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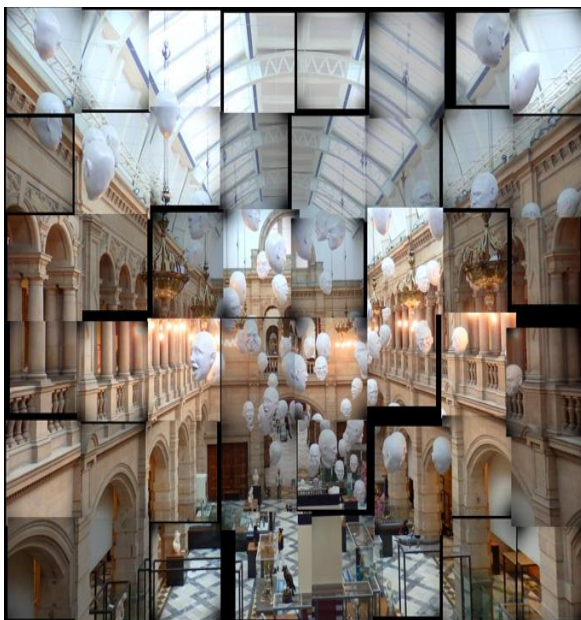
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*The finest
language
is mostly made up
of simple
unimposing words.*

(George Eliot)



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Abstracts

Georistics as new branch of geocultural space

Tamara Kuprina – Svetlana Minasyan

Аннотация

В статье рассматривается проблема взаимодействия языков и культур на основе геокультурного подхода. Выделяется новое направление геористики, которая рассматривается во взаимосвязи с английским и национальными языками. Именно область заимствования новых слов (в основном из английского языка) обогащает русский язык с конца XX века, и где толерантность русскоязычной словообразовательной системы проявляет себя больше всего. Приводятся примеры продуктивной адаптации русскоязычных мигрантов в странах Европы, Азии и Австралии. Рассматриваются проблемы, возможности и особенности использования русского языка как на территории России, так и в странах СНГ. Даются рекомендации по составлению учебных материалов на основе диалога культур.

Ключевые слова

адаптация, геокультура, геокультурная личность, геористика, геокультурное пространство

Introduction

Currently, attempts are made to determine the level of integration into the global world space with the help of appropriate parameters. In particular, they estimate such a parameter of the global integration as diplomatic relations, which are the historical basis of the communication between countries.

Indicators of migration and international relations are also important. Newly arrived migrants often maintain close ties with their homeland, based on family ties and cultural identity. Tourism is also changing the attitude and provides understanding between cultures, which otherwise could not collaborate.

The indicator of interpersonal contacts includes the interaction between people living in different countries, such as telecommunications traffic and the level of inbound and outbound tourism; transfer of labor forces, showing the degree of the cooperation between countries; the variety of migrants, reflecting the interaction with other countries. Cultural proximity is one of the indicators of globalization. These features of the Geo-culture are obviously interesting and new, and as globalization implies interconnection and complexity of the processes, it must be considered in various aspects of different sciences, including the humanities.

The purpose of the present work is the reviewing Georistics from the geo-cultural point of view.

Materials and methods: the analysis of the theoretic basis on the issue, the problems and possibilities of different countries for integration with representatives of different nations including humanitarian educational space followed by some linguo-cultural and didactic recommendations.

Geo-Culture and Geo-Languages in Global World

The geo-cultural approach can be considered from different perspectives, including linguo-cultural ones. It suggests that the modern nations are a community of people united by culture and language, rather than a common area.

“In this sense, the boundaries of linguistic worlds are determined not by territories but by people. Depending on what language a person speaks and thinks to that world he/she belongs” (Ostrovsky, 2002: 4).

“From the anthropo-philosophical and socio-cultural points of view the process of the global transformation of the world can be represented as a phenomenon of the development of a geo-cultural identity, who leads the world to a new model of civilizational and cultural development, which reflects the diversity of the world” (Kochetov, 2003: 2).

However, the question naturally arises, what about the person who speaks two, three or more languages. This person is that geo-cultural one, who combines different civilizational worlds. Besides, for the implementation of communication links we require an optimal choice of a language, corresponding to a particular society.

According to M. Bugajski, “There is a problem of determining the adequacy of the function of language, which it performs in a certain society. The reasons may be linguistic and non-linguistic. To nonlinguistic reasons they refer the development of science and its branches. Linguistic ones comprise filling texts with specialized, often foreign, lexis that occurs due to the lack of counterparts in their native language. Thus, borrowings in language are inevitable and even, to some extent, enrich its vocabulary. ... On the other hand, the practice of translation of different kinds of texts would be impossible if all languages were not systems conforming to each other in their main features. Even if some of them at some stage of development lack adequate means to express any particular complex facts, due to the openness of systems they are able to create such means” (Bugajski, 2010: 353-354).

In a narrow sense, there is also a view point that the regional varieties of the same language are worse than the literary language of nationality in general. However, in its environment the dialect fulfills its communicative, emotional and cognitive functions.

In addition, as noted by W. Lubas, “a local culture opposes mass culture, especially in the behavior and customs; it opposes the unification of the behavior, reduction of forms. This culture tends to create its own variety without the loss of ties with the global culture” (Lubas, 1995: 237).

M. Bugajski continues, “The fact that the vocabulary of the spoken language is not always submitted to the logical analysis, is an evidence of its richness, which allows a person to individualize statements, observations, impressions and deepen the experience and spiritual development. Using a unified scheme of logical concepts in all areas of life would be logical, but would equate a person to a machine. ... We must not forget that the achievements of civilization and language depend on social needs, and these needs are not the same in different societies. Therefore, we can not consider less valuable civilizations that did not invent the wheel or do not know the theory of relativity, and blame them that it is not possible to express this theory by their language. By doing it, we take our level of development as a starting point, and therefore, our judgment is subjective” (Bugajski, 2010: 359-360).

L. Moszynski adds that “Generally, we believe that very primitive peoples have no abstract concepts or relevant words. Sometimes they accuse almost all uncivilized peoples at lower levels of culture. However, such opinions are not accurate. All the nations on earth, even the most primitive know and need to know abstract concepts. Without this, they generally could not communicate” (Moszynski, 1984: 737).

M. Bugajski concludes that “Intrasystemic factors limiting the functions of language do not exist. The dominating function depends on the needs of the communicative community. As an example we can point to geographic factors (there is no coincidence that the vast majority of marine terminology is presented with English words). The language system adapts to them and produces gradual transformations” (Bugajski, 2010: 361).

The semantic system, vocabulary and phraseology, is converted more easily. However, these changes are not only quantitative; ties between the units of the system and systems themselves in which they are located are engaged in evolution. It makes possible to express different, sometimes very complex entities.

In this polystylistic context one can talk about the issue of bilingualism and even multilingualism, which is relevant both for Russia and for other countries. This problem is discussed, for example, in the monograph by J.Korostenski (Czech Republic) (Korostenski, 2007).

A. Petrikova also notes, "That in linguistic circles the theme of linguistic contacts sounds pretty often, which indicates its relevance and wide range of study" (Petrikova, 2007: 546).

Knowledge of two or more languages really gives people many advantages in their lives. Bilinguals have the advantage of knowing two cultures, of being able to communicate with a variety of people, read more books and thus get more information, benefit more from travelling, have possible economic advantages in their career and even help people keep a sharp mind through old age.

"The study of bilingualism has demonstrated that bilinguals use two cultural coordinate systems, depending on the language they are currently talking. Although there are areas of overlapping and similarity, bilinguals report that they have different personalities, judge the emotions in different ways, and evaluate the events and their environment differently and explain events by different reasons depending on the language they are using. In the mind of bilinguals there are not only plenty of cultural schemes, but they take on an additional ability to track what cultural scheme to apply in a particular social context. Thus, there is a metacognitive process that allows them to participate, thanks to their "multiple personalities" in a healthy and constructive interaction. This ability is linked to the development of intercultural sensitivity" (Matsumoto, 2002: 271).

Bilingualism may be of different kinds: simultaneous while acquiring two languages at the same time (especially children before the age of 3), sequential when distinction between two languages takes place (children of 4 years and older), balanced when people have the same fluency in both languages, semilingualism when people have some deficiencies in both languages which expressed in a reduced vocabulary, incorrect grammatical patterns, etc.

But very few people are really balanced bilinguals in both languages in all situations. As a rule one language dominates. It may be for listening and speaking or for reading and writing and may change over time.

At the same time we must not underestimate the value of passive language skills when a person understands but does not speak as if he or she already understand a language, it will be easier to learn it later.

"If parents speak more than one language they would like to share their languages with their children and reasons are different. Experts confirm that children who learn the second language are more creative and better at solving complex problems, outperform monolingual peers on both verbal and non-verbal tests of intelligence and tend to achieve higher scores on standardized tests" (Avakyan, 2011 : 78).

But as M. Rosenberg admitted, "Parents need to consider the child's self-identity, self-esteem, schooling options as well as social factors when planning bilingualism. Becoming bilingual is a special gift parents can offer their children but the gift must be planned and presented with care for it to be well used and appreciated" (Rosenberg, 1996 : 6).

However, as noted by A. Petrikova, "The speed of language adaptation is unique, because it depends on the ability to switch on and the skills of speech hearing,

probabilistic forecasting and self-control in the original and translated languages” (Petrikova, 2007: 550).

At the same time the need to expand international contacts requires a common language of communication. Over the past decade, the highest rates of expansion, including in Russia, has English.

In the Russian language there has already formed a group of Anglo-American loans with full or partial writing in the Latin alphabet. For example, full borrowings: Sale! Wow!; embedding (word-centaurs) – контракт (Eng.: contract); transcription – флэт (Eng.: flat); compound words with numerals or symbols - Me100% (Eng.: place; Rus.: ме-сто), школа бизне\$а (Eng.: business school); abbreviations - DVD.

If a language is a truly international medium it is going to be most apparent in those services which deal directly with the task of communication – the postal and telephone systems and the electronic network.

D.Crystal says, “That another widely quoted statistic is that 80 per cent of the world’s electronically stored information is currently in English. Figures of this kind relate to two kinds of data: information stored privately by individual firms and organizations and information made available through the Internet, whether for sending and receiving electronic mails, participating in discussion groups, or providing and accessing databases and data pages. ... The dominance of this language was then reinforced when the service was opened up in the 1980s to private and commercial organizations, most of which were already communicating chiefly in English” (Crystal, 2007).

In his article “World, Wide, Web: 3 English Words” M.Specter underlines the role of English and in conclusion he says: ‘if you want to take full advantage of the Internet there is only one way to do it: learn English which has more than ever become America’s greatest and most effective export.’ (Crystal, 2007).

As A.Voronov ironically comments, “It is far easier for a Russian language speaker with a computer to download the works of Dostoyevsky translated into English to read than it is for him to get the original in his own language” (Crystal, 2007).

So, nowadays computer and information technologies are developing tremendously. Communication by means of the Internet passes all the national frontiers and ignores all the cultural differences between the communicating parties.

As a result, a very complicated and significant *problem* arises, i.e. revealing the sources of the modern word coinage in the scope of the Russian or any other language vocabulary.

It should be noted that the Russian arsenal of word formation maximizes the integration of foreign-language units. However, one must be aware that “a comparison of borrowings functioning in speech of diasporas and the metropolis, shows a great difference between them. The difference in the composition of the adopted words is due to a sharp difference in the socio-cultural and material conditions of life” (Zemskaya, 2005 : 40).

Currently, the English language competes with the Russian language.

As noted in the article by J. Gallo and Eu. Yevpak, “Increased demand for the Russian language as a means of international communication is related to the strengthening of Russia's prestige as one of the political, economic and cultural poles of the modern world. Enhancing the role of the Russian language in the modern communicative space objectively promotes the greater interaction with Russia - investment, trade, educational, scientific. ... Today many people learn Russian to take place in life. Many of them come to Russia, realizing that now a profitable business is done in Russia. Every year in the world the flow of Russian tourists increases, and

hence there is an interest in the Russian language among the staff. And finally, through the Russian language ... one can get closer to the richest Russian culture” (Gallo, Yevpak, 2008: 287).

In 2009, A.N.Rudyakov proposed the term Georusistics. The object of Rusistics in XXI century is Russophonia, i.e. Russian-speaking global planetary space.

As A.N.Rudyakov notes, “Georusistics is Rusistics of XXI century that realizes as its main object a special kind of world, the one and only systemic factor of which is the use of the Russian language as a means of social interaction” (Rudyakov, 2011: 158).

Georusistics involves a conscious and consistent improvement of the Russian language in order to increase its competitiveness in the modern world. The interaction of languages, which was previously perceived as a source of “spoiling” the Russian language, is gradually considered as a resource for its improvement and development. Plenty of varieties of the Russian language are one of the forms of its existence. They form the Russian-speaking world that in XXI century is planetary, global and not dependent on the state borders.

Russian is the most important integrating social factor. Due to its variability Russian gets limitless resources to spread and improve, which is necessary to compete with other world languages existing in the form of a variety of options.

Peculiarities of Modern Russian Language System

In today's world international understanding has become that necessity, without which it is impossible to imagine the further development of mankind. It explains the increased attention to learning foreign languages, including the Russian one. Today according to the UNESCO the Russian language is among the twenty world languages and takes the fourth place on its prevalence in the world.

But what is the system of the Russian language at this stage?

Russian as a language of international and interethnic communication of the CIS countries, as well as the language of many diasporas scattered around the world, can be assumed the multinational one. But we can not deny the reverse effect of other languages. That process was intensified with the collapse of the USSR and the increase of migration flows in the near and far abroad.

There are discussions on the appearance in the former Soviet Union area national variants of Russian - Ukrainian Russian, Kazakh Russian, etc. In this regard, there is an analogy with the existence of national regulatory varieties for multicentric languages: American, Canadian, Australian English; German, Swiss and Austrian German; Spanish in Latin American countries. However, they are state language, but not the diasporas’ and their norms are fixed in dictionaries.

The relevant question is not about the isolation of national varieties but about the education of competent bilinguals clearly realizing their linguistic, ethnic, cultural identity and preparing for intercultural communication.

“In addition to the centrifugal forces such as freer movement of Russophones around the world and their integration into the society with another foreign language, bilingualism, assimilation, in addition to the influence of competing languages on the Russian language, there is a centripetal movement. It is based, first, on more accessible real and virtual Russian informational and cultural space for each user. Second, there are operational methods of fixing and encoding of new linguistic phenomena, as well as resources for the wide dissemination of academic norms and rules of the modern Russian language and linguo-didactic strategies oriented to these uniform norms and rules” (Mlechko, 2011 : 15-16).

“In the last decade there is a critical level of increase in the number of specific features in the Russian language, functioning in foreign language

environment actualizes the problem of regional variants of the Russian language again. At the moment ... there is research on regional varieties of the Russian language in Ukraine, Lithuania, the USA, Germany, etc. ... Observations of the last decades have shown that in the language of a great culture ... greatly increased the quantity and quality of the specific features determined, first of all, by the bilingual's native language. At the present stage it is often when the norms of the Russian literary language in the national regions are formed in a very peculiar way and can not be defined only in terms of "right – wrong". The shift in standards has particularly been noticeable in recent years: the orientation to the national language and form of its expression is manifested in a wide calquing of words, their meanings, word-combinations, in the rejection of adaptation of grammatical forms and so on. ... In other words, by means of the Russian language they transmit the non-indigenous world view. Thus, we can most definitely speak not about the potential but the actual formation of certain linguistic entities with differences from the national Russian language at the phonetic, grammatical, lexical and semantic levels" (Belousov, 2011: 43-44).

"In connection with this the methodological function of multilingual culture in the context of humanization of the Russian educational space necessitates the access to the creative interaction within the humanities, on the dialogue of cultures, actualizing the possibility of the processes of the cultural and linguistic pluralism in the modern science and education. Thus, the content of the key concept "polylinguistic culture" is primarily associated with the consideration of the concept of a person and his/her world, which includes at least three worlds: the outside world as a social reality; the world of ideas and concepts of a person about the human reality, his/her vision of the world; the world of words denoting these ideas and concepts, the linguistic world. Enumerated worlds, in their turn, include a person who is a part of the outside world, and a product, and a creator of the inner worlds, creating a conceptual and linguistic, or rather polylinguistic picture of the world" (Sokolov - Bulankina, 2008: 68-71).

As an example, let us consider the interaction of the linguistic and economic discourse as one of sources of the new word-formation on a number of synergistic parameters (Kuprina, 2009: 123):

1. The openness of the system is determined by its interaction with professionally oriented environment. Besides, numerous phrase-containing nominations of the economic origin increasingly penetrate into everyday discourse, enriching it with new nominations of objects and phenomena. In turn, the lexical units of regulatory, slangy and colloquial discourse adapt to the linguistic and economic environment, taking on new meanings.
2. Nonlinearity or multidimension of the system is due to multiple developmental processes both in one language or some languages which are not always related. As a result, we have such complementary concepts as "Renglish» (Russian + English), Romglish (Romanian + English), Denglish (Deutsch + English), etc. Thus, a new complementary multilingual system that is in the constant evolution is created.
3. The attraction of the lexical system is due to its openness, flexibility to accept new nominations in the interaction with the environment, including the implementation of new economic systems and management subculture.
4. The bifurcation is a selection point of a possible direction of development made by the system. The fear of leaving the state of equilibrium means the fear of bifurcations or changes. Thus, we can explain the rejection of numerous borrowings, especially from the "alien" (mostly Anglo-American) environment, by some part of the society. However, the deviation from the norms or marginalization can lead to a qualitatively new level of the development.

5. The instability means that the closed-loop system becomes open to synarchic interaction through information or other effects. With the increasing influence of modern information flows, the professional environment and the interaction of heterogeneous languages in the context of globalization and integration, the Russian-language lexical system cannot remain constant and free from neologic updates.

6. Emergence (dynamic hierarchy) is a basic principle of the system passing through the bifurcation points, i.e. the loss of stability. In public life, it provokes the activation of various social movements. As for the language system, it is characterized by requirements to prohibit the use of foreign language terminology, "cleansing" of the Russian language. However, the adoption of existing changes allows perceiving this dynamic hierarchy as natural and the dynamic, mobile, creative consciousness - as a new type of thinking.

Thus, synarchy unfolds from a point in the diverse vision of the world.

As T.V.Popova notes, "The creative potential of the Russian word-formation is activated as a result of the interaction with the system of another language. The Russian language ability to absorb and process the avalanche flow of borrowed elements, often infesting it, allows optimistically predict its future: the tolerance of the Russian language allows it to develop successfully, expanding by borrowing processes the system of motivational bases, word-formation models, types and methods of derivation" (Popova, 2005: 153).

If we compare the development of the language system with the process of globalization and consider them as complementary phenomena, we can also admit the transition to a new synarchic level that causes the bifurcation of certain levels of society (the rejection of new forms). Thus, we can give the following definition of globalization of the language lexical system.

"Globalization of the language lexical system is the process of the transition from a static, relatively stable structure of separate language lexical systems to their constantly developing interaction according to the laws of synarchy and complementarity" (Kuprina, 2012: 814).

Russian Language in Russia and CIS-Countries

The Russian Federation is unique in its multinational and multilingual composition of the population and multicultural traditions. The laws on languages fix, as a rule, two official languages: Russian and the language of titular people of the republic. In some republics, such as Dagestan, Karelia, Yakutia, they have legislatively established multilingualism.

Among the main trends of the contemporary language life in the republics of the Russian Federation it may be noted the revival of national languages, cultures and the desire to broaden the social functions of the national languages in various fields of communication. The younger generation of national intelligence is forming and disseminating their culture and language.

In Russia, the knowledge of the Russian language is a total character. The knowledge of Russian is an opportunity to get an education, social advancement, mobility across the country. Fluency in Russian, along with the knowledge of foreign languages, is regarded as a criterion of good education. However, the prestige of the Russian language does not expect its development to take place at the expense of forgetting their native languages.

As A.N.Bitkeeva points, "In terms of revival and development of national languages in Russia there are following favorable factors: 1. The desire of peoples, native language speakers, to extend the functions of native languages; 2. Their linguistic support: the publication of literature in these languages, the availability of textbooks, dictionaries, phrase-books, etc.; 3. The existence of traditions of teaching

languages of the peoples of the Russian Federation as subjects of study, as well as their use as languages of teaching; 4. The existence of prospects for use of these languages in different areas of communication” (Bitkeeva, 2011: 48).

Language and culture are the main factors that unite any diaspora in the country of residence. Language serves as a fundamental principle, as a repository of social consciousness, cultural space, fund, values, customs, traditions and historical experience. While learning their mother tongue, people generalize cultural experience of previous generations.

The Russian language in the CIS-countries also continues to maintain its presence as a language of international communication, performing a unifying function. It is declared as a state language in Belarus, official - in Kazakhstan. The status of the Russian language is confirmed in the Constitution of Abkhazia and South Ossetia, where it is recognized as the language of state institutions. The Russian language has the official status in Gagauzia (the autonomy within Moldova).

Conversely, sociological research and the real language situation in the CIS-countries do not indicate a widespread language of the titular nationality as a means of international communication. According A.M.Mamedali, “The bulk of special scientific information continues to be absorbed through the Russian language.” “The Russian language dominates in the information environment of Armenia”, - said A.Ashotyan, the Minister of Education and Science of Armenia (Kozubenko, 2011 : 101).

The Russian language dominates in the areas of interpersonal communication, non-governmental economic and trade relations. Thus, the Russian language performs a systemic function as a consolidating factor.

Undoubted success belongs to promising strategic programs for the protection of the Russian language in the CIS-countries, undertaken by such organizations as “Rossotrudnichestvo”, Fund “Russian world”, MAPRYAL, etc. Among these are conferences, forums for humanitarian cooperation (e.g., “Russian language outside Russia”), festivals (“Great Russian Word”), video bridges (Yerevan - Moscow: “Future of Russian language in Armenia”), various programs and Internet-competitions, training courses for teachers of the Russian language.

Let us consider the example of the above mentioned phenomena in the two largest republics of *Armenia and Kazakhstan*.

As it is pointed out by V.N. Arutyunyan, “The development of a complex of socio-economic processes has led to the formation in modern *Armenia* such conditions under which a person within his/her language capabilities can switch from one language system to another one. They may be not only the three main languages (Armenian, Russian, English), but the fourth, which is the language of the country where the family lived before (Bashkir, Tatar, Ukrainian, Moldavian, Bulgarian, Czech, Hungarian, Georgian, Arabic, Hebrew and etc.). ... *Armenia* is among those states, which cultural and educational origins and the ways of their further development are of great interest not only as a national treasure, but as elements of the development of world civilization. ... Forced migration, life in another country, knowledge of other languages has created the fertile ground not only to present a different culture, but also to get to know others” (Arutyunyan, 2011: 35-36).

“Rusists in *Armenia* have always been interested in the problem of language interactions - Armenian-Russian bilingualism, the problem of interaction between cultures, for learning the language, learning its lexis and grammar is inseparably linked with the study of people's culture” (Matevosyan, 2011: 103).

Rusists of *Armenia* enrich lexicographical and teaching materials. Leading topics of research activities of them remain such as “Armenian-Russian Bilingualism”,

“Comparative Grammar of Russian and Armenian Languages”, “Methods of Teaching Russian Language in Armenian Audience.”

To study the Russian language there is a motivation: Armenian diaspora in Russia is more than 2 million Armenians, Armenian libraries are better staffed in literature in the Russian language, the Russian language remains the interethnic communication tool and the number of Russian speakers is about 70%.

In addition, as noted by L.B.Matevosyan, “Due to the Russian language we present ourselves, our ethnicity and culture to the world” (Matevosyan, 2011: 104).

Spreading the e-Learning in Armenia allows to remotely establishing international and intercultural communication and thereby improving the quality of education for the Russian language has been and remains an international language in the world's cultural, economic and information space.

Electronic conferences are a vivid example and proof that virtual communication is an effective form of exchange of experience among specialists in Russian Philology. Electronic conferences can unite countries and continents, turning the Internet space in the arena of the fruitful intercultural cooperation among scientists and specialists in Russian Philology, educators, teachers of the Russian language and literature, students and schoolchildren.

Since 2007, on the initiative of S.M.Minasyan (Yerevan, Armenia), annual virtual conferences “Information and Education Space: International Planet “Russian Language”” have taken place. During this time they set up a steering committee consisting of representatives from Armenia, Russia, Italy, Kazakhstan, the USA, South Korea and Japan. Every year, the conference is attended by over 100 people from different countries and continents.

The conference is an example of the implementation of modern information technologies. They open up enormous opportunities, and help find and interest partners, engage them in joint activities. On a larger scale, this process is associated with the globalization of the world, uniting countries and organizations into a single network, defining the environment in which professionals should act within a complex combination of various directions in the system of world cultures and the globalization process. The Internet-existence of “Planet “Russian Language”” helps keep the Russian language as a language of communication among people around the world.

As academician L.M.Mkrtchyan says, “Civilization is possible as a result of the creative genius of not one but many nations of the world. ... The Russian language has helped and is still helping many Armenians, Armenian intellectuals. Learning Russian for us, Armenians, is a national imperative” (Matevosyan, 2011: 105).

Positions of the Russian language in all spheres of life in *Kazakhstan* are strong enough up to now. Characterizing the Republic of Kazakhstan as a multilingual, multi-ethnic, multicultural and multi-confessional country, they emphasize that the language situation in Kazakhstan is clearly centered around two demographically and communicatively powerful partners – the Kazakh and Russian languages. “Both languages are the languages of over one million people, belong to the number of speakers to 4% of the world's languages and are the leaders in the number of their speakers in the Republic of Kazakhstan” (Zhanpeisova, 2011 : 74).

Russian remains the predominant language in the sphere of science and education. The state program of functioning and developing of languages for 2011-2020 includes a system of measures in the form of further educational-methodical and intelligent providing the system for teaching Russian; informational support of the functioning of the Russian language, the Russian language representation in the information field in Kazakhstan.

In the informal communication the Russian language is used in parallel with the Kazakh language, and their specific value depends on factors such as the ethnic composition of the region, belonging to a city or village, etc.

“The language shift is observed in many ethnic groups living in Kazakhstan. For example, it is observed in a large number of small diasporas with an extremely low rate of knowledge of the ethnic language and a high rate of proficiency in Russian. Moreover, the degree of preservation of the ethnic language depends on the attitude to it by its speakers and understanding the possibilities of its loss. According to E.D. Suleymenova, to minority belong 45 diasporas, including Albanian (48 people), Serbian (1 person), Slovak (48 people), Croatian (39 people). ...

The language shift towards the Russian language is also fixed in large communities of Kazakhstan, speakers related to Slavic languages - Ukrainian and Belarusian. E.D. Suleymenova notes that 100% of respondents, fully Ukrainians, consider Russian their native language, while Belarusian respondents distribute their choice between Kazakh and Russian, Belarusian and Russian, Belarusian and Kazakh to 25%. Among other representatives of large diasporas there are 80.7% Uzbeks and Kirghizes, and 96.9% Tatars who speak Russian” (Suleymenova, 2011 : 26-27).

The most important problems in the functioning of the Russian language in Kazakhstan include reducing the general level of culture of speech, literacy of Russian speakers, primarily bilinguals. It should be noted that in the last decade there is a decline in the level of proficiency in the literary Russian language in the CIS, including Russia itself. Both familiar slang and mass use of profanity has become a common thing.

A special role is played by the Internet, where they have formed the so-called “Olbian language”, i.e. a style with the use of the Russian language phonetically almost true, but purposely misspelled words, frequent use of profanity and some stamps, characteristic of slang. It is the most commonly used by youth while writing comments to the texts in blogs, chat rooms and web forums.

In the Internet, mobile communications (SMS) there is a common deliberate distortion of words in order to give a special expression to statements, as well as contraction of the words due to the requirement of spontaneous speech, the use of graphical means of expression evaluation. There are signs of oral conversation transmitted through written symbols.

As experts consider, “We can talk about the emergence of a special electronic writing (the third form of speech, along with oral and written) (Collot & Belmore, 1996; Yates, 1996) and certain communicative environment, it serves. Some linguists speak about the appearance of a virtual linguistic identity” (Crystal, 2001: 77).

No less important is the problem of conceptual knowledge in the field of Russian linguo-culture. The older generation of Kazakhs lived in one (Soviet) socio-economic space. It formed a unified picture of the world, similar values, stereotypes. Consequently, we can talk about the high level of linguo-cultural competence of the older generation of Kazakhs in the Russian language.

“The linguo-cultural competence of modern Kazakh youth is limited only by a nuclear layer of concepts, while the other layers can be hidden from the perception (the inner form of the Russian word, cultural associations connected with the realities of Russian life)” (Zhanpeisova, 2011: 77).

Under these conditions, a special role belongs to educational and research centers in Russia, which can perform a coordinating function in joint educational, cultural and research projects to unite scientific forces of the CIS-countries and far abroad for developing linguo-cultural dictionaries, textbooks, including multimedia.

Russian Language in Europe, Asia and Australia

Increasing the share of Russian-speaking population is associated with the high level of migration. And yet there are a number of issues relating to the preservation of national cultural property.

Teaching Russian in diasporas in the immigration conditions may be determined by a number of specific factors associated with the level of development of the state system, the availability of funding, professional and personal qualities of the teacher, social, cultural and material levels of immigrants. For example, in the Scandinavian countries (Finland and Sweden), Germany at the state level public schools are allowed to have 1-2 hours a week to teach the language of the national minority. Although it is not highly enough, teaching the native language is quite expensive, Sunday schools are characterized by a lack of permanent premises, terms of recurring projects.

In addition, children of Russian-speaking immigrants hear Russian speech and watch their compatriots mostly on TV. A rare teenager switches on, for example, the Russian channel "Culture". Children watch bright shows by modern jokers who use the Russian language in a very peculiar way.

Let us consider the experience of preservation and development of cultural and linguistic values in some countries in Europe, Asia and Australia.

Learning Russian in *Slovakia* has a long historical tradition. It is known that the Slavic educators Cyril (Constantine) and Methodius brought Slavs an alphabet. The emergence of Great Moravia and Kievan Rus led to the necessity of mutually beneficial contacts, as well as to learning of the Russian language in the Slavic countries. It can be assumed that the content of the learning process based on the similarity of the Slavs, their cultural traditions, the general availability of Church-Slavonic basis.

"One of the leaders of the National Revival L.Shtur sought a support in Czarist Russia, which had a significant international prestige. He sought a dialogue with Russia, as evidenced by his contacts with representatives of the Russian public and scientific community, which included Slavic scientists" (Petrikova, Kuprina, Gallo, 2013: 14).

Soviet Russia also provided economic, political and cultural influence on the Slavic countries. People of the middle and older generations still speak Russian well, are free to negotiate with Russian speakers.

In connection with the entry of *Slovakia* into the European Union and the inclusion of multilingualism in the national education policy, there is a diversification of the Russian language. Recently, the Russian language in Slovak schools has been introduced as the second foreign language.

The main reasons for the renewed interest in the Russian language can be considered (Petrikova, Kuprina, Gallo, 2013: 15):

1. In the educational system there are enough middle-aged teachers of Russian, as well as graduates of Slovak universities.
2. Increasing the demand for Russian language in various fields such as trade, science, art, tourism and education.
3. The Russian language is one of the international languages.
4. The Russian language is the language of science, interlingua in communication between the Bulgarians, Serbs, Ukrainians, Czechs, Slovaks and Poles. It facilitates the Slavs' understanding of language discourses, increasing intercultural communication.

Indicative is the experience of *Germany* in developing of preschool and primary school education of children of migrants. In January 2007, the Society of Russian-speaking parents and educators of Berlin MITRA initiated a joint project with five European countries - Germany, Finland, France, Cyprus and Austria - to establish

a network of bilingual children's institutions, where, along with the official languages of the participating countries, children learn their mother language.

"Experience of MITRA has shown that the result of this approach to the educational process is the optimal development of children, aimed at developing important competencies in modern society in conditions of the European integration - the formation of bilingualism in early childhood, which in turn becomes a preparatory step to the creation of a base for learning by students follow foreign languages, a prerequisite of the modern vocational education and career" (Burd, 2011 : 57).

"In addition to research activities Slavists of *Switzerland* are committed to training for teachers of Russian in gymnasiums and other schools. Many of the students-Slavists and Rusists, currently studying in seven Swiss universities, are eager to get right to the teaching of the Russian language. There are about 30 high schools in which the Russian language is learnt optionally. In addition, the Russian language can be selected as a compulsory third foreign language on a par with Italian or Spanish with the obligatory examination in the Russian language and literature. The Russian language is taught in the national university courses" (Schmidt, 2011: 141).

