A Theoretical Framework for Language Education and Teaching

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To all my pupils.

For years they continued to ask questions that
I had to think about and to research in order to answer.
They still do ask questions,
and I still have answers to give…

I received from them more
than I gave them by my teaching.

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INTRODUCTION

Why do we need another theoretical overview on language education?

Aren't Spolsky's and Hult's "classics" (2007, 2010) enough – just to quote the two most systematic works on the topic?

We think there are two reasons why a theoretical framework (which is something different from the two introductions to educational linguistics quoted above) seems to be useful.

The first reason is epistemological.

In 1981 Clifford Prator gave a keynote speech at UCLA: "Is Language Teaching Art or Science?". The answer was that a scientific approach was needed, along the path designed 15 years earlier by Robert Lado in *Language Teaching, a Scientific Approach*.

Forty years later (and 140 years after François Gouin's *L'art d'enseigner et d'étudier les langues*, published in 1880[1]), the many catalogues of books for language teachers and websites for training programmes show that language teaching is still perceived as a sort of *art*. In fact, during the last decade, although a 'scientific approach' is universally praised and hoped for, a number of books and articles about the *art* of language teaching have been published (especially about second and foreign language teaching)[2].

The problem is that the idea of language teaching as an art lets curriculum designers, textbook writers and teachers feel free to express their creativity in the choice of topics, texts, types of input, activities and

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[1] Gouin's "art" greatly influenced the renovation of foreign language teaching both in Europe and in the United States at the end of the 19th century. Yet the notion of language teaching as an art had a longer tradition. It flourished above all in the 18th century: in 1693 the Italian M. Berti published *L'art d'enseigner la langue françoise, par le moyen de l'italienne, ou la langue italienne par la françoise*; in 1751 the French M. Pluche wrote *La mécanique des langues, et l'art de les enseigner*; in 1764 the publisher of Vienna University published Bencirechi's *L'art d'apprendre parfaitement la langue italienne*; in 1797 the French Chantreau published a book for Spanish speakers, *Arte de hablar bién frances.* All these classics are digitalized and are available on the internet.

[2] For example, Lutzger 2007; Peterson 2008; Wiechert 2013; Dabove 2013, which is the result of the work of a whole Department of the University of La Plata, near Buenos Aires; Almond 2014; Mbouda 2015.

so on. Epistemological and methodological anarchy flourishes in the absence of any theoretical framework that can serve as scaffolding for the whole of language education, and not only for second and foreign languages as is the case with the *Common European Framework*.

Lado pleaded for a scientific approach, where by "scientific" he means that language education should be based on scientific studies on the way the brain and the mind work, on the scientific study of languages, and on a scientific, i.e. statistical, approach to evaluation. All these scientific contributions have been imported into educational linguistic research and subsequently integrated into language education and teaching. This has been an important step forward. Yet, what is needed now is a "scientific" study of what educational linguistics is, of how the knowledge it has acquired and produced is organized, and where "scientific" does not mean "derived from other sciences" but "built according to the logic of scientific research".

In other words, now that educational linguistics has acquired knowledge from many "scientific" fields and has produced knowledge through the analysis of its results, it is time to take a step further, that is, to consider theoretical and epistemological self-reflection.

The second reason why a theoretical framework seems to be useful is intercultural.

We live in a global world. People move from country to country, that is from language to language. The knowledge of the current lingua franca, English, is a prerequisite for young professionals, for students and even for desperate migrants.

And, however globalized the 21st century world may be, each culture, and in some cases each country, still has its own idea of what *language* is and, importantly, of what language *education* and language *teaching* are.

School and university traditions differ not only as far as the ideas of knowledge, of teacher, of student, of assessment and so on are concerned, but also with regards to the nature and the role of the language used as the medium of instruction, when it is not the native language of students. Foreign languages are increasingly taught everywhere. However, each culture has its own idea of what "foreign language" means. This includes the ideas on the roles of grammar, lexicon and communicative acts and so on, in the learning and teaching of foreign language, as well as of the nature and role of teaching materials, and on the types of exercises and activities to propose. In short, each culture has its own ideas on what "knowing a language" and "learning a language" mean.

The aim of this universal, non-cultural framework is to contribute to starting a long worldwide process in order to find more and more common elements in language education in the world. This framework can be seen as a series of benchmarks that can help all language education scholars and institutional organizers share a view of language education policy and practice as independently from culture and tradition as possible, as the data provided from critical applied linguistics cannot be ignored[3].

When possible, such cornerstones and benchmarks will be presented as "models", i.e., logical structures that are simple to grasp, verify or falsify. Models are supposed to be universal, that is, to be valid anywhere and anytime, unless a paradigm shift occurs.

Relying on "simple" models may seem inconsistent with such a stately title as *A Theoretical Framework for Language Education and Teaching*: yet, only simple structures can be verified or falsified efficiently, which is a prerequisite for a scientific construction. Language education, however, is no simple process; it is a very complex one indeed. In order to face this complexity, it will be split into an interrelated system of simple elements that we hope reflects the idea of *un système où tout se tient*. The reader will judge whether such a procedure is efficient or not.

A final comment concerns the structure of this framework.

Many language education or language teaching frameworks are available, mostly dealing with non-native language teaching. These range from the *Common European Framework* to the *Common Standards* in America, or the Hong Kong *Framework for Curriculum Design* for Chinese, and many more can be easily found on the web. Generally, they state objectives and provide a framework for syllabus design (to be actually filled by the educational authorities of the different states), they suggest methodologies for teaching and assessment, and in many cases they provide scales or levels of proficiency.

Although the same term "framework" is used here, this framework is quite different in nature and, consequently, in its structure:

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[3] In Hornberger (2008: 169) critical applied linguistics is defined as "an emergent approach to language use and education that seeks to connect the local conditions of language to broader social formations, drawing connections between classrooms, conversations, textbooks, tests, or translations and issues of gender, class, sexuality, race, ethnicity, culture, identity, politics, ideology or discourse". In fact, Hornberger's *Encyclopaedia of Language Education* is a collection of essays on language education *policies*, and is very useful for further reading on the "political" background of this framework.

a. it differentiates education, the process of building a *forma mentis*, from teaching, the specific process of perfecting native languages and acquiring non-native ones (chapters 1 and 2);
b. it includes all language teaching contexts, i.e. mother tongue(s), second, foreign, ethnic, classical languages and lingua francas (paragraph 1.2), seen as a complex process aiming at a unitary end, i.e. a person's culturalization, socialization and self-actualization (chapter 4);
c. it aims at finding universal principles about the main notions, such as the nature of human communication and semiosis (chapter 6), the components of communicative competence and intercultural communication (chapter 5), the intersections between language education, literary education (chapter 7) and the general process of instruction carried out through language (chapter 8). This is why it is a *theoretical* framework, with no interest in methodology, tasks, assessments levels and techniques, and so on; and, finally;
d. it does not aim to achieve an extrinsic, *empirical truth*, the main epistemological basis of other frameworks which provide guidelines for the practical teaching a language in a given political state or federation. Rather, this theoretical framework aims to investigate intrinsic, logical, *formal truths*: statements which must be verifiable and falsifiable *per se*, without any reference to actual contexts, legislations, traditions and so on.

Put concisely: this framework aims at finding *what* language education and teaching are and not *how* to implement them.

Part 1.

The Nature of Language Education and of Educational Linguistics

CHAPTER ONE

THE OBJECTS OF THE FRAMEWORK: LANGUAGE EDUCATION, LANGUAGE TEACHING

The object of educational linguistics seems very easy to define, yet it is not really so. On the one hand, it is made up of at least two processes that differ in nature, aims and procedures, and education and teaching. On the other, education and teaching are implemented in many different contexts, each demanding specific analysis.

Language *education* and language *teaching* are often considered synonymous, even in excellent literature, above all, in studies concerning non-native languages[4], where the former is a hyperonym of the latter.

Language *education* is the process that produces *forma mentis*, that is, knowledge about the nature and the form of language as a communicative and an aesthetic instrument; attitudes about linguistic (and consequently cultural) differences and similarities; and, ability in learning non-native languages. Although language education includes all the languages in a student's curriculum, it is a unitary process conveyed by the teaching of the mother tongue and of second, ethnic, foreign, and classical languages.

Language *teaching* concerns the processes of teaching the different types of languages listed above, each being based on specific methodologies for curriculum and syllabus design as well as for teaching and assessment.

The fact that education is a hyperonym, i.e. a superordinate of teaching, implies that if there is no common idea about language *education* (or at least consonance, harmony among different educational perspectives),

[4] There are books about *Foreign Language Education* (e.g., Byram 1999; Guilherme 2002; in the US the National Standards in Foreign Language Education Project has been running since the 1996), and some authors deal with *Second Language Education* (e.g., Bailey and Nunan 1997; Caroli 2008). Also, a mass dictionary such as Wikipedia defines language education as "the process and practice of acquiring a second or foreign language", a definition where the word 'teaching' is missing.

language *teaching* is doomed to remain culture-bound, even though the mass of methodological books written in English as a lingua franca may give the impression that there is an international and transcultural approach to educational linguistics.

In this chapter we shall discuss the two notions. We will not take into consideration the widespread idea that education concerns the person *per se,* or the teaching focuses on the function of a person in the work market. While there is some logic to this, it would be misleading in a framework, as the perspective is not socio-political but epistemological, as stated in the introduction.

1.1 Language education

If we look at a class, a seminar, or a basketball training session, we see a person who leads the event and some people who are guided through the event. We interpret what we see on the basis of our experience, so we see a teacher, who knows what he or she teaches, and some learners, who do not know it.

Yet, since the beginning of Western philosophy, an awareness that things are not always what they seem has guided efforts to define events and situations correctly, and, that is, of separating *essence*, form the Latin verb *esse,* to be, from *appearance*, what seems to be true but might be not true.

Let's consider a language class and try to find the essence, the truth about what happens there. There are, as we have seen, a number of students and a teacher:

a. students

Students are human beings. They belong to the species *Homo sapiens*, who is able to transmit knowledge through language. In fact, a component of the genetic heritage of *homo sapiens* is the faculty of language.

References to genetic heritage are still sources of animated discussion: is there a DNA section including a language acquisition device, or is it something less localized, a sort of grammar organ, which includes 'universal grammar'? In other words, is the faculty of language something innate which knows, for instance, that all languages have nouns and verbs, that all languages have three functions, subject, verb and object, and which guides the person to find the noises that implement nouns and verbs, as well as and to find the order of subject, verb and object in the language being acquired? Or, is it an ability that is built empirically, through contact and relations and experience within a linguistic context?

For the ends of this book, supporting either an innate or an empirical view of language acquisition is not necessary[5]. All we need to know is that the faculty of language, a language organ, a language acquisition device, whatever it may be, guides every person in

- the *spontaneous* acquisition of their mother tongue(s) and of second languages (see a definition of these categories in 1.2), and, in
- the *guided* acquisition of other languages at school or in language courses.

b. *teachers*

The first consequence of point ‘a’ is that teachers do not *teach* languages, they help language learners to use their language acquisition device successfully.

This perspective recalls Alexander von Humboldt’s famous principle: “A language cannot be taught. One can only create conditions for learning to take place” (quoted in Celce Murcia 2013: 2), or Bruner’s idea of a *Language Acquisition Support System, LASS*, parallel to Chomsky’s *Language Acquisition Device*, *LAD.*

Yet, the idea that teachers do not actually teach dates back to classic times. In Plato's *Theaetetus,* Socrates explains that teaching (this is not his word, of course, but it is useful here and does not betray his thoughts) is actually a sort of midwifery (*maieutics*). The “teacher” is a midwife who poses questions to draw out “students’” underlying ideas and knowledge, the same way a midwife draws the child from the womb – yet, during childbirth the one who does all the work is the woman in labour. Similarly, in learning, the student is the one who must give life to knowledge.

Socrates’ idea was at the basis of the Latin culture of teaching and learning. The Latin etymology of ‘educate’ is *e ducere*, which means taking out, or drawing out. In our case, this relates to drawing out a faculty from the learner’s mind, activating a device specifically aimed at language acquisition, starting the engine, providing fuel and contents and routes and

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[5] The debate was very strong in the second part of the 20th century. Chomsky supported the idea of an innate language organ, Skinner claimed that language is acquired by reinforcement and repetition, Piaget argued that it was part of the overall development of a person, while Bruner suggested that it is learned through interaction.

General views of the problem can be found Pinker’s (1994) innatist view, and in Tomasello’s (2009) empirist approach; Chomsky, Hauser, Tecumseh Fitch (2002) is of great interest as it concerns the faculty of language proper. A brilliant synthesis is offered by Cinque 2013.

maps. As Montaigne put it centuries later, teachers start a fire, they do not fill an empty vase.

A first consequence of the above discussion is that when we talk about *language education*, we refer to the act of facilitating language learning or language improvement, an act performed by a facilitator (Socrates' midwife, Bruner's LASS) who we call a "teacher".

Language education is a dyadic notion; both ends of the dyad need to be defined: language on one side, and education on the other. In logical terms, language education can be visualised in this diagram:

education language

{[(the act)(of helping)(the activation)] of [(the faculty)(of language)]}

Diagram 1. Language education, a logical diagram

As with all formal models, each individual term of the diagram needs to be focused on to be read, as follows:

a. *act* implies intentionality. The teacher decides what to do, he or she is the one who makes decisions and is ethically responsible for them; spontaneous language acquisition is not included in language education as there is no act of will, no decision is made;
b. *helping* defines the role of the teacher, where he or she is the one who provides input, asks questions in order to analyse the input, suggests routes in order to discover the mechanisms of language, and provides the scaffolding – to use a term from constructivist psychology – where the learner can store what he or she discovers;
   An ethical corollary derives directly from this point: "teaching" (we shall use this word to make reading easier) is good only as far as it facilitates the process of acquisition;
c. *activation* means that the act of helping is (a) efficient if it activates the language acquisition device, and if it motivates the learner to make the effort of resetting the architecture of his or her mind, and is (b) ethically good if it considers the learner to be the holder the faculty of language and, that is, the subject who is acquiring, who is doing the real job, and who needs to become progressively autonomous in activating his or her acquisition strategies and

efforts. As the Romans said, *not scholae sed vitae*, not for school but for life;

d. *faculty* means a potential, something that an organism can do;
e. *language* is the specific object of this faculty. However, this word must be analysed because it is not as simple a notion as may seem at first sight.

There are at least two 'faculties' that human beings have as far as language is concerned, *knowing* a language, that is, being able to communicate in a language, and *cognizing*, that is, knowing about a language, being aware of its structure, form, social use, and so on. These are traditional Chomskyan terms (Chomsky 1980: 70ff; Smith 1998), yet they have been popularized in an edu-linguistic perspective by Stephen Krashen as *acquiring* and *learning* a language.

All humans *know* their mother tongue(s), and in bilingual or migration contexts they may *know* one or more second languages (which does not mean 'the second language one learns after the mother tongue': see 1.2): that is, they are able to comprehend and produce oral speech. Their ability is the result of seemingly spontaneous *acquisition*. In fact, it is not spontaneous as it is guided by parents and other caretakers as far as children are concerned, or by friends and colleagues in migration contexts.

Most people go to school in order to learn to read and write in the language(s) they *know*. It is also at school that they start *cognizing* about their language(s). For example, asking themselves the difference between *it's* and *its* is a matter of cognition.

As a consequence, points 'd' and 'e' above could be reworded this way:

d. *faculty of language* refers to the human potential to spontaneously acquire how to use oral languages, and to learn about the languages they know in order to master written language and to monitor the form of language in use.

The "formula" on the previous page uses instruments of formal logic, which are useful in order to detect and analyse the constituent elements of a phenomenon, such as language education as in this case. In everyday language, language education could be described as follows: language education is the process of helping a person to complete and perfect the use of the language(s) he or she has acquired spontaneously, and to acquire other languages which are not normally used in his or her social context.

The process of language education takes place at school and is guided by experts on the basis of an educational plan and through specific language learning activities.

1.2 Contexts: native, second, foreign, ethnic, classical, artificial languages, lingua francas, language of instruction

Language education includes two quite different groups of teaching processes. One concerns those languages somewhat acquired before entering the formal education process and, the other, those languages that are to be acquired starting from scratch–or almost from scratch. This is, for instance, the case of English as a lingua franca, which pervades the web and the music world, or of classical Arabic, the holy language of the Koran used in religious meetings even in countries where local Arabic, or no Arabic at all, is used.

1.2.1 Native or almost-native languages

The first group of native or almost-native languages includes the mother tongue, second languages and ethnic languages.

a. L1, the mother tongue

'Mother tongue' seems to be an intuitively clear notion but, in fact, is very complex.

Neurobiology offers a clear definition. Tests carried out on the heartbeat of new born infants, just 60 seconds after birth and, therefore, not influenced by the social environment, have shown that, after the stress of birth, the infant's heartbeat calms down on hearing the *mother's tongue*: a baby whose mother is a Russian woman recognizes the sounds and rhythms of Russian, not those of other languages (Fabbro 2004). The possessive case above, *mother's tongue,* supports the idea of the *mother tongue* being somewhat acquired while in the mother's womb. Yet, “mother tongue” is also a cultural expression. In Polish, for instance, it is called the “father tongue”.

The above definition, which is extremely relevant for neurolinguistics, is not appropriate in a context of educational linguistics. In this context 'mother tongue' refers to the language of the home environment, where, for instance, the child is nurtured, cries out when in pain, and learns to make rapid mental calculations while playing cards, i.e. the language of thought. Nor does it refer to the languages of thought, as full bilinguals may think, dream, calculate in both languages (Bialystock *et al.* 2013; Bathia, Ritchie 2013).

Teaching the mother tongue has a precise function: to systemize and improve the *quality* of the language which has already been spontaneously acquired in its oral form by the time the speaker starts his or her formal education[6].

b. L2, second language

L2 does not refer to the 'second' (numeral adjective) language learnt by a person. For instance, some people have two or even more "first" languages or L1's. In this classification, a *second* language is the second language present in a person's everyday life, the first language being his or her native language. The second language is a language which is present in the environment where it is taught. An example of *second* languages present in the social context is, for instance, the host language for immigrants such as Spanish studied by foreign students in Madrid. In bilingual areas it is the "other" language: Catalan for Spaniards, Spanish for Catalans in Barcelona, French for Anglophones and English for Francophones in Montreal.

While the L1 is the cornerstone in the building of identity, L2 contributes to identity by defining what a person is not: "I'm a French-speaking Belgian, and although I can communicate fluently with my Flemish friends and colleague here in Brussels, I am not a Flemish-speaking Belgian".

The person is immersed in the second language, which means that the second language teacher has no control of what and how much his or her students have acquired spontaneously (sometimes with errors) in daily life, as with the mother tongue.

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[6] A general view of mother tongue teaching, and information about IMEN, the International Mothertongue Education Network, are Herrlitz *et al.* 2007, and a precise definition of "mother tongue" in multilingual contexts can be found in Khubchandani 2013.

It is interesting to notice that bibliography on English L1 as a part of language education is almost non-existent: most books focus on single language skills, on grammar building, on lexicon development, on sociolinguistic variation, and so on, but the idea that mother tongue teaching is a part of a complex process including other languages (and, as we shall discuss in chapter 6, including other codes) is missing. In other languages, on the contrary, there are plenty of studies. For instance, in Italian, there are the studies of Balboni 2013[2] and 2018, Lo Duca 2013, Daloiso 2015a, INDIRE 2016. In French, Daunay & Grossmann 2012 is a rich guide to 20 years of research on the topic, and a general reference article is Plane 2008. In Spanish, see Lomas 2014.

Although acquisition is incomplete, language use is not as fluent as a native speaker's and, above all, the speaker does not feel at ease as he or she does in his or her mother tongue.

