic cultural, political, social, economic, educational, historical, and other sides of national consciousness.

Different historical epochs bring words and concepts that are culturally significant, while other words and concepts disappear or move to other levels in the language system. The ability to be up-to-date with the linguacultural units means to be capable to better understand the current state of society. That is the key to linguacultural competence. Cultural and linguacultural dictionaries are doing a great job, but that still is not enough. Once printed, even a day out in the world - they become old. Language students need something better.

Variability, changeability of language is a completely normal condition. It is also a proof of a developing system. One of the most important developments in a language system is the process of creation of new words, while others become archaic. Archaization is a gradual process during which lexical units “grow and die”, or in other words – become active in the vocabulary first, and then take their place in the passive domain.

Some authors consider that selecting key words, phrases and expressions that are most widely used and current in a society is not enough. Halupo (Халупо, 2012) presents another point: *...базовые лингвокультурные единицы способствуют развитию личности в целом, но и отражают национальную специфику общества, духовность, ее развитие на определенных этапах. Базовые лингвокультурные единицы рассматриваются в данном случае не только как проводники в языково-культурное пространство менталитета, но также как и отображение мировоззрения и культуры многих поколений.*

He uses “basic linguacultural units” to pinpoint elementary components in the system of language (key words, phraseological units, collocations and precedent texts) that reflect the national and cultural specifics of a nation.

By mastering linguacultural units, we master the ability to reflect the values engraved in language and culture. In other words – we acquire linguacultural competence. What are the main indicators of this linguacultural competence? First of all, a completely new view on culture – a combination of language knowledge along with understanding cultural processes and moral values in a society. This combination enables the

language learner to better understand or socialize in the destination society. Afterwards comes integration of that knowledge, deciphering the main values in the society and the main components of its world picture. After successful integration of linguacultural knowledge and societal values comes creation/adaptation of L2 learner's world picture, which would eventually lead to adapting "cultural speech", modified behavior, language etiquette etc. Needless to mention, culture has an influence on language and has a tendency to accumulate in language. On the other hand, language affects the subject, as it accepts and adapts to the L2 culture which is enclosed in language units. Thanks to this process, the subject slowly begins to adopt the L2 collective consciousness.

Linguacultural competence can also be described as an indicator of how developed sociocultural and psycholinguistic qualities a person has and how often one implements them with other members of society. These also include the system of linguacultural data that helps create and develop a new worldview (with the help of key words, collocations, precedent texts etc.); linguacultural belief system that also transforms the interests, life preferences and core values one has; system of individual norms of human behaviour, formed by certain cultural and linguistic patterns (Халупо, 2012).

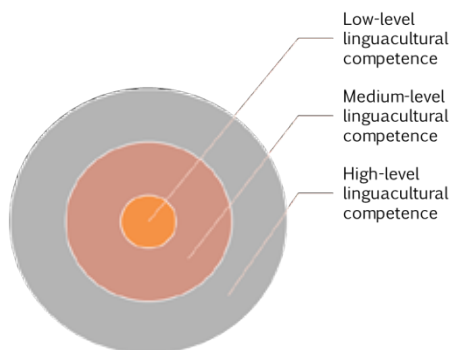
As language and cultural realities cannot be learned completely, but rather, they are part of a learning process, it is necessary to establish at least three levels of linguacultural competence: low, medium and high level of linguacultural competence.

When one starts to learn a language, basic cultural representations form about the L2 country. At this point, this information is nothing more than generalized thoughts and opinions, i.e. stereotypes. Using stereotypes as main source of information about L2 country and society can be considered a *low level of linguacultural competence*.

Students and learners who have had some experience with linguacultural material, directly or indirectly, have *medium level of linguacultural competence*. This level of competence should include experience with L2 music, movies, books, newspapers, understanding of generally accepted concepts, some humour and direct or indirect communication with native speakers of L2.

People who have excellent command of L2 as well as broad knowledge of linguacultural units and concepts can be considered to have *high level of linguacultural competence*.

Having a high level of linguacultural competence also means a proactive approach in content use. This also means that students should continue to rely on themselves for further linguacultural information, rather than absorbing it through pre-prepared materials.



Graph: A representation of what linguacultural competence can look like on all levels. Having a low-level linguacultural competence can represent the core (the basic set of information about L2 linguaculture), while high-level linguacultural competence is already reaching far beyond the invariant base of every language.

What are the goals of linguacultural competence? I would rephrase a paragraph written by Lothar Bredella (*Literary texts and intercultural understanding*, 1997) to explain my point: *...as we must learn the vocabulary and the syntactic rules of the foreign language, we also learn the social rules of the foreign language. Yet, such concept of linguacultural understanding does not or rarely takes into account that we already have certain stereotypical views about the foreign culture and that we often regard others as inferior, full of inconsistencies and generally flawed. Linguacultural competence also includes intercultural understanding at its core, which means that when we learn something about foreign cultures we also have to change our image of them and since hetero- and autostereotypes are closely connected, that means we must change ourselves. The next part adds additional puzzle in the image of understanding the “other” with the introduction of points-of-view profile in linguaculture and linguadidactics.*

A Need for Polycultural Competence

With the emergence of computer technology and other electronic devices that are transforming the look of classical classrooms, linguadidactics is in a state of constant change, adapting to every new gadget that appears and could be used for its own benefit. New technology and interface possibilities also opened new space for creativity and expanding the potentials of textbooks.