In *China* the Russian language has been learning for more than 300 years. This process has not always been easy. Currently, they activate teaching of English, which has become the first foreign language in China. At present, the relations between China and Russia are developing successfully. As the proof of this fact are such events as the Year of the Russian Language in China and the Year of Chinese Language in Russia.

"At the same time, due to the development of the cooperation with Russia, China requires a lot of Russian language translators. It stimulates the demand for training of the staff and teaching the Russian language. At present, China has 103 high schools, where operates the Faculty of the Russian Language with a total of almost 15,000 students. Learning the Russian language in graduate and doctoral studies is rapidly developing" (Wang Yanchzhen, Wu Mey, 2011 : 62).

"However, there are some problems on whose solution the fate of the Russian language in China depends. First, in the context of globalization English as the primary language of global communication, is a priority in the educational system in China. Second, there is a problem connected with a lack of awareness of events in the Russian-speaking countries. Third, there is a problem of the Russian language teaching methods. This applies to new teaching materials, training and continuity of training" (Meng Xia, 2011: 113).

In the study of foreign languages, including Russian, there are serious socio-cultural problems. Therefore, the analysis of the socio-cultural component of the linguistic education deserves special attention and training with socio-cultural positions is the most effective model of development of the foreign language identity as a subject of the dialogue of cultures. To build an adequate model of learning in the socio-cultural approach they require a prior study of socio-cultural context, its didactically oriented analysis in a given country and in a particular, national environment. It aims to study (Meng Xia, 2011 : 111-112):

1. Situation of language learning, i.e. whether the language as a second language or as a foreign language is learnt; with or without the support of native speakers' language environment.
2. School or university environment: tasks and levels of proficiency in a particular institution.
3. Family environment: the possibility of parents' help to encourage work on the language, for example, buying a computer.
4. Local and regional area of residence (region, city, town).
5. Economic situation in the society.

Thus, according to Chinese researchers, the basic principle of teaching Russian as part of the socio-cultural approach may be the principle of the "dialogue of cultures", which aim is to raise the linguistic tolerance.

At present, relations between Russia and *Thailand* are developing intensively at all levels: there are meetings of Heads of States, political and economic issues are discussed, new joint ventures are established, the flow of tourists from Russia and the CIS to Thailand increases.

As a response to a social order and to meet the demand for learning the Russian language in all resort areas with a strong network of travel companies, numerous offices offering the Russian language courses have been opened. They are offered Thais who are employed in the tourism and service. However, there are often not enough professional teachers.

Good professionals in the field of the Russian language as a second foreign one are working on philological faculties of universities. The Russian language teaching at the initial stage of training is carried out by Thai teachers. Teachers - native speakers are involved only in the medium term for training in speaking and listening. It often creates a situation of misunderstanding, because students have mastered the skills of reading and writing, basic grammar skills, but cannot express their thoughts verbally.

"In addition, the education system in Thailand is focused on pragmatic American model. In particular, the country is actively developing small and medium businesses. Consequently, a large number of hours is allocated to learning the Russian language for business communication, business-discipline in the Thai language, related to the economic and political situation in Russia and aimed to finding a suitable place in the labor market, while durable mastering of the Russian language basics is absent" (Zhilina, Srantorn Hutim, 2011: 81).

To improve the situation, an attempt is made to conduct courses of the Russian language and culture in some secondary schools. Students are engaged in these courses for three years and have a rest in the camp, thematically oriented to Russia, its language and culture.

Currently, Thailand has no Russian center where engaged persons could get information about the situation in Russia, to get acquainted with Russian culture, no shops where you could buy dictionaries, textbooks and other publications in Russian. Not all Thais have money to travel to Russia. Therefore, the creation of such a center would help support at the appropriate level the knowledge of the Russian language and culture at all comers. Perhaps such a center could be a mediator between the Thai and Russian universities to exchange lecturers and students.

One of the highly adapted societies to migration flows, including from Russia, is *Australia*. What factors help to preserve the Russian language and culture in Australia?

"In 2008-2009, a Japanese University carried out a field study, which helped to identify a number of factors in five categories that have a significant impact on immigrants' integration in the host society. These include: policy, emotional aspects, people, mass-media and organizations" (Toshinobu Usuyama, 2011: 132).

On the background of the national policy of multiculturalism in the education system various subjects for different foreign languages are introduced, national schools are supported. At the same time, there is a great interest in Russia, the Russian language and culture. It is a source of motivation to communicate more with the Russian people, to establish contacts with them. In addition, there is a constant inflow of Russian immigrants that supports the Russian diaspora. Parents try to keep knowledge of the language and culture in their children.

The positive factor is the variety of activities to communicate with the Russians, such as picnics, trips and joint holidays. The country has Russian radio and television channels. There is well developed communication with the Russians through the Internet, newspapers and magazines are available in Russian too. Among the organizations one can mention the Russian Orthodox Church, Russian ethnic schools, Russian organizations such as the Russian Ethnic Representative Council, Russian Social Club, etc.

In turn, Australian universities provide new knowledge about the Russians and Russia. Here one can get information regarding learning the Russian language and culture. It may be noted Russian restaurants with national cuisine and music.

Consequently, with targeted adaptation policy of the state that supports the interaction of cultures in a multicultural society, one can avoid a range of problems, create the “dialogue of cultures”, which supports the sustainable socio-cultural balance.

Specific Features, Aims and Tasks of Russian Linguo-Didactics

“In conditions of polylinguism, strengthening of migration and border transparency there are problems of a social but not a spontaneous linguo-modelling of a new linguistic identity of a new polylinguomental type” (Karabulatova, 2011 : 90). The formation of a new type of linguistic identity in conditions of the national-English-Russian and Russian-English-national trilingualism and learning an additional language is an objective process that requires a language policy for educating competitive and mobile professionals in the context of globalization, the so-called geo-cultural person.

Specificity is in a skillful combination of languages with different structures. For example, there may be Chinese, Russian, English and languages of the peoples of Russia and of a post-Soviet state. We are approaching the requirements which are imposed by multinational states to its citizens, such as, for example, Canada, Switzerland, Australia, etc. But at the same time we are faced with similar challenges.

“Today the linguistic space is the field of communicative confrontation between: a) Russian and English; b) Russian and a CIS official language; c) official language of the CIS-countries and English; g) Russian and the language of the republics that make up Russia; d) Russian and the language of national minorities; e) official language of the CIS-countries and one of the world's languages (e.g. Chinese, Arabic, etc.)” (Karabulatova, 2011: 91).

Today we are witnessing a massive expansion of foreign languages in the scope of the national language. Scientists are worried about a predominance of English intonation in speech of television and radio broadcasters, the inclusion of a large number of foreign-language fragments in national language. With the strengthening of the position of English in Russian linguistic space the hidden creative bilingualism manifests.

Today, along with the conscious linguistic modeling, the processes of a new language or languages adoption sometimes occur spontaneously as it is demanded by the modern language situation in dynamically fluctuating parameters of the globalizing world.

T.P. Mlechko notes, “That recognizing the distance between native Russian and foreign Russian schools as a result of geopolitical demarcations we cannot yet admit the organic connection of teaching the Russian language and literature in Russia and in schools with the Russian language of instruction outside Russia. Besides, maintaining close linguo-methodical ties between Russia and diaspora is important because language processes, reacted to the common challenges of globalization and transformation of the space of functioning of the Russian language, have greatly

updated the composition of vocabulary and speech practice of Russophones” (Mlechko, 2011: 11-12).

Introduction of new units of the vocabulary with a unified standard norm of the use in the practice of the Russian language communication both in Russia and abroad is of great importance for the preservation of the common cultural and information space. It suggests the need for the creation and implementation of common textbooks and manuals on the Russian language and literature, adapted to the socio-cultural context of each country.

For example, to create a basic version of textbooks on the Russian language and literature in schools, St. Petersburg’s University involved specialists from Tajikistan, Kazakhstan and Moldova. This experience of cooperation was quite effective, as dealt with a large mass of materials requiring various culturally determined examples, their comprehension and reflection in teaching practice.

This phenomenon creates the preconditions for comprehensive research, especially in the linguo-didactic aspect, because it is the education sphere where the formation of personality, preferences and tolerance towards other languages and cultures takes place.

In the new generation of textbooks special attention must be paid to the topic of borrowings. Their explicit quantitative growth, a variety of forms used in the Russian speech requires a tolerant attitude towards them. “The right attitude to the phenomenon of borrowings and the ability to use the rules and methods of adaptation of foreign words are important for competent perception of innovations in the area of language contacts, remembering that adaptation of a new unit applies to all levels of language” (Mlechko, 2011 : 14).

In relation to the Russian language borrowings can be classified as barbarisms, ethnic words, regionalisms, Americanisms, etc. But regardless of this, they are a part of speech practice, which should be reflected in the training materials. “That part of the tutorial, which reflects the impact of linguistic-cultural environment, must be carefully designed, both conceptually and methodologically. It is important not to list specific linguistic facts but analyze them as phenomena and a part of the overall living processes in the Russian language” (Mlechko, 2011: 15).

The aims and objectives of linguo-didactics in this situation are the selection of appropriate teaching methods, not only in foreign languages, but also in adaptation courses on linguo-communicative management, contributing to the development of intercultural communicative competence (sensitivity).

“Particularly important is the creation by means of modern techniques a unified system of various sites containing data banks on Philology: the Russian language and its functioning, the linguistic processes in Russia and abroad, as well as databases of Russian literature. ... The most important task is to develop a training and methodological support, distant and open forms of learning the Russian language and literature, including electronic textbooks, manuals, dictionaries, multimedia programs, audio- and video libraries on linguistics and literary studies” (Minasian, Arutyunova, 2010: 24).

As S.M.Minasyan notes, “Today we are at the stage of a radical change in perspective. Using e-learning, such as distance learning and more complex forming structures such as digital, electronic libraries, physical laboratories with the remote access, centers and laboratories for computer linguo-didactics can form an almost new educational environment and the most importantly, with the help of IT, we can provide direct interactive communication, which is a new medium in education. Due to this there is a system of open education, which will enable each teacher to get information on a particular subject” (Minasian, 2010: 182).

Conclusion

To sum up we may say that:

1. Geo-cultural approach is multi-aspect, it can be viewed from the socio-cultural and linguo-cultural perspectives.
2. According to the geo-cultural approach the borders of linguistic worlds are not in territories, but people, depending on what languages they speak.
3. As to language, there is a problem of determining the adequacy of its function which it performs in a certain society.
4. Linguistic competence in two or more languages gives you many benefits. One can communicate with more people, receive information more widely, take up the other cultures, be engaged in a productive dialogue.
5. Necessity of expansion of international contacts requires a common business language.
6. Between languages there is an original competition. In today's geo-cultural world, we can speak about the language of the titular nation, national languages used in this territory and English as a language of international communication.
7. In some way the Russian language competes with English, at the same time acquiring new features, functioning in a foreign language environment. As a result, its creative potential actualizes.
8. Status of the Russian language in the CIS, Europe, Asia, Australia and other countries are different. But at the same time, the interest in learning and maintaining knowledge in the Russian language and culture is constantly increasing, due to the expansion of economic, political and cultural ties with Russia.
9. Aims and tasks of the Russian-language linguistics and didactics are the preparation and publication of textbooks and manuals of new generation. It is particularly important to create various sites, distant and open forms of learning.
10. Special attention should be paid to virtual forums, bringing together specialists from different countries and continents, helping mutually beneficial exchange of knowledge and experience, developing common solutions in the dialogue of cultures.

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Culture – Language – Identity (problem of relations) [Культура – язык – идентичность (проблема взаимоотношений)]

Jaroslav Cukan – Natalia Korina – Ladislav Lenovsky

Резюме

В статье рассматриваются проблемы взаимодействия языка, культуры и идентичности и релевантные контексты коммуникации между членами различных культурных сообществ, что представляет собой комплексное междисциплинарное исследование на границе между лингвистикой и этнологией. Социализация и аккультурация индивида во многом основаны на освоении символов и знаковых систем и на приобретении навыка их использования. В данном аспекте человек как член определенного сообщества больше учится, чем созидает. Если понимать язык как часть культуры, становится очевидной их идентичность – они представляют собой одно синкретичное целое. Если рассматривать его в аспекте этнической идентичности, язык является одним из наиболее значительных этнодифференцирующих факторов. Условием полноценной реализации коммуникативной функции языка является знание культуры во всех ее категориях – материально-технической, социально-организационной и символической.

Ключевые слова

междисциплинарность, контексты идентичности, социализация, аккультурация, синкретизм

Введение. Язык – один из важнейших признаков этнической принадлежности, он выполняет дифференцирующую функцию на этнокультурном рубеже двух и более этнических сообществ. Язык является индикатором различия «своего» и «чужого», понятий «мы» и «они» – формирования коллективной идентичности и социальной интеграции. Знание культуры, которая отражается в языке и выражается через него, является предпосылкой успешной коммуникации и понимания. Таким образом, культура, язык, коммуникация и этно(социо)культурная интеграция образуют круговое взаимодействие.

Целью настоящей статьи является своего рода контекстуальный разрез понятий «культура», «язык», «идентичность» и указание на релевантные взаимосвязи в коммуникации представителей разных культурных сообществ. Даже на первый взгляд это довольно сложная междисциплинарная задача на пересечении лингвистики, этнологии и культурологии. Если мы с позиций этнолога изучаем этнические процессы в среде этнических меньшинств, предметом исследования становятся в первую очередь этнокультурные и этноконфессиональные отношения, формы и качество коммуникации между культурами меньшинства и большинства. В процессе их анализа мы плавно перемещаемся в сферу коллективной идентичности. Если мы с позиций лингвиста изучаем отражение этнокультурной идентичности в языке, на первый план выходят не наименования, специфичные для данной культуры, а формы языкового выражения, тесно связанные с языковой категоризацией действительности. Однако при любых исследованиях взаимодействия языка, культуры и идентичности мы неизбежно выходим за рамки одной научной дисциплины, поскольку все многообразие и многоаспектность данных

взаимоотношений невозможно охватить средствами одной узкоспециализированной области (Корина, 2013; Норман, 2013).

Исследование проводилось в рамках проекта VEGA 1/0873/13 Realita kultúry dolnozemských Slovákov.

Культура как стратегия адаптации и инструмент выживания индивида и коллектива в окружающей природной и социокультурной среде, существует в виде набора символов. Любой продукт человеческой деятельности становится культурой не только самим фактом своего создания, но также благодаря его распространению и коллективному потреблению. Культура является в большей степени процессом создания и коллективного использования продуктов человеческой деятельности, нежели просто комплексом данных продуктов. Сами по себе данные продукты культурой не являются. Но если они используются или использовались в прошлом, и нам известны их функции и значение для человека как члена общества, мы можем считать их культурой. И тут весьма значимым аспектом культуры является коммуникация. (Вопросы межкультурной и транскультурной коммуникации в психологическом и социологическом аспектах подробно рассмотрены в: Gromová – Muglová, 2013a, Gromová – Muglová, 2013b.) Кумуляция культурных ценностей и их передача из поколения в поколение (как и само существование культуры) основывается на символах, представляющих или называющих отдельные культурные элементы и их функциональные комплексы, поэтому важно знать их значение и различать системы символов. Социализация, адаптация и аккультурация в большой степени основаны на ознакомлении с символами и их системами, а также на приобретении навыка их использования. Человек как член общества и носитель культуры больше учится, чем созидает, что подтверждается различными исследованиями (ср. Reid, 2011).

Концепция культуры в духе универсализма и концептуальное понимание культуры представляют собой две различных возможности определения и изучения феномена мировой культуры (Lechner – Boli, 2005), который Иглтон (Eagleton, 2001) называл также «культурой с большой буквы» и который является наиболее общим атрибутом человека, родовой культурой (на уровне рода Homo). Понимание культуры в духе универсализма учитывает категории, содержащиеся в каждой конкретной культуре – например, ее материально-технологический, социально-нормативный и духовный компоненты. К ним можно отнести все культурные элементы как символы, представляющие данные категории и делающие возможным их использование в коммуникации. Например, пища и технологии ее приготовления относятся к материально-технологическому компоненту культуры вместе со всеми остальными артефактами, технологиями их изготовления и особенностями функционирования. Родственные отношения, социальные роли и нормы не воспринимаются нами в ощущениях, они входят в социально-нормативный комплекс и представляют собой нормы поведения. Обычаи и традиции, религиозные представления, когнитивные и символические системы, знания и познание являются составной частью высшего уровня духовной культуры. Но куда отнести язык? Как нематериальную символическую систему – однозначно к духовной сфере. Однако в процессе рассуждений над содержанием первых двух сфер культуры оказывается, что язык и в них является составной частью. Ведь родственные отношения функционируют посредством терминологии родства, которая относительно четко обозначает и классифицирует каждое сообщество и каждого индивида в его составе. Экстенсивное овцеводство – основу всего материально-технологического комплекса валашской культуры

(включая такие специфические материальные элементы, как *колиба* (сыроварня), *кошара* (загон для овец), *жинчица* (сыворотка из овечьего молока), *фуяра* (духовой музыкальный инструмент) и т. д.) – невозможно полноценно изучать и интерпретировать без участия языка, причем дело не столько в терминологии, сколько прежде всего в культурном комплексе, представляющем собой единое целое – это общественное устройство и система ценностей, мировоззрение, отношение к природе, искусство и фольклор, который в значительной степени существует именно в языке. Кроме того, язык способствует передаче исторического сознания и интерпретации истории из поколения в поколение, помогает науке в реконструкции генезиса. К какому компоненту культуры следует отнести Рождество как культурный комплекс? В нем есть артефакты – рождественская елка и обрядовые блюда, но есть и специфические обряды, поведенческие традиции и действия в рамках ролей, обусловленных структурой родственных отношений; этот праздник символизирует систему ценностей и религиозные представления. Не менее сложно определить и место языка в культуре. Язык как одна из символических систем является составной частью культуры и одновременно проводником культурных явлений – например, словесного и песенного фольклора и всех прочих литературных и языковых проявлений устного распространения. Согласно модели айсберга, предложенной Э. Шейном, культура складывается из трех слоев – действия, которые очевидны, образуют верхушку айсберга; ценности и нормы, находящиеся под поверхностью, являются причиной данных действий; третий слой – фундамент – это мышление, наиболее скрытая и зачастую не осознаваемая основа создания ценностей. Оно оперирует таксономическими, космогоническими, космологическими, гуманизационными и пространственно-временными системами и представлениями (Schein, 2010: 23-34). Если посмотреть на культуру в такой структуре, еще более очевидным становится присутствие языка во всех ее слоях и категориях.

Дистрибутивное понимание культуры предполагает характеристику человеческого коллектива в относительно четко определенном пространстве и времени и направлено на культуры конкретных сообществ. Примером могут служить аграрная культура словаков в т. н. Нижней земле (территории современных Сербии и Румынии) в период начиная с конца XVIII века до наших дней, пастушеская культура кочевых бедуинов в иорданской долине Вади-Араба с X века до н. э. до настоящего времени или уличная культура хип-хопа молодежи из соседнего двора, ставшая типичной в течение последних 20 лет в городской среде, которая распространилась из Северной Америки и все более завоевывает мир. Выделение культур в таком понимании исходит из их характерных экономических, социальных, религиозных, этнических, политических или художественных признаков, черт, особенностей, созданных неповторимыми географическими условиями, историческим развитием и т. п. Все культуры, как бы мы их ни понимали и ни определяли, имеют общие черты. Аграрная культура не связана только со словаками Нижней земли, кочевое пастушество распространяется не только на бедуинов и не только на одну указанную область. Культура хип-хопа существует далеко не в одном дворе и входит в обширный комплекс альтернативных культур современной молодежи. Она уже становится частью мейнстрима и скорее субкультурой, чем альтернативной культурой, наряду с панком, треш-металлом или эмо, каждая из которых выделяется чем-то своим, хотя в них есть и много общего (что их носители категорически не признают). Альтернативные культуры типа хип-хопа или панка в истории музыки не являются ничем новым: творчество многих композиторов, которых мы сегодня воспринимаем как авторов классической

музыки, воспринималось в свое время как не менее «дикое» и попирающее устои (взять хотя бы позднего Бетховена). На что же тогда можно надежно опереться при идентификации и характеристике уникальности культур, которая, несомненно, существует? Для этого есть два признака, которые являются неповторимыми, незаменимыми и всегда оригинальными – язык и идентичность. Вкупе они создают своего рода генетический код, персональный номер любой культуры. Они обладают невероятной гибкостью и приспособляемостью, могут модифицироваться в зависимости от ситуации, существуют в реальном времени как достаточно сложные системы – и всегда нераздельно (о данной особенности применительно к политическому дискурсу см. Macho 2012: 14 – 22, а также 2013: 3 – 12).

Язык является одним из наиболее значительных факторов и инструментов идентификации. Идентичность, как правило, проявляется (и может устанавливаться) посредством конкретного языка или диалекта, включая такие вторичные признаки, как словарный запас, интонация, построение фразы, формулировка мысли, форма рассуждения и коммуникации, способность к интерпретации, коммуникативные ситуации и темы коммуникации, которые иногда бывают культурно обусловленными, но могут быть и неуместными или даже табу. Через язык и способ его использования индивиды и группы людей моментально «разоблачают» себя, обнаруживают многие (иногда все сразу) виды идентичности – точно так же, как выдает человека его поведение в широком смысле слова (например, чем и как он питается, как одевается, каковы отношения между представителями разных поколений и межличностные отношения). Язык является одним из индикаторов состояния национальной идентичности (напр., вытеснение серболужицких языков из сферы повседневного общения и их функциональная замена немецким языком свидетельствует о прогрессирующей ассимиляции серболужичан и постепенном сокращении сферы их национальной идентичности).

Родовая идентичность, включающая не только биологические, но в первую очередь социокультурные отличия мужчины и женщины, чрезвычайно детально отражена и кодифицирована в любой культуре. Неправильное применение или присвоение «мужского» и «женского» (грамматического рода, тем коммуникации, интонации и т. п.) является источником анекдотов и служит поводом для насмешки. В телефонном разговоре мы можем четко определить, с кем мы говорим – с мужчиной или женщиной – не только по тембру голоса, но и по форме коммуникации, по стилистике высказываний и подбору слов. Точно так же часто бывает ясно, кто является автором литературного произведения – мужчина или женщина, хотя это не абсолютно: например, известную французскую писательницу эпохи романтизма Аврору Дюдеван, прославившуюся под мужским псевдонимом Жорж Санд, «разоблачили» далеко не сразу.

Гендерный баланс может со временем меняться. Например, изначально андроцентрическая литературная модель ближневосточного мира вплоть до XIX века не признавала женщин, женские темы и литературу, написанную женщинами. Перелом наступил лишь в результате оживления контактов с Европой и в связи со всеобщим культурным возрождением. Так появились произведения XX века, представляющие (и переопределяющие) женскую идентичность в арабском патриархально структурированном обществе (Al-Absi – Al-Absiová, 2013 : 11 – 20; о статусе женщины в племенном обществе бедуинов и ее месте в поэзии см. Al-Absiová, 2010 : 26 – 32, о глобализированной идентичности в современной литературе см. также

Waldnerová, 2013). В межличностной коммуникации именно то, с кем мы общаемся – с мужчиной или женщиной – определяет не только наше поведение, но и форму использования языка (ср. Bochina – Miftachova, 2014). Словарный запас, предпочтительные и табуированные темы, интонация, мимика и жестикация в каждой культуре существуют в типично мужских и женских вариантах. Например, в традиционном арабском мире в стандартном разговоре между мужчинами абсолютным табу являются темы, каким бы то ни было образом связанные с женой (женами) или женской частью семьи, и проявление интереса к этой области считается совершенно недопустимым. И наоборот, постоянно повторяющиеся, пространственные разговоры о предках, чертах их характера и их подвигах, об истории рода, рассказы о жизни в пустыне являются неотъемлемой составной частью повседневной жизни и коммуникации бедуинов (об особенностях арабско-исламской культуры см. Al-Absi, 2007). В Европе же обязательным компонентом разговоров мужчин является информация о женах и детях, их здоровье, причем большинство разговоров заканчивается передачей приветствия семье. Женские и мужские роли и виды идентичности как составная часть культуры определяются языком и декларируются его посредством. Точно так же посредством языка выражаются все остальные виды идентичности. Язык детей, молодежи, взрослых и стариков (как отдельные символические, когнитивные и коммуникативные системы) специфичен, эти разновидности четко разграничены. Они соответствуют отношениям между поколениями, делают возможным и прогнозируемым общение между ними и отражают идентичность разных видов. Такая «полифункциональность» языка и его незаменимое значение в формировании культуры вызвало к жизни многие теории об обусловленности культуры языком (Э. Сепир – Б. Л. Уорф) и даже о взаимозаменимости понятий «язык» и «культура» (Д. С. Лихачев) (подробнее см. в: Алефиренко, 2010).

Локальная (местная) или **региональная идентичность** практически всегда проявляется в диалектах, но также и в топонимии. Следы данной идентичности могут в специфической форме сохраняться на протяжении нескольких поколений. Напр., словацкий анклав (диаспору) в Нижней земле – в деревне Пивница на Воеводине – составляют более трех тысяч проживающих там словаков, предки которых переехали туда 250 лет назад из разных частей современной Словакии. Там сформировался диалект, известный всем «нижнеземским» словакам как пивницкий. Жителя Пивницы любой «нижнеземский» словак распознает сразу же в начале коммуникации – так же, как и в конце XIX века. Однако данный диалект в своих локальных пределах не является целостным, что в коммуникации проявляется в повышенной вариантности словесных компонентов фольклора. Бывают случаи, когда два жителя Пивницы не могут договориться на окончательном варианте текста их же народной песни.

Религиозная идентичность проявляется в языке как в виде формальной декларации вероисповедания, во владении понятиями практики богослужений, так и неосознанно, посредством культурных образов – в частности, в приветствиях (словацкое *Pochválen buď Ježiš Kristus – Naveky amen, Pánboh pomáhaj – Pánboh uslyš*; мусульманское *Салам алейкум – Алейку салам* и т. д.), не говоря о системах вульгаризмов и ругательств, связанных с конфессиональностью, которые очень сильны, в частности, в католических странах. Поскольку основные мировые религии имеют многотысячелетние традиции, они проникли глубоко в сознание людей и стали неотъемлемой частью их жизни. В этом причина того, что религиозная идентичность может проявляться в языке и помимо устоявшихся культурных образов – как способ

мировидения, как результат языковой категоризации действительности, преломленной через систему ценностей с религиозной основой. Напр., у православных христиан, где по патриархальной традиции мужчина играет главенствующую роль во всех сферах жизни (русские, сербы, болгары и др.), неодинаково отношение к супружеской измене мужчины и женщины, что проявляется в вербальной оценке подобных ситуаций. Если изменил мужчина, его извиняют тем, что жена его, видимо, не удовлетворяет, и он вынужден искать себе дополнительные возможности. Если изменила женщина, ее однозначно осуждают как предательницу семейных ценностей и считают недостойной жалости.

В связи с **этнической идентичностью** язык является одним из наиболее значительных этнодифференцирующих факторов. Наряду с культурой, этническим самосознанием, этнонимом, историей и территорией он является одной из составляющих идентификации этнических групп. Именно языковая адаптация является первой в процессах культурного контакта и при необходимости как можно скорее интегрироваться в среду этнического большинства. Экономические, социокультурные и языковые процессы являются тремя равноценными и взаимообусловленными категориями этнических процессов. Известны обмены детьми между венгерскими и словацкими деревнями в Новогrade, между гемерскими словаками и спишскими немцами (Гемер – регион на юге Словакии, а Спиш – на северо-востоке), семьями с Загорья (северо-запад Словакии) и из окрестностей Вены с целью изучения языка, что считалось необходимым условием успешной торговли на рынках и ярмарках. В среде этнических меньшинств языковая ассимиляция часто является последней стадией этнической ассимиляции (потомки уже не являются членами меньшинства, однако еще частично владеют языком благодаря общению с дедушками и бабушками, осознают свое происхождение и обладают исконными культурными особенностями).

Диалекты словацких «нижнеземских» локальных сообществ специфичны именно благодаря исконно словацкому разнообразному языковому оформлению, явившемуся результатом того, что мигранты происходили из разных мест и регионов территории современной Словакии и северной Венгрии. Этническое меньшинство всегда характеризуется присутствием группы представителей одного этнического сообщества в среде или в окружении другого этнического сообщества. Национальное меньшинство отделяется от «материнского» народа и в процессе миграций или создания политических границ прерывает непосредственные контакты с ним. Оно остается составной частью исконного этнического сообщества, но постепенно культурно удаляется от него и одновременно сближается с этническим сообществом окружающего большинства. Как для своей исторической родины, так и для своей новой родины такое сообщество представляет специфичное и неповторимое культурное богатство. Оно является уникальным синкретическим этнокультурным образованием одновременно в трех аспектах, поскольку содержит: 1) культурные ценности, принесенные из исконной культурной системы; 2) приобретенные в процессе аккультурации культурные ценности окружающего этнического большинства; 3) модифицированные культурные элементы «своего» и «чужого» происхождения, приобретшие новые черты в процессе приспособления к новой этнокультурной и географической среде. Если мы воспринимаем язык как часть культуры, он представляет собой такое же синкретическое образование. Объясним это посредством коммуникативной функции языка, основанной на когнитивном (познание) и когитативном (мышление) факторах. Язык этнического меньшинства представляет собой

специфический диалект, отличающийся от стандартного языка исторической родины. Он состоит из семантических и семиотических компонентов изначального языка, однако содержит множество заимствований, возникших в процессе аккультурации. Еще один слой образуют культурные модификации – в этом случае языковая коммуникация возможна только на основании знания и понимания этно(социо)географических контекстов культуры. В рамках одного этнического сообщества существует столько языковых вариантов (нациолектов), сколько этнокультурных субструктур имеет данное этническое сообщество в условиях «материнского» народа (этнографических групп) или в среде пространственно отделенных анклавов (диаспор). В языке этнического меньшинства преобладает тенденция к ослаблению элементов исконного языка и усилению языковых компетенций и заимствований из языка окружающего большинства. Сначала возникает билингвизм, но постепенно язык диаспоры настолько слабеет, что молодое поколение перестает им владеть, и билингвизм исчезает (см. выше пример серболужицких языков). Заимствования происходят и в языке «материнского» народа, особенно в связи с глобализацией и агрессивностью престижных языков, в первую очередь английского. Однако это другой процесс: он является не взаимодействием двух языков – языка меньшинства и языка большинства (государственного), а проявлением способности одного языка к усвоению новых элементов из чужой среды, что является односторонним процессом, не ведущим к билингвизму.

Подобные закономерности наблюдаются и в **социально-профессиональной идентичности**. Определенная часть «языкового портфеля» индивида или группы определяется сферой деятельности и следующим из нее социальным статусом (объем словарного запаса, знание нескольких языков, грамматический, стилистический и интерпретационный уровень и т. п.). Многие представители этнических меньшинств обычно не испытывают трудностей при общении на языке меньшинства (который бывает, как правило, родным) на темы из повседневной жизни. Однако в разговорах о работе, если она выполняется в среде большинства, они более точно и легко выражают свои мысли на языке большинства. (Медсестра из словацкой диаспоры в деревне под Белградом, которая в кругу семьи и локального сообщества общается исключительно по-словацки, о своей работе может связно и на стандартном уровне говорить только по-сербски. Подобные явления зафиксированы и в среде русской диаспоры в Германии.)

Культурная идентичность выражает принадлежность к конкретной культуре. Ее взаимосвязь с языком постулируется самим определением культуры. Если та или иная культура является одноязычной (обычно связанной с сообществом, однородным с этнической или языковой точки зрения), то язык является одним из ее характерных признаков (это относится к большинству этнических культур). Однако многие культуры являются двуязычными или многоязычными, где необходимо, кроме родного, владеть языком большинства или одним из мировых языков. В ситуации многоязычия в связи с культурной идентичностью на первый план выходят взаимоотношения этих языков. Двуязычие и многоязычие являются закономерным предметом изучения не только лингвистики, но и антропологии, культурологии, социологии и психологии, поскольку объясняют мышление, поведение и способ действия. Современные тенденции в изучении языка и культуры свидетельствуют о том, что существует традиционное понимание их взаимосвязи, определяемое скорее как связанность одной культуры с одним (своим) языком. Современное понимание отражает нынешнюю динамичную ситуацию глобализующегося мирового сообщества и его социокультурную реальность и представляет

данную связь как взаимодействие культуры и (кроме родного) нескольких языков, с которыми ее носители приходят во все более непосредственный контакт, которые в разной мере осваивают и думают (в том числе) на этих языках.