When L2 proficiency is under the threshold level, L1 and L2 teaching are different. Yet, as L2 proficiency becomes higher, let's say B2 according to the CEFR, the nature of L1 and L2 teaching is very similar, i.e. to systemize and improve the quality of the language. In Krashen's terms, L1 and high level L2 teaching focuses on *learning* rather than *acquisition*. In Chomsky's terms, it aims at *cognizing* rather than *knowing* (see 1.1).

c. Ethnic language

By ethnic language we mean a peculiar form of second language, that is, a language spoken in the community of origin of a person who has not acquired it as a mother tongue but who nonetheless hears it spoken in the family and community environments. For example, the children and grandchildren of Portuguese immigrants in Germany often grow up as German speakers, yet they hear Portuguese spoken at home, by friends of the family or on radio or TV programmes. Due to this exposure, they spontaneously develop receptive skills, and sometimes practice speaking when they visit relations during family holidays in Portugal.

In North America a further distinction is made between *family languages*, spoken by immigrant families living in areas in which there are no other immigrants sharing the same language, and *community languages*, where an ethnic community exists offering occasion for the ethnic language to be used outside as well as inside the home. In some countries *ethnic* or *community* languages are called *heritage languages*, but the same term is often used, above all in North America, China and India, to define a language that was there before the new national language became dominant, such as the native languages in America[7].

Ethnic and *second* language contexts are similar in that they are both spoken in the social context where students live. However, they also show many differences. One such difference is that ethnic languages are acquired spontaneously by listening to parents and family friends. These

[7] The term *heritage* is often used as synonymous of *community* in *The Heritage Language Journal*; two interesting essays on the topic are Van Deusen-Scholl 2003 and Polinsky, Kagan 2007. The similarities and differences between ethnic and second languages are discussed in Montrul (no date).

A survey of the situation of ethnic language teaching is in Brinton *et al.* 2008; the Australian situation is described in Clyne & Kipp 2006; a European perspective is in De Bot & Gorter 2005, while an American view is in Leeman 2015.

hardly ever represent the standard language of the countries from which the communities originate, since immigrants usually come from social classes with a less than complete knowledge of the standard variety. Furthermore, parents and family friends may provide obsolete language models, since they left the original country years and even decades before. Thus, when students decide to take a course in order to perfect their ethnic language, they discover to their great dismay that what they have been listening to for years is not Spanish but Andalusian, not Italian but Neapolitan, and not Romanian but Moldavian. Above all, they realize that their teacher considers what they have picked up spontaneously as more of a hindrance than a help. In short, these students discover that what they know is wrong or obsolete, and this makes the teacher's job extremely complex both from the (socio)linguistic, and motivational and relational points of view.

A final teaching context to be taken into consideration as a worldwide phenomenon includes elements deriving from many of the categories described above: the language used in schools, which is not the students' native language (and often not that of the teacher either).

d. Language of instruction

The many Mother Tongue Education Movements around the world claim that the language of instruction most children in the world receive is a second or even foreign language. Examples of second/foreign/ethnic languages used as the medium of instruction are, for instance, French-taught subjects in the Maghreb, Italian-taught subject in Italian schools around the world, English-taught subjects in the multilingual mosaic of India, and Mandarin-taught subjects in southern China.

Of course, getting instruction in one's mother tongue is more effective than in a non-native language, as this adds a linguistic task to the main task of understanding explanations and learning contents. On the other hand, there is a strong CLIL movement, above all in Europe, supporting the idea that content and language integrated learning enhances the acquisition of the language and does not hinder the acquisition of contents. It is apparent, even from the short discussion above, that the choice of non-native languages as a medium of instruction is a political and sometimes ideological issue, above all in multilingual countries such as the Russian Federation (25 official languages, Russian being the federal language), India (23 national languages, but new legislation is incoming; Hindi and English are official languages of the federation), or even China (14 out of

299 languages have an institutional role, Mandarin Chinese being the official language)[8].

We shall deal with the role of language as the main instrument of instruction in chapter 8.

1.2.2 Non-native languages

A second group of teaching contexts includes languages which are not known before taking a course and that are not commonly used in the country or in the community where the student grows up.

While in the former group of contexts (1.2.1) the objective is to perfect and systemize a language which has already been acquired spontaneously, although in different degrees, this group includes contexts where the objective is to acquire a non-native language from scratch–or almost from scratch, as in the case of lingua francas used in mass and social media.

a. FL, foreign language

The definition is quite intuitive: a foreign language is not spoken in the country where it is taught, and this means that there is no environmental input or reinforcement and that technology becomes necessary to provide authentic input through audios and video, and to allow real communication, e.g. through Skype tandem.

The objective of *foreign* language teaching is not to perfect an acquired language, but to start the acquisition process. Even in extremely "natural" approaches such as Berlitz's or Lozanov's, acquisition and learning are integrated: Chomsky's "tacit knowledge" about a language becomes explicit, students are asked to reflect on grammatical, lexical, pragmatic, socio-cultural structures.

At the beginning of a course, acquisition aimed at effective communication prevails. The role of learning emerges at later stages, in order to make communication not only *effective* but also formally *correct* as well as socio-culturally *appropriate*. The Council of Europe, the Chinese Confucius Centre, TESOL, and other international institutions have defined levels of communicative competence in foreign languages, and all of them

[8] As hinted at the beginning of the paragraph, the choice of using a language of instruction other than the mother tongue is a very delicate political issue. An introduction to language policy issues can be found in Ricento 2006. The impact of globalization is apparent in the increasing use of English as a medium of instructions, which is dealt with in many studies, among which Block & Cameron 2002, and Lyn & Martin 2005. See Bangbose 2004 about Africa and Nunan 2003 about Eastern Asia.

have a common trait: there is a survival level, or threshold level (B1 in European languages) which is the turning point where focus shifts from acquisition to learning. At this point, a *foreign* language starts becoming more and more similar to a *second* language; when comparative analysis between languages and cultures becomes possible, such extreme challenges as translation or literary text analysis may be tried.

In foreign language teaching the role of the teacher is peculiar: he or she is *the only* native speaker available to students. The teacher is the living language model, and it is he or she who chooses other authentic language models among the many possibilities offered on the internet, or found in DVDs, songs, films, ITCs and so on. The whole input is in his or her hands, as is the choice of activities and, in most cases, assessment.

If the notion of foreign language is intuitive and clear, the use of *second* and *foreign* as synonyms creates a lot of confusion. In some cases it is a matter of tradition, such as in *FLE, français langue étrangère,* which may refer to French learnt in France by immigrants or French taught in a college in London. In other cases, the confusion is caused by academics: the most notorious case is to be found in Krashen's *Second Language Acquisition Theory* that many methodologists (including Krashen himself[9]) apply to foreign and not just to second language learning contexts. In addition, linguists as well as psychologists often use L2 to refer to any language learnt after the mother tongue, L1.

A contribution of this framework may be the proposal of a common terminology in this field.

b. LF, lingua franca

Two thousand years ago the LF was Latin, in the 17th to 19th century it was French, and today it is English. A lingua franca is used to facilitate international communication; it uses a simplified form, but not an oversimplified form as *pidgins* do.

The growth of English as a Lingua Franca (ELF) is rapidly changing the way it is taught, even though the label 'English as a Foreign Language' (EFL) is still commonly used.

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[9] Krashen (1982) writes:

> "An example that will be important to us in our discussion of language teaching consists of experiments that compare teaching methods. Quite simply, a group of students is taught a foreign language using method A (e.g. audio-lingual), and another group is taught the same language using method B (e.g. grammar-translation)"

Introduction, paragraph 2 in the version available in http://www.sdkrashen.com/content/books/principles_and_practice.pdf

In the ELF context

- the aim of the student is not to be able to speak with a pronunciation resembling that of a native speaker, but rather to be understood by everybody. In fact, more and more British, American and Australian speakers are obliged to simplify their mother language, to reduce the range of their own registers and personal preferences, in order to keep to the *bad English* used by ELF speakers;
- the achievement of the aim, i.e., successful communication, is far more important than formal accuracy, especially in such "useless" markers such as the third person *s*, the sequence of tenses, or the past tense of certain irregular verbs; for the same reason lexis is reduced as synonyms are found to be "useless" as well; and,
- references to British and American cultures disappear since it is assumed that English will not be used in a British or American context; or, if it is, cultural problems will be ignored. Consequently, the main issue for lingua franca curriculum designers is to integrate the main lines of intercultural communication principles and mechanisms in their curricula[10].

The shift from EFL to ELF is changing educational linguistics dramatically. EFL, where 'foreign' if often equalized to 'second', trod the old, solid path of non-native language acquisition and teaching, where English was quantitatively but not qualitatively different from French, Spanish, Arabic or Russian language teaching. Its role in language education was to open minds to cultural differences, to other literatures, and to provide an instrument to be used in order to communicate with those specific people. A *lingua franca* is none of this. It is a simple, essential, efficient communicative tool, as neutral as possible in terms of *cultural* perspective, in order not to pose *intercultural* problems.

As a consequence, a theoretical reflection is needed to try and define the role of lingua francas within the notion of language education (Seidlhofer 2004; Jenkins *et al.* 2011; Polyudova 2014).

[10] Research on intercultural approaches to foreign languages and above all lingua francas is still very limited (Balboni, Caon 2014 and 2015, for instance), and most of the literature deals with *intercultural education*, i.e. the way to creating intercultural citizens, which is quite a different perspective (Buttjes, Byram 1991; Byram 1999, 2003; Lange, Paige 2003; Bratt Paulston *et al.* 2012).

c. Classical language

Koran Arabic, ancient Greek, Latin, Sanskrit are classical languages. Their prestige comes from ancient texts and traditions, even though they are the mother tongues of no native speaker. They are often referred to as "dead languages", but the texts written in these languages are still fully alive and still talk to modern men and women.

The cultural dimension, whether explicit in the text, or implicit in the lexis, is fundamental in classical language study, and it has no similar role in other language education contexts. If we continue to study Latin and Greek it is to have direct access to a cultural heritage and to the culture from which we originate, as Euro-Americans, not because of a special interest in the aorist or the deponent verb forms. And the same happens with Sanskrit in Southern Asia and Koran Arabic in the Muslim world.

One problem facing classical language learning is the fact that students start studying them after years of contact with English as a foreign language, or as a lingua franca, and, possible, along with other modern languages too. These students have a pre-conceived idea about what it means to learn a language, and how to go about doing so, and they may run the risk of being unpleasantly surprised to find that the procedures for Greek and Latin are very different, without really understanding why.

d. Artificial language

The 20th century witnessed the creation of a number of artificial or "international" languages, but only one of these, Esperanto, has survived. Another growing–and by far more meaningful–artificial language is sign language, used to communicate with, and by, the deaf.

Esperanto is motivated by ideology, sign language by need. As a consequence these two artificial languages have quite different roles and aims as far as language education is concerned. Yet, their role in the world is still very limited and we cannot do more than just quote them in our list.

The long lists in paragraphs 1.2.1 and 1.2.2 are not meant just to highlight what makes language education contexts different, but also to underscore what they have in common.

All these contexts, however different, contribute to the same project and, that is, to help activate a person's faculty of language (see 1.1). The underlying mechanism, i.e. the language acquisition device, and the "storage point" of all that is acquired, i.e., the student's brain and mind, are shared by all the language education contexts listed above.

In chapter 2 the objectives of language education are dealt with: these general aims are the superordinate aims of all the language teaching contexts we have sketched above.

1.3 Language teaching

Language teaching is the implementation of language education in one of the eight language teaching contexts in the paragraph above.

Teaching can be seen from two opposite points of view:

a. the I-draw-a-sign-in-your-mind approach

The most widespread idea can be found in the etymology of ‘to teach’ in romance languages, *insegnare, enseigner, enseñar, ensinar*. These indicate the ancient Roman act of drawing a sign on a *tabula rasa*, a small tablet covered with wax: a metaphor for the student’s mind. The model is well known: “I know the language you must/need/want to learn, you do not know it (yet/enough), so I will transmit my knowledge to you”. The teacher transmits, draws signs in the student’s mind.

The above model is obsolete according to the Euro-American perception, however if we turn to Africa and Asia we quickly see that it is, in fact, not. Moreover, even the most extreme flipped classroom, even Gattegno’s Silent Way are just implementations *en travesty* of the I-draw-a-sign-in-your-mind model, as the teaching system (curriculum designer, textbook writer, teacher, native assistant) decides what to do, when, and how to do it, and for what purposes;

b. the language acquisition support system approach

The other perspective is what Bruner, commenting on Chomsky’s LAD spontaneous activation, calls LASS, a *Language Acquisition Support System*.

Bruner starts from Vygostsky’s and Piaget’s approaches to learning and, consequently, to teaching: the language acquisition device, the core of the faculty of language, must be supported by a support *system* of adults. *System* is typed in italics to highlight that it is not a single person, but a complex system of parents, relatives and caretakers, and includes teachers, course and curriculum designers and textbook writers in all the eight language teaching contexts.

The idea of a support system is not new at all: Socrates’ maieutics was a KASS, Knowledge Acquisition Support System. As far as languages are concerned we must recall the words of Alexander von Humboldt we quoted in 1.1: “A language cannot be taught. One can only create conditions for learning to take place”.

S. D. Krashen’s *Second Language Acquisition Theory* is based on the same principle. Acquisition takes place on the basis of comprehensible input (provided there is no affective filter and the input is in the correct position in the acquisitional sequence), and what the adult caretaker or the language teacher must do is choose the right input and help the learner to comprehend it.

Two diagrams may easily illustrate these two pedagogical approaches.

On the left, the primary communication flow is the one between the teacher and each of the two polarities: the student and the target language. While the relationship between the latter two is indirect, it is mediated by the teacher. In other words, students’ autonomous interactions with the target language are not enhanced and the general approach is deductive: the teacher explains and students deduce what the right language behaviour is.

On the right, the relationship between the student and the language is direct, so that a link is created that can continue autonomously from then on. In formal educational settings, the teacher’s function is to support the process, to maintain student/language interaction, so that students can inductively acquire language, although guided by the language acquisition support system, a “system” including curriculum, syllabus, teaching materials, ITCs and, of course, the teacher(s).

In the diagram on the left the teacher is the main actor, while, on the right, the teacher is the stage director; on the left he or she *guides* the process, on the right he or she *facilitates* the process[11]:

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[11] The European Modern Language Centre of the Council of Europe (which includes the whole of the continent, not only the EU) has been discussing the nature of the language education teacher for decades now, although most of the work concerns the foreign language teacher. The main result is a European framework of reference (Grenfell *et al.* 2003). See also Mezzadri 2004, Karatsiori & Gritter 2016; a wider perspective is in a state of the art article by Mann, 2005, and in Mâţă 2012.

There are many factors influencing the idea of what a language education teachers is like (a peculiar view is Kramsch’, 2004: the teacher as a go between), yet two factors emerge as worthy of interest as they seem to be extremely powerful in shaping the teacher’s nature and role: the perceived identity as a teacher (Pennington & Richards, 2016) and the importance of teachers’ beliefs about what their role is (Borg 2003; Xu, 2012; many essays on the topic are available in educational linguistics in Spain).

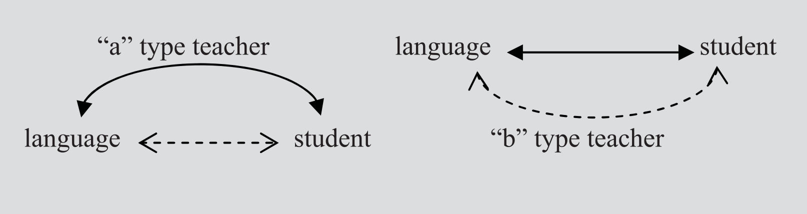

Diagram 2: Two approaches to teaching

At first sight, the distinction may appear to be more artificial than real, just a matter of explicit vs. implicit leadership in the process. Yet, the difference between the two models is absolute. It involves the nature and the roles of both the teacher and the student, especially as far as the latter's autonomy as a language learner is concerned. From this perspective, the model on the left is cognitive and intellectual, while the one on the right belongs to the so-called "humanistic approach":

> the goal of humanistic education […] moves beyond cognitive and intellectual education to let in the education of the whole person. It regards personal growth and the growth of creativity and to some extent the self-directed learning. The end of education is the same as the end of psychotherapy: making a fully functioning person. Receptiveness to experience, an existential path of living in which life is ongoing, flexible, adaptive process, and faith in the organism as the foundation for behavior are characteristics of the person who is able to learn and to conform to change (Khatib *et al.* 2013: 45).

Although most Western cultures claim to support the model on the right, masked forms of the I-draw-a-sign-in-your-mind approach are very common. Slav, Arab, Asian and African cultures explicitly adopt the "a" type model. Examples of the difficulties in trying to introduce humanistic elements in language teaching in China are in Huo (2006). However, the situation is evolving quickly, as the impact of globalizing ICTs is modifying not just teaching techniques but the very idea of the learning/teaching process.

This framework is based on the principle that language education is the act of stimulating the faculty language (1.1). And, from this perspective, the most consistent teacher/student/language relationship is type "b". Although a framework of this kind does not include a discussion of pedagogical and educational themes, a few words can be dedicated to claiming that if teaching is to help a student, a humanistic methodology is the obvious choice[12].

Yet, the "a" type of teaching does not prevent effective and balanced language education at least during school attendance. It just overshadows the importance of developing lifelong learners' autonomy in language learning worldwide. Students whose personality emphasizes autonomy will progress in any case, even via deductive, cognitive teaching. The ethical problem concerns the other students.

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[12] An impressive amount of literature, mostly derived from Western cultures, deals with humanistic language teaching, even if the balance between emotion and intellect and the effort of constructing a "whole person" is also of paramount importance in many Easter cultures, e-g- in Buddhist and Confucian cultures.

Early research on humanistic approaches to educational linguistics can be found in two manuals that focused on the practical side of humanistic teaching, Moskovitz (1978), and Early (1982; which includes an essay by C.J. Brumfit on "Some Humanistic Doubts about Humanistic Language Teaching"). The scholar who founded the corner stone of humanistic language teaching was Stevick (1980, 1990). Meghran (2012) provides an overview of humanistic language teaching in the West in recent years, while Tanemura & Miura (2011) do the same from an Eastern perspective.

CHAPTER TWO

THE INSTRUMENTS OF THE FRAMEWORK: LOGICAL MODELS

A principle introduced in chapter 1 is the notion of a global, "non-cultural" framework, that is, a frame of reference that can be considered universal (the claim to universality will be discussed later), and independent from elements and nuances added to the notion of language education deriving from individual cultures.

Of course, cultural elements cannot be eliminated and, consequently, it cannot be ignored as all teaching systems are culture-bound, as we have seen in 1.3. Yet, it is possible to separate elements of the framework that do not depend on culture and, thus, find a common core that can make language education progressively transcultural.

The effect of this process is twofold. On the one side, common standards for mother tongue education (including some aspects of second and ethnic languages and of the language of instruction), which is part of human rights, are allowed for. On the other, key elements for an increasing globalization of non-native language teaching are pointed out, since student and, later, worker mobility is a relevant feature of our century.

This chapter describes the instruments that will be used in order to design a frame of reference that meets the two requirements mentioned in the *Introduction*:

a. providing a global, non-cultural framework; and,
b. designing a framework which is "scientific" not only because it interacts with other sciences, but because it is built according to the logic of scientific discourse and principles.

I am well aware that after seventy years spent in the Euro-American culture my effort towards de-culturalization will not be fully successful. This means that this framework is just the first step of a work in progress. Other steps will certainly be necessary, especially from other cultural sources.

2.1 Hard/soft sciences, a blurred perspective

Only hard scientists (and research grant bureaucrats) still consider the opposition between hard and soft sciences to be clear cut and reliable. In fact, in the world of Edgar Morin's *pensée complexe* and of Zygmunt Bauman's *liquid society*, the hard/soft dichotomy is more and more blurred (in chapter 3 a more efficient dichotomy will be suggested, monodisciplinary vs. transdisciplinary sciences).