The ever-changing language realities require a different medium that can help students become better equipped for the world around them or for their future teaching (translating, interpreting etc.) careers. One of the ways this linguacultural competence can be achieved is by work with real-life content. As language students know, the realm of bi-directional dictionaries cannot help them cope with the realities they experience once they go “out in the

open” and start communicating. Their existence has a completely different purpose, which is the reason why cultural dictionaries slowly took the attention of language learners and got their way on the shelves. But once you leave them on the selves, they slowly become outdated. Slowly their purpose begins to change and they become archive of archaisms for future linguists to research.

As hard-copy linguacultural dictionaries cannot keep up with the ever-changing nature of language realities, except by constantly updating them every year (or couple of months), other options should be considered. The digital domain proved to be one of the best option for creating linguacultural dictionaries because of the possibility for making constant updates and changes as needed. Imagine writing a letter on a typewriter; every single hit on the typewriter produces a letter that cannot be deleted, and every single mistake would ruin the aesthetics of the document after trying to correct the text. Now imagine writing an e-mail on a computer; we lost all fear of making a mistake whilst writing e-mail or any other document, as only a hit on a single button could repair/delete the typo. If it is a document, it can be changed as many times as we want, since we are not limited by almost anything but our need to update the document. The same logic applies to dictionaries and future textbooks. Online dictionaries can be updated whenever a need may arise, which makes them perfect for the task at hand. Instead of one-time task of writing a dictionary and then publishing it, now authors can function in “live mode”, doing constant changes to the dictionary, updating it to the “newest language version”.

Without an “updated language version” in dictionaries or textbooks, the language students won’t be able to create or participate in authentic speech activities because of the lack of current sociocultural context. The same goes also for older linguacultural key words, but as most of communication is done in real time and demands the knowledge of current state of affairs, constant updating of language material is crucial for any level of linguacultural competence.

While contemporary textbooks deal rather successfully with intercultural communication, the domain of high-level linguacultural competence is yet to be fully discovered and its potential used. Moreover, high-level linguacultural competence comes with advanced language command, which means that a completely new kind of textbooks should be created in order to apply the linguacultural components we’ve discussed about.

Mastering linguacultural code is a task that demands new cognitive and person-oriented approach to studying foreign languages. If such approach is to be implemented, several factors should be taken into account: learner’s personal characteristics, methodical support of the educational process, technical support for the teacher, course content, continuous updating of course content.

Crucial component in the realization of this approach is the language persona, which acts as the bearer of the native and L2 language; it carries its own language world picture, cultural memory and cultural experience. This should be taken into account by the teacher when preparing the contents of the language course, as there always are points that can be highlighted when teaching linguacultural content. Some cultures are very close to each other, some are vastly different, but there always will be key words and topics in the L1 and L2 world pictures that can be used to get the student's attention.

The insufficient linguacultural instruments in creating language textbooks, in my opinion, is the main problem in today's language teaching. The lack of textbooks for advanced language learning only makes things worse, which is the reason why a new approach in creating language textbooks is desperately needed. Even those textbooks for advanced language learning do not take into account for linguacultural specifics. My own personal experiences speak for themselves – instead of preparing me for real life communication, translation or interpreting, the textbooks I used emphasized on ballet, art, and theatre in Russia. As a result, I was completely unprepared for real communication once I step foot in Russia, which resulted in many additional years in self-learning the linguaculture of L2.

Creating language textbooks within linguacultural approach requires the following: Encouraging initiative and independence during learning and cognition; textbooks should be developed not by one author, but by a group of authors that are also native speakers (example: for German as a foreign language a group of author with native German should work on the textbook); textbooks must have social relevance; textbooks must be relevant for the target audience; content in the language textbook must be defined by its authenticity, linguacultural keywords and authentic materials used in the textbook must be “up-to-date”; the textbook must take into account the most recent advances in linguaculture, textbooks must offer specific tasks, aimed at self-education and self-improvement; authors of the textbook must have a clear image about the projected profile of the students; but most importantly - textbooks should have **polycontextual content**, which is crucial for a complete linguacultural immersion.

Polycontextual basic content, as the author suggests it, includes presenting at least three short contextual text about one area of interest. At least one of those short contextual linguacultural text would be a neutral, encyclopedic presentation of the topic at hand. This technique is employed by almost all known language textbooks today.

The remaining two short contextual linguacultural texts should present *point* and *counterpoint* perspective of the issue. This basically means that every issue in this world has at least two perspectives that veer from the neutral. This dualism is ever so common in the political world, but same goes for all other areas, too. The idea for the polycontextual competence is to add at least two other views on every issue. Example – if a Russian language

class is learning about Communism in the Soviet Union, a basic neutral/encyclopedic short contextual text on the issue should be provided, along with two other short contextual texts, one of which has pro-communist arguments, and the opposite has anti-communist arguments. This way Russian language students can develop additional analytical skills, which are a natural add-on to linguacultural competence. After absorbing the basic point and counterpoint arguments, language student would not just be able to understand the topic at hand, but also to determine what kind of arguments they should use if needed.

Needless to say, polycontextual linguacultural competence can be introduced in advanced level language textbooks, as it would require more independent work from language students, as well as an upper-intermediate command of the language.

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