Идентичность отражает принадлежность, тождественность, одинаковость. Человек в течение своей жизни «носит» различные виды идентичности (женщина, католичка, венгерка, учительница, гражданка Словакии, мать, жена, соседка, представитель среднего класса, одна из лучших в секции аэробики, регулярный посетитель дома престарелых, где живет ее отец...). В отдельных фазах жизни некоторые виды идентичности меняются – возникают, исчезают, сокращаются, возрастают; кроме того, в каждый конкретный период их всегда сосуществует несколько, они интегрируются и определенным образом взаимообусловлены. Они выходят на первый план в зависимости от ситуации и необходимости, бывают индивидуальными и групповыми. Они создают ситуативный и изменчивый образ, контуры комплексной идентичности. Согласно концепции эссенциализма, идентичность является объективной данностью, ее объективная основа состоит из примордиальных (первозданных) эссенциальных свойств; с точки зрения конструктивизма она создается – конструируется – и изменяется в зависимости от контекста (Kiliánová – Kowalská – Krekovičová, 2009). При формировании и постулировании идентичности ключевыми являются два аспекта – внутреннее отождествление индивидом или группой себя с данной идентичностью (самоидентификация) и признание данной идентичности другими. Идентификация подтверждает идентичность лишь в том случае, если ее признают обе стороны. (Самоидентификация индивида сама по себе никогда не будет достаточной – цыганом не является каждый, кто заявляет, что таковым является; наоборот, если жители деревни считают смуглого человека из близлежащего цыганского поселения цыганом, вряд ли он убедит их в обратном, даже если при переписи населения он всегда идентифицирует себя как словак или венгр и даже если он сам в этом внутренне убежден). Мартинек указывает, что идентичность создается специфическими механизмами – аутентичным ядром, придающим смысл нашему существованию. «Игра» самоидентификации и формирования идентичности посредством признания другими происходит в среде культурных учреждений, которые распределяют между индивидами отдельные формы поведения, действий и языка (Martinek, 2011 : 30). Идентичность существует в процессе взаимодействия, посредством межличностной коммуникации и символов, с помощью которых она себя декларирует (ср. также: Fay, 2004: 64). В любой культуре идентификация является процессом с точными правилами. Каждый носитель культуры (член общества) должен их знать и уметь использовать, они являются неотъемлемой частью его культурного профиля. Правила идентификации, как и системы идентичностей, являются наиболее значительными в процессах социализации, адаптации и аккультурации. Кроме того, менеджмент идентичности является довольно эффективным инструментом ассимиляции (где нет идентичности меньшинства, нет и самого меньшинства) и обуславливает ее. Стратегии стимуляции идентичности опираются о религиозную жизнь меньшинства, совместную деятельность (культура и спорт), культурные мероприятия и образование (Lenovský, 2006: 20-24; Michalík, 2011: 7-21). Какую роль здесь играет язык? Посредством наименований он делает возможным существование самих систем идентичностей и их носителей, а также взаимодействий и процессов, в которых идентичность проявляется и существует. В ходе изучения языка как одной из универсальных семиотических систем можно обнаруживать

и изучать многие процессы и виды идентичности, поскольку они существуют именно в нем и благодаря ему. Значительная часть коммуникации идентичности реализуется через язык, который существенным образом определяет как идейные и содержательные рамки идентификации, так и ее реализацию.

Язык – носитель системы понятий, в нем закодированы все географические, экономические и общественные формы и функции, мировоззрение, ценности, нормы. Невозможно понять язык только через усвоение грамматических правил без знания культуры, без ситуативного контекста. В соотношении язык – культура доминантным фактором, как нам представляется, является культура. В ходе полевых исследований в Сирийской пустыне наш коллега общался с бедуинами. Он араб и мусульманин так же, как и они, так же говорит по-арабски, и тем не менее он не понимал, почему они смеялись, когда один из них начал рассказывать простую историю о бедуине на верблюде и о человеке из города на внедорожнике, которые встретились в пустыне. Понимал каждое слово, но не понимал ситуацию. Он не знал символических контекстов истории, которые изо дня в день повторяются в кругу бедуинов и которые выполняют по отношению к ним функцию групповой интеграции и идентификации. Человек, который владеет языком, но живет в другой культуре, не всегда адекватно понимает сказанное, поскольку его социализация протекала в других географических и культурных контекстах. Кроме социокультурных диспозиций, существенным фактором понимания языка являются психосоциальные аспекты. (Понимание языка имеет также особую специфику с точки зрения перевода: С. Годакова и К. Велнитцова (Hodáková – Welnitzová, 2013 : 56 – 63) отмечают, что при устном переводе особую роль играет умение справляться с коммуникативным стрессом и понимать ситуативный дискурс и, кроме знания языка, здесь необходимо владение невербальными знаками. Незнание ведет к различным результатам, начиная отклонениями в интерпретации и заканчивая непониманием.)

Направление и степень усиления культурного и языкового синкретизма не прямолинейны. Они зависят от событий локального, регионального или глобального значения – от политических изменений, дипломатической деятельности, языкового законодательства, настроений в обществе и степени этноцентризма, от демографических изменений и т. п. В специальной лексике этнологов и культурных антропологов мы часто встречаемся с терминами *языковой остров*, *языковое меньшинство*, *культурный остров*, *этноконфессиональное меньшинство*, *этнокультурное меньшинство* и т. п. Если принять, что язык является составной частью и воплощением культуры, то в случае этнических анклавов нам следовало бы говорить о культурных, а точнее, этнокультурных островах. Термин *языковой остров* неточен. Если этнокультурный остров утратил свой язык, это еще не означает его исчезновения. Язык – один из основных, но не единственный признак (свойство) этнической единицы. Этнокультурные явления гораздо стабильнее и устойчивее, чем обозначающие их наименования. Некоторые лингвисты считают язык решающим, а иногда и единственным индикатором идентичности, и с их точки зрения термин *языковой остров* правомерен. Мы же пытаемся указать на многомерность взаимоотношений языка и культуры, из чего закономерно следует, что индикация идентичности с помощью языка является лишь одним из многих аспектов данной проблематики. Термин *языковой (лингвистический) остров* в смысле обозначенной ранее групповой интеграции является, скорее, синонимом к понятию «сообщество, осознающее свою совместную языковую принадлежность». Здесь существенно не пользование каким-либо языком, а социализация, обучение собственным культурным

образцам, вхождение в систему культуры через язык, осознание антитезы «мы – они» посредством культуры (меньшинства). Важно осознавать, что исчезновение билингвальной коммуникации (языка меньшинства) под давлением большинства либо по другой причине еще не значит, что одновременно исчезают и этнокультурные характеристики, включая сознание своего исторического происхождения и этническое самосознание. Они могут присутствовать постоянно, хотя и в значительно ослабленной форме в силу утраты сознания культурной и/или языковой принадлежности к одному сообществу. Напр., для словаков в Венгрии типично использование венгерского языка в коммуникации, несмотря на то, что их родным языком является словацкий. В ходе полевых исследований в словацком анклав в Венгрии мы встретили женщину, которая гораздо лучше говорила по-венгерски, но при этом утверждала, что она – словачка. Ее прадедушка и прабабушка приехали в Венгрию из Словакии, ее дедушка и бабушка были словаками, ее мать говорила по-словацки, и она научила свою дочь готовить словацкие блюда, но не научила ее говорить по-словацки. Эта женщина ходит со своими словацкими подружками в словацкое общество и убеждена в своей словацкой идентичности. И наоборот, на северо-востоке Хорватии живут тысячи словаков, предки которых переехали туда в XIX веке. Старик на улице в деревне на вопрос, живут ли в этой деревне словаки, на архаичном кисуцком диалекте (который принадлежит к числу наиболее характерных словацких диалектов) ответил, что не живут, потому что словаки – только в Словакии. Эти люди живут в Хорватии, значит, они хорваты. Все словаки здесь от хорватов отличаются раскраской домов, они общаются между собой только по-словацки, поддерживают свои словацкие культурные традиции и совершенно точно знают, когда их предки попали в Хорватию, из какого региона Словакии и из какой деревни. Однако сознания своей принадлежности к словацкому этносу многие из них не имеют.

Заключение. Частное изучение взаимоотношений культуры, идентичности и языка в среде конкретных культур показывает, что даже вопреки длительному существованию данных взаимоотношений и определенному уровню познания их интенсивность, массовость и динамика в современном мире возрастают, что требует переоценки и постоянного пополнения базы знаний. Это еще одна причина оправданности изучения меньшинств. Среда меньшинства является своего рода лабораторией, в которой проходит эксперимент (например, Э. Янецова (Janecová, 2013) указывает на значительную культурно-коммуникативную специфику перевода прозы авторов этнических меньшинств, в частности, в США). Можно следить за проявлением этих закономерностей непосредственно в социокультурной реальности. Двуязычие, многоязычие, трансформации идентичности, аккультурация и ассимиляция – темы, которые являются относительно новыми и актуальными в условиях глобализующегося мира, – в среде меньшинства присутствуют изначально и имеют свои решения и объяснения. Это помогает лучше понимать современную реальность, а также определять и регулировать культурные, языковые и идентификационные процессы на различных уровнях (в т. ч. национальном, континентальном и глобальном), прежде всего в связи с образованием и культурной политикой, на важность чего указывают многие исследователи (Bírová – Eliášová 2014; Bírová, 2013; Bírová – Bubáková, 2011 : 51 – 57; Janíková, 2014; Michelčíková, 2011 : 12 – 16; Michelčíková, 2014; Wrede, 2013 и др.).

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New Method of Language Learning: Language Awareness With Adults [Nouvelle méthode de l'apprentissage des langues: l'éveil aux langues avec les adultes]

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Résumé

Dans le monde d'aujourd'hui, pour construire une bonne carrière aux individus, on tente d'apprendre une ou plusieurs langues étrangères à travers de nouvelles méthodes d'apprentissage des langues. Dans ce cas, les enseignants enseignent aux apprenants plusieurs langues par l'intermédiaire des approches singulières et plurielles. Dans cette vision, cet article a l'objectif de démontrer l'application d'une méthode d'approche plurielle notamment «l'éveil aux langues» avec une pratique de classe. En classe, l'enseignant incite les apprenants de travailler sur plusieurs langues étrangères avec les activités ludiques pour leur faire habituer à l'apprentissage de ses langues. Grâce à cette méthode, la motivation et la volonté des apprenants augmentent. Dans le cadre de notre expérience en tant que praticienne, je fais commencer ce travail par un exemplaire de texte «la souris multilingue» dans l'apprentissage du FLE avec les étudiants. Les apprenants ont la mission de comprendre le même texte rédigé trois fois en espagnol, en italien et en anglais. Je continue cette activité à découvrir les ressemblances et différences entre ces trois langues. Finalement, les apprenants tentent de traduire ce texte au français. Je développerai cette activité avec les résultats de l'expérience, les opinions des apprenants et les différents aspects dégagés de cet atelier empirique dans le texte en entier.

Mots-clés

Eveil aux langues, les adultes, FLE

Introduction

De nos jours, l'enseignement et l'apprentissage des langues étrangères jouent un rôle essentiel dans toutes les sociétés. Tout individu doit apprendre une ou plusieurs langues étrangères pour obtenir un bon métier et une bonne place dans la société d'aujourd'hui. Dans cet objectif, les enseignants tentent d'enseigner et d'apprendre plusieurs langues par le biais de diverses méthodes qui respectent de plus en plus les références du *Cadre européen commun de Référence pour les langues* exigeant l'acquisition d'une compétence plurilingue et pluriculturelle pour les individus. Pour toutes ces raisons, les approches plurielles deviennent essentielles en ce qui concerne la recherche des formulations d'apprentissage des langues étrangères.

Dans ce travail, j'étudie l'une de ces nouvelles approches: «*L'Eveil Aux Langues* » à travers un récit, des exercices et des questionnaires. A la fin de ce travail, j'expose les conséquences et les propositions pour mieux démontrer l'importance de cette application.

Quant à la définition d'*Eveil aux langues*, cette approche se présente comme une technique méthodique multilingue d'apprentissage des langues étrangères. Candelier définit (2007: 370-371) l'*Eveil aux langues* comme «une démarche caractérisée par des activités pédagogiques portant simultanément sur de nombreuses langues – y compris des langues que l'école n'a pas l'intention d'enseigner – ainsi que sur la diversité elle-même, des langues et des cultures.»

La problématique consiste en ce que comment l'apprentissage des langues peut-il être promoteur d'autres langues étrangères. En vue de proposer une formule par le travail suivant, je vais essayer d'appliquer une nouvelle approche

d'apprentissage à travers une application que nous jugeons intéressante : *«la souris multilingue.»*

Quatre objectifs principaux guident cette pratique:

- Donner la définition de l'«*Eveil Aux Langues*», parler sur les buts, l'historique et les caractéristiques de cette approche.
- Se servir de cette approche dans un cours de FLE par le récit: *«la souris multilingue»* et proposer des exercices aux apprenants.
- Réunir les données grâce aux questionnaires personnels et à ceux d'entrevue.
- Voir les conséquences et formuler des propositions.

Tout en encourageant *«la compréhension entre différentes populations et assurant le respect des droits fondamentaux»* (UNESCO, 2003), c'est une approche qui conduit les apprenants à être actifs pour qu'ils puissent découvrir les points communs et les différences qui existent entre les langues étrangères. Cela sert nécessairement à augmenter la motivation et le désir des apprenants pour apprendre diverses langues. Dans ce contexte, les enseignants incitent leurs apprenants à participer aux activités ludiques en plusieurs langues durant lesquelles il va falloir rendre actif les apprenants pour les préparer à vivre dans des sociétés plurilingues.

1. Historique

La méthode *Eveil Aux Langues* est née sous l'influence de la méthode d'Eric Hawkins, *«Language Awareness»* apparue en Grande Bretagne dans les années 80. La naissance de *Language Awareness* provient alors des rapports gouvernementaux soulignant les besoins des enfants d'origine immigrante. D'après l'information donnée par Armand, Dagenais et Nicollin (2008), cette approche avait pour but de sensibiliser les apprenants à la diversité des langues et d'éveiller la curiosité des élèves à l'égard des langues, des dialectes ou encore des emprunts. Finalement, selon Cuq et Gruca (2005) cette technique vise *«d'éviter les erreurs dues aux interférences entre la langue source et la langue cible.»*

J'apprends également que cette approche a été reprise en Europe avec le programme EVLANG, en Suisse avec le programme EOLE (Education et ouverture aux langues à l'école) et plus récemment au Canada, en Colombie Britannique et au Québec avec le programme ELODIL (Éveil au langage et ouverture à la diversité linguistique). Dans les années 90, la méthode *Eveil Aux Langues* se retrouve dans divers pays européens comme France, Autriche, Allemagne, Italie, Suisse. En France, les précurseurs du courant sont entre autres, l'équipe du Centre de Didactique des Langues Grenoble III.

Cette approche s'est répandue dans divers pays. Par exemple, la Suisse romande surtout dans les cantons de Genève et de Neuchâtel avec EOLE, et seize autres pays européens avec JALING (Janua Linguarum) s'ouvrent décidément à l'*Eveil aux langues* dont la diffusion s'effectue avec ce même programme JALING qui étudie l'application pédagogique des méthodologies en Europe et qui se déroule de 2000 à 2004 avec le soutien à la fois du Centre européen pour les Langues vivantes de Graz et de l'Union européenne avec le programme Comenius.

Le programme mis en place dans les années 1997-2001 concerne cinq pays, Autriche, Espagne, France, Italie et Suisse où des documents didactiques ont été élaborés. Ainsi, ces pays ont participé à la formation d'enseignants et contribué à l'évaluation du projet.

2. Finalités

Selon Candelier (2003), la finalité de cette approche est de *«contribuer à la construction de sociétés solidaires, linguistiquement et culturellement pluralistes.»*

Dans cette perspective, les principaux objectifs pourront être cités comme ci-dessous (Candelier, 1999):

- «a) L'ouverture à la diversité linguistique et culturelle
- b) La motivation pour l'apprentissage des langues.»

Quant à notre pratique avec les universitaires de classes préparatoires, leur niveau (A2) et leur motivation ont bien aidé à s'adapter rapidement à cette nouvelle forme d'application.

D'ailleurs, Candelier (2003) et Sabatier (2002) affirment également que les résultats du programme *EVLANG* facilitent l'émergence de représentations positives de la diversité des langues chez les enseignants et les apprenants et favorisent à long terme l'acquisition de capacités métalinguistiques surtout en matière de mémorisation et de discrimination auditive dans les langues non familières.

Ma pratique montre justement que mes étudiants ont développé une conscience sur ce que certaines langues possédaient des ressemblances lexicales, grammaticales et phonologiques et que cela pouvait aider à apprendre plusieurs langues étrangères.

3. Méthode

La méthode suivie nous a permis d'expérimenter une pratique de classe et des observations reliées en complémentarité. Mes observations, se rapportant finalement aux reproductions des étudiants, ont été validées par les réponses assemblées dans les deux questionnaires (annexe 3 et annexe 4). Ces données sont réunies à partir des réponses données par les étudiants de l'Université de Marmara. Les 34 reproductions d'expression écrite en français des étudiants ont été lues et examinées attentivement. Les outils de données sont les suivants: le texte *la souris multilingue*, les exercices, le questionnaire personnel et celui d'entrevue.

3.1. Univers et Echantillon

L'univers de ce travail est composé de 130 étudiants en classes préparatoires de niveau A2 des départements de FLE et de traductologie du français vers le turc. L'échantillon est structuré de 34 étudiants aux départements cités plus haut.

3.2. Outils de données

Le profil et la situation linguistique du public (3.2.1), le questionnaire d'entrevue et les réponses adéquates (3.2.2) sont ci-dessous.

3.2.1. Public

PUBLIC									
Nationalité	Langue Maternelle	Sexe		Age				Total	Niveau
		M	F	18-20 ans	21-23 ans	24-26 ans	27 ans et plus		
Turque	Le turc	20	14	16	11	4	3	34 étudiants	A2

Tableau 1: Public

SITUATION LINGUISTIQUE					
	NOMBRE D'ETUDIANTS: 34				
	FLE	Traductologie	Anglais	Anglais+ Allemand	Anglais+Allem and+Espagnol
Classes préparatoires	28	6			
Niveau A2	28	6			
Durée d'apprentissage du français : 8 mois	30				
Durée d'apprentissage du français : 1 an et plus	4				
Autres langues que le français			30	2	2
Historique d'apprentissage	A l'université : 28 Au lycée : 6				
Famille francophone	6				

Tableau 2 : Situation Linguistique

3.2.2. Questionnaire d'entrevue et réponses

Le questionnaire d'entrevue est composé de quatre questions (tableau 3):

- a/ La compréhension ou non-compréhension du texte rédigé et lu premièrement en anglais, à la suite en espagnol et en italien,
- b/ La compréhension ou non-compréhension du sens se rapportant au vocabulaire équivalent en anglais, espagnol et italien,
- c/ Les aspects positifs de ce travail,
- d/ Les aspects négatifs de ce travail.

QUESTIONNAIRE			
QUESTIONS		REPONSES Nombre d'étudiants	
		OUI	NON
1	Avez-vous compris le texte en anglais et ses versions en espagnol et en italien ?	34 étudiants: <i>«- Oui, ces trois petits textes m'ont permis de trouver facilement les synonymes en espagnol ou en italien. »</i> <i>«- Oui, j'ai pu trouver facilement les équivalents en espagnol ou en italien. »</i>	
2	Avez-vous saisi le sens des mots équivalents en trois langues ?	34 étudiants : <i>« -Oui, j'ai compris facilement ce récit. J'ai eu l'occasion en même temps d'observer les ressemblances et les différences qui existent entre ces trois langues. C'est pour toutes ces raisons j'ai apprécié beaucoup ce travail et je voudrais qu'on se serve ce type de travail dans les autres cours de français. »</i>	

		«- Oui, j'ai pu comprendre le récit du texte. J'ai pu apprendre quelques mots en espagnol ou en italien. C'est pour tout cela ; j'ai aimé beaucoup ce travail. De plus, ce travail a augmenté mon souhait et ma motivation d'étudier les langues étrangères. En outre, j'ai découvert que ces trois langues sont des langues voisines. »	
3	Quels sont pour vous les aspects positifs de cette pratique ?	« -Travailler sur plusieurs langues étrangères m'a donné un grand plaisir. » «- Ce travail a augmenté ma motivation. » « -Grâce à ce travail, j'ai découvert les ressemblances et les différences présentes entre ces trois langues. » «- Grâce à ce travail, j'ai connu quelques mots en italien et en espagnol. »	
4	Quels sont pour vous les aspects négatifs de cette pratique ?	« -Il faudra élargir la durée de ce travail. « -Il faudra enrichir ce travail par des images pour le rendre visuel. » « -Il faudra mettre des dessins ou des bandes dessinées ou bien encore des dessins animés. »	

Tableau 3 : Réponses au Questionnaire

3.3. Texte

Dans ce travail, le texte du récit « *la souris multilingue* » est rédigé en trois langues: anglais, espagnol et italien. Dans le récit se trouvent trois personnages: la rate maman, le raton et le chat. Les étudiants doivent tout d'abord saisir l'histoire en anglais, lire les versions en espagnol et en italien avant de passer aux exercices. A la suite, ils sont priés de travailler en sous-groupes pour mieux découvrir les ressemblances et les différences qui existent entre ces trois langues mais aussi pour mieux comprendre le sujet du récit.

Sur la feuille d'exercices, les étudiants ont quatre tâches à accomplir:

- a/ Compléter le tableau des mots équivalents en trois langues,
- b/ Compléter le tableau des mots correspondants en trois langues,
- c/ Faire une étude syntaxique: trouver le sujet, le verbe et le complément d'objet direct des propositions,
- d/ Traduire/ reproduire le texte vers le français en se basant sur les trois versions étudiées.

TEXTE: LA SOURIS MULTILINGUE	
Durée: 1 heures 40 minutes	
1 ^{ère} étape	Lecture silencieuse individuelle (2 fois) et compréhension écrite générale du texte en espagnol.
2 ^{ème} étape	Lecture silencieuse individuelle (2 fois) et compréhension écrite générale du texte en italien.
3 ^{ème} étape	Lecture silencieuse individuelle (2 fois) et compréhension écrite

	générale du texte en anglais
Phase 1	Lecture silencieuse individuelle (2 fois) du texte en anglais.
Phase 2	Lecture silencieuse et compréhension écrite générale du texte en anglais.
Phase 3	Lecture silencieuse et compréhension écrite détaillée du texte en anglais.
4^{ème} étape	Travail collaborateur : Echanges d'idées en sous-groupes sur la compréhension générale et détaillée des textes.
5^{ème} étape	Reproduction du texte par l'étudiant vers le français.

Tableau 4 : Déroulement Méthodique de la Pratique

3.4. Traduction du Français

Dans cette activité, le texte du récit « *la souris multilingue* » est traduit en français avec les étudiants. En même temps, j'ai tenté de corriger leurs travaux.

Voici les exemplaires de traduction des étudiants:

«- *La maman rat marche autour de la maison avec son petit. Immédiatement, ils ont entendu le bruit d'un chat. Le bébé s'effraie. Le chat s'approche vers eux. La maman rat a dit à son bébé : « N'ai pas peur ! Ecoute ! »* Ensuite, le bébé s'est étonné entendant l'abolement de mère: «*Woof, woof, woof*» Maintenant cette fois-ci c'est le chat qui avait peur et s'est évadé...*La maman rat a tourné vers son petit et lui a dit: «Vois que c'est utile d'être bilingue. »*

«- *La mère rat a marché près de la maison avec son bébé. Tout à coup, ils ont entendu le cri d'un chat. Le bébé avait trop peur. Le chat est venu près d'eux. La mère rat dit à son bébé : « N'as pas peur ! Ecoute ! »* Ensuite, comme sa maman commence à aboyer, le bébé est choqué: «*Woof, woof, woof*». Maintenant cette fois-ci c'est le chat qui a eu peur et s'est enfui...*La maman rat tourne vers son raton et lui dit: « Vois que c'est utile d'être bilingue. »*

4. Conséquences

Les conséquences de ce travail sont énumérées ci-dessous:

1/ Tous les étudiants justifient que ce type de documents pluriels augmente la réussite de l'apprentissage.

2/ Quelque soit leur âge, tous les apprenants affirment que le travail de « *L'éveil aux langues* » permet de développer la capacité de faire une anticipation en compréhension écrite générale.

3/ Quelque soit leur département (FLE ou traductologie), tous les apprenants affirment que la pratique faite avec le texte de « *La souris multilingue* » a augmenté la volonté, la motivation, le plaisir et l'autonomie de leur apprentissage.

4/ Bien qu'ils étudient le français depuis peu de temps (voir 3.2.1 tableau 1) tous les étudiants affirment avoir pu découvrir certaines ressemblances et différences entre le français, l'anglais, l'espagnol et l'italien.

5/ Tous les étudiants affirment qu'ils ont fait facilement et avec plaisir les exercices proposés (voir 3.2.2. tableau 2).

6/ Tous les étudiants ont pu reproduire un texte équivalent ou correspondant en leur langue étrangère d'apprentissage notamment le français (voir 3.4.).

7/ Les étudiants proposent ce même travail de façon illustrée des dessins ou de bande dessinée ou bien des dessins animés pour y constater les expressions à l'intérieur des gestes, des mimiques, des réactions corporelles, des émotions que peuvent refléter les mots.

8/ En tant que praticiennes, nous avons constaté le fait que les étudiants aient facilement trouvé les équivalents des mots en trois langues (anglais, espagnol, italien).

5. Discussions

Alby (2006) a rédigé un article sous le titre « *Eveil aux langues et au langage: une expérimentation en Guyane* » dans le colloque « *Bilinguisme et interculturalité à Mayotte*. » Cet article présente les stages effectués en Guyane. Ces formations sont organisées par plusieurs enseignants dans le but de la pratique de l'éveil aux langues en Guyane. De plus, on a parlé des pratiques de l'application en classe de cette méthode en Guyane. Finalement, on a précisé le pourquoi de l'échec de l'application de cette nouvelle méthode de l'apprentissage des langues. Ces activités organisées en classe ont vécu des échecs à cause du manque d'outils pédagogiques, de temps pour la préparation d'outils pédagogiques et aussi de connaissances sur les langues de Guyane en général et celles de leurs élèves en particulier.

Dominguez Fonseca Favre (2010) a composé un mémoire en FLE dirigé par Professeur Laurent Gajo sous le titre « *approches plurielles/ éveil aux langues: le cas du "sac d'histoires" dans l'enseignement genevois.* » A Genève, à la rentrée scolaire 2008-2009, on a appliqué des pratiques de classe en maternel et en primaire de l'éveil aux langues. On a réalisé deux pratiques de classe: « *la petite poule rousse et un copain sur internet.* » En conclusion, on a souligné les réussites et les échecs des apprenants sous le guide de leurs enseignants.

Entre février-juin 2010, on a appliqué un projet de l'éveil aux langues à l'école Champagne avec les élèves de primaire nouvellement arrivés en France. Ce travail est effectué par les professeurs: Aline Carrasco, Philippe Godard et Marie Vuillard-Pernier. On a organisé cette application dans deux classes: la CLIN de Frédérique Melcore et les CM1 de Magalie Trombetta et en 9 séances. Tout au long de ces séances, on a organisé plusieurs applications (écouter des comptines, créer des tableaux, jouer bingo et un jeu questions-réponses, etc...) pour travailler sur leurs langues d'origine avec ses apprenants. A la fin de ces séances, on a découvert que ce projet d'éveil aux langues a permis de découvrir à ses élèves qu'ils sont bilingues voire plurilingues et que ce travail est un atout pour eux-mêmes. De plus, pour l'année prochaine, on planifie de s'étendre ce projet dans d'autres classes (<http://migrations.besancon.fr/nos-actions/jeunes/1013-veil-aux-langues-a-lecole-champagne.html?showall=1&limitstart=>).

Candelier (2009) a rassemblé le projet de Tupin: « *l'éveil aux langues à l'île de la Guyane* » et le travail de Launey: « *Perspectives pour le développement en Guyane des approches d'éveil aux langues.* » En France, dans un petit village nommé Eure, entre mars 1999 et mars 2000, avec les apprenants migrants de 9 à 10 ans, on a effectué plusieurs activités (travailler sur un support didactique, jouer avec les cartes, écouter et travailler sur le conte du « *Petit Chaperon Rouge* » rédigé en plusieurs langues (finnois, portugais, allemand et italien) du programme européen Evlang. Durant ces travaux, on a travaillé sur les langues latines, germaniques et slaves. En conclusion, ce projet a permis de comparer les langues d'origine et de développer les connaissances du français de ces apprenants. A Graz (Conseil de l'Europe), de 2000 à 2003, on a réuni des formateurs d'enseignants et des chercheurs en didactique de divers pays. Dans le réseau Janua Linguarum, on a réalisé des activités (organiser des conférences, produire et adapter des matériaux didactiques, produire des outils, faire remplir des questionnaires aux enseignants et aux parents et observer les classes) de divers types. Finalement, cette application a fait découvrir les ressemblances et les différences entre leurs langues et élaborer leurs savoirs sur le français (<http://sl.e-monsite.com/2009/07/06/6783171unesco-pour-plurilingues-pdf.pdf>).

Joëlle (2005) a rédigé un mémoire sous le titre de « *L'éveil aux langues et aux cultures à l'école primaire: pourquoi et comment?* » à l'IUFM Académie de Montpellier. Dans son mémoire, il a parlé de ses expériences vécues en novembre 2004 à l'école

élémentaire de St Georges d'Orques pour créer un projet de l'éveil aux langues avec les élèves de cycle 2 et 3. Il a réalisé cette application en 5 séances. Dans ce cadre, les exercices effectués sont les suivantes: « *Le long voyage des mots* », sur les emprunts et néologismes, « *Le petit chaperon rouge* », sur la structure des langues, « *Les voix du monde, comptines d'ici et d'ailleurs* », « *Les animaux prennent la parole* », « *Autour des emballages* », « *I live in New York...mais je suis né en Haïti*. » En plus, il a appliqué un questionnaire à ses apprenants pour découvrir comment ils ont influencé de ce travail. Finalement, ce projet lui a permis de constater que ces enfants s'intéressent à la pluralité et la diversité linguistique du monde, qu'ils vivent une nouvelle forme d'expérience concrète de l'altérité, qu'ils ont intégré nombre de démarches de recherche et de stratégies utilisées fréquemment dans l'approche Eveil aux langues et qu'ils ont clairement à l'esprit en revanche les techniques mobilisées pour y parvenir (<http://www.crdp-montpellier.fr/ressources/memoires/memoir/es/2005/a/0/05/05a0006.pdf>).

Morazin (2006) a composé un mémoire professionnel sous le titre de « l'éveil aux langues étrangères à l'école maternelle: une autre ouverture au langage et au monde » à l'Académie de Caen. Il a parlé de ses expériences vécues tout au long du projet à l'école maternelle de Carpiquet pour réaliser une application de l'éveil aux langues avec le apprenants de cet école maternelle. Il a effectué cette application en 5 séances avec 3 autres professeurs. Durant ces séances, les projets réalisés sont les suivants: découvrir l'Allemagne et sa langue, apprendre des comptines en allemand grâce à l'écoute du CD, réaliser une pochette, enregistrer le CD et finalement découvrir les traditions allemandes autour de Noël. Il a passé un autre stage dans une classe enfantine à Danvou La Ferrière. Il a effectué ce projet aussi en 5 séances. Voici le déroulement de 5 séances: présenter de la marotte et de son pays: l'Allemagne et apprendre la comptine « *Punkt, punkt* », apprendre les couleurs et savoir se présenter, lire l'album « *Max und der Ball* », travailler sur les comptines traditionnelles et les couleurs et apprendre une nouvelle comptine « *Klopf, klopf, klopf*. » En conclusion, il a précisé que les enfants ont pu jouer sur les sonorités grâce à ce projet. En plus, ils ont la chance de pratiquer une autre langue (l'allemand) que le français (<http://www.caen.iufm.fr/memoires/PEC0661.pdf>).