Edgar Morin (1990: 160) defines three epistemological paradigms:

a. reductionism
This is proper to hard sciences. Here reality is consciously reduced to models which should be as simple as possible and increasingly subdivided into domains, levels, and specializations.
Reason is both the "organ" of knowledge, to quote Francis Bacon's *Novum Organum Scientiarum,* and the instrument to check, and monitor the reliability of knowledge produced by reason itself.
In our field, generative linguistics is a good example of this paradigm;

b. simplification
Simplification is used by soft sciences when they try to work like hard sciences.
The different domains, levels, specializations that build up the internal network of a hard science become autonomous, that is, they are no longer networked. As a consequence, the phenomena to be described are split into simpler research objects.
The explosion of applied linguistics into clusters of sections and domains in more recent decades is a good example of this paradigm;

c. complexity
Morin proposes this paradigm for human sciences. Here, the researcher is aware of the fact that reality cannot be described however enormous the amount of available data may be. *La pensée complexe,* complex thinking, accepts the diversification of domains, levels, etc., of reductionist hard sciences, but avoids the temptation of a simplified view of phenomena, well aware that all of them are *systems où tout se tient*, to quote Ferdinand De Saussure's phrase.
The paradigm of complexity claims that after distinguishing domains, levels, and so on, these must be studied as parts of a network, in a multi-referential perspective. The *novum organon* of complex thinking is *la rationalité ouverte*: it is reasoning, in Bacon's terms, but it is "open" to

two factors, two types of awareness. Firstly, Morin's reasoning is open to complexity, that is, the awareness that not everything can be known and described (at least at the moment when that specific research is being carried out). Secondly, reasoning is open to the fact that often the only available result is a partial truth. It is blurred or *imprécis*, to use the adjective that Moles e Rohmer chose to define human sciences: *Sciences de l'imprécis* (1990).

While linguistics, above all formal linguistics and corpus linguistics, tends to be as reductionist as possible, educational linguistics faces human and cultural complexity and deals with complex political projects. It focuses on language and mind, on culture and society, and on identity and communication, all of which are *imprécis* objects. This does not necessarily imply that the result is a soft edu-linguistic porridge, provided there is a solid framework to work as scaffolding. Edgar Morin calls this characteristic of complex thinking *multidimensionalité et multiréférentialité*. The epistemological structure of this framework is well described by Morin's adjectives.

Within the limits and features of complex thinking and of human imprecise sciences, two questions arise. These derive directly from the two reasons given in the *Introduction* to explain the decision to attempt to design this framework:

a. are there some components of language education and language teaching that can be extremely solid, precise and well defined (*hard*, if we use the hard/soft dichotomy)?
b. are there some elements that do not depend on the single person, on his or her identity, beliefs and personality, and on the culture and the educational system he or she lives in or comes from?

Provided the answer to the two questions is positive, a third question is raised as a corollary:

c. how can solid, precise models used as the foundation for a non-cultural educational linguistic theory be found?

Two epistemological principles were advanced in the 20th century that can be taken as a guide in order to answer this question.

The first guideline was offered by Karl Popper, who moved the demarcation line between science and pseudoscience, or truth and pseudo truth, from the principle of verifiability to that of falsifiability. That is, a statement is “scientific” if the possibility exists that it can be empirically falsified. Verification and falsification are external to the statement itself, we need to check the actual world to validate the statement.

The second guideline was proposed by Alfred Tarsky, the Polish-American philosopher who proposed the theory of models. A model is true, i.e. it is valid anywhere anytime, if its constituents are consistent from the logical and formal points of view. The demarcation line between a reliable and a pseudo-reliable model lies within the statement itself or within the model itself. Kepler could not travel in space to check whether the sun actually went around the earth, differently from what his eyes saw. Nor did Einstein have atomic clocks to check whether it is true that as speed increases time slows down, in contrast with the everyday experience that an hour lasts an hour. They used a formal, mathematical approach to falsify the Ptolemaic model of the solar system and the human certainty that time is constant.

In order to try and find solid elements to be used as the bases of educational linguistics, “models” will be used that must be unassailable, in Tarsky’s tradition, from a formal point of view. Yet, as this framework concerns language education and teaching billions of human beings in hundreds of cultures, the models used in this framework–however strict their logical structure may be–can be empirically falsified, opening the way to new paradigms, to new theoretical frameworks of reference for language education and teaching.

2.2 Models

The history of scientific research is the history of a quest for truth, for true knowledge.

Some truths are really universal, as is the Pythagorean *Theorem* for all right angled triangles anywhere anytime because it is a formal statement, and not subject to empirical falsification as was the Ptolemaic model of the solar system. Another example of this type of true statements is the *syllogism* which is based on a very strict formal structure: humans are mortal, Socrates is a man, and thus Socrates is mortal.

Most *laws* of physics or phonetics or chemistry are true on the basis of the empirical data we have so far, but Einstein’s lesson should not be forgotten.

Therefore, some truths are just *hypotheses* based on empirical experience (“languages are acquired through comprehensible input”, the first of Krashen’s hypotheses, is intuitive but it cannot be demonstrated on reliable data). Other truths have not been fully demonstrated as yet, as is the case of another of Krashen's hypotheses, "elements which are at the i+1 point in the natural order are acquired spontaneously": acquisitional linguistics is still trying to define the "natural order".

A series of hypotheses may construct a *theory* explaining complex phenomena such as the five hypotheses of Stephen Krashen's *Second Language Acquisition Theory.*

Similarly, Pienemann's *Processability Theory* follows the same logic of a sequence of hypotheses. Yet, different from Krashen, Manfred Pienemann does not end up with a theory (although his work as referred to as such). He limits to falsifying previous hypotheses (a shocking list is in Pienemann 1995: 109ff) and, after cleansing the field, he generates new hypotheses such as the *developmentally-moderated-transfer hypothesis* and the *topic hypothesis*.

The term *model* is missing from the theorem, syllogism, law, hypothesis, theory sequence above. This term refers both to mathematical theorems and chemical formulae, as well as to linguistic statements. The theory of models is always linked to the name of Alfred Tarsky who felt language was inadequate for the search of truth, since language is ambiguous, changes within time and space, and is too open to interpretation. In fact, since the 1950s, Tarsky has become more and more interested in mathematics, a path that Wittgenstein had anticipated some decades earlier, and models have become increasingly numerical and diagrammatic.

Theorems or syllogisms deal with very small sections of truth and are defined by the interaction of very few factors and statements. On the other hand, models, in the way we use this term, describe more complex events and use language systematically in their description together with numbers, graphic symbols and diagrams. Yet, language use is limited to the two types of statements defined by cognitive psychology: *declarations*, simple sentences usually based on a verb like *is, is made of, has* and the like–statements which are very easy to verify or falsify–, and *procedures*, based on the *if… then…* sequence, where *if* introduces a declaration and *then* introduces the consequence.

Our definition of 'model' is based on four declarations:

a. models describe *all possible occurrences of a phenomenon or of a notion*.

For instance, a model of communicative competence must describe this competence in a way that is applicable to all cultures and languages and to all moments in time, i.e., now, in ancient times and in the future.

b. Models can be *simple* or *complex*.
Simple models work on a single level: the Pythagorean Theorem does not require further models to explain the relation among the squares of its sides.
Complex models, however, are hierarchical and work on different levels. For example, the model of communicative competence that we shall discuss in 5.1 includes other models (of language competence, of comprehension, etc.) which work as secondary or tertiary level models.

Simple models are forms of *declarative* knowledge, based on a topic, a copula and the core of the statement. Complex models are *procedural*, they link statements through an *if… then…* mechanism.

c. *Theoretical sciences,* such as theoretical linguistics, *use simple models or strings of simple models.*
For instance:

"Universal Grammar research demonstrates that all languages have the subject (S), verb (V) and object (O) functions"

"S, V and O may occur in six different sequences: SVO, SOV, VSO, VOS, OSV, OVS"

"English and French are SVO languages" | "Italian accepts all six sequences" | and so on

d. *Operational sciences*, such as educational linguistics, *use complex models*
The aim of operational sciences is not knowledge *per se* as in theoretical sciences, but a type of knowledge that generates behaviours. In our case, the models that convey the knowledge produced by educational linguistics must guide syllabus design, lexical acquisition, comprehension activities, and so on.

Language, including the language used in the four declarations above, may be ambiguous.

Ambiguity, both in writing a statement and in comprehending it, can be reduced by the use of graphs and diagrams[13], as discussed in the essays in Allwein and Barwise's *Logical Reasoning with Diagrams* (1996). These state that language, on the basis of the semiotic mechanism of *relay*, gets its meaning through geometrical forms, logical symbols and graphs, and algorithms, and these become meaningful on the basis of language, in a circular interaction that activates logical, linguistic and spatial intelligences, according to Gardner's multiple intelligence theory (1983, 1993)[14].

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[13] In Balboni 2011 we pointed out the risk that diagrams, that is, visual and spatial intelligence, may interfere with model interpretation, and we also provided some examples of wrong interpretations I had made. The diagrams used in this framework to visualize models are the ones that have survived the analysis of the relay mechanism quoted above.

For further reading about the Model Theory see Rothmaler 2000.

[14] The use of graphs and diagrams has been discussed for decades in semiotics and logic. In recent decades it has been taken up by informatics and computer studies.

Our approach to diagrams and graphs limits their use to visualize models which are mainly expressed through language. Graphs and diagrams are comprehension facilitators, they are not substitutes for the linguistic text, which remains the core of the model.

They are aids to thinking and to reasoning, the former being all that happens in thought, and the latter being what is produced by rational thought. They are *aids*, not forms of thought or reasoning. (Further reading: Jonhson-Laird 2002; Holyoak & Morrison 2012).

Chapter Three

The Scientific Bases of the Framework

In the *Introduction* and in the discussion about educational linguistics as a hard or soft science (2.1), the adjective "scientific" was used with two different meanings, namely:

a. in the classical sense that was made popular by Robert Lado's founding book of 1964, *Language Teaching, a Scientific Approach.* Language teaching was to stop being a sort of educational "art" or "craftsmanship", and had to find its foundations in scientific research, mainly in linguistic studies and in the psychology of learning.

   Paragraph 3.2 widens the original idea from the 1950-1970s and designs a map of the sciences educational linguistics draws from and provides feedback to. The second part of the sentence above, "provides feedback to", was not imagined half a century ago, as the contribution was perceived as unidirectional, from other sciences to educational linguistics.

   The third issue of the paragraph concerns the interrelation between other sciences and educational linguistics. For decades it was, and partially still is, based on application: the label *applied linguistics* is still found in most languages. This framework does not apply anything. It studies other sciences and draws implications. It is the educational linguist who decides what is relevant and pertinent;

b. an epistemological meaning concerning the parameters indicating what is scientific, pseudoscientific or non-scientific at all.

   In this sense, "scientific" describes an intrinsic quality of a model, a hypothesis, a theory, or a framework, as in our case.

   Edgar Morin's and Karl Popper's benchmarks have been recalled in 2.1. In 3.3 the internal organization of knowledge in educational linguistics will be discussed, because scientific knowledge is hierarchical in nature.

Before dealing with the topics above, a brief discussion is necessary about the nature of educational linguistics, because it reflects on the very nature of a framework like this.

3.1 Educational Linguistics as an operational science: knowledge aimed at solving a problem

The difference between theoretical sciences such as formal linguistics, physics or biology, and operational sciences such as educational linguistics, engineering or medicine, has been alluded to at several points in the previous chapters.

Theoretical sciences are monodisciplinary, although boundary crossing is more and more frequent. Above all, they use declarations (*subject + is, has, is made of* etc.; see 2.2) in order to produce new knowledge so as to increase the knowledge base already possessed.

Operational sciences are transdisciplinary as they draw knowledge from, and provide feedback to, many sciences.

The difference is extremely important in order to set a common ground so that the discussion and evaluation of points of view and of proposals for language education and teaching do not lie on incoherent bases:

a. linguists, both general linguists as well as socio-, psycho-, ethno-, pragma-linguists, carry out research in order to know more about the nature of language and language use.

   The evaluation of the quality of the new knowledge produced and disseminated in essays or conferences is committed to the scientific community that verifies or falsifies it, and consequently accepts or rejects it. There should be no cultural, traditional, academic, political, ideological bias in the evaluation of a new element of theoretical knowledge, as it is either true or false on the basis of shared parameters and paradigms, not of beliefs and ideology;
b. educational linguists carry out research in order to solve the problem of language acquisition and teaching.

   There is a theoretical part in their knowledge (the first three chapters in this framework are theoretical, in fact), but theorizing is not an end in itself, it is aimed at defining the problem to be solved.

   Any new knowledge produced by educational linguists is committed to being evaluated not only by the scientific community, by empirical follow up research, but also by the impact it has on

> well-established traditions and on cultural 'software of the mind', and on slow-to-move political and administrative power.

Operational sciences do not produce true or false results; they produce effective or useless results.

3.2 Sources: where does knowledge come from?

Medicine, the operational science that aims at solving the problem of people's health, draws most of its knowledge from biology and chemistry, as engineering draws mostly on chemistry and physics when it faces the problem of building a bridge. Like educational linguistics, they are *transdisciplinary* and *multi-referential*. In his *La pensée complexe* Edgar Morin (2006: 25) uses the metaphor of a symphony to describe complex knowledge:

> on peut développer une connaissance comme une symphonie.
> On ne peut pas parler de la connaissance comme d'une architecture avec une pierre de base sur laquelle on construirait une connaissance vraie, mais on peut lancer des thèmes qui vont s'entre-nouer d'eux-mêmes[15].

The very name of our field, educational linguistics, is *multi-dimensional*: it deals both with the human being and the development of his or her innate faculties, As well as with language, semiosis and communication.

As a consequence educational linguistics is *multi-referential*. In order to obtain the knowledge needed to solve the problem of language education and teaching, educational linguistics must refer to many scientific areas. (Verreman 1988; Widdowson 2005).

Multi-, inter- or trans-disciplinarity (these terms are often used as synonyms, even though they are not) may produce integrated and balanced results, but they also run the risk of generating Harlequin's cloth (the metaphor is in Freddi 1991), a patchwork rather than a new well-woven fabric.

Which sciences does educational linguistics refer to in order to find information that can help solve the problem of language education?

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[15] Knowledge may be developed as a symphony.

It is not possible to consider knowledge as a building based on a founding stone, on which true knowledge is built. Yet, it is possible to propose topics that eventually interweave.

The model shown in the diagram below claims that it describes the sources of language education research that can be found in, say, Vietnam or Chile, as well as in Plato's or in Star Trek's times.

The sciences Educational Linguistics draws from and contributes to, through feedback concern *what* is taught, to *whom*, and *how*:

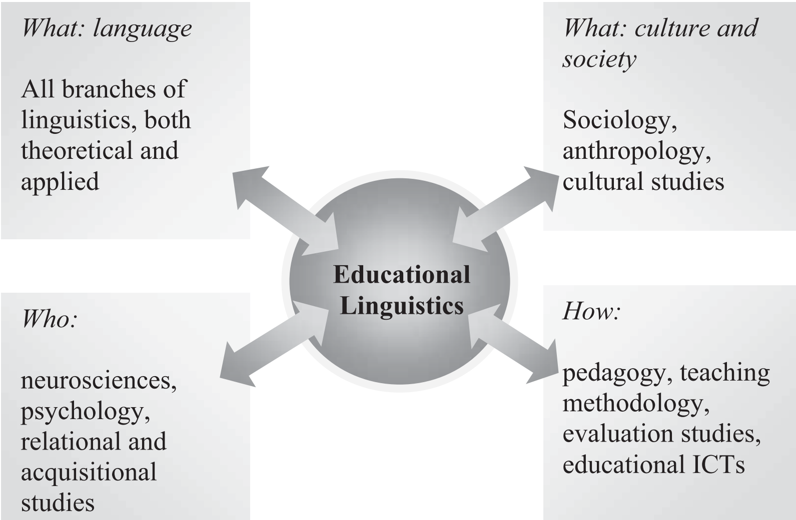


Diagram 3: The multi-referential universe of educational linguistics.

Theoretical frameworks and operational projects (curricula, syllabi, materials, course plans, teaching units, and so on) concerning language education and teaching must consider the four areas in order to be consistent with the model[16], which appears to be non-cultural, independent from national traditions and policies.

[16] The model above dates back to the mid 1990s. In 2010 Christian Puren, following other epistemological threads, arrived at a rather similar model: he considers four domains (no translation is necessary as the English equivalents are very similar):

educatif: philosophie, psychologie, pedagogie,
cognitif: neurologie, sciences cognitives, psycholinguistique,
culturel: histoire, geographie, economie, sociologie, anthropologie culturelle,
langagier: linguistique, grammaire, sociolinguistique. (2010: 12).

The organisation is different, but the components are the same.

3.2.1 Implication instead of application

Educational linguists do not *apply* linguistics, socio-cultural sciences, neuro-psychological studies and teaching methodology to language teaching: they find the *implications* that are useful to their own ends.

The opposition between the two transdisciplinary tools is widely accepted in "hard" sciences, and it was applied to language sciences only in the 1990s, by Freddi (1991) and Germain (1994). In 2003 the *Applications et Implications en Sciences du Langage*, and the results of its work are in Léglise (2006).

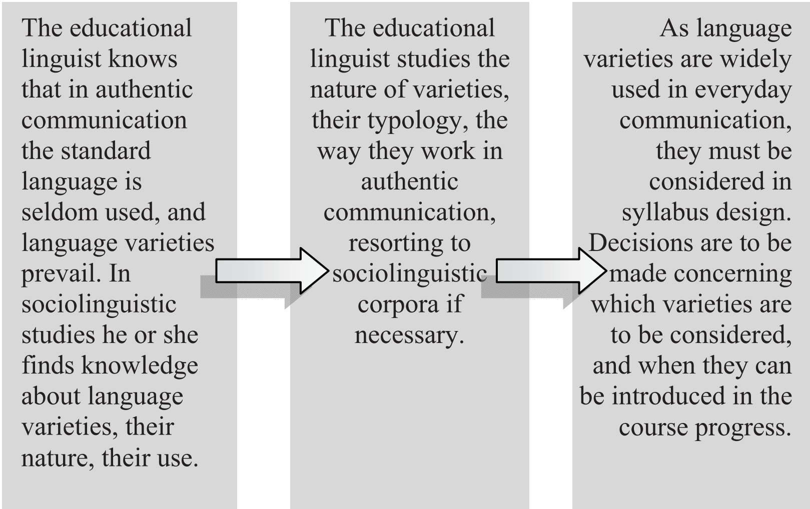
Application is action-oriented whereas implication is question-oriented.

The application procedure is as follows:

Sociolinguistics demonstrate that the standard variety is little used in authentic communication, where language varieties prevail. There are several types of language variety, e.g. …	→	The educational linguist who applies the information found in sociolinguistic studies must introduce varieties in language teaching syllabi.

The formalistic approach based on grammar and translation, as well as the structuralist approach based on Bloomfield's linguistics and Skinner's pattern drills, were *applied* linguistics. The role of the two participants is very clear: the one who thinks is the theoretical linguist (and the theoretical psychologist, in Skinner's case), while the educational linguist limits him/herself to a more or less mechanical application.

The implication principle, which is at the basis of this chapter, uses a quite different procedure:



It is the educational linguist who carries out the decision-making process, who detects a problem and puts questions to theoretical research, who finds an answer, and who decides what to do of the answer he or she has found: it may be accepted fully or only partially; it may be applied at the beginning of the A1 level or only at the B2 level; it may be used in all skills or just in oral comprehension; and so on.

The result of this procedure is well described by Camps (1988: 33):

> un espacio de interrelación de diversos campos, pero no como la suma de las aportaciones de estos campos, sino como un *espacio de trasformación de los dados* que aportan [*italics mine*][17]

The idea that multi-referentiality transforms what is drawn from other domains into a new type of knowledge is discussed fifteen years later by other Spanish scholars (and in this excerpt italics are used by the authors):

> [educational linguistics is] un espacio de integración y interrelación de muy distintas disciplinas y saberes [...], cuios referentes *se trasforman* en nuevas aportaciónes específicas y originales: la didáctica de la lengua y literatura no es, portanto, mera lingǜística aplicada, come no es

[17] [The result of this procedure] is a place of interrelation among different fields, yet it is not the sum of the contributions of these fields, it is a place where the data contributed by other fields are transformed. (Translation mine).

> simplemente una didáctica específica, sino que constituye un área de conocimiento independiente, con unas bases epistemológicas y conceptuales propias, [...] no puede intenderse ni como 'aplicación educativa de la lingüística', ni come 'pedagogía especializada en lengua y literatura', porque su realidad excede con mucho estos campos específicos (Mendoza Fillola, Cantero Serena 2003: 5, 10)[18].

This framework draws knowledge from four main research areas, and uses it on the basis of implication, not of mere application, in order to create an epistemological universe which is proper to educational linguistics and not just the sum of information picked up from other fields.

3.2.2 The contribution of language sciences

There seems to be no need for a paragraph dealing with the contribution of language sciences as it is apparent and an impressive bibliography is available on the topic[19]. Scholars who strongly claim the independence of educational linguistics from linguistics always quote the sceptical words of the greatest 20th century linguist:

> I am frankly, rather skeptical about the significance, for the teaching of languages, of such insights and understanding as have been attained in

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[18] [Educational linguistics is] a place of integration and interrelation among many different sciences and disciplines […], whose contributions *are transformed* into new, specific and original contents. As a consequence, language and literature teaching research is not mere applied linguistics and it is not just teaching research applied to a specific field. It is an independent field of knowledge, with its own conceptual and epistemological bases. […] It cannot be considered "educational application of linguistics" or "language and literature pedagogy", because the field of educational linguistics is wider than the two fields above.

[19] The history of the analysis of the relationship between linguistics and language teaching starts with two classics, Bloomfield's *Outline Guide for the Practical Study of Foreign Languages* (1942) and Lado's *Language Teaching: A Scientific Approach* (1964).

In the 1960s the debate was mostly American and was carried out above all in the *Annual Round Table Meeting on Linguistics and Language Teaching* at Georgetown University, Washington. In the 1970s the topic was picked up in Britain by scholars such as Wilkins, Corder and Widdowson, and in the Modern Language Project, that led to the Threshold Levels and eventually produced the *Common European Framework of Reference*:

A synthesis of recent approaches to the relationship between linguistics and educational linguistics is in Xia (2014). See also Sanz & Igoa (2012), and Daloiso (2015b).

> linguistics and psychology. Certainly the teacher of language would do well to keep informed of progress and discussion in these fields, and the efforts of linguists and psychologists to approach the problems of language teaching from principled point of view are extremely worthwhile, from an intellectual as well as a social point of view.
>
> Still, it is difficult to believe that either linguistics or psychology has achieved a level of theoretical understanding that might enable it to support a ‘technology’ of language teaching” (Chomsky, 1971: 152-153).

Chomsky does not break the link between linguistics and psychology and educational linguistics. He simply anticipates the end of *applied linguistics*, stating the insignificance of the *application* procedure (see 3.2.1). Most of the books published in the following decades in fact start using the *implication* procedure. They are written by edu-linguists who draw what they need from linguistic studies.

Generative and formal linguistics did not actually contribute to educational linguistics, as the focus in the 1980s and 1990s was on language in use rather than on language form, that is on sociolinguistics and pragmalinguistics. Today, cognitive linguistics (Achard, Niemeier 2004)**,** a spinoff of Chomskyan linguistics, is providing new information about the way a person constructs his or her grammar (general view, Goldberg 1995, 2003; specific examples, Kermer 2016), and indirectly supports inductive rather than deductive approaches to language education and teaching (the two diagrams in 1.3 may in fact be read as deductive and inductive teaching).

There is another reason for cognitive linguistics to be increasingly referred to within the logic of a communicative approach to language education and teaching, as it shifts the focus from form to meaning:

> One of the most important tenets of cognitive linguistics1 is that everything in language is permeated with meaning. Meaning, thereby, is considered to be a matter of conceptualization – of how particular language users construe the world anthropocentrically, subjectively and under the influence of a specific cultural surrounding they find themselves in. In that sense, man's conceptual system is postulated to be grounded in his physical experience, i.e. conceptual categories, the meanings of words, sentences and other linguistic structures are considered to be motivated, and grounded in one's concrete, direct experience with the surrounding world, with which one interacts through perception, motion, handling different objects, etc. (Pavlović 2010: 80).

So far, the use of linguistics by course designers, textbook authors and language teachers has been dealt with. What about students?

Knowledge about Language, KAL, has become a relevant aspect of language education in British school curricula since the 1990s (Carter, 1990). *KAL* has become a reference point for the large number of educational systems that claim that students must become small-scale linguists, above all in their mother tongues and at high levels of competence in non-native languages.

It could be that the contribution of *KAL* is not essential to language use, but it is relevant to the development of intelligence. If language education is a relevant component of the general *education* of a person, of the construction of his or her *forma mentis* and cognitive skills, then morphological and syntactical analysis is among the most important tasks in language education (mainly in mother tongue education). This is because

a. morphological and syntactical analysis works on the mother tongue or on languages of instruction, i.e. objects that the person masters spontaneously and almost without effort. The student does not have to learn any complex contents as with geometry, chemistry, etc. (save a few metalinguistic terms such as "noun", "adjective", "verb" and the like; see point "b"), he or she is required to only analyse a content, language, which is already in his or her mind. Language is the only complex object of analysis that is ready for use;
b. morphological and syntactical analysis demands for *categories*, for example "verb", "noun", "singular/plural", "gender", "temporal clause", and so on.

   Grammatical categories are usually ready-made by tradition, so that parsing activities are quite different among cultures. The way to be consistent with an inductive model (see 1.3) and to bypass the weight of tradition towards a non-cultural, a-traditional approach is to assign students the cognitive task of defining categories, at least the main categories, such as, for instance discovering that some words stand for actions, others for qualities, for objects, and so on.

   This is what Palmer called *inventional grammar* one century ago, drawn from the Latin verb *invenire*, which means "to discover" or "to find out".

   Analysing an object, language in our case, in order to detect *categories* is a contribution to the development of thinking skills, i.e. to self-actualization, one of the three ends of language education (see chapter 4). The end is not (only) *KAL*, the end is the improvement of intellectual ability *through* language education.

This is not a culture-bound element, but is a general objective for the whole of mankind;

c. morphological and syntactical analysis is based on *classification*, another essential intellectual procedure: once categories have been defined (through the students' analysis and the teacher's expertise: point "b"), single words or chunks or clauses are analysed in order to be put into the right category.

Point 'c' is complementary to 'b'. In categorization, the whole of language is taken into consideration, while in classification, the single word is analysed and the core of the activity is detecting what is 'inside' the word (number, gender, etc.).

Students have different cognitive and learning styles, and all of them deserve the same opportunities: categorization is fit for top-down, abstract students, whereas classification helps bottom-up, concrete students. This kind of language education offers equal opportunities. (Further reading on this topic: Balboni 2017a).

3.2.3 The contribution of socio-cultural studies

The French call educational linguistics, among other names, *didactologie des langue-cultures*, where language and culture are hyphenated, thus creating a new object. A Romanian expat in France, Émile Cioran, wrote that a person doesn't live in a country, but in a language: the identification of the two notions is complete.

It has always been so[20], except with lingua francas, which are de-culturalized because they are mere communicative tools with no interest in cultural exchange or knowledge.

In order to analyse the contribution of socio-cultural studies, and to give full meaning to the culturalization process in language education (see chapter 4), it is necessary to split the umbrella term 'culture' into two.

In Latin, *cultura* referred to cultivation (*agri cultura*, the cultivation of a field; *cultura animi*, the cultivation on one's spirit), while *civilitas*

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[20] The first 'classic' on the topic is Lado's *Linguistics across Cultures* (1957). Other books that have made the history of the study of culture in language education are: Hymes (1964) who used an anthropological perspective; Hall (1976), who set the bases of intercultural communication studies; Galisson (1991), who theorized the langue-culture hyphenated nature; Kramsch (1993) and Valdes (1986) are other classics in the field; and Hinkel (1999) and Lange, Paige (2003) include essays considering the topic from different points of view.

Paige *et al.* (no date) offers a wide review of the literature on the topic.

referred to the way of life in the *civitas*, the city, i.e. the place where values and parameters were set, where policy was decided, and where literature, arts and philosophy flourished. Latin has given western languages these two words, which in many languages are used as synonyms. But they are not so, and in English they have current meanings that differ slightly from the ones given below:

a. culture

This is a people's way of life; in educational linguistics it is usually referred to as *everyday culture* or *small 'c' culture*, as opposed to 'capital C culture' meaning literature, art or music.

In language education, it is obvious that no communication is possible if language proficiency is not supported by the knowledge of everyday culture, i.e. the way transport, restaurants, interpersonal relations and so on work. No further discussion on this point is needed, as it has been shared by all educational linguists around the world since the 1960s;

b. civilization

This is a way of being and of thinking. Civilization is the set of cultural models, of beliefs and of values that make up the identity of a people.

When mass media use giant titles about *cultural* wars among Shiites and Sunnites or Christians and Muslims or communists and capitalists, they mean *civilization* wars, conflicts among opposing views of the world. People can die fighting for their civilization, not for their everyday culture. Sociology and anthropology mostly deal with civilization and not with everyday culture. Even everyday acts such as eating or mating or relevant events such as coming of age are considered from the point of view of civilization, that is, of the underlying values and of their deep meanings – of the *identity* of a person and of a people.

The role of culture/civilization differs according to the teaching context.

In *mother tongue education*, language is the main instrument for transferring civilization from one generation to the other: each word expresses the view of life and of the world of a people (Sapir and Whorf's extreme theory is that words even guide the way of thinking). Proposing a name for a phenomenon, exploring the connotations of a word, widening or narrowing the meaning of a word, learning to be aware of the strength of words, and so on, are the activities through which mother tongue teaching conveys values, attitudes, cultural awareness from one generation to the other. Everyday culture is not transmitted primarily at school, as the young person is fully immersed in his or her cultural environment and absorbs cultural models spontaneously, the same as he or she absorbs the native language.

In teaching *second, foreign* or *ethnic languages,* everyday culture is fundamental in order to communicate, since mere linguistic competence is not enough. In chapter 4 the role of culturalization as a prerequisite for socialization (in fact communicative language teaching aims at socialization) will be discussed, together with the fact that only a culturalized and socialized person can aim at self-actualization (these three processes being the general aims of language education).

As regards the teaching of *classical languages*, it has its real end in the possibility of using original texts to get firsthand approach to classical civilizations. If the classical language is not included, it is just a course in classical studies, and it has no part in language education.

From the educational point of view, contact with other cultures and civilizations, which occurs in non-native language teaching, is necessary so that young people become aware of their own culture. This process is implemented through the continuous comparison between what "the others", the ones who live in another culture, think, believe and do and what the student and his or her friends think, believe and do. Contact implies the possibility that the civilization models of "the others" may appear as more interesting and are adopted by the young members of society. This explains why de-culturalized lingua franca teaching is welcome in nationalist cultures and countries, while full foreign language courses are hindered to prevent contagion. For instance, even when English is taught as a *foreign* language it explicitly spreads the idea of men and women having equal rights, of checks and balances being necessary in democracy, of the freedom of belief, of speech, of sexual orientation being human rights, and so on, and this is not acceptable in many countries. Only English as a lingua *franca* is accepted, even if culture and civilization are implicitly passed on all the same, as words embody the vision of the world of the cultures who invented them.

The availability of cultural information on the internet is changing this situation, but at the moment social sciences, anthropology, cultural studies contribute to language education only in some parts of the world. Where they do, the first element they provide is the demarcation line between authentic culture and stereotypes. The former changes continuously and has as many nuances as there are individuals. Conversely, the latter are easy to handle, easy to teach and to learn – and they may be useful up to certain limits, provided they are presented as stereotypes.

The role of culture/civilization differs also according to the sociolinguistic context where teaching takes place.

a. *monolingual countries*

As we have seen above, language conveys culture and civilization among generations.

Cultural stress among older conservative generations and young innovative ones is normal in every society, and school is the place where controlled discussion between old and new models may take place.

Schools systems in monolingual countries entrust language education with the subtle and delicate task of making teenagers aware of the original anthropological and sociological traits of that society by labelling, with precise words, phenomena, events and people. Words become an instrument to analyse the world.

b. *bi- or pluri-lingual countries*

There are two settings: one of the local languages (or a lingua franca, in some cases) is used as the medium of instruction; or, more than one, if not all the languages spoken in the country, are used as the medium of instruction.

In the former case, where only one language of instruction is used, the culture it conveys will eventually permeate new generations, and this leads to conflicts among majority and minority groups within the same country. The mother tongue education movements spreading more and more all over the world fight against the "hidden persuasion" effect of the languages of instruction.

The other setting is based on bilingual (o trilingual, in some cases) education: the curriculum is presented partly in the mother tongue and partly in the second (or third) language spoken in the community. Because the choices needed to be made regarding which languages are to be used at school and which subjects are to be taught in each language becomes a political issue and may even lead to civil wars. At times ethnic languages may have a political role as well.

We shall see in chapter 4 how the elements analysed in cultural studies can become teaching objectives, both as *culture* and as *civilisation*. And, we shall also see how culture and civilization may become critical points in intercultural communication in foreign languages, in lingua francas and even in classical language study, when today's ideas of slavery, of justice, and so on are applied to the interpretation of classical texts.

3.2.4 The contribution of neuro-psychological research

During World War 2 the American Army Specialized Training Program taught languages and cultures (24 and 12 hours respectively weekly) to soldiers before being parachuted in Europe or to be used as mediators after conquering the Nazi-Fascists countries. In order to make the ASTP as efficient as possible, the Army asked the best linguist available, Leonard Bloomfield, to provide solid scientific grounds for the program. Bloomfield did so, but added that language teaching needed both linguistic expertise, in order to define *what* to teach, and psychological expertise in order to know *who* learns the language, as well as to explore the way mind works when acquiring a non-native language. The leading psychologist in America in those years was Burrhus Skinner, who had gained immense respect in 1938 with *The Behavior of Organisms.* Skinner's other famous volume *Verbal Behavior* was published some years later and was partly the result of his experience in this program and of his collaboration with Bloomfield (Passos & Matos 2006, 2007).

Skinner was reviving behaviourist psychology, which had been a leading current before World War 1. Neo-behaviourism assumed that new-born babies are *tabulae rasae,* and that the environment guides learning through social reinforcement when they respond correctly to stimuli.

Skinner's neo-behaviourism was the first contribution psychology made to educational linguistics. The result, a decade later, was the audio-oral approach, also known as structuralist approach. Skinner's neo-behaviourist idea was that learning is overlearning (although this definition is Bloomfield's, it well reports Skinner's idea), and pattern drills were the best instrument to learn and overlearn.

The prevailing language teaching approach at the time was the formalist approach, also known as grammar-translation method, on which psychological studies had no influence. The audiolingual approach was a real revolution, and it made the role of psychology even more relevant than the role of linguistics, above all in the 1950s and 1960s when Bloomfield's taxonomic linguistics was abandoned. Pattern drills found their perfect habitat in a new technological instrument, language laboratories. As a consequence, this psychology-based teaching methodology dominated language teaching and up to the 1980s, Chomsky's harsh criticism of Skinner's *Verbal Behavior* in 1957 had no influence on language teaching.

In the meanwhile, psychological research was producing results that would eventually transform language teaching, and opening the way for a humanistic view of the learner and of learning (see 1.3). Magda Arnold's cognitive theory of emotions (1960), Abraham Maslow's "whole person" psychology (1962, revised in 1968), Ulric Neisser's cognitive psychology (1967, 1976), and David Ausubel's educational psychology (1968) rejected all mechanical and behaviouristic interpretations of human learning.

Until the late 1970s, the psychological research undertaken the previous decade did not affect language teaching in any way. The epochal studies mentioned above were perceived as too loose, too emotional, and not "scientific" enough, while behaviourism provided the exact scientific bases which educational linguists was looking for.

Renzo Titone was the first educational linguist to study the psychological bases of language acquisition and teaching in the 1960s (1964, 1971 and 1973). Although he coined the label "applied psycholinguistics", he acted according to the principle of implication (see 3.2.1) and claimed that in language education research, knowing how languages are acquired is at least as important as knowing how languages work. In other words, the subject of language education, the person, had to be the core point for future research.

Many psychologists, psycholinguists and neurolinguists followed, among which the most influent was Stephen Krashen who started as a neurolinguist at the University of Southern California, developing a second language acquisition theory by putting together acquisitional linguistics, the theory of emotions and educational linguistics (1881, 1885; with Dulay and Burt, 1982; with Terrell 1983)

Krashen separates spontaneous acquisition from rational learning, the latter being just a monitor of the output produced by acquisition. Acquisition occurs under three conditions. The first is that input has to be made comprehensible by the teacher, and this demands psycholinguistic research on language comprehension. Secondly, the elements that are taken in, that is, acquired, are the ones that can be found at the right place in the acquisitional sequence ("natural order"), just one step ahead of what has been acquired previously (i+1 hypothesis). And lastly, but not lee significant, there should be no affective filter (performance anxiety, fear, risk of losing one's face, etc.), which requires a humanistic rethinking most teaching techniques and classroom management habits from a humanistic perspective.

A few years before, another neurolinguist, the Bulgarian Georgi Lozanov (1978), had proposed "suggestopedia", a language teaching approach totally based on humanistic psychology. Background music, autogenic training, and almost subliminal teaching are among the main features of this approach aiming at providing the learner with a new personality that exists only in the target language. A suggestopedic language lesson was very similar to a psychotherapy session. Other "clinical approaches" (Balboni 2013) based on humanistic psychology flourished in those years, among which Curran's Counseling (in American spelling) Language Learning is of note, where counselling acts as a sort of psychological coaching.

Titone, Lozanov, Curran and Krashen adopted the main aspects of whole person psychology in educational linguistics, a psychological approach that is increasingly pervasive in Western societies, at least as a benchmark to measure the advancement of teaching systems. Yet, this approach is ignored in many other cultures of the world, the student is seen as a rational and competitive subject whose emotions have no relevance in language learning.

Since the pioneer phase of psychology oriented educational linguistics, greater numbers of researchers have focused their analysis on the psychological bases of language acquisition and learning.

Pienemann has studied the processability of languages during acquisition (his most comprehensive work is from 1998, although he started publishing on the topic in the early 1980s). In his own words:

> The logic underlying Processability Theory is the following: at any stage of development the learner can produce and comprehend only those L2 linguistic forms which the current state of the language processor can handle. It is therefore crucial to understand the architecture of the language processor and the way in which it handles a second language. (Pienemann, 2008: 9).

Language acquisition demands for procedural skills needed to process language. Such skills are not acquired randomly as they follow an implicational sequence, where lower level processing procedures are requisite for the higher level ones. Pienemann and the growing number of acquisitional linguists are sequencing the processing procedures in order to contribute to the study of how interlanguage[21] works.

[21] Interlanguage is a provisional language system the learner builds up in his or her mind while acquiring a language (the full theory is in Selinker 1972 and 1992); in 1981 Corder used the notion of interlanguage in order to analyse errors.

John Schumann (1997, 2004) and Janet Arnold (1999; not to be confused with Magda Arnold, who introduced the cognitive theory of emotions in 1960) study the role of affect on language acquisition. Schumann's work is important because he demonstrates that "affect", or more generally "emotion", is not a vague, intuitive notion of psychology, but rather corresponds to neuro-biological mechanisms. In other words, the elimination of any affective filter in the learning/teaching process is not a delicate, humane attitude of good teachers but a physical necessity, a chemical requirement for synapses to be made and memorization to take place. Schumann's neurobiology of affect in language learning can reduce the resistance of many cultures towards humanistic educational linguistics.