6. Propositions

Il s'ensuit qu'il est favorable d'utiliser ce type de travail dans les cours de français car le cours devient ainsi plus intéressant, dynamique et même ludique. Dans cette optique, conformément au résultat positif de notre travail modeste, nous pouvons conseiller l'utilisation de l'approche plurielle puisque cela fait accroître la motivation, l'intérêt et l'auto-estime des apprenants. Ainsi, il est possible d'appliquer l'approche plurielle aux cours techniques tels que la syntaxe, la grammaire et le vocabulaire.

En plus, nous pourrions aussi allonger la durée du travail pour mieux se concentrer sur le récit: « *la souris multilingue* » rédigé en trois langues.

Il est également possible de faire des travaux sur la compréhension et l'expression orale grâce aux documents pluriels sonores et faire travailler les apprenants sur la compétence orale. Nos apprenants conseillent justement d'illustrer le travail écrit mais aussi oral par une certaine visualité comme des bandes dessinées pour l'écrit et dessins animés pour l'oral.

Finalement, nous trouvons nécessaire de souligner que notre pratique de classe étant un premier essai d'approche plurielle, est susceptible de manquer d'aspects pédagogiques et didactiques. En conseillant de transposer le travail sur l'oral, nous rappelons qu'il est évidemment utile de développer un processus méthodique et prendre en considération le niveau et les besoins des apprenants.

L'utilisation de l'approche plurielle s'avère ainsi utile dans les cours de FLE aussi bien que dans les cours de traductologie puisqu'il est constatable que ce type de pratique de classe sert à attacher les apprenants désintéressés aux cours. Pour notre cas, cela est encore plus intéressant étant donné que la langue maternelle de nos apprenants (le turc) n'est pas la langue voisine du français et de l'anglais (langues étrangères d'apprentissage de nos apprenants). Par contre, le savoir de ces deux langues étrangères, a constitué la facilité principale qui a amené vers la réussite de l'application sur les deux autres langues à savoir l'espagnol et l'italien. Cela approuve que l'approche plurielle puisse être efficace pour les apprenants dont la langue maternelle n'est pas voisine des langues d'apprentissage et que l'approche plurielle soit un outil qui sert à valoriser les compétences transversales des apprenants.

Conclusion

Par une telle approche d'apprentissage, les apprenants ont la chance de découvrir les caractéristiques principales des langues. Par ailleurs, cette pratique permet de modifier en partie les idées figées sur la difficulté d'apprentissage des langues étrangères.

Durant la pratique, il est possible d'observer les stratégies d'apprentissage que les apprenants suivent: ils développent des stratégies cognitives comme comparer le vocabulaire et la syntaxe, catégoriser les groupes nominaux comme les noms et les adjectifs, catégoriser les verbes, réfléchir sur la conjugaison verbale. Dans l'étape de collaboration (voir tableau 3), les apprenants peuvent développer des compétences métacognitives comme rechercher dans le dictionnaire et sur Internet, murmurer et essayer de prononcer les mots en espagnol et en italien. En plus, ils partagent leurs idées avec d'autres étudiants, réfléchissent collectivement, ce qui est un avantage en ce qui concerne l'épanouissement de leur capacité socio-affective.

N'ayant toujours pas la prétention d'être exhaustif mais de mettre en évidence la possibilité de travailler avec l'approche plurielle dans l'apprentissage des langues, nous trouvons quand-même nécessaire de convoquer que ce type de pratique doit être adapté au profil académique et aux besoins des apprenants ainsi qu'au contexte d'apprentissage.

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Status of Intercultural Education in English Language Learning and in Foreign Language Teacher Training

[Miesto interkultúrneho vzdelávania vo vyučovaní anglického jazyka a v príprave učiteľov cudzích jazykov]

Eva Reid

Anotácia

Cieľom jazykovej politiky v EU je nielen osvojenie si lingvistických vedomostí a jazykových zručností pre potreby komunikácie, ale aj zabezpečiť, aby učitelia sa boli schopní komunikovať v multikultúrnej Európe, t.j. získali interkultúrne komunikatívne kompetencie. Cieľom tejto štúdie bolo zistiť miesto interkultúrneho vzdelávania v cudzojazyčnom vzdelávaní, obsah interkultúrneho vzdelávania v Štátnom vzdelávacom programe a pripravenosť učiteľov anglického jazyka na rozvoj interkultúrnych komunikatívnych kompetencií žiakov. Záverom predstavujeme implementáciu návrhov interkultúrneho vzdelávania do nových študijných predmetov v príprave učiteľov anglického jazyka na KLIŠ PF UKF v Nitre.

Kľúčové slová

Interkultúrne vzdelávanie, cudzojazyčné vzdelávanie, anglický jazyk, interkultúrne komunikatívne kompetencie, príprava učiteľov

1. Interkultúrne aspekty v cudzojazyčnom vzdelávaní

Vyučovanie kultúry a rozvoj interkultúrnych komunikatívnych kompetencií žiakov a študentov sa stáva čoraz viac aktuálnejším v cudzojazyčnom vzdelávaní po celom svete. V dnešnom svete globalizácie, nadnárodných firiem, medzinárodných projektov a mobilit v oblastiach vedy, vzdelávania a kultúry, naberá potreba interkultúrneho vzdelávania na intenzite a dôležitosti. Kultúrne aspekty sa vždy do určitej miery vyučovali, hoci nie vždy ako súčasť cudzích jazykov. Najčastejšie sa zahŕňali faktické informácie o geografii, histórii, literatúre, umení cieľových krajín, ale často sa vynechávali prepojenia kultúry so spoločnosťou a jazykom.

Na Slovensku v súčasnosti prebieha komplexná kurikulárna reforma na všetkých stupňoch vzdelávania. Medzi oblasti, v ktorých sa najvýraznejšie prejavuje kurikulárna modernizácia, patrí oblasť vyučovania cudzích jazykov. Nová koncepcia vyučovania cudzích jazykov na základných a stredných školách nastolila posunutie povinného vyučovania cudzích jazykov do tretieho ročníka základných škôl, rozšírenie dotácie vyučovania cudzích jazykov a definovala nové kritériá priebežného a záverečného hodnotenia. Tvorcovia slovenských pedagogických dokumentov pri tvorbe Štátneho vzdelávacieho programu (ŠVP, 2011) pre cudzie jazyky vychádzali zo Spoločného európskeho referenčného rámca pre jazyky: učenie sa, vyučovanie, hodnotenie (SERR, 2001), ktorý je hlavným dokumentom ovplyvňujúcim systémy koncepcie jazykového vzdelávania v európskych krajinách. SERR poskytuje základ na vypracovanie národných kurikul, testov, tvorbu učebníc atď. Rámec komplexne opisuje, čo sa žiaci a študenti majú naučiť na každej úrovni vzdelávania, taktiež definuje jednotlivé úrovne znalostí jazyka, ktoré majú napomáhať učiacim sa aj pri sledovaní svojho progresu na každej úrovni ako aj v rámci celoživotného vzdelávania. Interkultúrny prístup je jedným zo základných cieľov jazykového vzdelávania, v ktorom sa má rozvíjať celková osobnosť učiaceho sa, jeho zmysel pre identitu ako reakcia na obohacujúce skúsenosti s cudzími jazykmi a kultúrami. Cieľom jazykovej politiky v celej Európskej únii je osvojenie si cudzích jazykov v takej miere, aby učitelia sa boli schopní efektívne komunikovať v multikultúrnej a multilingválnej Európe. Na efektívnu komunikáciu s predstaviteľmi rozličných kultúr nestačia

lingvistické vedomosti a zručnosti, ale je potrebné získať aj interkultúrne komunikatívne kompetencie.

Na interkultúrnú komunikáciu má priamy dopad školské vzdelávanie, v ktorom má významný vplyv na rozvoj interkultúrnych kompetencií nielen jazykové vzdelávanie, ale aj predmety ako sú dejepis, zemepis, občianska náuka, či etická výchova. V tomto príspevku sa však budeme zaoberať len rozvojom interkultúrnych kompetencií v rámci jazykového vzdelávania. Na Slovensku je (podľa nového ŠVP, vychádzajúceho z požiadaviek Európskej komisie) cieľom zabezpečiť efektívne jazykové vzdelávanie od útleho veku dieťaťa, pretože práve v tomto veku sa formujú kľúčové postoje k iným jazykom a kultúram.

Interkultúrna komunikatívna kompetencia (IKK) sa často spája so schopnosťou komunikovať v cudzom jazyku, hoci interkultúrna kompetencia (IK) nie je závislá na znalosti cudzích jazykov. Napriek tomu ak chceme získať IKK, cudzojazyčné vzdelávanie musí byť spojené s kultúrnym obsahom. Termíny interkultúrna kompetencia (IK) a interkultúrna komunikatívna kompetencia (IKK) sa často používajú synonymne. Hoci oba termíny sa týkajú interkultúrnej komunikácie, predsa je medzi nimi určitý rozdiel a považujeme za dôležité na tento rozdiel poukázať. Príkľáňame sa k definovaniu spomínaných termínov podľa Byrama (1997), ktorý špecifikuje rozdiely medzi IK a IKK.

V prípade interkultúrnej kompetencie ide o schopnosť človeka komunikovať vo vlastnom jazyku s predstaviteľmi iných krajín a kultúr, využívajúc pritom ich znalosti o interkultúrnej komunikácii, ich postoje a záujem o inakosť, ich schopnosti interpretovať, nachádzať súvislosti a objavovať nové fakty (ibid.). V školskom prostredí majú IK svoje miesto a sú rozvíjané najmä v rámci predmetov občianskej náuky, dejepisu, zemepisu a etickej výchovy.

Podľa Byrama (ibid.) lingvistické, sociolingvistické, pragmatické a interkultúrne kompetencie sú dimenziami interkultúrnej komunikatívnej kompetencie, ktorá je kľúčovou aj pre cudzojazyčné vzdelávanie. Zdôrazňuje, že každý, kto sa učí cudzí jazyk potrebuje získať IKK, ktorá je nevyhnutná na komunikáciu s ľuďmi s inými kultúrnymi identitami, sociálnymi hodnotami a spôsobmi správania sa. Na rozdiel od interkultúrnej kompetencie je znalosť cudzieho jazyka kľúčová pri interkultúrnej komunikatívnej kompetencii. Jediniec interkultúrne komunikatívne kompetentný má schopnosti interakcie s predstaviteľmi iných krajín a kultúr v cudzom jazyku. Takýto jediniec je schopný dohodnúť sa na takom spôsobe komunikácie a interakcie, ktorý je vyhovujúci pre obidve strany, je schopný pôsobiť ako mediátor medzi ľuďmi s rôznym kultúrnym pôvodom. Jeho znalosti cudzej kultúry sú spojené s jeho jazykovými kompetenciami a schopnosťami používať cudzí jazyk vhodne v rámci sociolingvistických a pragmatických kompetencií, ako napr. uvedomenie si špecifických významov, hodnôt, konotácií v rámci jazyka.

V jazykovom vzdelávaní sa snažíme u žiakov rozvíjať nielen ich komunikatívne kompetencie, ale aj ich interkultúrne komunikatívne kompetencie. Vyučovanie jazyka a kultúry nemožno oddeľovať, a z toho vyplýva postavenie interkultúrnej komunikatívnej kompetencie ako jednej z cieľových kompetencií v jazykovom vzdelávaní. Průcha (2010, s. 125) definuje komunikatívne kompetencie ako: „schopnosť jedinca používať v sociálnom styku (pracovnom, zájmovom, intimnom aj.) rôzne dovednosti umožňujúci uskutečňovať za určitým účelom akty verbálnej komunikácie (mlúvenie, naslouchanie, psanie, čtení) a s nimi spojené také dovednosti neverbálnej komunikácie“. Komunikatívne kompetencie sa vzťahujú ako k materinskému jazyku, tak aj k cudziemu jazyku. Komunikatívne jazykové kompetencie (v ponímaní SERR, 2001) môžeme chápať ako systém lingvistických, sociolingvistických a pragmatických zložiek. Lingvistické kompetencie obsahujú lexikálne, fonologické, syntaktické vedomosti a zručnosti. Sociolingvistické

kompetencie sa vzťahujú na sociokultúrne podmienky používania jazyka. Sem patria pravidlá slušného správania sa, zdvorilosti, normy určujúce vzťahy medzi generáciami, pohlaviami, spoločenskými triedami, sociálnymi skupinami. Sociolingvistická zložka výrazne ovplyvňuje jazykovú komunikáciu medzi predstaviteľmi rôznych kultúr. Pragmatické kompetencie sa zaoberajú funkčným využitím lingvistických zdrojov, zvládnutím jazykových prejavov, fráz, idiémov, intonácie, žiadostí, ponúk, povzbudení, identifikácie typov textov a foriem, paródiou a iróniou. Tieto kompetencie sú nevyhnutné pri interakcii v interkultúrnej komunikácii.

Aj zručnosti neverbálnej komunikácie sú nevyhnutným prvkom úspešnej komunikatívnej kompetencie. Patria sem paralingvistické prejavy, ako sú reč tela - gestá (zovretá päsť, ukazovanie prstom), výraz tváre (úsmev, zamračenie), držanie tela (hrbenie sa, nakláňanie sa), očný kontakt (žmurkanie, zíranie), telesný kontakt (podanie ruky, bozk), proxemika (priestor medzi partnermi v komunikácii), onomatopoeje - zvuky nesúce konvenčné významy (napr. v slovenčine „pst“ pre ticho, v angličtine „shush“), prozodické vlastnosti – kvalita, výška hlasu, hlasitosť (SERR, 2001). Podľa Byrama (1997), zručnosti neverbálnej komunikácie sa vo vyučovaní cudzích jazykov vyskytujú veľmi zriedka a keď, tak sa vyučujú veľmi povrchne. Spojenie všetkých menovaných kompetencií je potrebných v interkultúrnej komunikácii, kde ľahko môže vzniknúť nedorozumenie pri používaní vlastných kultúrnych konvencií.

Z hľadiska aplikovania interkultúrnych aspektov v cudzojazyčnej výučbe je veľmi výstižný Brambercov koncept kultúrneho ľadovca (Levine and Adelman, 1993; Afs Intl, 1984). Hlavnou myšlienkou tohto modelu je, že kultúra je ako ľadovec, kde len veľmi malá časť nad vodou je viditeľná, zatiaľ čo oveľa väčšia, rozhodujúca a hlavná časť ľadovca je neviditeľná, skrytá pod vodou. Tým viditeľným vrcholom ľadovca je umenie, literatúra, hudba, architektúra, folklór, divadlo, sviatky, oblečenie, atď. Táto viditeľná časť sa dá porovnať so sociokultúrnymi vedomosťami zo SERR (2001). Medzi skryté časti kultúry patria ukazovatele spoločenských vzťahov, pravidlá správania sa a interakcie medzi generáciami, pohlaviami, sociálnymi skupinami, spoločenskými triedami, chápanie seba samého a chápanie iných, dialekt, prízvuk, reč tela ako sú gestá, mimika, haptika, proxemika, posturika, očný kontakt, hlasitosť hovorenia atď. Táto neviditeľná časť ľadovca kultúry je porovnateľná so sociolingvistickými, pragmatickými a neverbálnymi kompetenciami zo SERR (ibid.). Model ľadovca poukazuje na to, že viditeľná časť je len výsledkom tej neviditeľnej časti. Taktiež poukazuje na zložitosť pochopenia ľuďmi z iných kultúr, pretože tí vidia len vrchol ľadovca, a nie sú schopní okamžite pochopiť celý ľadovec – kultúru aj s jeho základmi. Pomocou interkultúrneho vzdelávania môžeme získavať a rozvíjať znalosti, názory a postoje týkajúce sa interakcie s inými kultúrami.

Existujú rôzne pohľady na miesto angličtiny vo svete medzinárodnej komunikácie, obchodu, osobných kontaktov a taktiež aj cudzojazyčnej výučby. Väčšina odborníkov zastáva názor, že vyučovanie angličtiny musí zahŕňať kultúru (Byram, 1989, 1997, 2013; Dunnett, Dubin, Lezberg, 2001; Kramsch, 1993, 1998; Brooks, 2001; Cullen, 2000; Straub, 1999; Robinson, 1988; Huhn, 1978). Objavujú sa však aj názory, že angličtina je svetová komodita, prostriedok na dorozumievanie sa, a nie je nevyhnutne spojená s USA, alebo Veľkou Britániou (Richards, 2001). My sa prikláňame k väčšinovej mienke, že angličtina nemôže byť považovaná za umelý jazyk bez pôvodu, histórie a kultúry, a že tieto aspekty musia byť zohľadnené pri vyučovaní anglického jazyka.

Byram (1989) tvrdí, že existuje všeobecná tendencia učiteľov cudzích jazykov oddeľovať kultúru od jazyka, napriek tomu, že kultúrne aspekty by nemali byť považované za ďalšiu, piatu jazykovú zručnosť, ale mali by byť súčasťou zručností hovorenie, pisanie, čítanie a počúvanie. Podľa Dunnetta, Dubina a Lezberga

(2001) väčšina učiteľov cudzích jazykov sa venuje rozvoju štyroch jazykových zručností a je ťažké ich presvedčiť o nevyhnutnosti zahrnúť kultúrne aspekty a nepovažovať ich za druhotný cieľ. Interkultúrne aktivity by mali mať rovnakú dôležitosť ako jazykové aktivity. Podľa autorov je taktiež nevyhnutné, aby učitelia cudzích jazykov boli sami interkultúrne komunikatívne kompetentní. Tradičné kurikulá by mali byť revidované, tak isto ako príprava učiteľov cudzích jazykov. Politzer (v Brooks, 2001) tvrdí, že učitelia cudzích jazykov sa musia zaujímať o kultúrne aspekty jazyka, lebo je nevyhnutné, aby učili jazyky spolu s kultúrou. Príčinou tejto nevyhnutnosti je to, že ak učíme jazyk bez kultúry, tak učíme len skupiny symbolov, ktoré môžu byť neprávne interpretované.

Podľa Allena (1985) sa na hodinách cudzieho jazyka oveľa viac energie sústreďuje na výučbu gramatiky a slovnej zásoby, ako na rozvíjanie interkultúrnych komunikatívnych kompetencií. Je to pochopiteľné z toho dôvodu, že učebnice sú štruktúrované podľa gramatickej koncepcie, vedomosti z gramatiky a slovnej zásoby sú ľahko testovateľné, gramatické štruktúry a slovná zásoba sú v podstate ohraničené alebo málo meniteľné. Pre učiteľa sú gramatické javy a slovná zásoba tiež jednoduchšie na naučenie sa a dokonalé ovládanie, zatiaľ čo kultúra je difúzna, ťažko polapiteľná, interpretovateľná, hodnotiteľná, testovateľná a môže sa neustále meniť. Navyše pre učiteľa, ktorý nie je rodený hovoriaci a ani nemá priamy kontakt s kultúrou cieľového jazyka, je pochopenie a následné učenie kultúrnych aspektov, interkultúrnej komunikácie, pochopenia kultúrnospoločenskej determinácie správania sa, získania zručností pri používaní jazyka vo verbálnej i neverbálnej komunikácii a postojov záujmu a empatie vo vzťahu k iným kultúram, nesmierne ťažkou úlohou a tieto aspekty zo svojej výučby jednoducho vynecháva.

Huhn (1978) vytvoril kritériá obsahu kultúrneho vzdelávania. Podľa neho by kultúrne aspekty mali obsahovať súčasné, faktické a presné informácie, mali by relativizovať stereotypy, aby učiaci sa boli oboznámení s reálnym obrazom cieľovej krajiny bez prikrášľovania alebo zosmiešňovania. Učiaci sa by mali kriticky porovnávať a zhodnocovať rôzne aspekty vlastnej a cieľovej kultúry s cieľom získať vedomosti nielen o cieľovej kultúre, ale si aj viac uvedomovať vlastnú kultúru s jej pozitívami aj negatívami. Prezentácia historických faktov má byť prepojená so súčasnosťou, aby bolo evidentné, že súčasnosť je výsledkom historických faktov. Kultúrne aspekty by mali byť zahrnuté do všetkých oblastí cudzieho jazyka a nemali by sa vyučovať v izolácii.

Ak majú učitelia cudzích jazykov rozvíjať interkultúrne komunikatívne kompetencie svojich žiakov, musia byť sami dobre pripravení nielen čo sa týka vlastných IKK, ale aj didaktickej kompetencie. Podľa Kostkovej (2012) učiteľ, ktorý sám má veľmi dobré IKK ešte nemusí vedieť, ako má IKK rozvíjať u svojich žiakov.

2. Ciele výskumu a výskumné otázky

V čase kurikulárnej reformy prichádza k mnohým zmenám v každej oblasti a úrovni vzdelávania. Napriek tomu, že vyučovanie kultúry nie je novým fenoménom v oblasti výučby cudzích jazykov, jeho dôležitosť narastá hlavne v rozvíjaní interkultúrnych komunikatívnych kompetencií učiacich sa. Naším zámerom bolo zistiť stav interkultúrneho vzdelávania v rámci hodín anglického jazyka na základných školách a pripravenosť učiteľov v tejto oblasti. SERR (2001) nám slúžil ako referenčný dokument pre porovnanie ŠVP pre cudzie jazyky (2011) ohľadne implementovania kultúrnych aspektov do vyučovania anglického jazyka. Pozorovaním a interview sme zisťovali súčasný stav a pripravenosť učiteľov na rozvoj interkultúrnych komunikatívnych kompetencií žiakov.

Hlavný cieľ výskumu:

Hlavným cieľom výskumu bolo zmapovať a analyzovať, ako sa interkultúrne aspekty implementujú do vyučovania anglického jazyka na prvom stupni základných škôl a zistiť pripravenosť učiteľov AJ v oblasti interkultúrneho vzdelávania.

Ďalšie ciele výskumu:

1. Analyzovať ŠVP pre cudzie jazyky pre prvý stupeň základných škôl a porovnať ich s SERR, zistiť do akej miery spĺňajú požiadavky SERR v položke kultúrneho kontextu vyučovania anglického jazyka.
2. Znáznorniť reálnu situáciu prostredníctvom spracovaného pozorovania hodín angličtiny na primárnom stupni vzdelávania.
3. Zistiť pomocou interview s učiteľmi anglického jazyka ich pripravenosť a názory na implementáciu kultúrneho kontextu do vyučovania anglického jazyka.

Výskumné otázky:

1. Ako odzrkadľuje ŠVP pre cudzie jazyky požiadavky SERR v položke kultúrneho kontextu vyučovania anglického jazyka?
2. Ktoré kultúrne aspekty preferujú učitelia na hodinách anglického jazyka?
3. Odkiaľ čerpajú slovenskí učitelia inštrukcie o vyučovaní kultúry?
4. Akú dôležitosť prisudzujú učitelia kultúrnym aspektom v rámci hodín anglického jazyka?

3. Metodológia výskumu

Pre tento výskum sme sa rozhodli použiť kvalitatívny prístup, pretože sme potrebovali zachytiť holistický pohľad na fenomén vyučovania kultúry na hodinách anglického jazyka a interpretovať ho ako celistvý fenomén. Na zber dát boli použité metódy: analýza dokumentov, pozorovanie a interview.

Referenčným dokumentom pre naše analýzy a komparácie je Spoločný európsky referenčný rámec pre jazyky (2001). So SERR sme porovnávali ŠVP (2011) pre cudzie jazyky pre prvý stupeň základných škôl. Vybrali sme úroveň A1 podľa SERR, ktorá reprezentuje koniec piateho ročníka základných škôl. ŠVP upravuje úroveň na A1.1, čo znamená koniec štvrtého ročníka základných škôl, teda aj koniec primárneho vzdelávania. Túto úroveň sme vybrali zámerne, lebo v tomto veku sa formujú postoje k cudzím jazykom a kultúram. Pri spracovávaní dát sme použili techniky kódovania a kategorizovania (Cohen, Manion, Morrison, 2007; Flick 2010; Silverman, 2006).

Výsledky získané metódou obsahovej analýzy dokumentov sme ďalej doplnili o výsledky priamych pozorovaní, aby sme zachytili „živé“ dáta z prirodzených situácií. Cieľom nášho výskumu bolo pozorovať 50 hodín angličtiny vyučovaných na základných školách počas jedného školského polroka. Všetci učitelia boli vopred oboznámení s cieľom výskumu, teda s pozorovaním zapájania/uplatňovania kultúrnych aspektov do vyučovania anglického jazyka. Učiteľov sme požiadali, aby do pozorovaných hodín zahrnuli akékoľvek kultúrne aspekty, ktoré bežne učia (obsah a rozsah boli ponechané na rozhodnutie učiteľa). Priame pozorovanie bolo uskutočnené v prirodzených podmienkach základných škôl, kde výskumníčka sedela vzaďu v triede, aby čo najmenej narušala priebeh hodiny. Na zbieranie dát sme využili semi-štruktúrovaný pozorovací hárok. Kategórie v pozorovacom hárku boli zamerané na rozsah, obsah, integráciu kultúrneho obsahu do hodín AJ, rozvíjanie kompetencií a hlavne ciele učenia kultúrneho obsahu (Cohen, Manion, Morrison, 2007; Flick 2010; Silverman, 2006).

Pre náš výskum sme sa využili aj metódu semi-štruktúrovaného interview, ktoré je najčastejším typom interview v kvalitatívnom výskume. Pomocou interview

sme získali ďalšie informácie od učiteľov, ktoré dopĺňali dáta z pozorovania a pomohli lepšie porozumieť a interpretovať kľúčové prvky vyjadrení participantov. Interview sme uskutočnili so všetkými pozorovanými učiteľmi (30) a taktiež aj s ďalšími 21 náhodne vybranými učiteľmi anglického jazyka z celého Slovenska, ktorých sme stretli na konferenciách a rôznych iných odborných podujatiach. Otázkami sme chceli zaznamenať nielen aktuálne skúsenosti učiteľov angličtiny, ale aj priamo získať odpovede na niektoré nami definované výskumné otázky: ktoré kultúrne aspekty najviac preferujú a odkiaľ čerpajú inštrukcie, či inšpirácie na učenie kultúrnych aspektov. Validita tejto časti výskumu je zabezpečená porovnávaním výsledkov interview s výsledkami z iných metód výskumu. Dáta zozbierané metódou interview boli analyzované technikou kódovania (Cohen, Manion, Morrison, 2007; Flick 2010; Silverman, 2006).

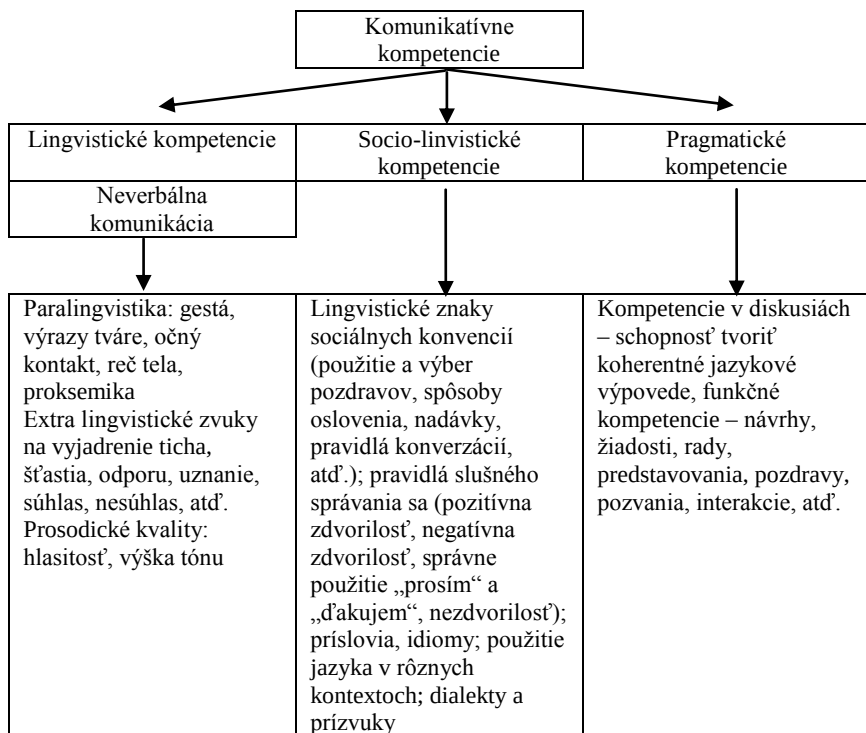
Výskumná vzorka pozostávala z 50 hodín angličtiny na prvom stupni základných škôl, ktoré boli odučené 30 učiteľmi anglického jazyka. Všetci učitelia boli z nitrianskeho okresu. Interview sme uskutočnili s 51 učiteľmi anglického jazyka v primárnom vzdelávaní. Interview sa zúčastnili všetci pozorovaní učitelia plus ďalších 21 učiteľov z rôznych regiónov Slovenska, ktorých sme stretli na konferenciách a iných odborných podujatiach. Na analýzy dokumentov sme použili SERR a ŠVP.

4. Analýza výskumných dát

Výsledky analýzy pedagogických dokumentov

Analýza dokumentov bola značnou časťou nášho výskumu, keďže sme analyzovali a porovnávali ŠVP pre cudzie jazyky so SERR (ktorý slúžil ako východiskový dokument) ohľadne implementovania kultúrnych aspektov. Keďže CEFR nešpecifikuje čo všetko zahŕňa rozvoj interkultúrnych komunikatívnych kompetencií, excerpovali a sumarizovali sme všeobecné a komunikatívne kompetencie v spojení s kultúrou a vytvorili jasné modely. Tieto modely sú prepojením teórií o kultúre a interkultúrnej komunikácii s kultúrnymi aspektmi z CEFR. Navrhované modely môžu slúžiť ako referenčné modely na rozvoj IKK na všetkých úrovniach jazykového vzdelávania. Menované modely sme využili na tvorbu kategórií a kódov nielen pri analýze dokumentov, ale aj v rámci celého nášho výskumu.

Všeobecné kompetencie			
vedomosti	zručnosti	existenčná	schopnosti
I	I	I	
Socio-kultúrne vedomosti (každodenný život, história, hodnoty, presvedčenia, tabu)	Interkultúrne povedomie; interkultúrne zručnosti a know-how (vidieť kontrast medzi vlastnou a cieľovou kultúrou, schopnosť prekonávať stereotypy, kultúrne rozdiely)	Postoje; motivácia; hodnoty; presvedčenia; znaky osobnosti (osobné charakteristiky, črty osobností, seba poznanie a poznanie druhých)	



Zhrnutím analýz dokumentov zodpovedáme aj výskumnú otázku číslo 1 „Ako odzrkadľuje ŠVP pre cudzie jazyky požiadavky SERR v položke kultúrneho kontextu vyučovania anglického jazyka?“. Zistili sme, že ŠVP zahŕňa iba 29 % zo všetkých stanovených kódov kultúrnych aspektov, čo považujeme za veľmi nedostatočné.

Sociolingvistické kompetencie, ako sú pozdravy, oslovenia a zdvorilostné frázy predstavovali len 44 % zo SERR. Pragmatické kompetencie, ako sú pozvania, rady, návrhy a žiadosti predstavovali 66 %. Sociokultúrne vedomosti, ako sú aspekty každodenného života predstavovali len 16 %. Neverbálna komunikácia nebola zahrnutá vôbec, ako ani odporúčané materiály na vyučovanie kultúry.

Z odporúčaných metód bolo zahrnuté len vypracovanie portfólií, ktoré má zahrňovať neformálne skúsenosti s jazykom a kultúrou. Pomerne vyhovujúco boli rozpracované pragmatické kompetencie, ale všetky ostatné kategórie boli nedostatočne rozpracované, keďže nepokrývali ani polovicu stanovených kódov.

Výsledky pozorovania

Hlavným cieľom pozorovania bolo vystihnúť čo najreálnejšiu situáciu v rozvíjaní interkultúrnej komunikatívnej kompetencie na hodinách angličtiny na základných školách, identifikovať a analyzovať obsah a rozsah kultúrnych aspektov na pozorovaných hodinách. Prekvapujúci fakt je, že menej ako polovica pozorovaných hodín (48 %) zahŕňala kultúrne aspekty, a to aj napriek tomu, že všetci učitelia boli oboznámení s cieľom nášho výskumu a požiadaní o zahrnutie akýchkoľvek kultúrnych aspektov podľa vlastného výberu do svojich hodín AJ.