Psychology has made a number of unintended contributions to language education, influencing it dramatically. The most relevant ones derive from Goleman's (1996) and Damasio's (1994) re-discovery of the role of emotional intelligence, and Gardner's multiple intelligence theory (1983, 1993). Neurolinguists are working on language acquisition as well[22]. A survey is in Rastelli (2016).

To conclude this overview, the main contributions of the sciences that study the brain and the mind are that

a. both rationality and emotion play a role in language acquisition. Although grammar is a rational construction and language analysis contributes to the development of rational categorization and classification (see 3.2.1), language learning is not only a rational process. Attitude towards the target language and human differences, the nature of motivation as well as the affective relationships that arise between teachers and classes are essential factors in language acquisition;
b. language is processed in the left hemisphere of the brain, traditionally considered the centre of analytical processing, yet the whole brain is involved in communication and in acquisition. Today's neurosciences are far less firm in ascribing analytical and rational processes to the left hemisphere of the brain and holistic and emotional ones to the right hemisphere. Yet, there seems to be no doubt of the fact that a holistic and emotional appraisal of inputs precedes the rational and analytical ones. This is important when we turn to defining teaching procedures, that should move from context to text and from vision to language, in order to facilitate

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[22] In Canada the *Approche Neurolinguistique* is used above all in the teaching of French (Netten & Germain 2012). Despite the name, it is a variation of humanistic psychology, integrated with elements from neurolinguistic research.

comprehension – comprehension being the necessary condition for language acquisition;

c. there is a natural order of acquisition which is proper to each language and constitutes a sort of hidden blueprint for the creation of interlanguage. Krashen has made the notion popular though the formula *i+1*. Acquisitional sequence charts are available for some languages, but work done by acquisitional linguists is still underway;
d. parallel to the natural order of language acquisition, language processing procedures are also set in an implicational sequence and that is, only when an *x*-level processor has developed the next processor, *x+1*, can start operating. Processability theorists have already provided firm indications on the topic;
e. incorrect or inappropriate language use are either mistakes or errors, the latter being the real problem. Errors denote either wrong competence (e.g. the past tense of "to go" is "goed"), or the fact that the wrong item is still ahead in the natural order of the target language acquisition, a sort of *i+4* situation according to Krashen's formula. In this case the learner is not responsible for his or her error;
f. memory is, of course, a key factor in learning, and not only as far as language is concerned. Language input provided at a lesson and the activities carried out to work on it are stored in a person's working memory, where existing synapses are temporarily re-used. In order to create new synapses, that is, to acquire a permanent piece of information, a molecule (CREB, Camp Response Element-Binding molecule) creates a protein which is necessary for synapsis stabilization. In order to work, CREB molecules require the activation of emotional experiences during teaching ("meaningful teaching", to use Ausubel's words) and/or in the teaching environment (Contreras 2016);
g. different people have different language learning aptitudes, although some researchers claim there is no good or bad aptitude, success or failure depending on the materials, teaching methodology and other factors that are external to the learner's personality.

In fact, there are many psychological differences among people, such as:

- different cognitive styles, e.g., 'adaptors' solve problems using what they know and have at hand, 'innovators' find new ways,
- different learning styles, such as bottom-up or top-down, holistic or analytical, etc.,

- different personalities, for instance introverted vs. extroverted, optimist vs. pessimist, etc.,
- different combinations of Gardner's multiple intelligences, and
- different motivations, some learn for the sake of it, others for instrumental ends.

All these psychological factors contribute to something we can name "aptitude" which is dynamic and can be modified through education and teaching but undoubtedly influences the quality and the speed of language acquisition;

Many of the contributions hinted at in the above items are midway between language education research and general methodology, so they must be kept in mind when moving to the next section[23].

3.2.5 The contribution of pedagogical and methodological research

This framework concerns language education and *teaching*, and the contribution of pedagogical and methodological research is so obvious that it is not worth discussing it for long.

We are not going to treat methodological aspects in depth, because it is on the basis of psycho-pedagogical principles that specific classroom activities are chosen from a general data bank of activities, tasks, exercises provided by centuries of language teaching methodology (see 3.3).

We shall mostly deal with pedagogical aspects, that is, the nature of the educational process and the role of the student, the teacher and the subject matter in the learning/teaching process (See diagram 2, in paragraph 1.3).

One of the main characteristics of this framework is the need to find non-cultural foundations for language education: yet, as far as the notions of education and teaching are concerned this is impossible at the moment. An example is useful to make the above statement apparent. Half the world's geometry teachers ask students to *tell* the Pythagorean Theorem, the other half ask them to *demonstrate* it. The difference between *tell* and *demonstrate* is the results of two opposite ways of conceiving teaching, learning and above all knowing. It is the difference between repetitive knowledge and critical knowledge, between the students seen as an empty

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[23] Many journals of 'educational psychology' often include essays concerning language education. Among these are the *Educational Psychology Review, Journal of Educational Psychology, British Journal of Educational Psychology* and *Mind, Brain and Education.*

jar to be filled up, or as a thinking being to be stimulated. Diagram 2 (section 2.3) regards these differences.

Another essential pedagogical difference is between school systems directed at *knowing about* something and school systems directed at *knowing how to do* something. Currently, the international trend seems to privilege the latter.

While the "tell vs. demonstrate" and the "know-about vs. know-how-to-do" dichotomies are geo-cultural pedagogical differences, the difference between inductive, bottom-up, empirical teaching and deductive, top-down, descriptive teaching depends not only on tradition (Western school systems claim that inductive teaching should be the norm) but also on the single school, and even on the single teacher. An example may be useful. Asking students to listen to a dialogue or video and to say what region the speakers come from, on the basis of the language variety they use, is inductive teaching, which occurs as the students try to detect the traits of the different regional varieties. Deductive teaching acts the other way around, with the teacher listing the orthographic, lexical and morpho-syntactic differences between European and American English. This framework concerns "helping the activation of the faculty of language", so the natural option should be the bottom-up process, which at the moment is almost unthinkable in many pedagogical cultures.

Yet, the situation is rapidly evolving as an effect of the use of technology, mainly ICT, in language education. The availability of videos, audio recordings, films, songs, social networks, Skype and so on strengthens the role of inductive and empirical learning.

There are two problems that hinder this process. In many developing countries, but also in some areas of richer countries, wide band connection is not available or is still of poor quality. This means that Skype conversations or project-based teaching requiring the use of the internet, interactive multimedia blackboards and the like cannot be used. But this is just a matter of time. Moreover, some countries prevent access to Google, YouTube, Skype and the social networks meaning that most ICT-based methodology used in a communicative approach cannot be implemented.

Since the great paradigm shift of the 1970s, when the idea of language as communication gained momentum, a great quantity of research has been carried out to find which implications from pedagogical and methodological research could be useful for language education and teaching. These manuals mostly describe activities, techniques and technologies that can help

a. to develop language skills, not only oral and written comprehension and production, but also interaction, translation, intercultural skills.

   At first only second and foreign language researchers were deeply interested in a methodology to support language skill development. Today, this need is also being increasingly felt in mother tongue teaching, including specialised academic and professional applications such as public speaking, creative writing, interactive dialectics, and so on;

b. to support grammar and lexicon acquisition in non-native language teaching, and reflection on grammar and lexicon in mother tongue teaching or in the language of instruction.

   Traditionally most methodological research focused on grammar, yet lexicon is receiving more and more attention, above all in mother tongue education or in languages of instruction;

c. to test and evaluate communicative competence. Two main threads are followed in research.

   The first is meant for periodical testing in everyday classroom life. The object of analysis is not only to get reliable data, but also the possibility of using testing as an educational resource, for instance enhancing self-evaluation. With regards to the other, some research deals with the ways of reducing the effect of affective filters during testing sessions.

   The second field of research concerns international language certifications, a very substantial business in non-native language teaching. TESOL, Cambridge Syndicate, such centres as Goethe, Puškin, Cervantes, Confucius and so on are not only certifying institutions that administer tests and evaluate results but have, in fact, also become language testing and evaluation research centres. If we keep in mind that language teaching is increasingly directed at to passing certification exams, it is easy to realize the impact of research on testing competence, which requires a definition of competence;

d. to teach special languages: on the one hand, this concerns LSPs, languages for special purposes, whose importance in the language market has grown year after year and has generated the CLIL methodology (Content and Language Integrated Learning) as we shall see below. On the other, it regards the language of literature, still highly relevant in mother tongue teaching, but which has been declining in importance in non-native languages for decades, and now only concerns literature departments at universities (see Chapter 6);

e. to also implement special methodologies in language education, ranging from problem solving activities to task-based teaching, from Asher's total physical response to Gattegno's silent way and flipped classrooms and so on;
f. to help student motivation and participation through play and games, the use of songs and drama, such creative activities as stories written by the class, the translation of pop songs, video interviews and the like.

Wherever the culture and the school tradition language teaching methodology manuals come from, there is substantial homogeneity among the solutions they propose, apart from manuals dealing with beginners.

At the beginner level in European and Oriental language teaching, methodological differences are more apparent as the student must learn the alphabet and spelling and must understand the logic that lies at the basis of the target language. Methodology differs not only according to the nature of the target language, but also because of the cultural context and the scholastic tradition. For instance, although Nunan had been working in Asia for decades, his manuals of 1989 and 1991 are quite European, while Zhang's manual for teaching Chinese (2003) is quite Chinese although it is written in English for a Western audience[24].

At the intermediate and advanced levels most of the methodological manuals are similar, as the number of activities, techniques, exercise formats that can be used in language teaching is in fact rather limited (Balboni 2013). A chronological analysis of the main manuals concerning language teaching methodology shows that their evolution (which is common to all, whatever their culture) depends on a number of factors: first of all, the evolution of ICTs; and, then, the fact that some methodologies become more popular in certain periods, as is the case with flipped classrooms, content and language integrated learning, task-based and project-based teaching, and the like.

The consequence of such uniformity is that language education in the world possesses a common methodological data bank, so that teaching that is not culture-bound is possible, if educators and teachers evaluate techniques for what they can do rather than from traditional and ideological viewpoints.

[24] Two essays are worth reading on this topic: Burnaby & Sun, 1989, report on Chinese teachers' view of western language teaching, and Wang 2014 who, a decade after Zhang's book quoted in the text, illustrates the reform in Chinese teaching methodology.

3.3 The hierarchical organization of knowledge: approach, method, technique

Such a transdisciplinary quantity of information calls for hierarchical organisation in order to be used. This need is not only due to the quantity of information, but above all because it refers to three different aspects of a theoretical framework as follows:

a. a relevant part of the knowledge available from the four research areas seen in 3.2 is functional to framing *a theory* of language education; in other words, it is in those fields of research that the educational linguist can find the answers, if any, to questions such as:
   - what is language?
   - what does and "knowing a language" mean?
   - what does "learning a language" mean?
   - what are the nature and roles of the humans involved in the process, i.e. the single student, students as a group, teacher(s) and other educational staff?
   - what is the nature and role of the non-human components in the teaching process – logistics, technological aids, teaching materials from paper books to interactive e-books?
   - and so on;
b. another part of the information coming from the four areas in 3.2 is necessary to translate the *theory* of language education into a *teaching project* as well as a *teaching process*. This procedure is very delicate in that it must ensure that there is full consistency between the assumptions of the approach and their implementation in actual classrooms. The questions a method must respond to are:
   - what is included in a language education curriculum?
   - what is included in a language teaching syllabus?
   - what is the nature, the role and the typology of teaching materials?
   - what logistics is necessary, and what advisable, to carry out instruction that is consistent with the approach? That is, what type of classroom, of desks, and so on;
   - what devices are necessary to teach consistently with the approach–from traditional blackboards to interactive multimedia blackboards;
   - and so on;

c. other information concerns the methodological instruments that are necessary and advisable to implement language teaching so that the issue of approach does not remain wishful thinking or tied to abstract principles, for instance
   - the typology of teaching activities and techniques to develop the various components of communicative competence (see chapter 4),
   - the typology of teaching activities and techniques to manage the social organization of the class, that is, activities supporting or preventing autonomy, competition, cooperation etc.
   - the typology of testing activities and techniques and evaluation procedures,
   - and so on.

We call these three levels Approach, Method and Techniques on the basis of a famous essay written by Anthony (1963, almost always cited as 'Anthony 1972' because it was included in a reader edited by Allen and Campbell in 1972, a manual for teachers that became very popular and was one of the reference manuals in the 1970s. Anthony's definition is still convincing:

> An approach is a set of correlative assumptions dealing with the nature of language teaching and learning. An approach is axiomatic. […]
>
> Method is an overall plan of presentation of the language material, no part of which contradicts, and all of which is based upon, the selected approach. An approach is axiomatic, a method is procedural. […]
>
> A technique is implementional – that which actually takes place in a classroom. […] Techniques must be consistent with the method and therefore in harmony with the approach as well. (Anthony, 1963: 64-67).

In the late 1980s Allen and Campbell's influential book was substituted by another popular reader by Richards and Rogers (1987), who adopted Anthony's tripartite model. They agreed on the definition of *approach*, but they integrated the idea of *method* by adding the notions of language curriculum design and of instruction planning. As far as techniques are concerned, Richards e Rogers saw them as *procedures* (see 3.3.2) rather than as "trick, stratagem or contrivance" (Anthony 1963: 67).

Moving from Anthony's model, and adapting it to the epistemology described in 3.2, the massive amount of information necessary to plan and implement language education and teaching can be organised and described through the following model:

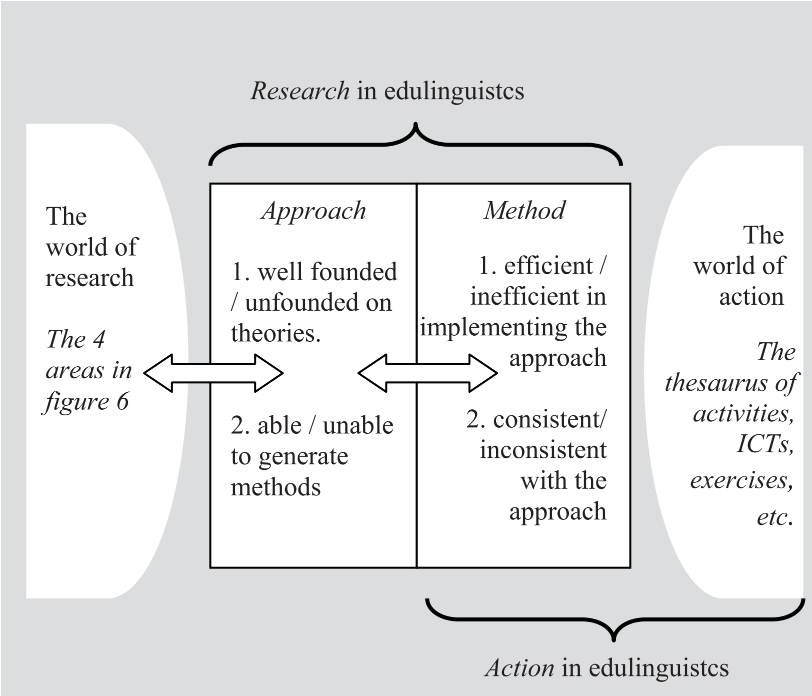


Diagram 4: Approach, Method and Technique in language education.

The model looks unexpectedly complex, however it is not actually as complex as it may seem and reads easily:

a. there is a *world of research* outside the field of educational linguistics research. It includes the four areas discussed in 3.2 and represented in diagram 3;
b. *approach*[25]: this is a theory of language *education* (not language *teaching*, yet; see item "b").

[25] Some approaches have been called "method", such as the Berlitz Method that is in fact a form of natural approach, or the Reading method of the 1920-1940s which is a reduced form of communicative approach where only one language skill is developed.

Educational linguists who work at defining an approach explore the world of research in order to draw implications so that the resulting approach is well-founded (point 1 in the approach box in the diagram). The bidirectional arrow in point links educational linguistics to the world of research: they draw implications and provide feedback.

An approach provides definitions of

- education and its general aims, and teaching and its specific objectives (chapters 4 and 5 deal with this aspect of the theory of language education)
- language, that is, the very object of language education. The formalist approach considers language as a static, standard code to be studied and used carefully, while the communicative approach views language as an ever changing and varied tool at the disposal of human communication, with all the creative uses humans may think of,
- student, a sort of Pavlovian dog in the audiolingual approach, the subject of his or her own learning process in the humanistic and cognitive approaches,
- teacher, who may be a sort of priest interpreting the sacred laws of grammar in the formal approach, or a facilitator, and a coordinator who chooses different types of input, of ICTs, of teaching materials etc.

As stated above, an approach is a theory of language education, but theory is not an end to itself. An approach must generate methods, otherwise it is not efficient. The bidirectional arrow at point 2 of the approach box illustrates the flow of indications and feedback between approach and method:

c. *method*[26] links language education to language teaching. The word derives from the Greek *me't odos*, a path to reach a destination. Method guides the implementation of an approach, i.e. it provides guidelines for
   - syllabus design, that is, for setting objectives and choosing contents,
   - defining the nature and the formats of teaching materials,
   - indicating the role, nature and procedures of classroom teaching and of testing, evaluation and certification;

[26] Some methods have been called "approach", such as the situational approach or the notional-functional approach, which are in fact methods implementing the communicative approach.

- the use of ICTs.

A method must be *efficient* (point 1 in the method box) in translating all of the principles of the approach into operational procedures and instructions, and *consistent* (point 2) with the approach and within itself;

d. the brace over the two boxes includes approach and method as the field of language education and language teaching research (that is, the field of this theoretical framework). In other words, when an educational linguist carries out research in the area we call ‘the world of research’, he or she is not acting as an educational linguist but as formal linguist, sociolinguist, neuroscientist, educationalist and so on. This epistemological distinction is fundamental as it is not personal history that makes a general linguist or an educational linguist, but it is that part of the diagram where his or her research is located;

e. the brace at the bottom of the diagram includes the field of language teaching *action* (not *research*). This field is fed by information arriving from the method which provides guidelines, and from the thesaurus of teaching techniques.

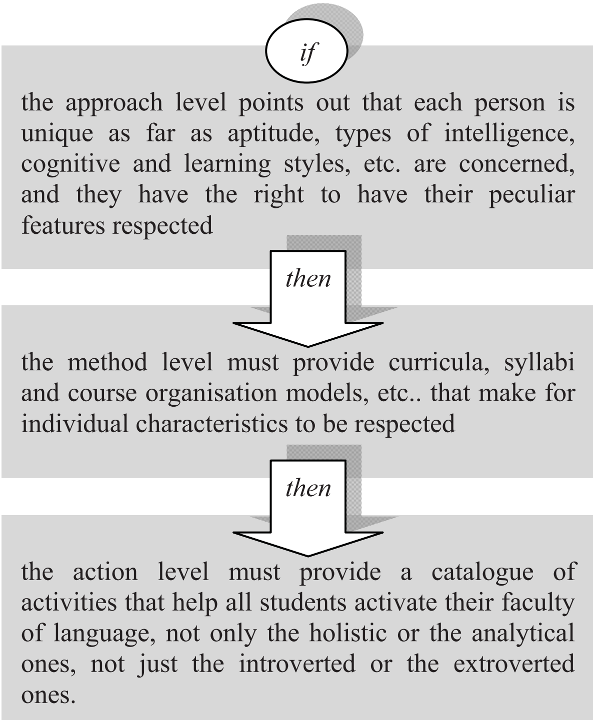
This thesaurus, a data base of classroom activities, does not belong to educational linguistics, but is borrowed from in order to implement language teaching in a course.

Teaching techniques are neither old nor new, nor traditional or innovative, nor good or bad. They are simply effective or ineffective in reaching an objective. The choice of techniques, of course, must be consistent with the approach and the method.

This model of knowledge organisation is hierarchical, and reads as approach, method, technique from left to right in the diagram.

Hierarchy means that each level must provide instruments to lower rank levels, and the latter must be consistent with the declarations of the levels above.

Let us use a flowchart to give an example of this fundamental mechanism which governs the entire framework (and, in our vision, the whole of educational linguistic research). We shall use an *if... then... then...* procedure:



Flowchart 1: the hierarchical structure of syllabus design.

One more term which is fundamental in an international perspective needs to be clarified:

> in recent years […] "methodology" has been increasingly used as a pretentious substitute for "method" in scientific and technical contexts [...]. This usage may have been fostered in part by the tendency to use the adjective "methodological" to mean "pertaining to methods", inasmuch as the regularly formed adjective "methodical" has been pre-empted to mean "orderly, systematic" (American Heritage Dictionary).

In modern educational linguistics the trend is to use "methodology" to indicate specific teaching procedures, such as CLIL, the flipped classroom, and so on[27].

Also, the "clinical approaches" quoted in 3.2.4 are simple methodologies since they focus on psychological aspects. An approach, on the other hand, takes into consideration the four scientific fields seen in 3.2.

Lozanov's *Suggestopedia* (1978) is interested in the effect of music in an almost hypnotic context, but culture is neglected and language is inductively presented through grammar posters. There is no actual planning of skill development and systematic evaluation is neglected.

Curran's *Counseling Language Learning*, also known as *Community Language Learning* (1976) focuses on the interaction between the teacher and the student applying the rules of psychological counselling and coaching, with no clear indications about language, culture, or language teaching methodology.

Asher's *Total Physical response* (1977) and Gattegno's *Silent Way* (1972) are only teaching techniques and can be profitably used in any method implementing the communicative approach.

NLP language teaching (neurolinguistic programming) (a survey of the actual implementation is in Lashkarian, A., & Sayadian S. 2015) and ANL language teaching (*approche néurolinguistique*) (Netten & Germain 2012) are the simple application of some basic principles drawn from neurology and neurolinguistics, with no interest in the complex world of educational linguistics.

Complete information on the topic of this paragraph requires Kumaravadivelu's *From Method to Postmethod* (published in a prestigious series by Longman in 2006) to be cited. The Indian scholar's position sounds very radical. In his words, educational linguists are guilty of excess of theory and lack of actual experience, and they have given false "myths" to teachers, such as

- There is a best method out there ready and waiting to be discovered;
- Methods constitute the organizing principle for language teaching;
- Method has a universal and historical value;
- Theorists conceive knowledge, and teachers consume knowledge;
- Method is neutral, and has no ideological motivation (pp. 163-168).

[27] In French, where *méthode* means 'textbook', *méthodolgie* is used in the meaning of 'method' seen above.

Postmethod (a single word without a hyphen) wants teachers to "theorize what they practice and practice what they theorize" (p. 173): a devastating banality which, however, sounds extremely good to, amateurs (of course, this is the opinion of an educational linguist who does not feel guilty at all of spreading false myths).

PART 2.

THE OBJECTIVES OF LANGUAGE EDUCATION AND TEACHING

CHAPTER FOUR

THE GENERAL OBJECTIVES OF LANGUAGE EDUCATION

The titles of chapters 4 and 5 have a meaningful difference which is worth pointing out through italics:

a. the *general* objectives of language *education*

Education is a general process, carried out within the family, at school, with peers, and so on. A relevant area of education is *language education*, where "language" works as an adjective and qualifies this part of the whole educational process.

Within a family, a group of peers or even a soccer or cricket team, there are implicit educational objectives, whilst at school, that is in an educational system, objectives are explicit – even though they are *general* because they interact with the general objectives of education. These objectives are described in chapter 4.

The *general* objectives of *education*, and consequently of language education, vary significantly among cultures, so in order to provide a non-cultural framework a very *general* approach is suggested in chapter 4;

b. the *specific* objectives of language *teaching*

Educational systems are organized on a disciplinary basis. There are mother tongue courses, foreign language courses, mathematics courses, and so on. Each of these areas has *specific* objectives. Such objectives are sometimes shared by a group of disciplines, for example, mathematics-geometry-physics, chemistry-science-biology or first-second-foreign-ethnic-classical language. The latter case is the object of chapter 5.

Language teaching occurs within the cultural perimeter drawn by general education, above all as far as mother tongue teaching objectives are concerned, as the mother tongue is the main cultural vehicle between old to new generations. Non-native languages have a looser status and are less culture-bound because their *specific* objectives are more and more shared internationally as a result of student and teacher mobility, of international certifications and of the worldwide market in teaching materials.

4.1 A map of human communicative relations and the role of language

Language is the main instrument both of *thought* and of *relation* among people. Language education must grant a person the language mastery necessary to fulfil these two functions. In other words, it must make sure that no person is hindered by language deprivation in their process of self-actualization.

A very simple model (which will show its operational power in paragraph 5.3, guiding the classification of pragmatic functions and of communicative acts) provides a map of human relations. The model claims that all human relations, independently from time and culture, focus the self on one of two relations, either me-you or me-world.

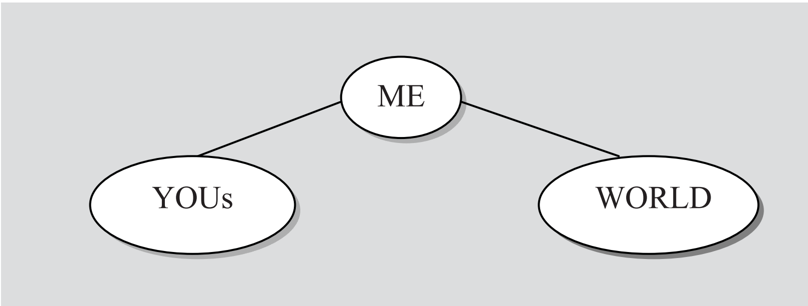


Diagram 5: A map of human communicative relations.

The diagram reads as follows:

a. *me* is the subject of communication, the one who decides to interact with others in order to communicate his or her personality, tastes, social status, physical or psychological state, and so on.
   A person not only communicates with others, but also with him or herself, both in the language of thought, and in written or videotaped diaries that communicate with the *me* in the future;
b. *you* is made of many 'yous', i.e. all the people *me* interacts with. This population is distributed on a continuum ranging from permanent 'yous' such as family and other relations, friends and

colleagues, to occasional 'yous' such as a McDonald's waiter or a policeman we ask information from.

In other words, *you* is made of all the people one talks *to* (italics are relevant, as it contrasts with *about* in the following lines);

c. *world* is a wide category, including all the contexts we interact with indirectly, entities we talk *about* and not *to*. People talk about
   - *the real world,* made up of billions of human beings, of international commerce, of social and natural phenomena and so on: people do not interact with this world, they just talk *about* it;
   - *the past* is a world that no longer exists. People know about the world of the past either because they have lived it, or on the basis of texts (writings, buildings, art, etc.). No me/you interaction is possible with that world;
   - *the fictional world* of literature, cinema and art. It may look like the actual one, but it only exists in fictional texts: we do not know who the Lovely Boy and Dark Lady were, but we know that someone (maybe Shakespeare, maybe Wriothesley or Marlowe or someone else) wrote sonnets about them; no one knows whether Achilles existed, but the *Iliad* involves us in Achilles' grief for the loss of Patroclos; and, nobody speaks with Corneille's words and rhythm, yet his texts exist and are performed to communicate their meanings across the centuries;
   - *the world of language* and of communication: humans communicate using codes, and in order to avoid misunderstandings and secure the fluent flow of communication they often make sure others have properly understood them, ask for the meaning of words or explain their meaning to others, and so on.

This simple model includes all possible human interactions.

There are some corollaries to this model that demand for ethical responsibility, as will be pointed out in the last section of this chapter.

4.2 The processes of culturalization, socialization, self-actualization as general objectives

These processes derive directly from the *me-you-world* model in the paragraph above. However, in a person's life the order is the opposite: *world* → *you* → *me*:

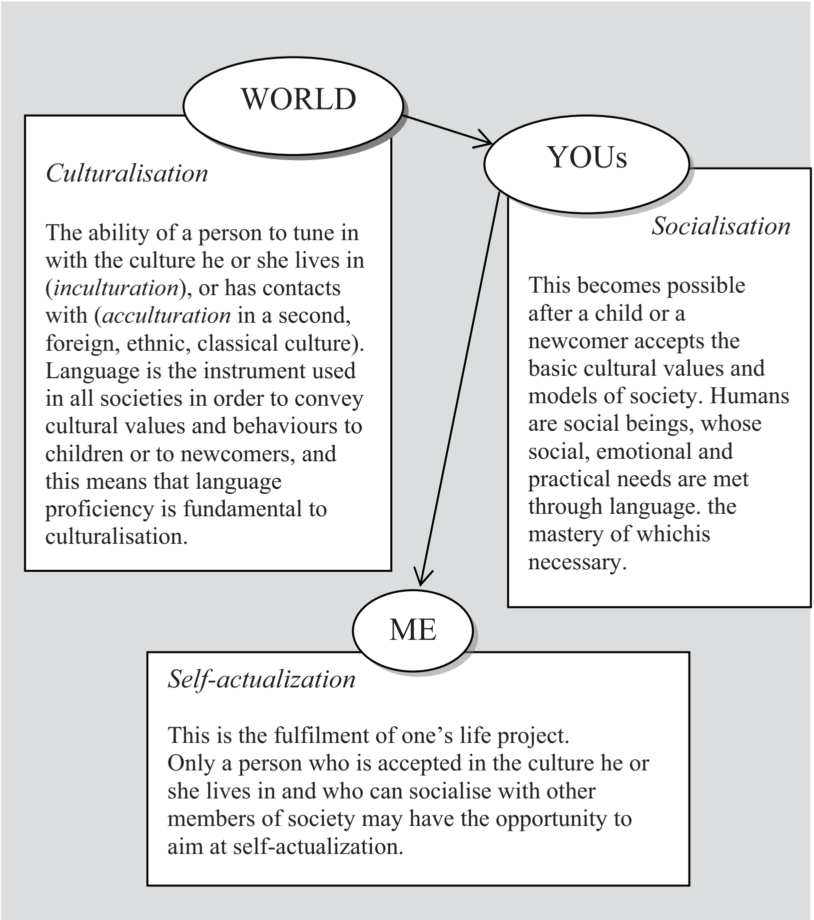


Diagram 6: The process leading to self-actualization.

The notions of culturalization and of socialization need no further analysis, as they are very clear as is the role of communicative competence in implementing the two processes.

Self-actualization, on the contrary, needs to be discussed as far as the choice of the term is concerned.

Self-promotion, self-realization, self-fulfilment and self-esteem are related terms, but we have chosen self-actualization following Carl Rogers' and Abraham Maslow's theories of human beings.

Carl Rogers considers self-actualization the main factor in the process described in his most famous book, *On Becoming a Person* (1961). In *Client-Centred Therapy* (1952; it is a non-educational essay, so it is not included in the bibliography) he provides the bases for the sequence in the flowchart in diagram 6:

> As a result of interaction with the environment, and particularly as a result of evaluational interaction with others, the structure of the self is formed [by the infant] (489 in Robinson's edition, 2015).

Maslow (1962, 1970) considers self-actualization to be the final goal of a person's life (the flowchart in diagram 6 is based on this view of human life).

According to Maslow's theory, humans have a scale of five types of high rank needs which can be fulfilled once the basic needs have been satisfied. The fifth and highest human need is self-actualization, that is, making a person's faculties and potentialities actual, or real.

The theory of language education described in chapter 1 is consistent with Rogers' and Maslow's views: language education means "helping a person to let his or her faculty of language emerge, to make it actual, real".

In a language education project based on this framework the processes of culturalization, socialization and self-actualization (which are universal, not cultural) should be developed in a well-balanced and even-tempered way.

The lines above may sound idealistic, mere theory, or even wishful thinking, as they state general objectives and do not provide indications on how to organize *language* education, let alone *general* education. The need for a model that can be used to implement *general educational* objectives through *general language education* objectives can be met by using a theory of language functions for educational purposes, even though it was designed for pragmalinguistic purposes (this procedure is an example of how the implication principle work).

4.3 Language functions as general objectives

In the early 20th century two German philosophers, Bühler and Cassirer, suggested that language should be studied not only as form but as action as well, i.e., considering what purpose language is used for.

In the 1960s, moving away from Shannon and Weaver's mathematical model of communication, Roman Jakobson designed his well-known 6-function model of communication where:

a. language can be used to communicate information *to* the receiver *about* the sender, the code, the topic, the channel, or the message,
b. according to which of these factors is the focus, language performs different functions: the emotive or expressive function when language focuses on the sender; the conative function when it focuses on the receiver; the referential function is implemented when language is used to talk about a topic; the phatic one concerns the channel; the metalinguistic or reflexive function occurs when language is used to talk about language itself; and, lastly, in the poetic function the form of the message is the core of the message.

Jakobson's model is ontogenetic, i.e., it describes communication as a phenomenon: *if* communication depends on 6 elements, *then* language performs 6 functions.

In the 1970s, Halliday provided a phylogenetic model, i.e., a pragmatic roadmap that all children follow in building their ability to communicate. The process starts with the child becoming able to perform basic functions and culminates in their mastery of high rank functions, where:

a. there are four basic functions which are developed to grant survival: the instrumental, the regulatory, the interactional, and the personal functions; and where
b. three more functions are developed as the child opens to the world around him or her: the heuristic, the imaginative and the representational functions.

Some functions overlap in Jakobson's and Halliday's models, some differ because their static vs. dynamic natures differ.

In language education we deal either with a system of communication which has already been acquired and needs perfecting, or with the acquisition of new systems. Jakobson's ontogenetic, static model (= J) and Halliday's phylogenetic, dynamic model by (= H) can be unified if we match them to the model of social interaction we described above:

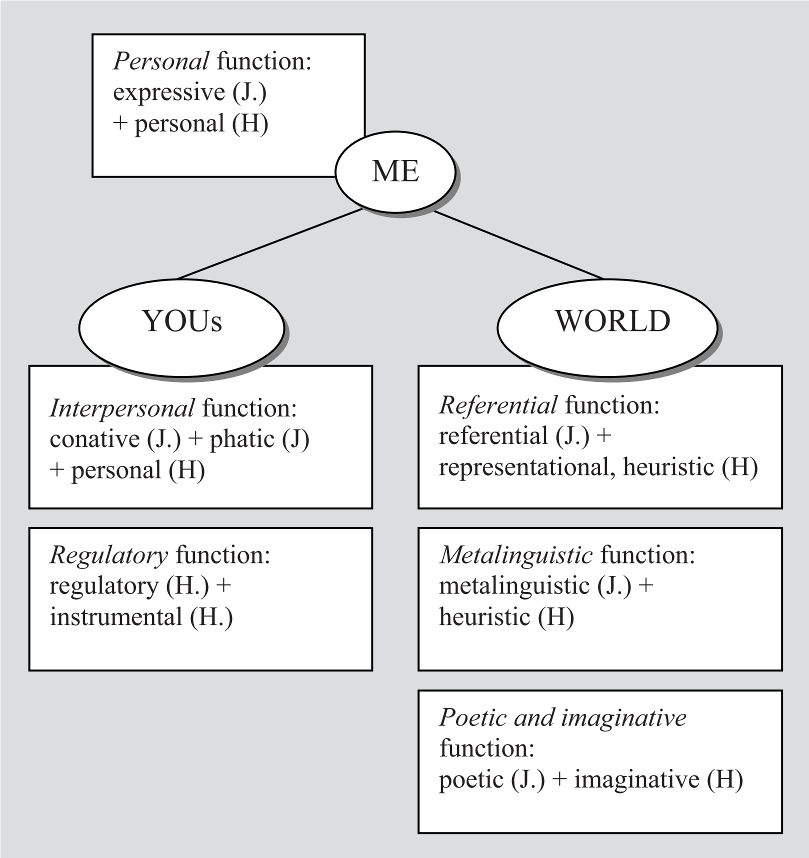


Diagram 7: From Jakobson and Halliday to the three axes of human communication: a map of language functions.

This model claims that it describes all possible functions[28] of language, anytime, anywhere. If so, then it can be used as a basis for a reliable and

[28] The term *communicative function* was also used in the *Modern Language Project* of the Council of Europe which led to the series of Threshold Levels since 1975, and was used by British methodologists such as Wilkins (1976), Munby (1978), Brumfit (1984) or Van Ek & Trim (1990) in their theories of language teaching syllabus design.

The choice of 'communicative *function'* to refer to basic acts such as greeting, taking leave, asking/saying one's name, and so on, contrasted with the more proper scientific classification of the objectives of language education, which can be summarized in a single sentence: *all the functions must be developed in a balanced way*.

It is easy to see that most educational systems, cultures and traditions are rather unbalanced.

In mother tongue education the metalinguistic and referential functions often become the core, at the expense of personal and interpersonal proficiency. Further, the regulatory function is dealt with only from the receptive point of view (the student must obey codes, rules, instructions) neglecting the productive perspective. And the poetic function becomes prevalent only at the end of the course.

In foreign language teaching, the interpersonal and the referential functions absorb the most effort, while the personal and the poetic functions are neglected – the regulatory one is left aside, as it is in mother tongue education.

According to the philosophy underlying this framework, whole person development requires the whole system of functions be considered.

4.4 An ethical approach to language education

The complex system of interrelations that has been described above needs what Edgar Morin defines as complex ethics:

> La morale non complexe obéit à un code binaire bien/mal, juste/injuste. L'éthique complexe conçoit que le bien puisse contenir un mal, le mal un bien, le juste de l'injuste, l'injuste du juste (2004: 60).

Some language education and teaching systems may be highly "moral" but not equally "ethical". "Moral" derives from *mores*, a Latin world referring to the customs and traditions of a people; also, the Greek word Ἠθικὰ refers to costumes. But, Aristotle's use of the word in his *Nicomachean Ethics* made it less dependent on local morals, or on local beliefs about what is good and what is bad. In a framework like this, keeping local morals separate from general ethics is fundamental because some choices may have moral standing and yet be ethically wrong. This

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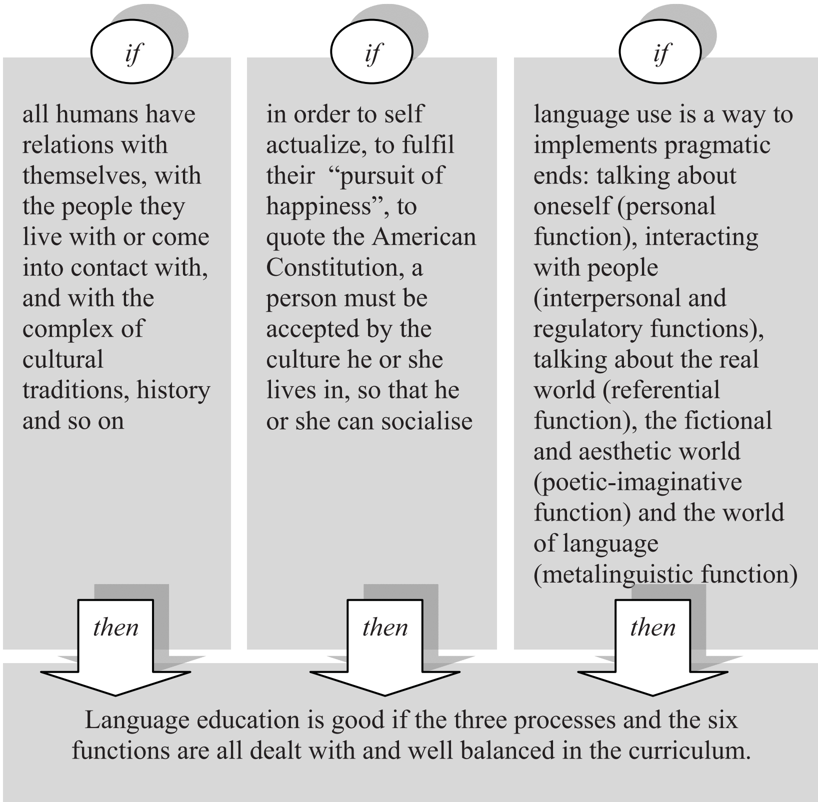
use of *function* made by great pragmalinguists such as Jakobson and Halliday, yet the worldwide popular brand *notional-functional syllabus* made *communicative function* known to all teachers.