Väčšina pozorovaných hodín (85 %), ktoré obsahovali kultúrne aspekty sa venovala sociokultúrnym vedomostiam. Iba (17 %) z pozorovaných hodín sa venovalo sociolingvistikým a pragmatickým kompetenciám, ktoré sú nevyhnutnou súčasťou úspešnej interkultúrnej komunikácie. Ani jedna pozorovaná hodina nezahŕňala neverbálne kompetencie. Týmto sme zodpovedali výskumnú otázku číslo 2 „Ktoré kultúrne aspekty sú preferované na hodinách anglického jazyka?“.

Záverom konštatujeme, že väčšina učiteľov používala nezáživné metódy a techniky na učenie kultúrnych aspektov a iba zopár hodín spĺňalo požiadavky efektívnych hodín rozvíjajúcich IKK žiakov, ktoré dokázali zaujať pozornosť žiakov.

Analýza interview

Tretou doplnujúcou metódou výskumu bolo interview. Interview sme uskutočnili s 51 učiteľmi anglického jazyka. Cieľom bolo získať informácie od učiteľov o implementácii kultúrnych aspektov do hodín anglického jazyka, a tým zistiť ich pripravenosť na interkultúrne učenie. Výskumné otázky 3 „Odkiaľ čerpajú slovenskí učitelia inštrukcie o vyučovaní kultúry?“ a 4 „Akú dôležitosť prisudzujú učitelia kultúrnym aspektom v rámci hodín anglického jazyka?“ zodpovedáme v týchto analýzach.

Väčšina učiteľov vymenovala dva, tri alebo viac zdrojov získania vlastných kultúrnych vedomostí a interkultúrnych komunikatívnych kompetencií. Najčastejším zdrojom bolo samoštúdium (47 %), knihy a filmy (43 %), univerzitné štúdium (43 %), pobyt v anglicky hovoriacej krajine (37 %), ale taktiež aj internet, priatelia, jazykové školy a médiá. Z tých učiteľov, ktorí menovali univerzitné štúdium ako zdroj svojich kultúrnych vedomostí a kompetencií, iba 27 % považuje svoje štúdium v oblasti kultúrnych aspektov za dostatočné. Z celkového počtu 51 učiteľov, s ktorými sme robili interview až 37 učiteľov nebolo spokojných s úrovňou ich univerzitného vzdelania v oblasti interkultúrnych vedomostí a interkultúrnych komunikatívnych kompetencií. Takýto stav považujeme za absolútne nevyhovujúce. Túto skutočnosť by bolo potrebné brať do úvahy pri tvorbe učiteľských programov, aby sme vzdelávali interkultúrne kompetentných učiteľov. Ak nebudeme mať kompetentných učiteľov v oblasti interkultúrnej komunikácie, tak nemôžeme očakávať, že takí učitelia budú efektívne rozvíjať IKK učiacich sa.

Traja zo štyroch učiteľov, ktorí považujú vlastné interkultúrne komunikatívne kompetencie za veľmi dobré, získali tieto kompetencie počas pobytu v anglicky hovoriacej krajine. Toto zistenie považujeme za logické, keďže najprirodzenejším spôsobom nadobudnutia interkultúrnych komunikatívnych kompetencií je priamy kontakt s cieľovou kultúrou. Väčšina učiteľov, ktorí strávili dlhší čas v anglicky hovoriacej krajine, zahŕňa kultúrne aspekty do vyučovania najmenej jedenkrát do týždňa. Avšak učitelia, ktorí si nemali priame skúsenosti s cieľovou kultúrou a nevedeli si dôležitosť rozvíjania IKK pripustiť, že často kultúrne aspekty vynechávajú, alebo sa im venujú iba vtedy, ak im zostane čas.

Väčšina učiteľov (69 %) získava inštrukcie zo ŠVP a z učebníc, ale keďže ŠVP nepokrýva dostatočne interkultúrne aspekty, tak nemôžeme očakávať od učiteľov, že budú vedieť čo a ako majú v rámci rozvoja IKK učiacich sa robiť. Menej ako tretina (31 %) učiteľov považuje vyučovanie kultúrnych aspektov za dôležitú súčasť jazyka vo všetkých jeho aspektoch, 37 % za piatu zručnosť a 16 % za zaujímavú súčasť bez nejakej dôležitosti. Len necelá tretina učiteľov sa zhoduje v názore na nevyhnutnosť prepojenia výučby cudzích jazykov a kultúry s odporúčaním odborníkov, zatiaľ čo väčšina učiteľov neprikladá interkultúrnym aspektom väčšiu dôležitosť.

Všetci učitelia tvrdili, že zahŕňajú do svojich hodín tradície a sviatky. Faktické informácie, rozprávky a pesničky boli tiež častou odpoveďou na otázku

ohľadne obsahu kultúrnych aspektov. Tieto aspekty možno zahrnúť do sociokultúrnych vedomostí a väčšina učiteľov vzťahovala ich kultúrne vyučovanie práve k týmto aspektom. Dosť odlišná situácia bola badateľná pri sociolingvistických a pragmatických kompetenciách. Napriek tomu, že až 44 učiteľov tvrdilo, že zahŕňajú sociolingvistické frázy do svojich hodín AJ, z nich až 37 učiteľov nevedelo vymenovať príklady týchto fráz, alebo vymenovali len úplne základné frázy bez nejakého kultúrneho kontextu. Podobná situácia bola s pragmatickými frázami, kde 30 učiteľov tvrdilo, že ich zahŕňa do svojich hodín AJ, ale iba 4 učitelia vedeli vymenovať relevantné príklady takýchto fráz. To nás viedlo k záveru, že väčšina učiteľov sa zameriava na sociokultúrne vedomosti a sociolingvistické, pragmatické a neverbálne kompetencie sú buď zanedbávané, alebo ich dôležitosť nedocenená.

Triangulácia

Individuálne metódy nám poskytujú hodnotné informácie a umožňujú náhľad do problematiky implementácie kultúrnych aspektov do hodín anglického jazyka. Avšak trianguláciou môžeme získať celistvý obraz, zistiť vzťahy, dokonca protirečenia medzi dátami z jednotlivých výskumných metód. Triangulácia taktiež zvyšuje validitu výskumu.

Keďže z výsledku analýz pedagogických dokumentov sme zistili, že ŠVP je nedostatočný ohľadne kultúrnych aspektov, tak sme očakávali, že to bude mať aj dopad na učiteľov a ich hodiny. Fakt, že menej ako polovica pozorovaných učiteľov zahrnula kultúrne aspekty do svojho vyučovania, len potvrdzuje naše predpoklady. Na základe výsledkov analýzy dokumentov odporúčame prehodnotiť a dopracovať ŠVP v oblastiach kultúrnych aspektov podľa SERR, t.j. v oblasti sociokultúrnych, sociolingvistických, pragmatických a paralingvistických kompetencií, a to vo všetkých materiáloch a metódach odporúčaných pre vyučovanie kultúry v rámci hodín anglického jazyka.

Najväčšie rozpory sme zistili medzi údajmi z pozorovania a interview. Všetci učitelia v interview tvrdili, že zahŕňajú kultúrne aspekty do hodín AJ, ale iba 16 z 30 pozorovaných učiteľov zahrnulo kultúrne učenie do svojich hodín, hoci boli o to požiadaní. Ďalším príkladom toho, že učitelia nevedia, čo všetko obsahujú kultúrne aspekty je fakt, že dve učiteľky odučili vynikajúce hodiny, ktoré obsahovali sociokultúrne a pragmatické frázy, hoci si toho neboli vôbec vedomé. Z pozorovaní a interview bolo zrejmé, že učitelia, ktorí strávili určitý čas v anglicky hovoriacej krajine zakomponovávali kultúrne učenie do svojich hodín často a efektívnejšie, aj keď si toho neboli vždy vedomí. Predpokladáme, že na základe svojich vlastných skúseností poznajú dôležitosť interkultúrnej komunikácie, a preto sa snažia zahŕňať kultúrne aspekty do svojich hodín. Zistenie, že mnoho učiteľov nie je spokojných s univerzitným štúdiom ohľadne získavania kultúrnych vedomostí a rozvoja interkultúrnych kompetencií, iba dopĺňa naše poznanie, že učitelia nevedia, čo všetko obsahuje kultúrne učenie.

Môžeme zhrnúť, že ak univerzity neponúkajú vhodné a kvalitné predmety interkultúrnej komunikácie, tak učitelia nevedia, čo všetko kultúrne učenie má obsahovať a nie sú si vedomí dôležitosti kultúrneho povedomia, vedomostí a kompetencií, ktoré sú nevyhnutné pre úspešnú komunikáciu s predstaviteľmi odlišných kultúr.

Väčšina učiteľov sa spolieha na ŠVP ako zdroj inštrukcií pre svoju vyučovaciu činnosť. Ak pedagogické dokumenty neponúkajú do hĺbky vypracované inštrukcie zohľadňujúce všetky dôležité aspekty jazyka, nemôžeme očakávať od učiteľov, že budú schopní tieto aspekty zohľadniť pri svojej výučbe cudzieho jazyka. Keďže tieto dve podmienky úspešného učenia kultúrnych aspektov (pedagogické dokumenty a univerzitné kurzy) nie sú splnené, môžeme skonštatovať, že väčšina

učiteľov je buď zmätená, alebo si nie je vedomá toho, čo z kultúrnych aspektov má zahŕňať do svojich hodín anglického jazyka, ktorých cieľom je rozvíjať interkultúrne komunikatívne kompetencie žiakov.

5. Záver

Validita a reliabilita nášho výskumu môže byť potvrdená aj porovnaním s podobnými výskumami nezávisle uskutočnenými v iných krajinách. Uvádzame výsledky výskumov, ktoré sa zaoberali s podobnými a porovnateľnými aspektmi. Vždy sa týkajú národných kurikul a pripravenosti učiteľov na rozvoj IKK.

V roku 2007 uskutočnil Europublic na požiadavku Európskej komisie veľký výskum v 12 európskych krajinách (Slovensko a Česko neboli súčasťou výskumu). Cieľom bolo zistiť, ako sa interkultúrne kompetencie rozvíjajú na hodinách cudzích jazykov na základných a stredných školách. Porovnávali národné kurikulá, kde zistili, že väčšina kurikul obsahuje prevažne rozvoj lingvistických kompetencií a rozvoj IKK bol zastúpený len veľmi málo, alebo vôbec nie. Väčšina učiteľov, s ktorými bolo robené interview sa sťažovala na slabé zdroje a inštrukcie ohľadne interkultúrneho učenia a slabú prípravu na VŠ a prejavila záujem o kurzy interkultúrnej komunikácie.

V roku 2012 uskutočnila Zerzová (Zerzová, 2012) výskum na 2. stupni základných škôl v Českej republike, kde sa zaoberala rozvojom IKK na hodinách anglického jazyka. Pri analýze národného kurikula zistila, že dôležitosť rozvoja IKK sa zdôrazňuje, ale nikde sa nešpecifikuje, ako IKK dosiahnuť. Z výsledkov pozorovania sa dozvedáme, že až 100 % hodín obsahovalo aspekty rozvíjajúce sociokultúrne vedomosti a rozvoj socioligvistických, pragmatických a neverbálnych kompetencií bol zanedbaný.

V Českej republike bol v tom istom roku uskutočnený ďalší zaujímavý výskum (Kostková, 2012), ktorý zahŕňa analýzu kurikulárnych dokumentov a prípadovú štúdiu študentov učiteľstva AJ. Autorka taktiež prišla k záveru, že štátne a školské kurikulá nedostatočne pokrývajú rozvoj IKK, že sa k nim vyjadrujú len vo všeobecnej rovine a neposkytujú potrebnú podporu pre učiteľov anglického jazyka. Kostková (ibid.) vytvorila pre vysokoškolských študentov učiteľstva AJ nový predmet s názvom Interkultúrna komunikatívna kompetencia, ktorý má rozvíjať v umelom prostredí učebne interkultúrne komunikatívne kompetencie u študentov. Autorka pomocou diagnostických testov YOGA zisťovala úroveň IKK u študentov po absolvovaní novo vytvoreného predmetu a dokázala, že IKK u študentov sa dá rozvíjať aj v umelom prostredí učebne. Kostková upozorňuje však aj na to, že v takom prípade, ak je sám učiteľ AJ interkultúrne komunikatívne kompetentný, neznamená to ešte, že aj vie, ako má IKK rozvíjať u svojich žiakov. Preto Kostková navrhuje, že je potrebné vytvoriť predmet na VŠ, ktorý by didakticky pripravil budúcich učiteľov jazykov na rozvoj IKK ich žiakov.

Na základe našich zistení a výsledkov porovnateľných výskumom sme prišli k záverom, že rozvoj IKK na všetkých úrovniach vzdelávania v rámci cudzích jazykov je značne zanedbávaný, a že môžeme aj v našich podmienkach vzdelávania prispieť k jeho zlepšeniu. Na UKF sa problematike rozvoja interkultúrnych kompetencií v jazykovom vzdelávaní venuje Bírová (2013, 2014), Reid (2010, 2011) a rozvoju stratégií učenia sa jazyka s dôrazom na interkultúrne kompetencie sa venuje Horváthová (2011, 2013). Na Katedre lingvodidaktiky a interkultúrnych štúdií UKF v Nitre reflektujeme požiadavky najnovších výskumov a do študijného programu učiteľstvo anglického jazyka a literatúry zavádzame povinný predmet „Interkultúrna komunikácia“, kde budú študenti získavať poznatky o kultúre, o vzťahu jazyka a kultúry, o interkultúrnej komunikácii, a budú rozvíjať vlastné interkultúrne komunikatívne kompetencie. Ďalej v rámci predmetu „Integrovaná didaktika anglického jazyka“ bude vytvorená celá sekcia, v ktorej sa budú študenti učiť, ako

vyučovať interkultúrne aspekty v rámci hodín anglického jazyka a ako rozvíjať interkultúrne komunikatívne kompetencie žiakov rôzneho veku a úrovne znalosti anglického jazyka.

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Key Competencies of Mentor Teachers Essential for Successful Mentoring of Novice Teachers: A Research Study

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Abstract

The following paper is based on the key findings of research conducted in 2012-2013 focusing on the needs, expectations and teaching and mentoring practice of mentor teachers and novice teachers in Slovakia. The research was carried on by a team of researchers from the Faculty of Arts and the Faculty of Education, Constantine the Philosopher University in Nitra within the framework of the research project VEGA 1/0677/12 *Key Competences of Mentors Necessary for Successful Mentoring of Novice Teachers*. The results of the study show the strengths but also weaknesses of the mentoring process and serve as a significant indicator for future improvement of the current situation.

Key words

competence, mentoring, education, novice teacher

Introduction

The position of novice teachers who come to a new social milieu and have to become accustomed to the requirements and complexities of the educational process is not easy. While obligatory teaching practice during their university studies may show them some of the challenges of real teaching, this experience is still – to some extent – limited and controlled¹. Thus, when novice teachers enter the profession, their situation is unique and determined by various factors (Podlahová, 2004; Šimoník, 1994; Švec, 2005; Pišová – Duschinská, 2011, Malá – Müglová – Hockicková, 2013). It is, therefore, natural that novice teachers need some regulation, guidance, help and assistance with the issues they face at school. Bearing that in mind, the role of mentors in the process of adaptation of novice teachers is of crucial significance and may have a direct influence not only on the quality of the novice's teaching process and their adaptation, but, eventually, also on a novice teacher's decision whether to stay or leave the teaching profession.

The present paper provides the results of a survey conducted within the research project VEGA 1/0677/12 *Key Competences of Mentors Necessary for Successful Mentoring of Novice Teachers*. While the project's title may seem to be focused on the role of mentors' competences, its main aim is to highlight the importance of the mentor-novice relationship *per se* and determine major problems related to the novice and mentor position, their duties and responsibilities in practice. Therefore, the survey, the findings of which are presented here, addressed a wide spectrum of issues, ranging from general matters of the content of teaching, to more complex ethical, social and psychological concerns. The results of the research, which monitored the problems and the current situation, are to be used later as a basis for a practical handbook which is intended primarily for mentor teachers, but, due to the

¹ On the reflection of novice teachers in the university milieu, see Adamová, L. – Muráriková, P.: *Innovating Teaching and Learning: Reports from University Lecturers*, 2013.

overlapping issues might be also useful for novice teachers, or any other teaching professionals interested in the questions of what might facilitate a successful and rewarding teaching experience. At the same time, since the survey also mapped the situation regarding future teachers' education at university, it is expected that the results will have an impact on the design of relevant pedagogical and methodological university courses, or, will eventually help to suggest relevant content of continuous education courses meeting the recently identified needs of novices and mentors.

Mentoring in Slovakia

Mentoring and introducing novice teachers into teaching practice is supported officially by legislation in Slovakia. This contributes to the understanding of mentoring as a very important and crucial element of a teacher's professional development; furthermore, the whole process of mentoring thus gets significant attention and assigns a special status to mentors.

The status of mentor teachers in Slovakia was codified in 1996, when Decree N°42 (§4) concerning the Further Education of Teachers was passed. Currently, Act N°317/2009 on Teachers and Special Employees is valid, and as for novices, they are addressed in §28. According to the Act, a mentor is generally defined as someone who teaches and simultaneously performs specific activities which make them responsible for the induction period of a novice teacher whom they monitor closely and systematically. A mentor teacher is either an independent teacher, or an employee with the first attestation exam². While the Act partially mentions some activities and duties of a mentor teacher, it does not mention any specific professional preparation or training needed for the position. It is presumed that long-term teaching practice and the first attestation exam are sufficient qualifications for the activities of a mentor teacher³.

Besides official legislative standing, there is also a network of Methodology and Educational Centres (so-called MPC – Metodicko-pedagogické centrum) in all regional cities in Slovakia. The centres – among other institutions related to pedagogy and methodology – play a significant role in raising awareness of mentoring (Výbohová, 2012). They publish supporting materials for novice teachers, provide supplementary publications and also display some current useful information on their websites.

Previous Research on Mentoring

In Slovakia research connected with the target group of primary and lower secondary school teachers and their problems during the first year(s) at school was recently carried out by M. Černotová (2010) and T. Majerová (2011). According to their assumptions, the complicated entry into teaching at primary and lower secondary schools for the majority of graduates from teacher training programmes was caused inter alia by facing three relatively autonomous but long-established concepts.

These are:

- Teacher training institutions' visions of real teaching practice

² In Slovakia there is a system of exams for promotion of teachers which are called *Attestations*, the first one can be passed after 5 years of teaching practice.

³ In 2009, also the Decree N° 445/2009 about continuous education, credits and attestations of teachers and other school staff as well as Guideline N° 19/2009-R concerning the Adaptation Education Framework Programme were introduced. These documents also address the importance of monitoring and the mentor's role in the process.

- The ideas and expectations of a specific school
- the individual expectations of a novice teacher and their ideas of successful practice of the profession

The answers of the respondents showed that the least frequent source of subjectively perceived failure is a lack of expertise or mismanagement of basic teaching skills. In addition, novice teachers, according to this survey, prefer interactions with colleagues that display patience and understanding, and also seek a sense of their acceptance by colleague-teachers. The same study also indicates that some sort of specialised induction into teaching would be welcomed by 71% of newly qualified teachers who have had two years of teaching experience at schools and by 77.5% of the teacher training programme graduates who are just about to start their teaching career. According to the respondents, the most important criteria for mentors apart from professional aspects were their human qualities, such as willingness to cooperate, empathy, etc. (see Prokešová, 2000).

Many experts, who from different points of view express their thoughts and findings about specific features resulting from the modification of the social and professional status of a teacher during their career (e.g. Kolláriková, 1993; Kasáčová, 2002), as well as those who describe the analysis and classification of professional competences of teachers, their acquisition and development of teaching skills (e.g. Spilková, 1996; Vašutová, 2001; Belz – Siegrist, 2001; Švec – Trna, 1999; Švec et al., 2002; Švec, 2005; Blaško, 2009) have unanimously agreed that the area of respecting the needs of teachers is still little explored and even less taken into account when the content of continuous education is designed and education is conducted.

Presentation of the Results of the Survey

The abovementioned articles, studies and publications which address various aspects of the mentoring and other activity of mentor teachers also document the importance of the function of mentoring, ascribing it a vital role in the pedagogical process. The following presentation and commentary on the results of the survey show the positive experiences and also problems which are currently faced by mentor teachers in the crucial period of the introduction of novice teachers to the peculiarities of the pedagogical process.

A questionnaire survey was carried out in 2012, with the participation of 132 novice teachers and 127 mentors from different types of primary and secondary schools from all over Slovakia. There were two different kinds of questionnaires addressed to novice teachers and mentors respectively.

In the following, quantitative data from the surveys are presented. Novice teachers and mentor teachers are dealt with separately. The summary of the data is stated in the tables; tables № 1- 12 show the novice teachers' views, tables № 13-25 show the mentors' opinions. The data are followed by a commentary in which the most relevant findings are highlighted. After that, a brief conclusion follows which sums up the significant results for both target groups.

Novice teachers

Tab. 1 General information about the respondents⁴

Male	21	15.91%
Female	111	84.09%
n. of respondents	132	100%

⁴ The sample of the respondents was not restricted by their specialisation.

Tab. 2 Type of school where novice teacher works

primary school (1 st – 4 th grade)	30	22.72%
primary school (5 th – 9 th grade)	60	45.45%
secondary school	40	30.30%

Tab. 3 Motivation for the choice of profession

Novice teacher's choice of profession was...		
specific and determined	68	51.51%
rather determined	44	33.33%
accidental	19	14.39%
there was no other option	1	0.75%

Tab. 4 Quality of university study

	Quality of university study regarding was	excellent	very good	average	weak
a)	the specialisation in the subject/s you teach	52 39.39%	48 36.36%	20 15.15%	1 0.76%
b)	methodology of the subject	18 3.64%	58 43.94%	42 31.81%	2 1.52%
c)	practical skills (acquired also during teaching practice)	18 13.64%	39 29.55%	54 40.91%	13 9.85%
d)	evaluating pupils and students	5 3.79%	33 25%	59 44.7%	23 17.42%
e)	management of difficult situations (discipline, etc.)	5 3.79%	7 5.3%	51 38.64%	57 43.18%
f)	work with integrated pupils with special educational needs	2 1.52%	15 11.36%	50 37.88%	53 40.15%
g)	work with a course book	17 12.88%	36 27.27%	54 40.91%	12 9.09%
h)	work with IT	27 20.45%	34 5.76%	38 28.79%	26 19.7%
i)	work with administrative documents related to teacher's profession	9 6.82%	19 14.39%	33 25%	58 43.94%

Tab. 5 Problems at school

	Novice teacher would appreciate help with	always	usually	rarely	never
a)	general lesson planning	-	25 18.94%	70 53.03%	31 23.48%
b)	specific formulation of lesson aims and objectives	1 0.76%	27 20.45%	70 53.03%	26 19.7%
c)	selection of appropriate learning strategies,	-	40 30.3%	58 43.94%	23 17.42%

	methods and techniques				
d)	covering lesson content according to the lesson plan	3 2.27%	14 10.61%	70 53.03%	36 27.27%
e)	learners' motivation to participate in a lesson	6 4.55%	24 18.18%	54 40.91%	38 28.79%
f)	management of the planned lesson procedure (including rules, maintaining respect and discipline in class)	5 3.79%	28 21.21%	62 46.97%	29 21.97%
g)	interaction with learners	-	12 9.09%	66 50%	39 29.54%
h)	interaction with the school authorities	3 2.27%	11 8.33%	48 36.36%	60 45.45%
i)	solution of problems a novice teacher has in interaction with colleagues	1 0.76%	7 5.3%	44 33.33%	70 53.03%
j)	solution of problems a novice teacher has in interaction with their mentor teacher	1 0.76%	4 3.03%	30 22.73%	88 66.66%
k)	communication with learners' parents	3 2.27%	16 12.12%	66 50%	39 29.55%
l)	assessment of learners	3 2.27%	24 18.18%	70 53.03%	24 18.18%
m)	work with IT	5 3.79%	11 8.33%	59 44.7%	46 34.85%
n)	work with pedagogical documents and administrative work	10 7.58%	47 35.61%	50 27.88%	13 9.85%
o)	other (specify)* *general problem solving		1 0.76%		

Tab. 6 Novice teachers' needs

	Novice teacher needs...	urgently	to some extent	no help required
a)	to acquire self-confidence and self-trust	17 12.88%	86 65.15%	28 21.21%
b)	further specialised education in: *subject/s they teach, *methodology, *pedagogy, *psychology	2 / 1.52% 11 / 8.33% 5 / 3.79% 16 / 12.12%	67 / 50.76% 82 / 62.12% 60 / 45.45% 53 / 40.15%	39 / 29.55% 27 / 20.45% 39 / 29.55% 37 / 28.03%
c)	to develop their methodological skills	14 10.61%	104 78.79%	12 9.09%

d)	to develop their management skills	18 13.63%	79 59.85%	33 25%
e)	to develop their communication skills	13 9.85%	73 55.3%	44 33.33%
f)	to develop their interpersonal skills	8 6.06%	83 62.88%	42 31.82%
g)	to master information about pedagogical documents	41 31.06%	68 51.51%	21 15.91%
h)	to learn how to cope with administrative duties	43 32.58%	62 46.97%	24 18.18%
i)	emotional support of family and colleagues	25 18.94%	78 59.09%	29 21.97%
j)	specialised counseling and support in methodology	14 10.61%	97 73.48%	20 15.15%
k)	other (specify) 2* - * patience and help with lesson plans - * help with the work with hyperactive learners and learners with neurological diagnosis and behavioural problems	1 0.76%		

Tab. 7 Novice teacher's expectations from a mentor teacher

	Novice teacher expects...	mainly	to some extent	does not expect
a)	professional experience and expertise	109 82.58%	21 15.91%	2 1.52%
b)	professional approach, friendly and supportive behaviour	118 89.39%	13 9.85%	-
c)	respect for one's opinion, support and appreciation of initiative and creativity	68 51.51%	62 46.97%	2 1.52%
d)	willingness to solve problems and finding time to discuss them	92 69.7%	39 29.55%	-
e)	willingness of a mentor teacher to provide	42 31.82%	73 55.3%	17 12.88%

	supplementary learning materials as inspiration for lesson planning			
f)	positive evaluation of innovative methods and forms of work	56 42.42%	71 53.79%	5 3.79%
g)	counselling for problem-solving related to the assessment of learners	71 53.79%	56 42.42%	5 3.79%
h)	counselling for conflict solving related to learners and communication with parents	60 45.45%	60 45.45%	12 9.09%
i)	providing information on school regime and rules	76 57.58%	47 35.61%	9 6.82%
j)	other (specify) * (1) *information and instruction how to use pedagogical documents	1 0.76%		

Tab. 8 Interaction between the novice teacher and the mentor teacher during the novice teacher's first year at school

		regularly	occasionally, when asked	after long periods, accidentally
a)	How often was the novice teacher in contact with the mentor teacher?	77 58.33%	42 31.82%	12 9.09%
b)	How often did the novice teacher get some feedback from the mentor teacher?	84 63.63%	34 25.76%	12 9.09%
c)	Did the mentor teacher provide any support for the novice teacher?	87 65.91%	33 25%	10 7.58%
d)	Did the mentor teacher provide professional support?	88 66.66%	33 25%	10 7.58%
e)	Did the mentor teacher visit and observe lessons of the novice teacher?	66 50%	31 23.48%	27 20.45%
f)	Was the mentor teacher interested in new and innovative	50 37.88%	50 37.88%	32 24.24%

	methodological- didactic procedures used during the novice teacher's lessons?			
g)	Was the novice teacher interested in new and innovative methodological- didactic procedures during the mentor teacher's lessons?	62 46.97%	49 37.12%	19 1 4.39%
h)	Was the novice teacher motivated by the mentor teacher?	73 55.3%	34 25.76%	25 18.93%
i)	Did the mentor teacher help the novice teacher with pedagogical documents?	76 57.58%	45 34.09%	10 7.58%

Tab. 9 Positive aspects of cooperation with the mentor teacher

A	mentor teacher's instructions for lesson planning	82	62.12%
B	mentor teacher's instructions for lesson assessment	84	63.63%
C	mentor teacher's help with didactic tools	59	44.7%
D	mentor teacher's helping in identifying novice teacher's strengths and weaknesses	67	50.75%
E	contribution of a mentor teacher to a novice teacher's development of self-reflection	53	40.15%
F	constructive criticism of a mentor teacher	86	65.15%
G	mentor teacher's evaluation of lessons - regular	67	50.75%
	- repeatedly, after a specific time	12	9.09%
	- final	12	9.09%
H	other: Mentor teacher's help was provided when a novice teacher was in need and contacted them.	2	

Tab. 10 Novice teacher's relation with their mentor teacher

excellent	60	45.45%
very good	39	29.55%
good	30	22.72%
indifferent	3	2.27%

Tab. 11 Respondent's process of adaptation was completed by ...

inspection and monitoring by school authorities	77	58.33%
inspection and monitoring by a mentor teacher	56	42.42%
presentation	12	9.09%
interview	12	9.09%
essay	-	-
future career plan	7	5.30%
other	- the process of adaptation has not been completed (2)	

	- a portfolio of activities - a detailed interview focused on legislative and specific educational documents by the headmistress - 10 tests in legislation and monthly reports on teaching experience	
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Tab.12 Respondent wants to continue to work as a teacher

Yes	114	86.36%
No	15	11.36%

Commentary on Major Findings: Novice Teachers

Regarding the general information about the respondents, the majority of the novice teachers participating in the project were female (84.09%) in comparison with 15.91% male participants. As far as the type of school is concerned, the data show a larger number of primary school participants of the 5th – 9th grade (45.45%), and a smaller number of primary school teachers of the 1st – 4th grade (22.72%) and higher secondary school teachers (30.30%) (see tab.1 and 2).

It is interesting to observe that the majority of the respondents are either specific or determined (51.51%) or rather determined (33.33%) about their choice of profession. This clearly shows the tendency to intentional and well-thought out selection of future profession, even though there is a minor group of respondents for whom the choice was not so premeditated (14.39%) (tab. 3).

The detailed question on the quality of university study (tab. 4) suggests that there are many aspects which might be improved in the future. The best evaluation was given to the specialisation in the subject: 39.39% of the respondents consider it excellent and 36.36% think it is very good; all other aspects obviously need improvement. Aspects that were rather critically assessed were especially management of difficult situations, e.g. discipline in class (average: 38.64%; weak: 43.18%), work with integrated pupils with special educational needs (average: 37.88%; weak: 40.15%) and work with administrative documents related to teacher's profession (average: 25%; weak: 43.94%). These three areas of pedagogical training in university study seem to be the most urgent to be dealt with. There are, however, others which need improvement too, e.g. how to evaluate pupils and students (average: 44.7%), work with a course book (average: 40.91%) and even work with IT, the area which could be assumed to have had enough attention (average: 28.79%; weak: 19.7%).

The results of the question concerning the problems the novice teacher would most appreciate help with (tab. 5) to some extent mirror the previous findings. It is clear that novice teachers are rather self-confident; there were very few respondents who would mark "always" as an answer to the question. However, they would appreciate help and advice in the areas of work with pedagogical documents and administrative work (usually: 35.61%); selection of appropriate learning strategies, methods and techniques (usually: 30.3%); management of the planned lesson procedure (including the rules, maintaining respect and discipline in class) (usually: 21.21%); specific formulation of lesson aims and objectives (usually:

20.45%); general lesson planning (usually: 18.94%); learners' motivation to participate in a lesson and assessment of learners (usually: 18.18% in both cases). Interestingly, a significant number of respondents do not need any help with the issues of interaction with the school authorities (rarely: 36.36%; never: 45.45%); interaction with colleagues (rarely: 33.33%; never: 53.03%); and with the interaction with their mentor teacher (rarely: 22.73%; never: 66.66%).

The answers to the question on novice teachers' needs (tab. 6) indicate that most urgent are felt to be the issues of pedagogical documentation (urgently: 31.06%; to some extent: 51.51%) and administrative duties (urgently: 32.58%; to some extent: 46.97%). Of certain significance is also the need for emotional support of family and colleagues (urgently: 18.94%; to some extent: 59.09%). The findings indicate that the respondents feel most confident with their communication skills (no help required: 33.33%), interpersonal skills (no help required: 31.82%) and management skills (25%) and many of them are substantially confident also in their specialisation, with no help required with further specialisation in the subject they teach (29.55%), methodology (20.45%), pedagogy (29.55%) and psychology (28.03%). What is important to point out, a closer look at the results also implies that most respondents agreed they need some help with all the concerned aspects, e.g. general methodological skills (78.79%) and methodology of the subject they teach (62.12%) as well as self-confidence and self-trust (65.15%).