An interesting survey is in chapter 1 of Green (2012), "The theoretical foundations for functions in the Council of Europe modern languages projects and the Common European Framework of Reference for languages".

distinction may be useful above all in social contexts where what is good or bad is written in a sacred book or, in political contexts, where the decision is left to the State.

In our perspective, an ethical flowchart independent from cultural traditions, is structured like this:



Flowchart 2: Ethical parameters for language education.

Applying the diagram above can indicate, for instance, that some courses are "morally" acceptable, while they are not so from the "ethical" point of view.

For instance, most lingua franca courses and instrumental language courses view the learner as someone who has to know how to greet, apologize, take leave (interpersonal function), how to write and read agreements and contracts (regulatory function), and how to report about things as they actually are (referential function): a human being with hands and mind, but with no personality and no emotions. Such a man or woman may be functional to the customs and traditions of business or engineering language courses, and the course may be good according to the accepted *morals* of companies and of business or technical universities, but it puzzles the educational linguist who believes the *me-you-world* model to be true.

It is “moral” but “unethical”. It meets the needs of business or teaching institutions but neglects the need for self-actualization of the person.

The same happens with non-native language courses in nationalist countries. Courses are to be extremely deculturalized in order to be permitted. This may be quite acceptable according to the country’s “morality”, but they are “unethical” in that they deprive foreign language students the possibility of widening their view of the world through contact with the foreign culture.

Ethical reflection is not new in educational linguistics[29], but most research deals with the ethics of everyday teaching, of class management, of error correction and of evaluation. As seen above, there is also an ethical dimension to language school policy planning and to course design.

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[29] The discussion about ethics in language education and teaching became relevant in the 1990s. In Great Britain the discussion was led by Davies (1997; the whole number of *Language Testing* where the essay was published deals with ethics), who demanded for the creation of an ethical teaching environment, by Shoamy (1997) who focused above all on ethics in language testing, and by Johnston (1998) who focuses on the role of the language teacher. In France, the discussion involved Puren (1994) and Galisson (1998).

After a decade with scant interest in the topic, ethical reflections have started again: Le Moigne (2005) proposes a new “discourse on method” based on ethical principles, which Forestal (2007) views as a conflicting situation. Two Eastern visions of the problem are in Mangubbai (2007) and Lieb (2010).

In 2000 the *International Association of Languages Testing, ILTA*, published an ethical code on its webpage.

CHAPTER FIVE

THE SPECIFIC OBJECTIVES OF LANGUAGE TEACHING

In a reference framework which aims to find some principles of language education and teaching that are independent from culture and tradition, the educational objectives described in chapter 4 are philosophical and somewhat political. The specific objectives of teaching, on the other hand, are more practical and operational.

In order to discuss the objectives of language teaching a question needs to be answered: if the goal is "teaching a language", what does "knowing a language" mean?

5.1 A model of communicative competence and performance

"Communicative competence" has been a key word for the last five decades, after Hymes (1972) [30] shocked the world of educational linguistics and provoked a dramatic paradigm shift, from "knowing about language" to "knowing how to use language". Communicative competence is always quoted but seldom discussed after the 1980s, when Canale and Swain (1980), Canale (1983), Richards & Schmidt (1983), Sauvignon (1983), Widdowson (1983) and other educational linguists studied it from the point of view of language in use. They highlighted the role of language skills, of knowing how to do something through language – a perspective that was to become dominant in the following years, going as far as Taylor (1988) who proposed to change "communicative competence" into "communicative performance", thus stressing the resulting competence.

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[30] The notion of communicative competence is Hymes', yet the first to use this construct were Campbell and Wales in 1970 and Sauvignon used it in 1972, independently from Hymes' research.

Since then the notion has been taken for granted becoming more and more intuitive, but a precise definition of "communicative competence" is necessary in order to define the objectives of language teaching.

Dell Hymes never proposed a formal model of communicative competence. A decade later, several models of communicative competence were proposed, but none were a "model" in the strong meaning described in 2.2. Rather, they were descriptions and very often were presented as mere hypotheses to be discussed and modified where necessary.

The first definition of the components of communicative competence meant to become the basis for identifying language teaching objectives was given by Canale and Swain (1980) and then by Canale (1984). These edulinguists designed a socio-pragmatic model including grammatical, sociolinguistic, discourse and strategic competences.

Canale and Swain's model guided educational linguistics for at least a decade, till Bachman (1990) and Bachman and Palmer (1996) went a step further. Starting from Widdowson's model (1983) which separated mental "competence", that is linguistics and sociolinguistic knowledge, from the operational "capacity" needed for the actual use of language, Bachman and Palmer split communicative competence into "organizational knowledge" (grammatical and textual competences) and "pragmatic knowledge" (functional and sociolinguistic competences). But, as Widdowson had done a decade earlier, they were not interested in the performance side of communicative competence (or "communicative ability", as they said) and neglected the role of non-verbal codes. (For a survey of the early evolution see Bagarić & Mihaljević Djigunović 2007).

The *Common European Framework of Reference*[31] uses an oversimplified model of communicative competence. Here it is defined in terms of knowledge (although it states that there must also be the ability to apply it) and includes only three factors, linguistic, sociolinguistic and pragmalinguistic knowledge, neglecting extralinguistic codes and socio-cultural grammars. As far as language in use is concerned, it is based on a five-skill model (listening, speaking, reading, writing, interacting), with no hint made of the other language abilities and skills.

Languages testers working in European competence certification centres adopt the CEFR as a guideline model, but they integrate it in different ways. Non European certification centres started their research after the CEFR had been produced in the early 1990s, implicitly adopting

[31] The CEFR is a product of the Council of Europe, a 53 State organization, and not of the European Union, as it often is thought to be, although all European Union projects and application use the CEFR scale of competence, A1-2, B1-2, C1-2.

the same structure. Many certifications, above all task-based ones, include strategic competence (not present in the CEFR model) as a factor in defining a person's level of competence.

This framework is based on the "model" (with the strong meaning used in this study) of communicative competence shown in diagram 8.

Communicative competence is divided into two areas, coherently with Chomsky's dichotomy competence/performance.

Also Canale and Swaine's and Bachman and Palmer's are split models, the former opposing "communicative competence" and "actual communication", and the latter "organizational knowledge" and "pragmatic knowledge". In our analysis there are two critical points in these dichotomies, if they are to be considered formal models:

a. they are based on two varieties of the same factor (communication and knowledge), not on two different factors. Both the nature of these factors and the nature of the varieties are difficult to define in a quite non-ambiguous way, as they are abstract notions. This makes it difficult to base models on them. Further, the idea of knowledge (which includes its source and its hierarchical organization) changes from culture to culture; and,
b. there is no connecting device between the two. How does communicative competence become actual communication? What is it that turns organizational knowledge into pragmatic knowledge?

In order to keep the basic structure of two different areas, and to respond to the weaknesses above, the model used in this framework is based on location, which is clear, unambiguous and well definable:

a. one area is in the mind. It includes a series of grammar sets (linguistic, extra-linguistic and socio-cultural grammars), that is both data banks such as lexicon, phonetic traits, gestures, and combination devices.

   Whatever the language and whatever the culture, the nature of mental grammars is universal;
b. the other area is in the actual world, where communicative events take place. There are several universal factors in communication. For instance, all communicative events include a message based on a code and concerning a topic, which is sent by a sender to a receiver through a channel: the six factors in Jakobson's ontogenetic model of communication that has been used to provide communicative contents to the general aims of education in 4.3.

All communicative events occur in social situations within cultural contexts. Some components of the structure of events are universal (for instance, all participants have social roles; all events have opening, core and closing sections; and so on), but the way these components are implemented and the rules that govern them are culture-bound;

c. the two areas are connected in both directions by a set of language abilities and skills: "Ability" is the set of cognitive and semiotic processes that make comprehension, production, interaction, summarizing, translating possible whereas "skills" are the implementation of mental abilities in the world, in communicative events (the dichotomy is based on Widdowson 1998). Abilities/skills are far more than the usual 4+1 language skills list of most models.

Knowing a language or being competent in communicating in a language means mastering the whole set of components of the model and not only some of them as very often happens in curricula, syllabi, textbooks, courses and certifications. Assessing competence means checking the whole set of components of the model, not just a few.

The diagram that visualizes the model is the following:

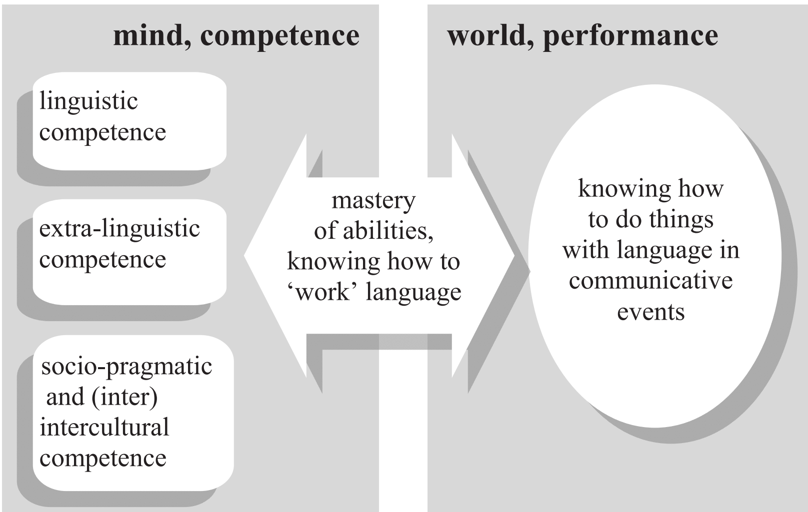


Diagram 8: A model of communicative competence.

The model reads as follows:

a. a model of communicative competence and performance
So far, the construct "communicative competence" has been used because this is the traditional term to describe the notion. Yet, as it is clear from the description of the model and from the diagram itself, it is a model of communicative competence (sets of grammars, mental abilities) and performance (language skills and communicative events).

The shorter definition will be used hence forth, without however forgetting the aspect of performance;

b. the two fields and the connecting device
The nature of the "mind" and "world" boxes has been dealt with above, together with the nature of the linking device called *language mastery* in the model;

c. the mind
This includes three clusters of competence:

- *linguistic competence*, which permits understanding or producing well-formed sentences and texts, i.e. sentences and texts consistent with the phonetics, phonology, graphemics, lexis, morphology, syntax and textuality of the language. Each of the areas listed above is a cluster: phonetics includes all the sounds that humans can produce, phonology the sounds that are relevant in a language (phonemes), and so on. Language is a code, and as such it is made of bits (phonemes, graphemes, lexis) and of combination rules (morphology, syntax, textuality)

  The parameter to be used in evaluating performance from the point of view of linguistic competence is *correctness*;
- *extralinguistic competence* includes non-verbal codes used in communication.

  There are three main non-verbal codes in this component of communicative competence

  One of these is kinetics or gestural competence, which also includes facial expressions, and may be used either together with language to underline or highlight chunks of the text, or instead of language, for instance when greeting or attracting attention from a distance which would make language useless.

  The other two codes are independent from language, and they usually add information about the speaker. These are the proxemic code, that is, the use of posture, proximity, body contact and distance during a communicative event, and the objectual codes (the communicative use of clothes, status symbols, uniforms, gifts, cigarettes, alcohol and so on).

In actual communication non-verbal codes prevail on verbal ones, for example, a simple wink while pronouncing "he's intelligent" means that he is not. Moreover, in human perception visual data precede and prevail on language: we are first seen (our clothes, posture, gestures, etc.) and then listened to. This means that extralinguistic codes are not secondary to linguistic ones: they are far less detailed, flexible and complete, but not less powerful in communication.

Although the communicative relevance of kinesics is clear, it is seldom included in syllabuses;

- *socio-pragmatic and cultural* (in mother tongue teaching) *or intercultural* (in non-native language teaching) *competence*. This is the main element Hymes' added to Chomsky's linguistic competence in order to turn it into communicative competence. Both Canale and Swaine's, and Bachman and Palmer's models include socio-pragmatic aspects but neglect the cultural and, above all, the intercultural ones.

  The sets of grammars included in this box guide the use of language in communicative events, which take place in a social situation and in a cultural context (we shall deal with intercultural perspectives in the next paragraph).

  Appropriateness is the parameter used to evaluate this competence;

d. mastery

The box is bidirectional because utterances and texts are both produced and received by a person by means of his or her linguistic abilities and skills:

- mental grammars generate communicative actions when they are used to codify meanings, that is, to speak or to write,
- communicative actions coming from the event are decoded by mental grammars and become meaningful through listening or reading.

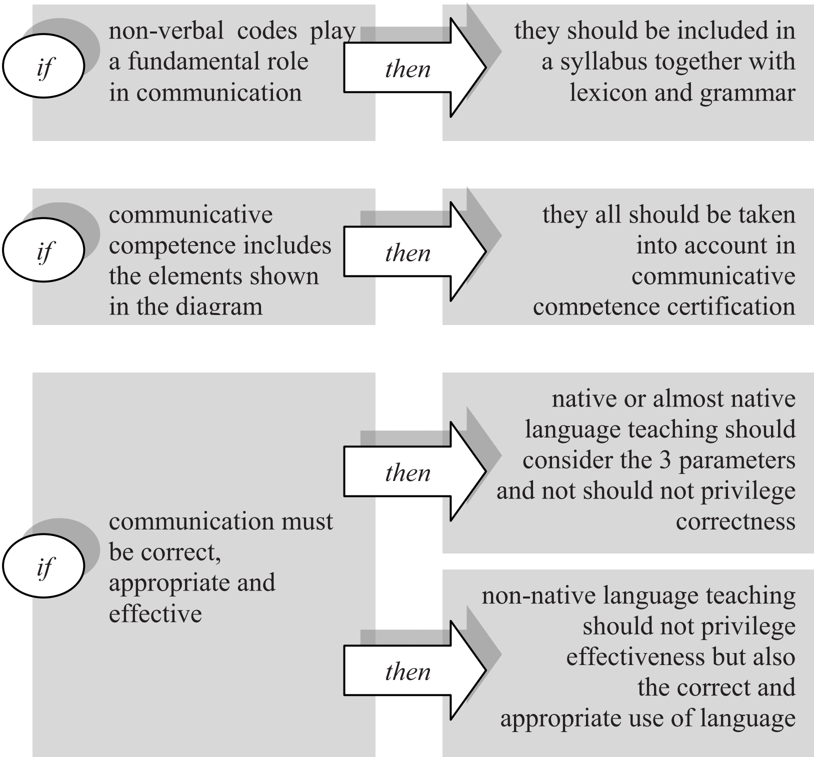
The 4+1 linguistic skill tradition in language teaching includes listening, reading, speaking, writing and interacting. Yet, both at school and in everyday life people use other abilities and skills, such as:

- summarizing, which does not only occur at school, but every time one tells the story of a film,
- translating, which is usually thought of as a typical skill used in non-native language teaching, is common in the mother tongue as well. For instance, in the teaching of mother tongue literature or history and philosophy, ancient texts are often translated into today's variety of the mother tongue in order to facilitate comprehension or to test it. Another type of translation within the same language (be it native or non-native) is carried out by transforming a text from an informal to a formal register, from teenage to adult language and so on,
- taking notes, a very complex mental ability (comprehending and summarizing together) and skill (writing down quick notes, sometimes using personal codes such as arrows, asterisks, numbers, and so on). This is fundamental not only as a study skill, but also in everyday life, from jotting down notes during a telephone call or an interview to writing down orders or instructions;
- writing under dictation, the same as taking notes, is not only a scholastic activity;
- paraphrasing, which is done when an unknown word or text is explained keeping as much as possible of the meaning but changing the language form;

e. communicative events
Oral and written texts occur in communicative events, where participants negotiate in order to reach their pragmatic goals.

Effectiveness is the parameter used to evaluate the result of communication.

In chapter 4, when discussing culturalization, socialization and self-actualization and the 6-function pragmatic model, diagram 7 pointed out that *if* those two models are true, *then* all the elements included in the models have to be included in language education. Concluding this section, the same principle should be applied, even though in this case it is not a closed system (in chapter 4 there are 3 *if*s that converged on the same *then* and no other element can be added) but an open set of *if… then…* sequences:



and so on, with the many *if... then…* sentences that easily emerge from the model.

The first *if... then…* sequence above differentiates the consequence box according to the teaching context: native or almost native language, well-mastered second languages and languages of instruction in the top box, and low levels of second, ethnic, foreign and classical languages in the bottom box. The difference depends on the role of the three evaluative parameters of performance: formal correctness, socio-cultural appropriateness, pragmatic effectiveness.

As far as native or almost native language, well-mastered second languages and languages of instruction are concerned, the communicative competence model discussed in this section is the reference model.

However, when dealing with non-native languages the model in this section must be integrated as indicated below in sections 5.2 and 5.3.

5.2 A model of intercultural communicative competence

When two or more people belonging to different cultures interact, the model of communicative competence seen in 5.1 needs to be integrated, as each culture has specific codes and rules, or, in Hofstede's (1991) famous metaphor, uses specific "softwares of the mind". Thus, a model of intercultural communicative competence is needed in second, foreign, ethnic, classic language teaching.

The most widespread way of dealing with intercultural communication is to describe the critical points where potential communicative accidents may occur. This may be simply done by expanding the model of communicative competence in section 5.1:

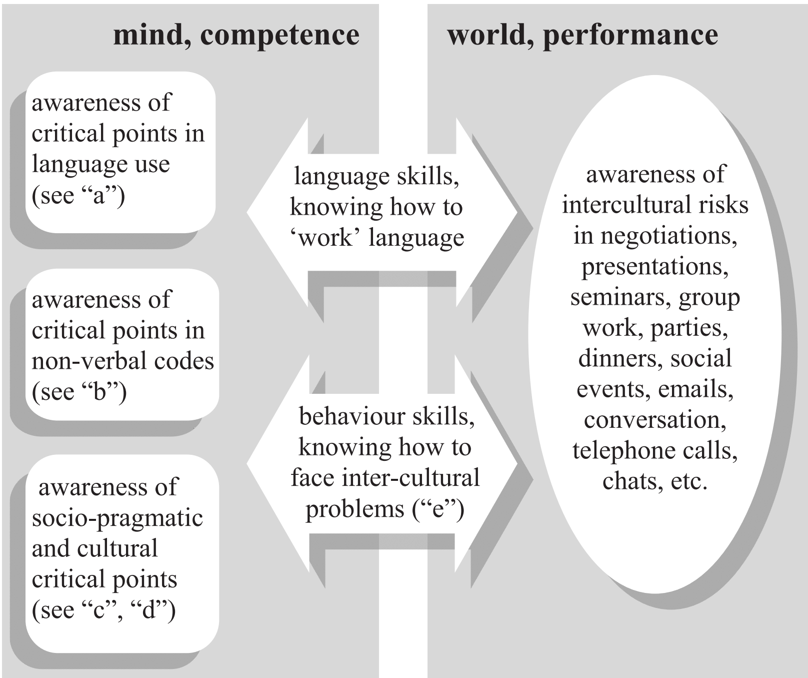


Diagram 10: A model of intercultural communicative competence.