As far as novice's expectations (tab. 7) from a mentor teacher are concerned, most novice teachers expect a professional approach, friendly and supportive behaviour (mainly: 89.39%), professional experience and expertise (mainly: 82.58%) willingness to solve problems and finding time to discuss them (mainly: 69.7%). On the other hand, only 31.82% expect willingness of a mentor teacher to provide supplementary learning materials as inspiration for lesson planning (12.88% do not expect it at all). There are also high numbers of respondents with other expectations of roughly similar importance (e.g. respect for one's opinion, support and appreciation of initiative and creativity: mainly: 51.51%, to some extent: 46.97%; positive evaluation of innovative methods and forms of work: mainly: 42.42%, to some extent: 53.79%; counselling for problem solving related to the assessment of learners: mainly: 53.79%, to some extent: 42.42%; counselling for conflict solving related to learners and communication with parents: mainly: 45.45%, to some extent: 45.45% and providing information on school regime and rules: mainly: 57.58%, to some extent: 35.61%).

The answers to the question on the interaction between a novice teacher and a mentor teacher during a novice teacher's first year at school (tab. 8), demonstrate quite a significant percentage of novice teachers regularly (58.33%) or occasionally (31.82%) contacting and meeting their mentors. We would also like to highlight a high percentage of regular professional support (66.66%), other forms of support (65.91%), mentor's feedback (63.63%) and help with pedagogical documents (57.58%). On the side of more negative answers, it is worth mentioning that 20.45% of respondents write about infrequent mentors' visits and observations of lessons (in comparison to 50% who are observed regularly and 23.48% observed occasionally). The respondents also mentioned a certain lack of mentors' interest in new and innovative methodological-didactic procedures used during a novice teacher's lessons: 37.88% of mentors are interested regularly; 37.88% show occasional interest, while a significant number of 24.24% meet only with a scarce, infrequent interest.

Novice teachers most often appreciate constructive criticism of a mentor teacher (65.15%), mentor teacher's instructions for lesson assessment (63.63%) and mentor teacher's instructions for lesson planning (62.12%) (tab. 9). A significant percentage also appreciate other aspects of cooperation, such as mentor teacher's help in identifying novice teacher's strengths and weaknesses (50.75%), mentor teacher's

help with didactic tools (44.7%) and contribution of a mentor teacher to a novice teacher's development of self-reflection (40.15%). Regarding specific ways of mentors' evaluation of lessons, 50.75% of the respondents have been evaluated regularly, while 9.09% got their feedback repeatedly, depending on the agreement, and final evaluation is observed also in 9.09% of the cases.

In general, a novice teacher's relationship with their mentor teacher is characterised as excellent (45.45%), very good (29.55%), good (22.72%) and only 2.27% (3 respondents) describe the relation as indifferent (tab. 10).

The process of adaptation (the initial period at school) (tab. 11) was completed in most cases by inspection and monitoring by school authorities (58.33%) and inspection and monitoring by a mentor teacher (42.42%). 9.09% of the respondents made a presentation, 9.09% finished the process with an essay and 7 respondents (5.30%) had to prepare also a future career plan. Other specified answers included a portfolio of activities (1 respondent), a detailed interview by a head teacher focused on legislative and specific educational documents (1 respondent) and 10 tests in legislation and monthly reports on teaching experience (1 respondent). In two cases the process of adaptation has not been completed yet.

Mentor teachers

Tab. 12 General information about the respondents

male	25	19.68%
female	102	80.32%
number of participants	127	100%

Tab. 13 Type of school where the mentor teacher works

primary school (1 st – 4 th grade)	19	15.70%
primary school (5 th – 9 th grade)	57	47.11%
secondary school	45	37.19%

Tab. 14 Years of teaching

1 – 4	6	4.65%
5 – 9	24	18.61%
10 +	99	76.74%

Tab. 15 Years of mentoring

1 – 2	39	31.46%
3 – 5	29	23.38%
6 +	56	45.16%

Tab. 16 Respondent has been officially designated as a mentor teacher

yes	93	75%
no	31	25%

Tab. 17 Respondent was willing to become a mentor teacher

yes	97	72.39%
no	37	27.61%

Tab. 18 Respondent was informed about a mentor teacher's responsibilities and duties

yes	104	82.54%
no	22	17.46%

Tab. 19 Respondent participated in life-long learning programme/s

yes	2	1.57%
no	125	98.43%

Tab. 20 Tasks and duties of a mentor teacher during mentoring a novice teacher

	Tasks and duties	Very important	Important	Less important	Unimportant
a)	provision of professional support for the novice teacher	86 67.19%	41 32.03%	1 0.78%	-
b)	provision of personal support for the novice teacher	55 42.97%	64 50%	9 7.03%	-
c)	monitoring of progress and development of the novice teacher (identification of strengths and weaknesses)	43 33.59%	82 64.06%	3 2.34%	-
d)	assessment of the novice teacher (continuous, stage, final)	38 29.69%	74 57.81%	16 12.5%	-
e)	the mentor teacher as a role model for the novice teacher	42 32.81%	74 57.81%	11 8.59%	1 0.78%
f)	encouragement of the development of the novice teacher's self-reflection	40 31.25%	78 60.94%	9 7.03%	1 0.78%
g)	the mentor teacher in the role of a "critical friend" (providing constructive feedback for the novice teacher)	27 21.09%	78 60.94%	22 17.19%	1 0.78%
h)	counselling (provision of instructions and information for	48 37.5%	75 58.59%	4 3.13%	1 0.78%

	lesson planning, use of tools, assessment of learners, etc.)				
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Tab. 21 Self-confidence of a mentor teacher while performing their tasks and duties regarding mentoring of a novice teacher

	Self-confidence of a mentor teacher in...	self-confident	almost self-confident	insecure
a)	providing professional support for the novice teacher	80 62.5%	47 36.72%	1 0.78%
b)	providing personal support for the novice teacher	75 58.34%	50 39.06%	2 1.57%
c)	monitoring progress and development of the novice teacher (identification of strengths and weaknesses)	52 40.62%	70 54.69%	6 4.69%
d)	assessment of the novice teacher (continuous, in stages, final)	57 43.84%	68 52.31%	5 3 85%
e)	the position of a role model for the novice teacher	49 39.52%	71 57.26%	4 3.22%
f)	encouragement of the novice teacher to develop self-reflection	46 35.94%	77 60.15%	5 3.90%
g)	the position of a “critical friend” (providing constructive criticism for the novice teacher)	39 28.57%	79 62.69%	8 6.35%
e)	counselling (providing instructions and information for lesson planning, use of tools, assessment of learners, etc.)	84 65.62%	43 33.59%	1 0.78%
f)	other*: *helping with specific problems with learners and parents	1 0.78%		

Tab. 22 Aspects of mentoring that a mentor teacher needs to improve

	Aspects of mentoring that a mentor teacher needs to improve	urgently	to some extent	no improvement needed
a)	structured observation of the novice teacher’s lessons (using observation sheets)	13 10.16%	86 67.19%	29 22.66%
b)	continuous assessment of the novice teacher’s work and behaviour (*written, *oral)	14 10.94%	75 58.59%	39 30.47%

c)	assessment of the novice teacher's work and behaviour in stages (*written, *oral)	8 6.61%	79 65.29%	34 28.1%
d)	providing constructive feedback for the novice teacher (critical analysis of the teaching process, strengths and weaknesses in work and behaviour)	16 12.5%	65 50.78%	47 36,72%
e)	demonstration of teaching strategies and techniques	14 10.94%	73 57.03%	41 32.03%
f)	ways of developing critical self-reflection of the novice teacher	22 17.19%	79 61.72%	27 21.09%
g)	ways of developing organisational skills of the novice teacher	15 12%	61 48.8%	49 3 9.2%
h)	ways of developing communication skills of the novice teacher	11 8.8%	55 44%	59 47.2%
i)	ways of developing interpersonal skills of the novice teacher	7 5.47%	73 57.03%	48 37.5%

Tab. 23 Do you think you can learn something from a novice teacher?

yes	121	94.53%
no	7	5.47%

Tab. 24 Does being a “good” teacher also mean being a “good” mentor teacher?

yes	54	42.19%
no	74	57.81%

Tab. 25 Would you like to be a mentor teacher in the future?

Yes	86	67.19%
No	32	25%

Commentary on Major Findings: Mentor Teachers

Similarly to the novice teachers, the majority of mentor teachers responding to the questionnaire were also female (80.32%) in comparison to 19.68% male. Three types of schools were covered: 15.70% of the respondents work at primary school (1st – 4th grade), 47.11% work at lower primary school (5th – 9th grade) and 37.19% at secondary schools.

The questionnaire also included questions on the length of teaching and mentoring (tab. 14 and 15): most teachers (76.74%) have worked in the profession for more than 10 years; 18.61% have worked as teachers from 5 to 9 years and there were 6 (4.65%) with teaching experience of less than 5 years. Regarding the years of mentoring, 45.16% of the respondents have more than 6 years of experience, 23.38% are with 3 – 5 years of experience and mentoring has been practised for 1 - 2 years by 31.46% of teachers.

Three questions (tab. 16, 17 and 18) dealt with the position of the mentor teacher in terms of their designation, willingness to become a mentor and whether they were informed about a mentor teacher's responsibilities and duties. 75% of the respondents have been officially designated as mentor teachers; the majority of them

were willing to become mentor teachers (72.39%) and were informed about their responsibilities (82.54%).

A detailed question (tab. 20) on tasks and duties of a mentor teacher during mentoring a novice teacher provided the following results: interestingly, in all cases, the respondents considered tasks and duties predominantly as very important and important. For instance, the provision of professional support for a novice teacher (very important: 67.19%, important: 32.03%; together: 99.2%); counselling (provision of instructions and information for lesson planning, use of tools, assessment of learners, etc.) (very important: 37.5%, important: 58.59%; together: 95.64%); monitoring of progress and development of a novice teacher (identification of strengths and weaknesses) (very important: 33.59%, important: 64.06%; together: 97.65%); provision of personal support for a novice teacher (very important: 42.97%, important: 50%; together: 92.97%); encouragement of the development of a novice teacher's self-reflection (very important: 31.25%, important: 60.94%, together: 92.19%); a mentor teacher as a role model for a novice teacher (very important: 32.81%, important: 57.81%, together: 90.62%). In two cases duties were marked as less important by more than ten per cent of the respondents, although the majority of them still considered the tasks as very important or important: assessment of a novice teacher (continuous, stage, final) (less important: 12.5%, very important or important: 87.5%), a mentor teacher in the role of a "critical friend" (providing constructive feedback for a novice teacher) (less important: 21.09%, very important or important: 82.03%).

In the question on self-confidence of a mentor teacher while performing their tasks and duties regarding mentoring of a novice teacher (tab. 21), more than 50 per cent of the respondents feel self-confident in: counselling (providing instructions and information for lesson planning, use of tools, assessment of learners, etc.) (65.62%), providing professional support for a novice teacher (62.5%), and providing personal support for a novice teacher (58.34%). Regarding insecurity, the respondents feel least self-confident in a position of a "critical friend" (providing constructive criticism for a novice teacher) (6.35%) and monitoring progress and development of a novice teacher (identification of strengths and weaknesses) (4.69%). In general, however, mentor teachers seem to be self-confident and almost self-confident in all enquired about areas.

Regarding the aspects of mentoring that a mentor teacher needs to improve (tab. 22), the majority of the mentors responded that they would need improvement to some extent. More than 50 per cent responded so in the following areas: structured observation of a novice teacher's lessons (using observation sheets): 67.19%, assessment of a novice teacher's work and behaviour in stages (*written, *oral): 65.29%, ways of developing critical self-reflection of a novice teacher: 61.72%, continuous assessment of a novice teacher's work and behaviour (*written, *oral): 58.59%, ways of developing the interpersonal skills of a novice teacher: 57.03%, providing constructive feedback for a novice teacher (critical analysis of the teaching process, strengths and weaknesses in work and behaviour): 50.78%, demonstration of teaching strategies and techniques: 57.03%. According to tab. 22, 47.2% of mentor teachers think that novice teachers do not need to improve their communication skills; 39.2% are convinced that there is no improvement needed of novice teachers' organisational skills; 37.5% assume that novice teachers do not need any improvement in interpersonal skills and 36.72% think there is no need to improve constructive feedback (critical analysis of the teaching process, strengths and weaknesses in work and behaviour). The most urgent aspect to improve is development of critical self-reflection of a novice teacher: 17.19%, provision of constructive feedback for a novice teacher (critical analysis of the teaching process,

strengths and weaknesses in work and behaviour): 12.5% and development of organisational skills of a novice teacher: 12%.

Interestingly, the majority of the mentor teachers hold the view that they can learn something from a novice teacher (94.53%) and thus consider the process of mentoring positive and enriching.

The majority of them (57.81%) also think that being a “good” teacher does not mean being a “good” mentor teacher which shows how respondents feel that the position and tasks of a mentor teacher are different and specialised.

Conclusion

Education, as a key part of social and cultural life, must necessarily reflect the changes taking place within the current world. The end of the 20th and the start of the 21st century show that to keep the pace with diversity and innovations, including technological development and its wider social and psychological effects, is extremely challenging (see, for instance, Bírová, 2003). Thus, the role of educational institutions – be it universities or other types of educational centre - is of vital importance, since they should create a platform for a critical discussion and come up with solutions to the problems which teachers in practice have. This heavily depends on mutual trust and cooperation and also on the capacity and competence of educational institutions to monitor the situation and act accordingly.

The presented results of the survey indicate major problems related to novice teaching, mentor training as well as to the mutual interaction between novices and mentors. We would like to point out that the general observations and conclusions are positive. The current research data show that the role of mentor is perceived as very important. As recognised from the research in Slovakia, Slovak mentors are fully aware of their role and show an effort to meet the expectations of their younger colleagues - novices. They can formulate their duties, they are aware of their responsibilities, and know the strengths and weaknesses of carrying out their tasks and roles. Many sense the importance of their role; they feel their work brings them pleasure and a feeling of reward. However, they rely mostly on their own knowledge, experience and strengths but lack meaningful and focused guidance. Last but not least, they are not adequately paid, which can act as a de-motivating factor. Mentors therefore call for support from school managers and mainly for systematic, purposeful training.

We consider a very positive sign the high number of respondents (novice teachers) who want to continue to work as teachers (86.36%), and quite a high number of mentor teachers who are willing to mentor in the future (67.19%).

The survey clearly indicates what major issues novice and mentor teachers face and which areas should be improved, either on university study programmes for teachers or at the regional level (in cooperation with methodological centres), or, eventually, through life-long learning programmes of national or international significance. Since only 2 respondents participated in a life-long learning programme (1.57%), this seems to be one of the future possible areas where some progress can be made.

To conclude, while interaction and relationships between novice teachers and mentors do not seem to be extremely problematic, the survey clearly suggests which aspects of education should be considered in the future and how the educational system may respond to the needs which are strongly felt in practice.

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A Lean Approach as a Means of Achieving Communicative Competence

Dinara G. Vasbieva

Abstract

The article investigates the Lean approach to professionally-oriented foreign language teaching to solve problems of developing students' professional communicative competence. The author is the first to use this term in education. The important role of information and communication technologies and electronic language portfolio is examined and analysed. The author comes to the conclusion that the Lean approach is based on optimisation of teaching process which adds value and elimination of wastes.

Key words

Lean approach, foreign professional communicative competence, professionally-oriented foreign language teaching, electronic language portfolio, information and communication technologies, optimisation of teaching process

Introduction

The necessity of modernization and globalization of the Russian educational system has been dictated by the country's integration into a common educational space within the framework of Russia's accession to the Bologna process. One of the major driving forces and basic motivations of this process is global competition in the field of higher education. Globalization, in which people, ideas and information are moving freely across national borders, has changed the modern labor market requirements for specialists in various industries. Global changes in the information, communication, professional and other spheres have determined qualitatively new areas of the education system. Therefore the goal is increasing the international competitiveness of the Russian system of higher education where language education focuses on the development of foreign language competence in accordance with the individual value priorities.

Today, the development of future specialists' professional foreign language communicative competence is known to become a priority in foreign language teaching. Therefore, some pedagogical provisions should be revised to reflect the latest achievements in theory and practice of foreign language teaching in non-language high schools.

I have proposed a Lean approach to professionally oriented foreign language teaching as a pedagogical model for the development of future specialists' competitiveness which requires an advanced level of their language proficiency approaching the educated native speaker's linguistic competence.

A Lean Approach in a Historical Context

The use of the term "Lean", in a business or manufacturing environment, describes a philosophy that incorporates a collection of tools and techniques into the business processes to optimize time, human resources, assets, and productivity, while improving the quality level of products and services to their customers.

The concept of Lean was developed by Toyota executive Taiichi Ohno (1912-1990). Mr. Ohno first identified the seven types of MUDA (waste). Mr. Ohno's beliefs were shaped by his study of the Model T Ford's (1913) continuous flow in final assembly, as well as his fascination with American supermarkets. Mr. Ohno's Lean ideas were first put into practice immediately after World War II in Japan. In the early 80's, several Japanese manufacturers built plants in the U.S. and operated them

with Lean principles. The success of these plants proved that Lean was not just a Japanese cultural phenomenon, but could be successful outside Japan.

During the period of strong competition and escalating crisis, the enterprises around the world have used the world's best management technology, creating products and services that satisfy growing customers' demand for high quality and fair price. Lean practices have taken root and are bearing fruit in Chinese and Indian enterprises. Gradually, the idea of Lean moved beyond manufacturing. In other words, the concept of Lean has been applied in trade, services, utilities, health care, military and public sector. My claim, then, is that the term «Lean approach» can be applied in foreign language teaching.

The essence of Lean in teaching process

Contemporary theory and practice of language teaching in non language high schools are characterized by the presence of some contradictions between:

- socio-cultural need for highly skilled specialists and their insufficient level of foreign language proficiency;
- traditional methods and approaches to the content, forms and methodology of teaching foreign languages and modern requirements for the future specialists' knowledge level and skills;
- the student's passive position as a participant in the training process and a new paradigm of training in non-language high schools aimed at the development of the future specialist's autonomy, reflection, cognitivity and creativity.

The presence of these contradictions or wastes in language teaching is the main reason for structuring the pedagogical practice of teaching foreign languages in accordance with the requirements for graduates' professional activities. Besides it identifies the problem of optimizing language teaching, which makes the idea of transition to pedagogy of the integrated personality.

The basic idea is to use the education potential of the educational system as a means of personal self-actualization. This requires, above all, a new look at the individual as a subject of the pedagogical process, mutual partnership of the participants of the educational process and an emphasis on the student's self-reliance, self-development and reflection.

In our opinion, the wastes in teaching professionally oriented foreign language are the methodologies of foreign language teaching, which are time-consuming and require resources, but do not increase the value of foreign language teaching as well as educational services. The Lean approach to teaching professionally oriented foreign language aims to identify, analyze and remove all the wastes in teaching process.

The wasted creative potential relates to the situation when classroom tasks do not require students to use all their knowledge and skills, irrelevance of students' skills and abilities aimed at improving knowledge in learning a foreign language (for example, advanced students get bored and tune out as the tasks are designed for education's middle-of-the-class mediocrity).

Learning with Lean approach involves the development of students' creative abilities. For example, one of the most effective methods of teaching business English is the Case Study. It is a documented study of a specific real-life situation or imagined scenario, used as a training tool in business schools and firms. Students or trainees are required to analyze the prescribed cases and present their interpretations or solutions, supported by the line of reasoning employed and assumptions made. (<http://www.businessdictionary.com/definition/case-study.html#ixzz306yRxcgS>)

Case Studies spark lively classroom discussion and provide real-world management lessons that students can put into practice in their professional lives. In

other words, students discuss real-world business situations in an artificially created professional environment. Many students are more inductive than deductive reasoners, which means that they learn better from examples than from logical development starting with basic principles. The use of case studies can therefore be a very effective classroom technique.

A major advantage of teaching with case studies is that the students are actively engaged in figuring out the principles by abstracting from the examples. This develops their skills in:

- problem solving;
- analytical tools, quantitative and/or qualitative, depending on the case;
- decision making in complex situations;
- coping with ambiguities.

One of the course books based on the Case Studies and used in language teaching process at the Finance University under the Government of the Russian Federation (Moscow) is Market Leader by David Cotton, David Falvey, Simon Kent. Market Leader Active Teach provides software for interactive whiteboards or computer with projector. It is also ideal for use on a laptop and in on-to-one classes. It provides the Course Book in digital format and includes:

- Pages with zoom feature
- Case study commentaries and video interviews
- Class audio with time coded audio script
- Interactive Activities
- Phonetic chart
- Teacher's notes and printable worksheets
- 'Help' video to demonstrate functionality
- i-Glossary, Grammar Reference and Writing Files

The exciting, interactive course is winning a positive attitude of students who see an opportunity to show their initiative and work on their own while mastering theoretical foundations and hands-on skills (Vasbieva, 2013: 178).

The essence of the Lean approach to foreign language teaching is the teacher's activity focused on maximizing the value of educational services for the consumer/student and added value to the university. In other words, Lean, a way of solving problems, aims at making education competitive. Lean is a teacher's regular activity to improve the competitiveness of teaching methods as well as higher education. Lean is designed to equip teachers to perform at their very best and to direct their energies for the benefit of teaching. Thus, both language teaching and students become more successful in the language groups using the Lean approach. We consider it necessary to determine the value of a particular method of foreign language teaching.

The conditions for successful implementation of Lean principles are as follows:

- The pursuit of excellence (continuous improvement of training).
- Development of curriculum and training of future specialists meeting specialty specific requirements. Students have different levels of knowledge and skills. Training planning should take into account all these differences and students' needs in certain knowledge.
- The use of the full range of training tools and resources. The training program should include the methods and tools that are suitable for future specialists.
- An integrated approach to the aims of foreign language teaching.
- Optimization of foreign languages teaching.

An integrated approach to the goals of foreign language teaching in non language high schools requires the use of four language skills (i.e. speaking, listening, reading and writing). Neglecting any aspect can lead to significant wastes. One of the leading teaching categories is optimization.

Optimization (Lat. *optimus* - «best») generally means choosing the best, the most favorable option from the set of possible conditions, tools, actions, etc. (Bashmakova, I.S., 2003). Optimization of the learning process means the choice of techniques that will provide the best results with the least amount of time and the teacher and students' efforts under these conditions. Optimization can be achieved an effective method, as well as a conscious and reasonable choice by the teacher of one of the many possible options.

The concepts of optimization, efficiency and intensification of the learning process are closely interrelated. Efficiency reflects how the achieved results of the learning process are different from the planned, desired outcome. The most important parameters of intensification are purposefulness of training, students' motivation, information and educational technology, innovative technologies which lead to optimization of the learning process in the long run.

ICT in foreign language teaching

With the rapidly increasing popularity of the Internet in recent years, the diversity of learning programs continue to shift and change according to the demands of society. Nevertheless, since the development of communicative skills, language learning requires social interaction between the teacher and the students and among the students themselves, the use of computers has for a long time been regarded only as a support tool with regard to certain skill areas (Brandl, 2005).

However, with the advent of multimedia computing and the Internet, the role of computers in language instruction has now become an important issue confronting large numbers of language teachers throughout the world (Warschauer, Healey, 1998).

The Information and Communication Technology (ICT) in teaching foreign languages are of increasing interest to both students and teachers.

ICT can be defined as the use of information in order to meet human need or purpose including reference to the use of contemporary devices such as the Internet.

ICT provides a variety of different approaches as well as learning styles that reinforce the material delivered in other formats. Enjoyment is very much a part of effective learning, thereby captivating learners' interest, increasing personal discovery, generating enthusiasm and the desire to learn thereby instilling an interest from within to improve the learners' motivation. ICT both supports and integrates literacy skills. It enhances interactive teaching and learning styles and provides many opportunities for creativity. When used imaginatively it can stimulate curiosity about how languages work, raise the level of cognitive challenge (Ghasemi, Hashemi, 2011).

Students enjoy working with ICT which helps develop their language skills. Using ICT attracts them because it is challenging, yet it is apart of their everyday lives. Nevertheless, when students use ICT in the class the "... undeniable improvement of language skills and strategies related to handling information and the language through which it is conveyed in the stages of searching, analyzing and processing information", (Lanni, 2001) when mixed together along with other skills students are benefited and gain much more than what was expected. Nevertheless, due to the students' simultaneous, natural and often incidental acquisition of IT skills, that are needed in order to manage hardware and software so that various tasks are completed and problems are solved.

By integrating basic IT skills in the classroom, teachers are developing language skills and equipping learners with technology skills. The applications of these technology skills go beyond classroom into the workplace and/or subject specific studies at colleges and universities.

Lanni (2001) lists some skills and strategies involved in ICT based language activities:

- Technology skills in the use of hardware and software
- Navigation skills (search, discrimination, skimming, scanning, evaluation of sources, material, types of texts, style, information)
- Choice of suitable paths inside the hypertext/hypermedia in order to find the desired results
- Definition of the characteristics of the information (origin, quality, relevance, reliability)
- Use of search engines (planning the search, devising the possible key words, choosing different types of search engines according to the purpose of the search)
- Use of the information according the pre-determined objectives and tasks
- Use of the written language as a means of communication (formal/informal) in email and chat exchange as well as blogs
- Use of the oral language as a means of communication in video conferences.
- Use of the oral language as a means of communication while discussing, reporting, negotiating and mediating inside the class with the teacher and the other students.

ICT is known to be a great source to any conventional classroom, especially when used properly and could be an asset to the foreign language classroom. For example Market Leader course used at our University includes MyEnglishLab which is a flexible online tool that enriches learning, informs teaching and enhances the course. MyEnglishLab for Market Leader gives teachers instant access to a range of diagnostic tools. In addition, the teacher can assign tasks to the whole class, groups of students, or individual students to help them reach their goals more effectively. The communication tools provided enable the teacher to send messages to his/her students and sometimes, keep in contact outside of class.

Not to mention such a motivational factor of intensification of the process of informatization in higher education as the introduction of educational standards of the third generation, in which information and communication competence, in some researchers' interpretation, is included in both professional and general system of trainees' competence. (Tsaturova, I.A., Yakovlev, A.A., Afanasiev, M.A., Avatisova, K.A., 2007) In this connection eLearning seems to be attractive as it implies training using interactive electronic information delivery, including technology applications and processes such as audio or video tape, satellite TV, CD-ROM, and computer-based learning, as well as local intranet/extranet and web-based learning. The application of e-learning have plenty of opportunities in conventional learning environment. The most popular educational facilities are hypertext associated with a system of cross-references in the text arrays of information and multimedia tools for recording and transmission of audio and video files. Multimedia means that computer information can be represented through audio, video, and animation in addition to traditional media (i.e., text, graphics drawings, images). A multimedia application is an application which uses a collection of multiple media sources e.g. text, graphics, images, sound/audio, animation and/or video. Hypermedia can be considered as one of the multimedia applications. Hypermedia is not constrained to be text-based. It can include other media, e.g., graphics, images, and especially the continuous media - sound and video.

A foreign language teacher can develop students' listening and speaking skills using the following podcasts :

- hypermedia that allows to combine hypertext and multimedia;
- CD-ROM technology that allows you to store information in the form of text, video, audio and graphic files. It is widely used as an application to modern multimedia course books which provide students with additional assignments for reading, listening, working with vocabulary and grammar;
- wiki technology, a piece of server software that allows users to freely create websites of different content and purpose.

Today, foreign language teachers are given every opportunity to use multimedia, testing programs, electronic libraries, dictionaries, text and video glosses in teaching students professionally oriented vocabulary and telecommunication technologies providing an opportunity to participate in the dialogue of cultures through audio and video conferences.

E-learning shells combining the benefits of most technologies within a single resource and designed on the basis of Moodle, eFront and other platforms allow to make standard course material available in the e-book format, audio, video, image files, hyperlinks as well as to test students' knowledge through a variety of tests. «There is a strong community of developers and programmers who are working to simplify the interface on the one hand while enabling a higher degree of integration with other platforms and programs on the other. For «newbie» educators, this support network is of great assistance (Kingsley, Wankel, 2009: 4).

The experts in the field of computer linguistics note the following advantages of the use of ICT in education:

- individualization of the learning process;
- learning mobility (feedback, including consultation through e-mails at any time convenient to the teacher and student);
- the use of authentic material in teaching (authentic text, audio and video resources);
- the availability and variety of teaching material;
- a variety of approaches and methodologies;
- interactive and convenient teaching process.

With the help of some technologies you can achieve the successful development of the students' particular language skills. For example, the regular use of blogs or a simple text editor promotes writing skills, and CD-ROM helps to optimize the formation of lexical and grammatical skills. (Dudeney, Hockley, 2007)

The use of the Lean approach to professionally oriented foreign language teaching involves the transition from a traditional textbook to electronic resources. It should be emphasized that the "aging" textbook is one of the learning wastes. Taking into account fast knowledge updating, conventional paper material can not withstand competition from electronic resources as widespread e-books are not only time-consuming and less costly, but they are also mobile.

In our opinion, to optimize the teaching process it is necessary to create a Student's Electronic Portfolio, which enables to see students' work in a more complete form at the expense of the use of the text, image, audio and video files; to store, edit and display the students' work as well as provide quick access to the electronic portfolio.

To keep a progress record of your contact with each student, it is necessary to create a separate electronic folder, e.g., in Word.Doc. Such a folder contains also all his/her weekly assignment. The teacher can make comments at the beginning, within, and at the end for student to make any necessary corrections. The student may get any suggestion for further work to be done. Comments should be made in color or

bold font and then saving it back to the folder. An e-mail enclosing the folder should be sent to the student the week before the midterm and the final examinations. This provides a rubric for the students so they review and know their own progress and learning from their past mistakes. The contents of the folder also are beneficial to the teacher when it comes to overall course grading. Having such a portfolio provides students with the evidence of how well they have performed by the end of semester.

E-learning has great potential in the language classroom, but its effectiveness in practice depends to a large extent on the way it is exploited by teachers and students. The general methodology is also important. The teachers must be certain how to achieve it. Clearly, if they do not set their sights high, they could fall significantly short of their goals.

The following items can be considered to be important factors for continuous improvement in foreign language teaching:

- Throughout the semester, information (objectives/content/assessment) was clearly given.
- Student was able to locate and use suggested resources.
- The various components of the unit were clearly linked to one another.
- Activities in the course enhanced the students' range of knowledge and skills in the content area covered.
- The teacher presented material clearly at the level I could understand.
- The teacher appeared enthusiastic about the material being presented.
- The teacher used techniques that stimulated my interest in the content being covered.
- The teacher assisted students learning by being available for discussion/questioning/clarification.
- The teacher appeared to be well prepared. That is, the professor as a source, providing messages containing the relevant knowledge of the field.
- The types of assignments seemed appropriate. This provides a good channel of communication between the student and the teacher.
- Written comments on material returned were helpful, informative, and returned in a reasonable time. The feedback is used as a means to measure the effect of online learning and teaching.
- The teacher displayed good skills in methods of communication.
- The methodology and tools used facilitated the learning process.
- The teacher taught me to think for myself. The student as the receiver of the knowledge, understood the material.
- The teacher demonstrates confidence in his knowledge, well informed on technical and professional advances and his/her role as a teacher.

Conclusion

In conclusion, the Lean approach in learning a foreign language professional is based on optimisation of teaching process and elimination of wastes. ICT, the Internet and modern technology is on the forefront of language teaching offering teachers and students a like the opportunity to explore and even exploit English in ways that were not possible before. Students are able to use English with ICT in a very natural, realistic environment, enabling to communicate more effectively in the new language.

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Metonymy in Spanish Word Formation: A Token Analysis

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Abstract

After a brief explanation of the principles of suffixal word formation understood in terms of (conceptual) metonymic processes, the paper aims to present the results of the analysis of 150 words collected randomly from European Spanish texts, as a result of which 42 suffixes, 36 metonymy patterns, and 11 word class patterns forming 77 metonymic types were documented. Furthermore, these data are compared with the results of a previous study based on all the examples of word formation by suffixation included in *Nueva gramática de la lengua española*. This first attempt to study derived words extracted from real texts and to compare them with the previous “grammar” study allows us to draw some interesting conclusions regarding the cognitive processes ruling Spanish suffixal derivation.

Keywords

metonymy, word formation, suffixation, European Spanish, cognitive linguistics

1. Suffixal word formation as a metonymic process

Since the beginning of the 'eighties of the last century, cognitive linguistics has supplied scholars with a huge number of new tools for the analysis of linguistic phenomena. One of these new tools is the application of metaphor and metonymy to linguistic units. This is possible because cognitive linguistics does not understand these elements as tropes but as conceptual mechanisms able to motivate linguistic phenomena. Although at the beginning much more attention was paid to metaphor than to metonymy, in the seminal publication of this branch of linguistics, Lakoff and Johnson (2003 [1980]: 39) assert that “like metaphors, metonymic concepts structure not just our language but our thoughts, attitudes, and actions. And, like metaphoric concepts, metonymic concepts are grounded in our experience. In fact, the grounding of metonymic concepts is in general more obvious than is the case with metaphoric concepts, since it usually involves direct physical or causal associations.”

However, after this first reference to metonymy most of the researchers focused on metaphor, so that no (or at least very little) systematic research on metonymy was carried out until the second half of the 'nineties. On the contrary, in just a few years, between 1999 and 2011, at least five monographic works on metonymy from a cognitive perspective were published, which shows the vitality of the issue (Panther and Radden, 1999; Ruiz de Mendoza Ibáñez, 1999; Ruiz de Mendoza Ibáñez and Otal Campo, 2002; Panther, Thornburg, and Barcelona, 2009; Benczes, Barcelona, and Ruiz de Mendoza Ibáñez, 2011).

For this specific study on word formation I have used as my basis Janda's extension of the classical line of research on metonymy, with its base mainly on a lexical approach, to the grammatical domain. Although Jakobson suggested the existence of a connection between metonymy (contiguity) and word formation¹ as early as 1956 and later many authors explicitly mentioned word formation in their works on metonymy, as, for example, does Koch (1999: 158), Janda (2011 and 2010) stresses the lack of attention that this approach has so far received. Hence, she decided to explore the systematic presence of metonymy in Russian, Czech, and Norwegian

¹ “Also, as a rule, words derived from the same root, such as *grant* – *grantor* – *grantee*, are semantically related by contiguity” (Jakobson and Halle, 2002 [1956]: 87).

suffixal word formation. In the conclusions of her study, she asserts not just that indeed “many types of word formation can be classified according to the metonymic relationships involved” but also that such a classification “is more insightful than traditional taxonomies of suffixes and word classes since it explains a linguistic phenomenon in terms of a general cognitive mechanism” (Janda, 2011: 388).

If we accept the definition of Barcelona (2000a: 4), according to whom metonymy “is a conceptual projection whereby one experiential domain (the target) is partially understood in terms of another experiential domain (the source²) included in the same common experiential domain”, we could explain the lexical metonymy in the sentence “Moscow criticizes UN Libya commission report” in terms of “Moscow” as the *source* that provides “mental access” to the “Russian Government” or “Russian president”, i.e. to the *target*. This would be an example of LOCATION FOR LOCATED metonymy. In a similar way, we may think of a word formation LOCATION FOR LOCATED metonymy, as in the Spanish suffixal derivation *prisión* (‘prison’) > *prisionero* (‘prisoner’), in which “the source corresponds to the source word that the derivation is based on [*prisión*], the context for the metonymic relationship is the affix [-ero], and the target is the concept associated with the derived word [*prisionero*]” (Janda, 2011: 360).

2. First attempt at analysing Spanish word formation

In the first study of this nature on Spanish (Gutiérrez Rubio, 2014), I analysed all the examples related to suffixal word formation included in the most authoritative and up-to-date grammar of Spanish – *Nueva gramática de la lengua española* (2009), an impressive work of over 4,000 pages created by Real Academia de la Lengua (‘Royal Academy of the Spanish Language’), the institution responsible for regulating the Spanish language for the last 300 years. In this first attempt, to which I will refer as *the grammar study*, and according to Janda (2010 and 2011), I made use of a set of possible sources and targets – such as the already-mentioned LOCATION and LOCATED – based on the complete inventory proposed by Peirsman and Geeraerts (2006). The complete list of sources and targets is given in Table 1.

Relating to Actions	ACTION, STATE, CHANGE STATE, EVENT, MANNER, TIME
Relating to Participants	AGENT, PRODUCT, PATIENT, INSTRUMENT
Relating to Entities	ENTITY, ABSTRACTION, CHARACTERISTIC, GROUP, LEADER, MATERIAL, QUANTITY
Relating to PART FOR WHOLE	PART, WHOLE, CONTAINED, CONTAINER, LOCATED, LOCATION, POSSESSED, POSSESSOR

Table 1. *Classificatory terms for sources and targets (Janda, 2011: 372).*

According to the rules proposed by Janda (2011) – it means excluding from the study hypocoristics³, caritives, comparative adjectives, compounding, dialectisms, etc. – thousands of examples included in the more than 300 pages that *Nueva gramática de la lengua española* devotes to Spanish suffixal word formation were systematically analysed, as a result of which 113 suffixes, 103 metonymy patterns (as LOCATION FOR LOCATED or PART FOR WHOLE), and 27 word class patterns

² Unlike Barcelona or Janda, other scholars – such as Kövecses (2010) – use the term *vehicle* instead of *source* for expressing the origin of a conceptual mapping.

³ More information in English about the characteristics of the Spanish hypocoristics can be found in Reichwalderová and Ovárióvá (2013).

(the combination of a source term, such as, for instance, QUALITATIVE ADJECTIVE and a target term, such as ADVERB) were collected, forming 473 metonymic types, in other words 473 unique combinations of one suffix, one metonymy pattern, and one word class pattern.

Although for this analysis I did not take into account data representing isolated examples, from the beginning it was clear that while many metonymic types seemed to be highly productive or at least very common – for example the metonymic pattern ABSTRACTION FOR CHARACTERISTIC expressed by the suffix *-al*, as in *institución* (‘institution’) > *institucional* (‘institutional’) – there were other patterns and types representing non-productive phenomena – this would be the case of the metonymic pattern ACTION FOR TIME expressed by the suffix *-zón*, as in *segar* (‘to mow’) > *segazón* (‘time of mowing’).⁴

In order to compare and contrast these data extracted from a grammar with the “real” use of current Spanish word formation, the same sort of analysis was performed on derived words extracted from corpus texts, so that for the first time a study of this nature would take token frequencies into account.

3. A token analysis of Spanish word formation

For this second study, 150 derived words were collected randomly⁵ from 11 European Spanish texts available in the corpus of current Spanish, CREA (Corpus de Referencia del Español Actual)⁶. As a result of the analysis of these 150 words, 42 suffixes, 36 metonymy patterns, and 11 word class patterns were documented, forming 77 metonymic types.

Since only 150 words have been analysed for this paper, it is obvious that I cannot directly compare these data with those from the grammar study. Nevertheless, many interesting conclusions can be drawn from it.

The first result that is worthy of note is the high number of metonymic types documented (77), what implies that there is more than one combination for every second word. In my opinion this fact clearly shows the high level of productivity of

⁴ As a result of this, I decided to propose a second set of results for the grammar study based on a less extensive analysis, i.e. including only those metonymic types that seem to be “alive” in current Spanish. According to this second kind of analysis, 106 suffixes, 79 metonymy patterns, and 20 word class patterns were obtained, forming 343 metonymic types, i.e. 70 less than in the extensive analysis.

⁵ The first keyword for the random search was “España”. It was used in the first thematic section of the corpus “Ciencias y tecnología” and just for the parameter “Newspapers”. No more than fifteen valid derived words were taken from every text. The fifteenth suitable word (in this instance “Unión”) was used as the keyword for the second search, in this case using the same thematic section but a different genre – “Books”. After the fifteenth valid word in the section “Books”, the field “Magazines” was used. After this, I skipped from “Ciencias y tecnología” to the second thematic section of the corpus “Ciencias sociales, creencias y pensamiento”, looking once again for random keywords in the sequence “Newspapers”, “Books”, and “Magazines” and after that in the third section “Política, economía, comercio y finanzas” and so on. In those instances when less than fifteen valid derived words were documented – in the corpus just fragments of the original texts are available – the last word to be analysed was used as the keyword for the next search. That is the reason why eleven texts and not ten were used for the analysis of 150 derived words.

⁶ <http://corpus.rae.es/creanet.html>

metonymy word processes in Spanish. Another interesting feature deals with the lack of balance in the distribution of the tokens. While some (few) suffixes, patterns, and types are documented several times in the corpus, (many) others appear rarely or even just once. The highest frequency corresponds to the suffix *-ción* (30 tokens), the metonymy pattern ACTION FOR ABSTRACTION (43), and the combination of a source term VERB and a target term NOUN (64). Not surprisingly, the most frequently documented metonymic type is the combination of ACTION (VERB) FOR ABSTRACTION (NOUN) expressed by the suffix *-ción* (27), as in *cooperar* ('cooperate') > *cooperación* ('cooperation').⁷ On the contrary, 16 suffixes, 16 metonymic patterns, 2 word class patterns, and 54 metonymic types (more than 2/3 of the total) are documented just once in the corpus.

These data refer to the total number of tokens, not to the number of specific combinations. In this sense, the case of the suffix *-ción* is especially interesting, since it appears 30 times but by means of only 4 metonymic patterns. In other words, apart from the above-mentioned pattern ACTION FOR ABSTRACTION, which is documented 27 times, there are only three other combinations with *-ción*, all of them recorded just once – CHANGE STATE FOR ABSTRACTION, ACTION FOR GROUP, and ACTION FOR LOCATION.

On the contrary, the adjective-forming suffix *-al* presents twice as many metonymic patterns as *-ción* (8), but only a third of the tokens (10). This fact proves that there can be a major imbalance between the frequency of a token and its capacity for forming specific metonymic combinations, as can be observed in Table 2.

Suffix	Metonymic types	Tokens in the corpus	Example (source)	Example (target)
-al (adj.)	8	10	elecciones (‘election’)	electoral (‘electoral’)
-ción	4	30	cooperar (‘to cooperate’)	cooperación (‘cooperation’)
-dad	4	6	laico (‘laic’)	laicidad (‘laicism’)
-ado (noun)	4	5	apartar (‘to separate’)	apartado (‘section’)
-ico	4	5	economía (‘economy’)	económico (‘economic’)
-ar	3	10	espía (‘spy’)	espíar (‘to spy’)

⁷ I am aware of the controversy that examples of this kind can generate. It could be argued that the only distinction between *cooperar* and *cooperación* is the syntactic category. In fact, Janda (2010: 264) excludes from her study the “use of suffixes to change only paradigm type [...] on the grounds that they do not signal metonymy [as, for instance,] deverbal nouns with no specialized meaning, such as [Czech] *zazvonění* ‘ringing’ from *zazvonit* ‘ring’ and the formation of feminine equivalents for nouns that refer to males [...]”. In my opinion, this is not the case for deverbal nouns such as *cooperación*, since we are not dealing here with the mere “nominal version” of *cooperar* – usually expressed in Spanish not by means of suffixes, but by placing the definite article *el* before the verb as in, for example, *el cooperar*, comparable to Czech *zazvonění* – but something slightly different, mainly the result or the consequence of the action expressed by the verb. Nevertheless, it has to be admitted that this pattern is far from being the prototype of Spanish suffixal word formation as a metonymical process.

-a	3	4	pesca (‘to fish’)	pesca (‘fishing’)
-izar	3	4	análisis (‘analysis’)	analizar (‘to analyse’)
-ado (adj.)	2	11	aceptar (‘to accept’)	aceptado (‘accepted’)
-o	2	8	acordar (‘to agree’)	acuerdo (‘agreement’)

Table 2. Top 10 more frequent suffixes.

This disparity between the rates for combinations and tokens in the corpus is present in all the levels of the study and not just in relation to suffixes. In Tables 3 and 4 the most frequent metonymic and word class patterns are exposed, together with the data from the grammar study (in this case without the number of tokens, since no frequencies were taken into account).

Metonymic pattern		Token analysis		Grammar study	
SOURCE	TARGET	Types / Tokens	(rank)	Types	(rank)
abstraction	characteristic	10 / 13	(1st)	16	(6th)
action	abstraction	7 / 43	(2nd)	20	(4rd)
location	characteristic	6 / 8	(3rd)	32	(1st)
action	event	4 / 5	(4th)	10	(14th)
entity	characteristic	4 / 4	(5th)	27	(2nd)

Table 3. Top 5 metonymic patterns (in comparison with the grammar study).

According to the data exposed in Table 3, it can be assumed that CHARACTERISTIC is the most frequent target (it ranks 1st, 3rd, and 5th), at least in terms of the number of types (not of the quantity of tokens, which is clearly associated with ABSTRACTION). This is also evidence for a high target specialisation of the word formation processes in Spanish, since the sources seem to be less specific despite the slight prevalence of the source ACTION.

A second salient feature deals with the high level of coincidence between both studies, since four of the five most frequent metonymic patterns in the token analysis are included in the top six of the grammar study. In contrast, the third highest grammar study pattern (ENTITY FOR GROUP), which is missing from the table, is not documented at all in the token analysis. This abnormality is due to the fact that, although Spanish has a remarkably high number of suffixes able to express the source GROUP,⁸ most of them are highly archaic or, at least, uncommon in the everyday use of the language. On the other hand, even if there are other unbalanced ranks – the first and fourth positions in the token analysis correspond to the sixth and fourteenth ranks in the grammar study – and taking into account the fact that 103 metonymic patterns

⁸ for example, *muchacho* > *muchachada*, *profesor* > *profesorado*, *rama* > *ramaje*, *instrumento* > *instrumental*, *barril* > *barrilamen*, *vecino* > *vecindario*, *general* > *generalato*, *almirante* > *almirantazgo*, *cristiano* > *cristiandad*, *álamo* > *alameda*, *roble* > *robleado*, *muchacho* > *muchachería*, *mozo* > *mocerío*, *feligrés* > *feligresía*, *mujer* > *mujerío*, *pala* > *palamenta*, etc.

were documented in the first study, it can be assumed that these data show relatively few discrepancies between both studies and, therefore, it seems that grammars – or at least *Gramática de la Lengua Española* – reasonably reflect the tendencies in word formation processes present in the real written language.

Another interesting result of the analysis is that 17 new metonymic types were documented (see Table 4).

	Word class pattern		Metonymic pattern	
SUFFIX	SOURCE	TARGET	SOURCE	TARGET
-ado (adj.)	noun	relational adj.	quantity	characteristic
-ado (noun)	noun	noun	part	whole
-al (adj.)	noun	qualitative adj.	abstraction	characteristic
-al (adj.)	noun	qualitative adj.	entity	characteristic
-al (adj.)	noun	qualitative adj.	event	characteristic
-al (noun)	noun	noun	abstraction	entity
-al (noun)	noun	noun	abstraction	quantity
-a	verb	noun	action	group
-dad	qualitative adj.	noun	characteristic	location
-dad	noun	noun	quantity	abstraction
-ico	noun	relational adj.	group	characteristic
-ismo	verb	noun	action	event
-ol	noun	noun	location	located
-ón1 (noun)	verb	noun	action	event
-ón2 (noun)	noun	noun	material	entity
-o	verb	noun	action	instrument
-torio	noun	noun	located	location

Table 4. Metonymic types documented in the token analysis but not in the grammar study.

The fact that more than 11% of the words were derived by a metonymic combination that is not present in the grammar study leads to the conclusion that the 473 types observed in *Gramática de la Lengua Española* are far from being the final number of possible “alive” metonymic combinations in Spanish and that, consequently, the capacity of natural languages to create words by suffixation is even richer than expected.

With respect to the more recurrent word class patterns, our data tend again to confirm that the main tendencies observed in the grammar study are also valid for real texts.

Metonymic pattern		Token analysis		Grammar study	
SOURCE	TARGET	Types Tokens	(rank)	Types	(rank)
verb	noun	23 / 64	(1st)	129	(1st)
noun	relational adj.	19 / 24	(2nd)	72	(3rd)
noun	noun	12 / 13	(3rd)	118	(2nd)
qualitative adj.	noun	5 / 7	(4th)	23	(6th)
noun	qualitative adj.	5 / 6	(5th)	33	(4th)

Table 5. Top 5 word class patterns (in comparison with the grammar study).

Table 5 shows that the three most frequent word class patterns are the same in both studies and, what is more, that the highest rank is the relation between a source term VERB and a target term NOUN (in this case, and, unlike the data observed in Table 3, the types and tokens agree). In addition, the disparity between the second and the third position may be caused by the above-mentioned unbalancing high frequency of the ENTITY FOR GROUP metonymy in the grammar study.

4. Conclusion

Even if 150 words is a low number for providing a complete and definitive analysis and, therefore, assuming that in the future a more profound study will be needed, this first attempt involving derived words extracted from real texts allows us to draw some conclusions concerning the cognitive processes ruling Spanish derivation by suffixation.

Spanish, and probably many other languages, has a remarkably high capacity for creating conceptual bridges between sources and targets by means of suffixes. This capacity is even more productive than was expected, not just because every second word in the corpus is derived by a different metonymic type (77 of 150), but also because of the high percentage of combinations (11 %) that were undocumented in a previous (wider) analysis, the so-called grammar study.

If we now take into account the frequency of the tokens and not just the number of combinations, a certain lack of balance in the distribution of the tokens is shown. While a few suffixes, metonymic patterns and types are very frequent in the corpus – headed by the type ACTION FOR ABSTRACTION expressed by the suffix *-ción* with 27 entries – most of them are very rarely documented, so that 16 suffixes, 16 metonymic patterns, 2 word class patterns, and 54 metonymic types (70 % of the total of 77) appear just once.

A last remark deals with the relatively high level of concurrence between the token analysis and the grammar study. Despite there being a few unbalanced combinations and patterns – especially ENTITY FOR GROUP – it is possible to assert that no major discrepancies were observed between the main cognitive processes in either the grammar study or the token analysis, which seems to reflect the strength of most of the main metonymic relations created between sources and targets, not just on a hypothetical or theoretical level, but also in the real use of derived words in European Spanish.

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Developmental line of authorial fairy-tales in Slovakia [Vývinová línia autorskej rozprávky na Slovensku]

Gabriela Magalova

Abstrakt

Táto štúdia sa zaoberá vývojom žánru autorskej rozprávky na Slovensku. Literárna veda považuje 30. roky 20. storočia za obdobie vzniku umeleckej literatúry pre deti a mládež. Toto obdobie reprezentuje tvorba Ľudmily Podjavorinskej či J. Čigera-Hronského, obaja sú považovaní za zakladateľov autorskej rozprávky na Slovensku. Predchádzajúce obdobie sa v periodizácii dejín detskej literatúry nazýva obdobím didaktickej spisby pre deti. Literárna história týmto termínom označila texty bez umeleckých ambícií, ktoré boli adresované detskému percipientovi, no kládli dôraz nie na estetiku textu, ale zdôrazňovali výchovné a morálne posolstvá. Počas tohto obdobia sa kreoval aj žáner rozprávky s kresťansko-didaktickou tendenciou. Literárna história sa aj dnes pozerá na tento žáner ako na žáner s ideologickým podložením, preto sa mu zo strany odbornej verejnosti nedostalo náležitej pozornosti. Ukazuje sa však, že historický proces kreovania autorskej rozprávky na Slovensku má svoje korene práve v tomto žánri. Zástupcovia umeleckej autorskej rozprávky (Podjavorinská, Hronský...) z takejto rozprávky dokázateľne čerpali a zároveň ju hodnotovo posúvali na vyššiu úroveň, preto ju nemožno z dejín literatúry pre deti a mládež vylúčiť. Je nutné vidieť kresťansko-didaktickú rozprávku v novom pohľade, ktorý odhalí chýbajúce spojiwo historického reťazca.

Kľúčové slová

Detská literatúra, didaktická literatúra, rozprávka v kresťansko-didaktickej tradícii, autorská rozprávka, ideológia v literatúre

Úvod

Slovenská literárna veda, kritika či teória posledných desaťročí opatrne, akoby po špičkách kráča okolo výskumov ideologického či náboženského v literatúre pre deti. Možno je to zdedený strach: ideové „konštanty“ sa menia a vstupom do tejto problematiky ponecháva výskumník svoje myšlienky napospas hodnoteniu, že je viac motivovaný svojimi svetonázorovými ako vedeckými stimulmi. Západná či anglo-americká literárna veda však túto problematiku vníma s plnou vážnosťou. Rita Ghesquiére, profesorka na Katolíckej univerzite v Louvene (Belgicko), sa systematicky venuje problematike religiozity v textoch pre deti a svoje vedecké úvahy odvíja od špecifikácie samotného pojmu *religion* – *religiosity* – *religious form*. Chápe ich ako termíny, ktoré tvoria komplexnú sieť významov (complex network of meanings). V tomto duchu rozlišuje významy, ktoré odkazujú na pojem v zmysle vertikality a horizontality. Texty potom možno sledovať v dvojakej línii: do prvej zaraďuje „texts dealing with belief and religiosity in the context of the Church“ (texty zaoberajúce sa vierou a religiozitou v rámci cirkvi – prel. G. M.). Sú to texty, ktoré „the emphasis may lie on institutionalisation or the socio-ethical dimension“ (môžu zdôrazňovať inštitucionalizáciu alebo sociálno-etický rozmer). V druhej línii nájdeme „books containing a deeper dimension without explicit reference to religion or traditional religiousness“ (knihy obsahujúce hlbší rozmer bez výslovného odkazu na náboženstvo či tradičné prvky religiozity) (Ghesquiére, 2004: 307).

Doterajšie publikované výskumy rozprávok s kresťansko-didaktickou tendenciou na Slovensku (Magalová, 2007; 2010) ponúkli len čiastkovú analýzu týchto textov, ale takisto odkryli možnosť sledovať tento jav v niekoľkých úrovniach. V prvom rade bolo treba priznať historickú povahu načrtnutého diskurzu – teda spojitosti ideológie a jazyka; ved’ – povedané Vološinovom – aj sám jazyk je ideologickej povahy

(Vološinov – Bachtin, 1986: 193-355). Presvedčili sme sa, že dejiny literatúry pre deti sú v každej etape nielen hľadaním či nájdením nových estetickotvorivých pohybov, ale i snahou nájsť ideálny pomer týchto ingrediencií. V samom počiatku tvorby intencionálnej literatúry pre deti a mládež (texty z konca 19. storočia) bola výchovná úloha literatúry prvoradá. Glorifikovala sa alebo národná funkcia, alebo mravná funkcia literatúry a v úzkom napojení na pedagogické úsilie sa začalo s odstupom času hovoriť o jej pedagogicko-utilitaristickom chápaní len a len v negatívnom význame slova. Túto dobovú účelovosť je však nutné vnímať nie ako vývojovú brzdu, ale ako zákonitosť. Spája sa s etapou rozvoja národa a pozná ju tak európska, ako i anglo-americká literárna história. Ch. Sarland vo svojej stati o ideologických pozíciách cituje P. Hunta: „... in newly emergent childrens literatures in newly emergent postcolonial countries, moral purpose and didacticism are also high on the agenda“ („v novovzniknutých postkoloniálnych krajinách má morálna účelnosť a didaktizmus v literatúre pre deti svoje výsostné postavenie“) (Sarland, 2004: 58). Vnímanie didaktizmu a účelovej morálnosti v literatúre pre deti dokumentuje aj citát z článku F. Inglis z knihy *The Promise and Happiness* (1981); v ňom – parafrázujúc autora – sa píše, že iba monštrum nebude chcieť dať deťom knihu, ktorá ho poteší a učí ho byť dobrým¹.

Znehodnocovanie žánru rozprávky s kresťansko-didaktickou tendenciou ako žánru, ktorý neprinesol do nášho literárneho vývinu žiadne kvality, je historickým nedopatrením. Na začiatku 20. storočia bol na Slovensku najrozšírenejším žánrom epickéj autorskej spisby určenej deťom, a tak logicky naň nadviazali viacerí uznávaní tvorcovia 30. rokov 20. storočia: isté tendencie žánru v autorskom spracovaní rozvinuli, iné potlačili. Rozprávka s kresťansko-didaktickou tendenciou tak spoluvytvárala historickoliterárny žánrový reťazec, aj keď jej neskôr literárna veda 2. polovice 20. storočia odmietala uznať svojbytnosť, dobovú náležitosť i tvorivý potenciál. Svoj názor podopierala neexistenciou estetických kvalít žánru, či priam jeho gýčovitosťou a jeho jednoznačnou úžitkovosťou či úzkym napojením na ideológiu. Do týchto tendencií často neblaho zasahovalo i konfesijné hľadisko samotných tvorcov.

Situácia okolo detskej literatúry v spojitosti s ideológiou a jej formami v 1. polovici 20. storočia bola porovnateľná aj v Čechách. Luisa Nováková dokumentuje tento stav rozborom cyklu Jana Šnobra *Čeští spisovatelé dětem*, ktorý vychádzal v 40. rokoch 20. storočia. V monografii *Proměny české pohádky* píše: „Máme-li posoudit projekt *Čeští spisovatelé dětem* jako projekt, je nutno říci, že Šnobraův výběr nebyl dostatečně reprezentativní. (A zdá se navíc, že do jeho objektivitu snad zasáhly i mimoliterární faktory. V celém cyklu se nesetkáme s autory katolické orientace, kteří ani v literatuře pro děti zdaleka nebyli nějakou nevýraznou skupinou.)“ (Nováková, 2009: 34). Autorka dostatočne podčiarkuje nezanedbateľnosť produkcie „kresťanskej spisby“ napriek tomu, že „väčšina textů pak spadá do dobového průměru“; hodnotu však jednoznačne vidí v oblasti kultúrno-spoločenskej, kde je „význam jeho edičního cyklu nezpochybnitelný“ (Nováková, 2009: 35).

Literatúra ako živý organizmus má svoju kontinuitu a každá národná literatúra zákonite prechádza rôznymi sinusoidami hodnôt. Niektoré sa môžu časom ukázať ako netvorivé, nekompatibilné s čitateľskými očakávaniami konkrétnej doby, zostávajú však ako žánrový model, z ktorého sa istým spôsobom stále čerpá. Martina Kubealáková v monografii o knižkách ľudového čítania a ich úlohe v kultúrnej

¹ V origináli: „Only a monster would not want to give a child books she will delight in and which will teach her to be good. It is the ancient and proper justification of reading and teaching literature that is helps you to live well.“ (Inglis, 1981, s. 4).

histórii píše: „Význam literárneho diela nespočíva len v jeho estetickej kvalite, ktorá mu umožňuje zaradenie do elitnej literatúry, ale aj v jeho interakcii k ostatným zložkám literárneho systému“ (Kubealáková, 2011: 19). Tu sa už však dotýkame problematiky uznania literárneho kánonu. Súčasný český literárny teoretik a filozof Aleš Haman takisto podčiarkuje procesualný charakter literárnej histórie (historik pohliži na literatúru ako na proces) a v súvislosti s pojmom literárny kánon sa zmieňuje o názoroch T. Eagletona, ktorý upozorňuje, že pojem literárny kánon „lze zneužít jako prostředek ideologické institucionalizace literatury ve prospěch společenského establishmentu“ (Haman, 2012: 30-31)². Súčasná literárna veda je dlhá hľadať kontinuitu bez ideologických nánosov, čo však neznamená, že má obísť odborné reflektovanie problematiky ideológie v literárnych textoch. Výskumný „oblúk“, ktorý obchádzanie tejto témy na Slovensku spôsobilo, sa ani po dvadsiatich rokoch nezmenšil, čo dozaista nepomáha vidieť autorskú rozprávku v historicky relevantných kontúrach. Historik totiž často skúma texty, ktoré sa neviažu na jeho bytostnú dobovú skúsenosť, a tak „musí tyto zkušenosti a prožitky dešifrovat nepřímou, analýzou symbolického jednání a rituálních aktů, které tím, že přesahují individuální záměry a jednání, vytvářejí text, jenž nám přístup k odlišným kulturám umožňuje“ (Iggers, 2002: 98). Možno je tento citát z knihy nemecko-amerického historika G. Iggersa vzdialený našej problematike. Možno je skôr viazaný na výskum dávnominulých historických období, vo všeobecnosti však vypovedá o tom, že do kultúrnych vzorcov každého ľudského spoločenstva istý druh myslenia či ideológie patrí, jedine cez tieto konštanty môžeme odhaľovať pravdu (aj keď nikdy nie v úplnosti) v historickom kontexte.

Žáner rozprávky s kresťansko-didaktickou tendenciou

Texty sú vytvárané dialektikou kultúry krajiny. Súčasné historické uvažovanie odhaľuje fakt, že sa v skúmaní nedá postupovať v zmysle tradičného dejepisectva, sústredujúceho sa len na politické a spoločenské elity. (V literárnom kontexte paralelu k tejto myšlienke tvorí spomínaný pojem literárneho kánonu.) Napokon, sama história ako veda zaznamenáva isté hodnotové posuny. Mám na mysli rôzne hnutia posledných desaťročí, ktoré sa snažia o prekonanie tradičného záujmu o elitárstvo v akejkoľvek podobe: „history from below“ (história zdola), hnutie „nový historizmus“, zameranie sa na „malé aspekty dejín“ („small is beautiful“) – to všetko sú legitímne postupy novodobého dejepisectva. Zameranie na jedinca, obyčajného človeka sledujú tzv. nové kultúrne dejiny, ktorých cieľom nie je vysvetlenie, ale rozumenie významom spoločenských prejavov, ktoré slúžia ako historický text (Iggers, 2002: 23). K takejto filozofii sa prikláňa aj estetické videnie Wolfganga Welscha, ktorý v súvislosti s postmoderným umením (literatúrou, architektúrou, sociológiou, vedou) hovorí o rozširovaní jazyka „k pôvodnosti, k tradícii, aj ku komerčnému žargónu ulice“ (Welsch, 1993: 150).

Je skutočne potrebné evidovať žáner rozprávky s kresťansko-didaktickou tendenciou vo vývinovom oblúku literatúry pre deti? Skúmanie tohto žánru v diachrónej línii by nás napokon zaviedlo až k filozofickej, resp. meditatívnej rozprávke. Či ide o dva samostatné žánre autorskej rozprávky alebo o synonymické pomenovanie jedného, to nateraz skúmať nebudeme. Na prvý pohľad ide o takú detskú literatúru, v ktorej sa v rôznych formách i pomeroch stretáva rozprávka s explicitne či implicitne naznačenými ideologickými prvkami. Jej najčastejšie podoby – teda texty s dôrazom

² V našej literárnej vede sa problematike literárneho kánonu venuje napr. P. Zajac, R. Bílík a mnohí iní.

na morálku a religiozitu – slovenská literárna veda prinajlepšom doteraz iba evidovala, ale oveľa častejšie ignorovala aj v zmysle literárnohistorickom. Na Slovensku bol záujem historikov niekoľko desaťročí smerovaný mimo okruhu textov s moralistickým či ideologickým záberom, a tým sa závery o vzniku autorskej rozprávky na Slovensku v istej miere odklonili od reality zdokumentovanej v textových materiáloch.³ Spisba pre deti s didakticko-moralistickými a ideologickými ambíciami, ktorá modifikovala rôznorodú tvár neskoršej autorskej rozprávky, zostala aj dnes v hodnoteniach literárnych autorít na tom mieste, kde ju pred polstoročím zanechala socialistická veda. Podobný spôsob pohľadu na vznik autorskej rozprávky sa dá vystopovať i v Čechách; stať o vzniku českej autorskej rozprávky v publikácii J. Čenkovéj *Vývoj literatury pro děti a mládež a její žánrové struktury* z r. 2006 začína slovami: „Pomineme-li moralistní produkci 19. století, vznikala česká umělecká pohádka od sedmdesátých let předminulého století“ (Čenková, 2006: 136). V jednom i druhom prípade ide teda o akúsi presupozíciu, ktorá prijíma historickú kontinuitu iba v línii kanonizovaných diel našej literatúry, a to štafetovým spôsobom. (vyjadrenie autorky citátu dostatočne vypovedá o zámere nevidieť takého rozprávky v kontinuite vývoja detskej autorskej spisby.) Samo osebe takéto tvrdenie ešte neznamená nelegitímnosť metodologického postupu, poukazuje sa tým však na potrebu súčasnej vedy citlivejšie vnímať a spracúvať naučené a na prvý pohľad dokončené hodnotové sudy, brať do úvahy celé žánrologické spektrum, ktoré spoluvytváralo literárny priestor v skúmanom historickom období.

Vzťah medzi umeleckým systémom a žánrovými pravidlami tej-ktorej doby sa vo vzťahu k originalite a aj estetikej hodnote mení. A. Haman píše: „Historik literatury může spatřovat kanoničnost či trvalou hodnotu (trvalý smysl) díla jak v tom, jak hluboce proniklo do základní problematiky životních hodnot v rámci dějinné situace, kdy text vznikl, tak v tom, jaké podoby nabyl tento životní „vzhled“ motivovaný esteticky v samém uměleckém tvaru, v poetice díla“ (Haman, 2012: 31). A potom – spolu s Lotmanom – možno vidieť hodnotu istého textu nielen v jeho originalite (teda v porušovaní pravidiel), ale i v zachovávaní pravidiel (Haman, 2012: 46).

Žáner kresťansko-didaktickej rozprávky vnímame ako žáner, ktorý mal v čase konštituovania slovenskej autorskej rozprávky na našom území funkciu prvovzoru. Nemožno ho historicky prehliadať, pretože tvoril mohutný prúd, v ktorom sa hľadala, formovala, naznačovala, ale určite odkrývala paleta budúcich literárnych tendencií spisby pre deti.

Premeny a modifikácie žánru rozprávky s kresťansko-didaktickou tendenciou

Jednu zo základných charakteristík rozprávok s kresťansko-didaktickou tendenciou vymedzila definícia V. Oberta (1999: 159-178) ktorá hovorí, že jej príbeh „*podčiarkuje apel desiatich Božích prikázaní*“. Humanizmus ako ideové posolstvo je v kresťanských rozprávkach realizované v kódach kresťanského humanizmu. Všeobecné normy etického konania tu rezonujú v konkrétnosti Desatora, a to paralelne so všeobecnohumánnymi pravidlami. Autori kresťanských rozprávok, pridržajúc sa poznania príkazov Desatora, majú však možnosť akcentovať v rozprávkovom texte len niektoré z nich alebo zdôrazniť základné, prvé pravidlo viery. Kým tvorcovia kresťanských rozprávok v minulosti (Kristína Royová, Ivan Javor, Ján Balko, Ada Ondrejová, Fraňo Sloboda...) vo svojich rozprávkach potvrdzovali najmä prvé Božie prikázanie (velebiť Boha), v súčasnosti sa autori

³ Najpodrobnejšie sa touto spisbou určenou deťom a mládeži zaoberal literárny historik Ondrej Sliacky.

v rozprávkach snažia akcentovať skôr iné prikázania, ktoré sú „viac všeobecné“. Apely ako: nemôžeš zabíjať, kraďnúť, hrešiť, klamať či mať v neláske rodičov a iných ľudí majú všeobecnú platnosť. Tým, že sa v súčasnom žánri kresťansko-didaktických rozprávok zdôrazňujú práve tieto „všeobecne prijateľné“, sa podstatne mení tvár pôvodnej kresťanskej rozprávky, posúva sa do akcentácie všehumánnych právd, čím sa približuje ostatným rozprávkovým žánrom a často ju evidujeme ako žáner filozofickej rozprávky.

Kontinuitu životnosti pôvodného žánru rozprávky s kresťansko-didaktickou tendenciou dokumentuje napríklad tvorba Ľudmily Podjavorinskej. Svoju predstavu o autorskej rozprávke modelovala v 30. rokoch 20. storočia práve na tradícii kresťansko-didaktickej rozprávky, ako ju poznala z prelomu 19. a 20. storočia. Pracovala s personifikovanými postavami, ktoré disponovali takými vlastnosťami, aké im pririekla kresťanská symbolika. Často využívaná tematika vtáctva v rozprávkach na prelome 19. a 20. storočia pomáhala napríklad symbolicky spracovávať priestor medzi nebom a zemou, obracala pozornosť „hore“, bližšie k Bohu, k vznešeným myšlienkam. Takéto rozprávky v slovenskej spisbe nachádzame na začiatku 20. storočia často (napríklad v tvorbe Kristíny Royovej, Petra Zgútha-Vrbického, Jána Balka, Márie Kočanovej a mnohých iných). V intenciách kresťanskej symboliky bol vtáčí svet (a svet zvierat) polarizovaný: je v ňom striktné dané, ktoré zo zvierat predstavujú vyššie princípy (ovečka, osliatko, lienka, z vtáctva slávik, škovránok, lastovička) a ktoré znesú profánny rozmer (vrabec či vrana). Ľudmila Podjavorinská stvorila hlavného protagonistu svojej veršovanej rozprávky, ktorý vynikal povrchnosťou, lenivosťou a ľahkovážnosťou, ako vrabca, ktorý v kresťanskej symbolike zosobňoval práve tieto vlastnosti (Čin Čin, 1943). Vlastnosti iných vtáčích protagonistov v jej tvorbe sú takisto v zhode s kresťanskou symbolikou (napr. postava lastovičky, sovy a pod.). Ľudmilu Podjavorinskú však vníma naša literárna veda už ako nositeľku skutočných umeleckých kvalít, jednu zo zakladateľiek autorskej rozprávky u nás, no otázku o tom, z čoho pramenila jej tvorba, odkiaľ čerpal jej tvorivý naturel – si nikto nekládol. Odpoveď sa však odhalí, ak si všimneme (nielen tieto) motivické súvislosti: Ľudmila Podjavorinská totiž nestála v opozícii voči živej forme rozprávky s kresťansko-didaktickou tendenciou, na akej sama vyrastala, ktorá tvorila živú literatúru tej doby, naopak: čerpala z nej a zároveň ju hodnotovo posúvala na vyššiu úroveň (tak ako i J. C. Hronský a mnohí iní autori)..

Žánrová kontinuita rozprávky s kresťansko-didaktickou tendenciou na prelome 19. a 20. storočia a súčasnej rozprávky spomínanej proveniencie je evidentná, aj keď sa na ne pozrieme z iného zorného uhla: z hľadiska pomeru autorského zásahu do biblických právd, invencie autora, ale aj z hľadiska autorovej „morálnej hierarchie“ či implantácie filozofických postulátov v priamej úmere k recepcným možnostiam čitateľa. Takéto rozprávky nepodliehajú iba autorskej schopnosti estetického stvárnenia látky, ale i autorskému rozhodnutiu zdôrazniť alebo pragmaticko-morálny, alebo filozofický aspekt viery: tvoriť rozprávku s dôrazom na didaktickú či s dôrazom na filozofickú platformu kresťanstva. Aj tu vidíme istú súvislosť s uvedeným delením Rity Ghesqière.

V súvislosti s ideológiou, vkomponovanou do rozprávkového textu, sme sa stretli aj s osobitným typom rozprávky, v ktorom sa zdôrazňuje fakt účelovosti a ktorá neraz pôsobí ako propagačný materiál rôznych denominácií. Takéto rozprávky možno nazvať „návodové rozprávky“; od rozprávok s kresťansko-didaktickou tendenciou sa vyčleňujú úzkoprsmou snahou o zachytenie jediného správneho postoja v prísnom napojení na všetky reálie a úkony, ktoré sú pre danú konfesiu typické. Autor takejto „návodovej rozprávky“ neťaží z možností budovania fantazijného sveta detí, žáner rozprávky mu poslužil iba ako účelová kulisa.

Záver

Žánrovo chápeme rozprávku s kresťansko-didaktickou tendenciou ako subžáner didaktickej rozprávky, no v nezanedbateľnom množstve inklinuje časť týchto rozprávkových textov skôr k filozofickej rozprávke. Naznačili sme, že vývinová línia žánru autorskej rozprávky je pesterjšia, ako to zdokumentovala literárna história (sama pod tlakom následného ideologického smerovania na Slovensku). Autorskú rozprávku treba vnímať a aj fixovať bez ruptúr v historickej línii, a tú v prvopočiatkoch reprezentovala kresťansko-didaktická rozprávka. Životnosť tohto žánru, jej historický status a potenciál dokumentuje fakt, že sa stala živým motivickým materiálom v tvorivej línii uznávaných autorov nasledujúceho obdobia.

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Lingvistický intervenčný program a nemecký jazyk

Eva Stranovská – Soňa Hodáková: Aplikácia lingvistického intervenčného programu pre nemecký jazyk v terciárnom vzdelávaní. Nitra: Univerzita Konštantína Filozofa, Filozofická fakulta, 2013. 109 s. ISBN 978-80-558-0486-6.

Učebnica Aplikácia lingvistického intervenčného programu pre nemecký jazyk v terciárnom vzdelávaní predstavuje zaujímavú publikáciu interdisciplinárneho charakteru. Prináša teoreticko-praktický náhľad na problematiku lingvistického programu vo výučbe a učení sa cudziemu jazyku, ktorý reflektuje psychologické i lingvistické hľadisko danej problematiky.

Autorky učebnice v nej prezentujú jeden zo spôsobov zdokonaľovania sa jednotlivca v nemeckom jazyku (rozvoj jazykovej prípravy, základných jazykových zručností a kultúrnych reálií) a práce na sebe samom (jazykový vývin osobnosti, poznávací systém, emócie, sociálne cítenie, konanie a kultúrne povedomie o nemeckom jazyku). Lingvistický intervenčný program (LIP) upevňuje a rozvíja nielen cudzojazyčnú spôsobilosť jedinca, ale aj jeho osobné a sociálne premenné, ktoré pôsobia ako indikátory cudzojazyčnej spôsobilosti. Optimalizuje jazykovú spôsobilosť jednotlivca, jazykovú a interkultúrnú senzitivitu, toleranciu nejednoznačnosti v cudzom jazyku, sebahodnotu, istotu v cudzojazyčnom prejave a v neposlednom rade aj stratégie v učení sa cudzieho jazyka. Správnu intervenciu - vhodnou úpravou, zmenou, upevnením spôsobu učenia sa, stratégiami a sebahodnotením - môže študent dosiahnuť čo najlepšie výsledky v procese učenia sa. Hlavnou úlohou Lingvistického intervenčného programu je podpora a rozvoj cudzojazyčnej spôsobilosti; rozvoj cudzieho jazyka ako hodnoty, automatizovanie, proceduralizovanie jazykových schopností v jazykové zručnosti a rozvíjanie osobnostných charakteristík.

Učebnica je určená študentom terciárneho vzdelávania, taktiež budúcim, začínajúcim ale aj skúseným učiteľom nemeckého jazyka. Je rozdelená do dvoch častí: teoretickej a aplikáciej. V teoretickej časti autorky definujú lingvistický intervenčný program, analyzujú jazykové zručnosti a techniky v ňom aplikované. Aplikácia časť ponúka detailný popis intervencie vo výučbe nemeckého jazyka v terciárnom vzdelávaní, popisy hodín a pracovné listy, ktoré možno využiť na hodinách nemeckého jazyka.

Prínos učebnice Aplikácia lingvistického intervenčného programu pre nemecký jazyk v terciárnom vzdelávaní vidíme v prvom rade v jej interdisciplinarite. Autorky publikácie sa daným oblastiam venujú nielen na teoretickej ale aj na praktickej rovine a navrhované aplikácie LIP koncipovali na základe vlastných skúseností, poznajúc situáciu a potreby terciárneho vzdelávania.

Ďalším pozitívom je fakt, že cieľom učebnice je nielen rozvoj lingvistických zručností ale aj na rozvoj osobnostných charakteristík. Študenti si svoje kompetencie a zručnosti osvojujú rozličnými formami, ktoré nie sú v terciárnom štúdiu bežné, no pravdepodobne opodstatnené a žiaduce.

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Moderná didaktika ruštiny (učebný komplet)

Petriková, A. – Kuprina, T. – Gallo, J. 2013. Vvedenie v didaktiku ruského jazyka i mezikultúrnú komunikáciu. Prešov: FF PU, 2013. 365 s. ISBN 978-80-555-0766-8. Petriková, A. – Kuprina, T. – Gallo, J. Didaktika ruštiny I. Prešov: FF PU, 2013. 174 s. ISBN 978-80-555-0819-1.

Petriková, A. – Kuprina, T. – Gallo, J. Didaktika ruštiny II. Prešov: FF PU, 2013. 175 s. ISBN 978-80-555-0820-7.

Po viac ako štvrtstoročí sa, aj vďaka projektu KEGA č.035PU-4/2011, na knižnom trhu objavil nový komplet učebníc venovaných didaktike ruského jazyka, ktorý je určený slovenským študentom učiteľských odborov. V troch, vzájomne prepojených publikáciách, sa autori zo slovenských univerzitných pracovísk, pomimo tradičnej pedagogickej optiky pozreli na problémy praktickej didaktiky z nových uhlov.

Akúsi predohru k celému komplexu predstavuje *Úvod do didaktiky ruského jazyka a do medzikultúrnej komunikácie*, v ktorej sa autori venujú teórii cudzojazyčnej didaktiky. V jednotlivých kapitolách odкрývajú jednak základné teoretické otázky (teória vyučovania, druhy metodík, medzikultúrna didaktika, medzipredmetové vzťahy a pod.), no predovšetkým akcentujú jej pragmatickú stránku (proces vyučovania, personalizácia učebného procesu a pod.).

Publikácia je vnútorne členená na 5 kompaktných kapitol, ktoré sú ďalej vnútorne dosť hĺbkovo štruktúrované (do štvrtej úrovne); ich radenie je logické, no ako je zrejme z načrtnutej štruktúry, nie sú navzájom striktné podmienené. Autori si zámerne zvolili modulovú výstavbu jednotlivých častí, ktorá poskytuje značnú voľnosť a variabilitu osvojovania si jednotlivých častí. Z hľadiska obsahu a charakteru podávaného materiálu sa primárny dôraz kladie na pochopenie princípov fungovania jednotlivých zákonitostí vyučovacieho procesu, než na memorovanie definícií; autori sa jednotlivé analyzované javy snažia vysvetliť čo najjednoduchšie a najzrozumiteľnejšie, bez redundantných informácií, často pomocou najrozmanitejších tabuliek a grafov, s množstvom príkladov a návodov. Pre lepšie pochopenie sú na konci každej podkapitoly radené konkrétne situčné problémové situácie (cases), na ktorých si majú študenti upevniť získané znalosti a schopnosti, ale z ktorých i načerpajú nové podnety pre potenciálnu vlastnú osobnostne tvorivú pedagogickú skúsenosť. Tento princíp (i keď vzhľadom na charakter ďalších dvoch častí nie úplne zrkadlovo) je analogicky replikovaný i v ďalších dieloch tohto učebného komplexu.

Prvá kapitola, ako už napovedá jej názov – Základy teórie a praxe ruskojazyčného vyučovania (s. 12-120) – sa venuje na jednej strane základným otázkam didaktiky (druh didaktík, ciele, princípy, motivácia, organizačné formy, učebné prostriedky a i.), no pomimo toho nás vovádza i do histórie vyučovania ruského jazyka na Slovensku. Vysoko podnetnou je tretia časť tejto kapitoly, ktorá sa venuje personalizácii vyučovacieho procesu a to nie len z tradičného vekového (predškolský vek, školský vek, pubertálny atď.), resp. psychologicky typologického hľadiska (cholerik, sangvinik a i., introvert, extrovert), ale taktiež z hľadiska prevládajúcej pravej / ľavej mozgovej hemisféry. Druhá kapitola (Základy vyučovania medzikultúrnej komunikácie) je zameraná na zadefinovanie medzikultúrnej komunikatívnej paradigmy vyučovania (s.121-162), ktorá podľa názoru autorov najlepšie reflektuje súčasné požiadavky kladené na cudzojazyčné vzdelávanie. Postupne sa venujú rozmanitosti kompetentnostných prístupov vo vzdelávaní, otázkam emocionálneho intelektu, kroskultúrnym modelom, profesionálnym kompetenciám pedagóga a komunikačným konfliktom. Súčasťou tejto kapitoly je i časť venujúca sa neverbálnym prostriedkom komunikácie v polykultúrnej

spoločnosti s praktickým presahom na vplyv neverbálneho správania sa učiteľa na úspešnosť vyučovacieho procesu. V ďalších kapitolách sa pozornosť sústreďuje na stratégie vyučovania a prípravu učiteľa (s. 187-234; Súčasné prístupy vo vzdelávaní a stratégie ich realizácie), na využitie moderných, netradičných metód v pedagogickom procese (s. 235-270; Netradičné / alternatívne metódy vyučovania cudzích jazykov) a na problematiku bilingválneho vzdelávania (s. 271-312). Po zozname použitej a odporúčanej prehľbujúcej literatúry sú radené viaceré prílohy, ktoré objasňujú, prehľbujú niektoré vyššie uvedené parciálne javy (napr. terminologický slovník, glosár termínov bilingválneho vzdelávania), resp. slúžia ako šablóny použiteľné vo vlastnej pedagogickej činnosti.

Z medzikultúrnej komunikatívnej paradigmy vyučovania vychádzajú i ďalšie dve publikácie – *Didaktika ruštiny I.*, *Didaktika ruštiny II.* – ktoré sa už prakticky zameriavajú na konkrétnu oblasť didaktiky ruského jazyka. Vo svojej podstate sa jedná o jeden vzájomne previazaný celok, rozdelený do dvoch častí. V prvej knihe sa autori opäť vracajú k psychologickým a lingvistickým základom vyučovania cudzích jazykov, kde sa venujú predovšetkým medzijazykovej (v danom prípade slovensko-ruskej) interferencii, tak ako sa môže prejavovať na rôznych úrovniach jazykového systému. V ďalších kapitolách sa venujú osvojovaniu si rôznych systémových aspektov jazyka – fonetiky, grafiky, ortografie, lexiky a gramatiky (morfológie a syntaxe), formovaniu sociokultúrnej kompetencie, práci s textom, charakteru, tvorbe a úlohe jazykových a rečových cvičení. Prvý zväzok zakončujú tri prílohy: slovník didaktických termínov, vysvetlenie značne komplikovaného použitia synonymných slovies spojených s učením v RJ (учить, учиться, научить, выучить, изучить, обучить, преподавать, заниматься, проходить a i.), zoznam tém, stanovených pre komunikačnú kompetenciu úrovni A1-B2. Druhá kniha sa ako celok zameriava primárne na formovanie receptívnych (počúvanie a čítanie) a produktívnych (ústne a písomné vyjadrovanie sa) komunikačných kompetencií. V rámci dosiahnutia komplexnosti sú tu radené i kapitoly venujúce sa kontrolným mechanizmom progresu/regresu, využitiu učebného prekladu, didaktickým hrám a úlohe domácich úloh pre učenie sa jazyku. Všetky teoretickejšie postuláty sú doplnené množstvom praktických názorných cvičení a odporúčaní. Rovnako ako v predchádzajúcich častiach, i tu je na konci radený rusko-slovenský slovník didaktických termínov, tento krát rozšírený i o ich anglické ekvivalenty, ako i ďalšie dopĺňajúce prílohy.

Záverom mojej recenzie si dovoľím pochváliť autorov za odvahu pustiť sa do takejto serióznej a neľahkej úlohy, akou je spracovať v dostupnej a pútavej forme tak nevďačný objekt ako je didaktika ruského jazyka. Pri tomto komplete publikácií môžem s čistým svedomím konštatovať, že sa im podarilo zhostiť sa jej dôstojne a so ct'ou. Myslím si, že ich zásluhou vzniklo hodnotné dielo, ktoré má perspektívu uplatniť sa na našich univerzitách s pedagogickými študijnými programami, a nakoľko je písané v ruskom jazyku, tak i v zahraničí.

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Will the Real William Shakespeare Please Step Forward: An Academic Detective Novel

Lawrence-Young, D: Will the Real William Shakespeare Please Step Forward: An Academic Detective Novel. Cambridge: Vanguard Press, 2012, 301 p., ISBN 1-84386-849-0

Lawrence-Young's is one of those books that fail their title promise. Never mind the terminological discrepancy between the cover, which defines it as *A Novel of Detection*, and the title page that suddenly turns it into *An Academic Detective Novel*, for in practice it is neither academic/university/campus fiction, nor has it any convincing ties with detective fiction. More to the point, should anyone be tempted to consider it academic non-fiction, particularly having seen the list of *acknowledgements* that resemble bibliography at the end of the book (in fact, it should be called *bibliography*), the book will reveal the opposite. Although it is based on, or refers to, a number of sources (historical, critical, etc.) it is largely speculative and could hardly be considered a sound academic book. Lastly, there is a serious question of it being a novel, and if so, one that is a rather weak version of novel-writing craftsmanship.

The book starts with what may seem a genuine revelation in the form of a claim that "William Shakespeare was a con man! A faker! A forger and a fraud!" (21), a claim particularly alarming as it is delivered by a Dr Anna Perkins, Hons. (Cantab.), the Head of Medieval Literature. It is indeed a rather unexpected discovery for someone who has been an expert in the field for years and should have known that the con-man theory is as old as the hills. This sudden announcement at the beginning of the book may be appealing to someone completely unfamiliar with Shakespeare and his work, though admittedly, such a person would be highly unlikely to read it.

The problem put forward by Dr Perkins is further addressed in a rather naïve manner by another academic specialising in literature, Philip Olds, who asks: "Then if Shakespeare didn't write his plays, who did?" (22). Their concern seems to be highly contagious, affecting the main protagonist, university lecturer of the same department, Daniel Ryhope, himself an expert in the field, who becomes one more con-man theory neophyte:

I tried hard but I just could not get Anna Perkins' piercing voice or her arguments out of my head as I drove home that night. (29)

Ryhope's academic apprehension is further discussed with his wife Beth, who specialises in mathematics, but is later involved in the 'detection' process:

"Shakespeare? He's your territory, isn't he? I'm the maths genius here. Literature isn't really my forte." (30)

However, her claim that Shakespearean studies belong to her husband's field turns somewhat dubious when a few pages further Daniel is surprised that the issue of Shakespeare's authorship is so widespread:

Expecting to see a few hundred sites at most, I was shocked to see that there were over 376,000 sites devoted to this topic! I couldn't believe it. (34)

Indeed, a surprising comment for an expert in Shakespearean studies, though it matches numerous confusing passages in the book.

The chapters to follow contain a lengthy compilation of facts and figures, a consequence of what Daniel and his team call a research. As a result, the reader is under a barrage of theories, including the standard ones that involve Christopher Marlowe and Francis Bacon as authors of Shakespeare's works, and lengthy

references to the Reverend James Wilmot, who pioneered the Shakespeare authorship question. Incidentally or not, Lawrence-Young's book was published a year after Roland Emmerich rekindled the Shakespeare authorship theory in his rather unsuccessful film, *Anonymus*, which tries to prove that the real author of Shakespeare's plays was Edward de Vere, 17th Earl of Oxford, to whom Lawrence-Young devotes a chapter as well.

Throughout the book the detection team juggle with Shakespearean quotes, a fact which is probably intended to introduce a bit of a literary touch and boost situational humour:

"Before you go, 'I said, walking with them to the front door, 'When shall we three meet again?' 'In thunder, lightning or in rain,' Jenny continued. (84)

Whether this reaches its presupposed aim remains a matter of doubt, as the quotes are rather commonplace.

The whole book is abundant in *ifs* of all sort, as if (!) there was a direct and proportional relation between the number of the *ifs* and the suspense value of the book. Thus, phrases such as *"If he wrote it"* (179), or more elaborate *"If we prove that William Shakespeare was really Wilhelmina Shakespeare"* (225) become a stock feature of the book, not necessarily adding to its merit.

The multiplicity of facts brings the team to the conclusion that they should call themselves S.C.I. New Yorick, of which the abbreviated part stands for *"Shakespeare Confusion Incorporated"* (257). And rightly so, for after all it is confusion that is the leitmotif in the book.

When the reader finally manages to wade through Lawrence-Young's *novel of detection*, there is an icing on the cake, as it were, and this is the final chapter, titled *The Verdict*.

At this point, one could ponder whether it would not be advisable for the reader to acknowledge the first lines of the book and immediately proceed to the above-mentioned last chapter. This would save time and tedious effort which finally leads to the conclusion that *"William Shakespeare wrote Shakespeare"* (291), a conclusion further elaborated for the confused-type of reader:

"The conclusion is that without a shadow of doubt, we can say that Master William Shakespeare, gentleman of Stradford-upon-Avon, Warwickshire, was responsible for the writing of the works, that is, the poems and sonnets as well as the plays that are forever attributed to his ever-illustrious name." (292).

It seems little of an offer for an expectant and title-mislead reader, who, after almost three hundred pages of, admittedly, challenging read, is told that the team of literary experts decided to carry out a research to prove something they should already have known.

Instead of a conclusion, it seems pertinent to recall Monty Python's *Vocational guidance counsellor sketch*, in which Mr Anchovy, an accountant, confronted with the counsellor's claim that "chartered accountancy is rather exciting" replies:

"It's dull. Dull. Dull. My God it's dull, it's so desperately dull and tedious and stuffy and boring and des-per-ate-ly DULL." (124)

Whereas the quoted definition of chartered accountancy may be somewhat exaggerated in reference to Lawrence-Young's book, it nevertheless renders the kind of potential reception it might receive. It is sad, in fact, that the easy access to publishing houses which seem to flourish nowadays allows anyone to publish whatever they consider of literary value, and to offer it under various misleading

labels. The more so if, as is the case here, the publisher informs us that the author is a 'teacher and lecturer who has specialised in English and Shakespearean studies for many years and has written ten other historical and Shakespearean novels'.

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Tamara Kuprina – Svetlana Minasyan: Georusistics as new branch of geocultural space

The article presents a problem of the interaction of languages and cultures on the basis of the geocultural approach. It determines a new direction Georusistics which is considered in the interrelation with English and national languages. It is the area of borrowing of new words (mainly from the English language) which has been enriching the Russian language since the end of XX century when the tolerance of the Russian word-building system manifests itself best of all. The article provides examples of the productive adaptation of Russian-speaking migrants in Europe, Asia and Australia. The problems, capabilities and features of the Russian language both on the territory of Russia and the CIS countries are considered. There are recommendations on the compilation of teaching materials based on the dialogue of cultures.

Key words: adaptation, geo-culture, geocultural identity, georusistics, geocultural space

Jaroslav Cukan – Natália Korina – Ladislav Lenovsky: Culture – Language – Identity (problem of relations) [Культура – язык – идентичность (проблема взаимоотношений)]

The aim of the present paper is the contextual intersection of terms: culture, language, identity and presentation of relevant contexts of communication of different cultural community members. It is a complicated interdisciplinary issue at the border of linguistics and ethnology. Socialization and acculturation are largely based on becoming familiar with symbols, symbol systems and on gaining skills in their use. In this context, it is true that a human (as a community member) learns more than he creates. If language is understood as a part of culture, it is understandable that they are identical – it represents the same syncretic unit. In terms of ethnic identity, language is one of the most significant ethno-differentiating factors. The condition of undepreciated implementation of communicative function of language is the knowledge of culture in all its categories – material-technological, socio-organizational and symbolic, too.

Key words: interdisciplinarity, contexts of identity, socialization, acculturation, syncretism

Senem Seda Şahenk Erkan: New Method of Language Learning: Language Awareness With Adults [Nouvelle méthode de l'apprentissage des langues: l'éveil aux langues avec les adultes]

In today's world, to build a good career for individuals, good advice is: attempting to learn one or more foreign languages through new language learning methods. In this situation, teachers teach learners more languages by the aid of so called 'singular' and pluralistic approaches. In this vision, the article aims to demonstrate the application of a method of multi-faceted approach including 'language awareness' within the classroom practice. With this method, the motivation and willingness of learners increase. As part of our experience as a practitioner, I begin this work by a copy of the text "multilingual mouse" while learning FFL with students. Learners understand the mission of the same text written three times in Spanish, Italian and English. I continue this activity to discover the similarities and differences between these three languages. Finally, learners try to translate this text into French. I will develop this activity with the results of the experiment, the views of learners and different aspects emerged from this empirical workshop in the entire text.

Keywords: language awareness, adults, FFL

Eva Reid: Status of Intercultural Education in English Language Learning and in Foreign Language Teacher Training [Miesto interkultúrneho vzdelávania vo vyučovaní anglického jazyka a v príprave učiteľov cudzích jazykov]

One of the main priorities of foreign language education is to equip learners with the ability to communicate across linguistic and cultural boundaries in an increasingly multicultural Europe, in other words to acquire intercultural communicative competences. The aim of this study was to find out how intercultural education is integrated into foreign language learning, the cultural contents in the national curriculum and English language teachers' abilities to develop the intercultural communicative competences of their learners. Finally, we introduce how research findings are reflected in the creation of new study subjects for English language teacher trainees at the KLIS PF UKF in Nitra.

Key words: intercultural education, foreign language education, English language, intercultural communicative competences, teacher training

Andrea Billikova – Zdenka Gadusova – Jana Hartanska – Beata Hockickova – Maria Kissova – Igor Lomnický – Eva Mala – Daniela Muglova – Lubica Predanocyova – Ruzena Zilova: Key Competencies of Mentor Teachers Essential for Successful Mentoring of Novice Teachers: A Research Study

The following paper is based on the key findings of research conducted in 2012-2013 focusing on the needs, expectations and teaching and mentoring practice of mentor teachers and novice teachers in Slovakia. The research was carried on by a team of researchers from the Faculty of Arts and the Faculty of Education, Constantine the Philosopher University in Nitra within the framework of the research project VEGA 1/0677/12 Key Competences of Mentors Necessary for Successful Mentoring of Novice Teachers. The results of the study show the strengths but also weaknesses of the mentoring process and serve as a significant indicator for future improvement of the current situation.

Key words: competence, mentoring, education, novice teacher

Dinara G. Vasbieva: A Lean Approach as a Means of Achieving Communicative Competence

The article investigates the Lean approach to professionally-oriented foreign language teaching to solve problems of developing students' professional communicative competence. The author is the first to use this term in education. The important role of information and communication technologies and electronic language portfolio is examined and analyzed. The author comes to the conclusion that the Lean approach is based on optimization of teaching process and elimination of wastes.

Key words: Lean approach, foreign professional communicative competence, professionally-oriented foreign language teaching, electronic language portfolio, information and communication technologies, optimization of teaching process

Enrique Gutierrez Rubio: Metonymy in Spanish Word Formation: A Token Analysis

After a brief explanation of the principles of suffixal word formation understood in terms of (conceptual) metonymic processes, the paper aims to present the results of the analysis of 150 words collected randomly from European Spanish texts, as a result of which 42 suffixes, 36 metonymy patterns, and 11 word class patterns forming 77 metonymic types were documented. Furthermore, these data are compared with the results of a previous study based on all the examples of word formation by suffixation

included in Nueva gramática de la lengua española. This first attempt to study derived words extracted from real texts and to compare them with the previous “grammar” study allows us to draw some interesting conclusions regarding the cognitive processes ruling Spanish suffixal derivation.

Key words: metonymy, word formation, suffixation, European Spanish, cognitive linguistics

Gabriela Magalova: Developmental line of authorial fairytales in Slovakia [Vývinová línia autorskej rozprávky na Slovensku]

The paper deals with the evolution of authorial fairy tale genre in Slovakia. According to literary science, the 1930s were the period when artistic literature for children was born. This period is represented by works of Ludmila Podjavorinska or J. Ciger-Hronsky, who are considered founders of Slovak authorial fairytale. With regard to periodization of children’s literature history, the previous era is called the period of didactic tales for children. In literary history, this notion represents works without artistic aspiration that did not accentuate aesthetics of the text, but educational and moral messages for children readers. The fairytale genre with Christian – didactic tendency was created during the aforementioned period. Contemporary literary history sees this genre as one with ideological ground, and that is why it has not received befitting attention yet. However, it seems that historical process of Slovak authorial fairytale creating has its roots right in this genre. The representatives of Slovak authorial fairytale certainly drew from such tales and, moreover, they also increased their value to a higher level. Due to this fact, it cannot be expelled from history of children’s literature. It is necessary to look at Christian – didactic fairytale differently to discover the missing part of historical chain.

Key words: didactic literature – fairytale with Christian-didactic tendency – authorial fairytale – ideology in literature

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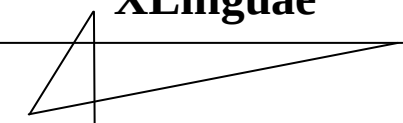
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