The main difference between diagrams 9 and 10 leaps to the eyes. The latter has two sets of skills: language skills as in mother tongue communicative competence; and, behavioural skills. These are interpersonal skills that every person *may* have in everyday life, but *must* have in order to interact in intercultural events.

The fact that models are hierarchical has been pointed out when defining complex models in section 2.2, i.e. each factor in the model can be expanded into lower rank factors, as happens when clicking on a link in a webpage. Four out of five factors in diagram 9 refer to expansions (“a”, “b”, etc.). The fifth factor, intercultural communicative events, provides some examples and can be expanded as needs and contexts arise.

The end of the model[32] is not just to describe the structure of intercultural communicative competence, but also to provide objectives for non-native language syllabi. In order to do so it is necessary to analyse the contents of the four hierarchical factors, even though a limited number of examples is given.

a. Awareness of critical points in language use

Critical points may be found in all components of language:

- the *tone and volume of voice* changes dramatically across cultures, a fact neglected by textbooks but which emerges clearly in authentic videos;
- the *interrogative form*: in cultures where the foreign guest is somewhat “sacred”, a yes/no question always receives a “yes” answer as a form of respect, even if it should be “no”. If one needs reliable answers, open questions must be used, e.g. “What is the way to Nairobi?” instead of “Is Nairobi straight on?”;
- explicit *negative forms* are banned in many cultures, above all with a foreign guest; many cultures require the *yes… but…* structure or softening expressions such as “I am afraid it is impossible to…”;
- the *future tense* is not used in Muslim cultures;
- in many cultures the *imperative form* is often masked by such verbs as *could, should, would*, while it is welcome in other cultures as a form of clarity and spontaneity;

[32] The model was designed in Balboni in 1999 and later used in all my works on intercultural communication, including Balboni & Caon 2014 and 2015, which provide the basis for this paragraph.
Other general studies about intercultural communication based on more or less formal models are Bennet (1998), Chen & Starosta (2005), Bowe & Martin (2007), Kupka & Everet (2007), Bratt Paulston *et al.* (2012), Ting Tomey & Ching (2019). Kasmir (1997) faces the problem of ethics in intercultural communication.

- *negative comparatives* such as "he is poorer than she is" are felt to be rude in many cultures that privilege such forms as "he is not as rich as she is";
- *gender* may be a problem both culturally and because of political correctness;
- the *choice of words* and of topics for small talk is a sensitive point, as each culture has its taboos;
- *text structure* differs highly among cultures. English texts are paratactic, that is, they made of small segments (subject, verb, object and little else), sequenced one after the other and often separated by periods. Romance language texts are longer and hypotactic, they use many subordinate clauses and may result obscure to people who are not used to them. Oriental texts proceed in a spiral manner and may irritate westerners who view them as a waste of time[33].

b. Awareness of critical points in non-verbal codes

Non-verbal codes are a major risk in intercultural communication because they are perceived as natural while they are, in fact, as cultural as languages: the same *signifiés* may have different gestural *signifiants* in different languages and the same gesture may have different meanings in different languages.

Non-verbal codes are usually neglected in teaching materials. At most, a couple of pages on gestures are considered to be enough. In a well-balanced syllabus, verbal and non-verbal ways of greeting, taking leave, expressing pleasure, and so on, should be introduced together, as discussed in the next section.

There is a wide range of literature about gestures in language teaching[34], but only Fabio Caon's gestural dictionary (2010) discusses ways to classify gestures so that finding a gesture in a dictionary becomes possible. His inventory concerns Italian gestures in an intercultural

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[33] Further readings about the intercultural use of language: Cheng (2003) and Haas (2005) explore conversation and speech style; Dresser (1996) discusses intercultural manners; a discourse approach is Scollon & Wong (1995) and an analysis of gender problems is Anim-Addo *et al.* (2009).

[34] Özüorçun (2013), and Miqil (2017) explore the whole of non-verbal communication yet the most studied non-verbal code is kinetics: McNeill (2005) discusses the cognitive role of gestures, while Kendon (2004), Müller & Posner 2004, Molinsky (2005) and Gullberg (2013) analyse the role of kinetics in language teaching, and Surkamp (2014) suggests activities to teach it.

perspective, but his classification principles can well be used in other languages to help syllabus designers[35].

Proxemics, i.e. the intercultural communicative role of posture and interpersonal distance, is neglected both in research (with a noticeable exception by Sree & Siawuk 2012) and in teaching materials. Yet, knowing which interpersonal distance is considered intimate (i.e. impolite in non-intimate events) or social is as important as knowing the structure of verbs in the target language.

No bibliography was found as far as objectemics is concerned, that is the intercultural communicative role of such objects as:

- *clothes* which, like language, are formal and informal, are seen before any language is used, and convey a lot of information. Uniforms are important as well because they may indicate official status, something students should learn about before going abroad. Some status symbols such as Rotary and Lyons badges are international, but most of them are local and need to be known, e.g. the badge of the People's Party on a jacket in China;
- *gift exchange* is expected in many intercultural events, yet in all cultures some objects such as flowers and plants, or food and drink gifts are tabooed.

  Another important element is how to react when receiving a gift: in some cultures, opening the parcel is impolite, it means that the real interest is in the object and not in receiving a gift. Vice versa, other cultures consider it impolite to leave the parcel unopened as it shows there is no interest in what has been chosen as a gift;
- *cigarettes, drinks, cakes* are offered in many events: immediate acceptance is vulgar in some cultures where they must be refused once or twice before being accepted; elsewhere refusal is an offence, unless it is justified by some illness or on religious principles, and so on;
- *food and drink* at parties and dinners are governed by syntactical rules (what come first, how to match things, etc.), by religious prescriptions (having shrimps and white wine while sitting between two Arab guests appears almost offensive to their eyes and communicates lack of attention) and by traditions (Southern Europeans eat rabbit and horse meat, which disgusts Americans does the Chinese custom of eating insects and dog meat).

[35] Caon's classification is based on: communicative acts (see 5.3), the more frequent language expressions equivalent to each gesture, the part of the body used to perform it.

Objects are seen before language is used, and so they contribute to shaping the attitudes and the psychological keys of the participants towards each other thus guiding the interpretation of the verbal texts that follow.
In spite of the apparent importance of non-verbal codes in intercultural communication, non-native language syllabi, teaching materials, teacher training courses and certifications neglect them. The same happens in mother tongue teaching where the communicative value of objects (as well as of gestures and interpersonal distance) poses no problem as it has been acquired spontaneously together with language. Yet, a reflection on non-verbal codes can contribute to a general reflection on communication.

c. Awareness of socio-pragmatic critical points

Language is a tool used in social events in order to achieve pragmatic purposes. These ends can be reached if socio-pragmatic norms are respected, especially those concerning respect and the pragmatic force of communicative moves.

- *Respect*. All societies are hierarchical. Hierarchy is a cultural element concerning point "d", below. However, hierarchy and status (based on age, money or political power: another factor that varies from place to place) imply respect, that may be expressed through language (many languages have formal and informal second person pronouns; some have three pronouns in their scale) as well as through non-verbal codes (such as bows in Japan, hand shaking, eye contact, hand kissing, etc.).

  The sociolinguistics of register, that is of non-verbal formality and politeness in introducing people, in criticizing, apologizing, drinking a toast and so on is an inescapable objective of language teaching (not only in non-native languages, in fact)[36].
- *Communicative moves*. A communicative event is viewed as a chess game by that branch of pragmatics which studies communicative moves (Peacock 2002). These were included in "strategic competence" in the first models of communicative competence (see 5.1). In fact, moves implement the strategic approach chosen by each participant, his or her psychological key for the event such as, for example, attacking, contradicting, interrupting, retreating, admitting a mistake,

[36] Some noticeable studies on the topic are Lingley (2006) on apologies across cultures; Carroll (2005), and Mackenzie & Wallace (2011), deal with expressing respect, the former focusing on Japan, a highly hierarchical culture; Garmendia (2011) deals with intercultural criticism and irony.

sharing the other's view, shading or highlighting a topic, summarizing, and so on.

There is no shared repertoire of communicative moves (although in Balboni & Caon 2015 a synthesis is made of the different lists), but this is not the issue. The objective of language teaching is not to develop strategic competence, but to become aware of how the moves are viewed in the target culture: retreating, admitting a mistake or apologizing is unthinkable in some cultures, as the speaker loses face; Italians are not aggressive when the interrupt the speaker, they do so in order to contribute to co-constructing the conversation (more discussion on moves is in section 5.3).

Intercultural events sometimes end up in conflict because of alleged disrespect or because communicative moves have been inaccurately interpreted (Yu & Chen, 2008, discuss the management of intercultural conflicts of this nature).

d. Awareness of cultural critical points

Culture is intrinsic and not additional to non-native language teaching. Some cultural elements are necessary in order to communicate, to avoid misunderstandings and consequent conflicts (on the dichotomy civilization/culture see 3.2.3).

Among the cultural features that can generate problems, the notions of time and space provide a good example of how phenomena that most people consider universal are viewed in surprisingly different ways.

Each culture's perception of time seems to be the only one possible and different perceptions seem funny if not incredible. For instance, Middle Eastern cultures feel the day begins at sunset; lunar calendar cultures have a fluid notion of middle term time organization, unthinkable in solar calendar cultures; some cultures think that punctuality is a must, others do not care at all; monochronous cultures think that doing more than one thing at a time is a mess, while polychronous cultures consider multitasking a quality (Further readings about the geography of time: Tiemersma & Oosterling 1996, Bluedorn 2002, Levine, 2006).

Another software of the mind concerns space, especially as far as the following two dichotomies are concerned: "open space vs. personal space" in workplaces (many cultures do not conceive that that important interactions may occur in an open space office), and "public space as no man's land vs. everyone's land". An example of the communicative problems caused by the latter dichotomy is mobile phone calls: in a no man's land the ringer is on and one can speak loudly whereas in everyone's land the ringer is silenced and the receiver steps aside to speak in the lowest possible tone of voice. (See Campbell 2007 for mobile phone calls).

There are many more types of software of the mind that can interfere with communication, such as

- the sense of belonging to a group, a family, a company or a team;
- personal values such as religion, ethnicity, sexual orientation, body care and health;
- interpersonal values such as fair play, loyalty, saving one's face, freedom;
- and so on;

e. Behaviour abilities and skills

Behavioural skills are added to linguistic skills in the space between mind and world in diagram 9. They cannot be taught, but it is necessary to make students aware of the issue and encourage them to work on their own *forma mentis* at a personal level. To do so the "first delete, then construct" sequence can work well.

The main elements a student should learn to delete in order to develop intercultural behaviour abilities are:

- *intrapersonal filters* such as prejudicial mistrust and diffidence, or their opposite, enthusiasm and a-critical openness towards a culture;
- the *primacy effect*, the fact that first impressions are fundamental for comprehending the communicative event in its entirety.

In other words, teachers should systematically help students to detect their positive or negative prejudices about the foreign culture.

After deleting filters, a system that can monitor and manage cultural shock is to be built up including:

- *decentralization*, that is, being able to distance oneself, and to move away from one's usual roles and behaviours, to watch the communicative event with a third-party attitude, and an
- *empathic attitude*, putting oneself in the other participants' shoes.

So far, we have *described* an abstract model for intercultural communicative competence. It needs filling up with precise indications concerning communication, e.g. between Germans and Italians. Syllabus designers, textbook authors and good teachers of Italian to Germans and of German to Italians should give students the main information to fill in this abstract framework. This, however, does not usually happen. Why? Maybe the answer is in the very construct of *language teaching*:

a. *language*: few methodological handbooks[37], and even fewer language syllabi, include intercultural communication sections because the general reference model of communicative competence is still centred on language rather than on communication;
b. *teaching*: most language educationalists and teachers consider teaching as the passing of contents from the teacher and the teaching materials to the students. Of course, it is impossible to pass the *contents* of intercultural communication as there are too many and they change among regions and among generations. This is why Diagram 9 and the "a"-"e" items above use *making aware* and not *teaching.*

In fact intercultural communication cannot be taught as a list of contents, but rather as the *attitude* of suspending judgement before reacting and as the ability of using an *observation grid* (the one summarized in diagram 10 is an example) to record critical points, in order to write a personal "manual in progress" of intercultural communication as occasions arise.

The neglect of the language teaching tradition to intercultural communication has resulted in intercultural communication assessment being handed out to business-oriented institutions that certify the intercultural competence of import-export managers, visiting professors, exchange students, diplomats and other people who work in international environments.

[37] Two points of view can be found in research.

Sauvignon (1983) and Kramsch (1993) include intercultural communication in the cultural contents of language teaching courses, but most methodologists of the 1990s, such as Beamer 1992, Brislin & Yoshida 1994, Landis & Bhagat 1996 and others, separate intercultural communication from language education.

The latter view has prevailed, although videos of intercultural events are more and more available, despite the efforts of Attard 1996, Byram 1997, Balboni 1999, Humphrey 2002, Balboni & Caon 2014 and 2015.

While studies on the nature and mechanisms of intercultural communication *per se* are fewer and fewer, publications about intercultural communication assessment have been growing over the last decades[38].

5.3 A model of socio-pragmatic competence

A communicative approach is mainly a socio-pragmatic approach. Its basic assumption is that knowing a language means being able to communicate *effectively* (pragmatic parameter), *appropriately* (socio-cultural parameter) and *correctly* (linguistic parameter), in this order of relevance.

The pragmatic content of a non-native language syllabus consists in communicative acts and communicative moves.

a. Communicative acts

First of all, the difference between *speech* acts and *communicative* acts must be specified as they are sometimes used as synonyms, which they are not. *Speech* acts are a product of *linguistic* competence whereas *communicative* acts result from *the three competences* indicated in the model of communicative competence, especially from contextual competence.

Speech acts are often understandable only if contextual competence is activated, that is, if they are considered as *communicative* acts. An example may be useful. The sentence "I know your daughter attends St John's school in Maxwell Road" is a speech act of the locutory type: it simply expresses knowledge. If the utterance is viewed as an illocutory act, that is its meaning is considered within the context of a communicative event where it is spoken by a loan shark to a trembling

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[38] In the Nineties, the scene was mostly occupied by Kelley & Meyers' *Cross Cultural Adaptability Inventory* (1993), by Byram's manual (1997) and by Hammer & Bennett's *Intercultural Development Inventory* (Bennett 1998). In 2000 Fantini developed the *YOGA* assessment for Brattleboro students.

In the first decade of the 21st century more person-centred assessment instruments and methods were proposed, such as Oudenhoven & Van der Zee's *Multicultural Personality Questionnaire* (2002).

Garrett-Rucks (2014) and Griffith (2016) analyse the discrepancies in the attempts of assessing the development of intercultural communicative competence; a general survey of assessment methods can be found in Deardorff (2006: 72ff provides a clear synthesis; 2011 completes the survey), Fantini (2009) and Dervin (2010), the latter focusing on the intercultural element in language teaching but rich in general perspective and subtle observations.

father, it expresses threat and is a *communicative* act. In a formalistic approach to language teaching *speech* acts are enough whereas *communicative* acts (called *communicative functions* in the British tradition) are the main objective in a communicative approach (further reading: Carmir, 2011; Lon, Tan, Abdullah, 2012; Peacock, 2002).

Communicative acts can be either verbal or non-verbal. Yet, non-verbal communicative acts are always neglected in language teaching (see 5.2): e.g., no manual of English as a lingua franca tells the Indian student that his or her non-verbal act of "agreeing" and, that is, moving the head left and right, is interpreted as "disagreeing" in Western Europe and in America. (Kendon 2004).

b. Communicative moves

In order to understand the communicative value of a speech act and of its "implicatures", i.e. things which are meant without being explicitly said, we need another pragmatic notion (introduced in 5.2): *communicative move*.

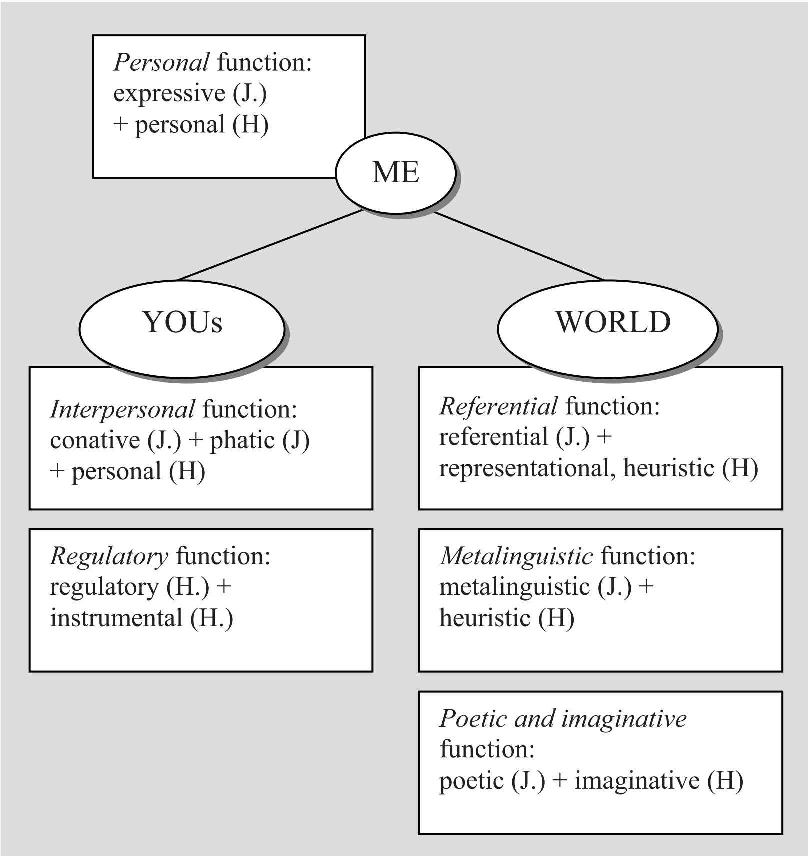
Moves are a part of interpersonal strategies and their development belongs to the area of general education and not of language teaching. Yet, in non-native language teaching, preparing students for intercultural events implies the need for information about the fact that the socio-pragmatic force of each move may change from culture to culture.

The main problem with the pragmatic dimension of language teaching is selecting communication acts that are relevant for each level.

The first repertoire of communicative acts aimed at syllabus design was the series of *Threshold Levels* of the 1970s which were later improved as *Reference Levels* and *Profiles*. These are lists of linguistic, semantic and cultural acts and notions, based on the analysis of language needs. The first threshold levels, to be used as models, were the *Threshold Level* for English, 1975, and the *Niveau seuil* for French in 1976. Yet, the logic used to identify and select "communicative functions" in the two repertoires was different, as was the classification. All other threshold levels[39] went their own way, although the more recent ones were more and more in tune with the *Common European Framework* as it took form in the 1990s.

[39] Learning specifications for the threshold levels and reference levels have been produced or updated between 1975 and 2005 for Basque, Catalan, Croatian, Czech, Danish, Dutch, English, Estonian, French, Galician, German, Greek, Hungarian, Italian, Latvian, Lithuanian, Maltese, Norwegian, Portuguese, Romanian, Russian, Slovene, Spanish, and Welsh.

In a universal and non culture-bound perspective of language education and teaching, it is necessary to classify communicative acts according to a logic which does not depend on the language, on focus groups, on national traditions of analysis, or on the personal ideas of the teams or scholars who classify them. The functional model of social interaction discussed in section 4.3 may be used to achieve this end. Diagram 7 is reproduced here in order to make reading this section easier:



Go to paragraph 4.3 for a discussion of diagram 7.

Each function is performed through an open set of communicative acts, which may be numerous but are not numberless. Classifying acts on the basis of the functions they implement helps gain a more precise view of where each acts belongs, so that selecting acts for each level of a syllabus is linked to the functions performed at each level.

Diagram 10 provides an example and indicates some of the most common acts linked to each function:

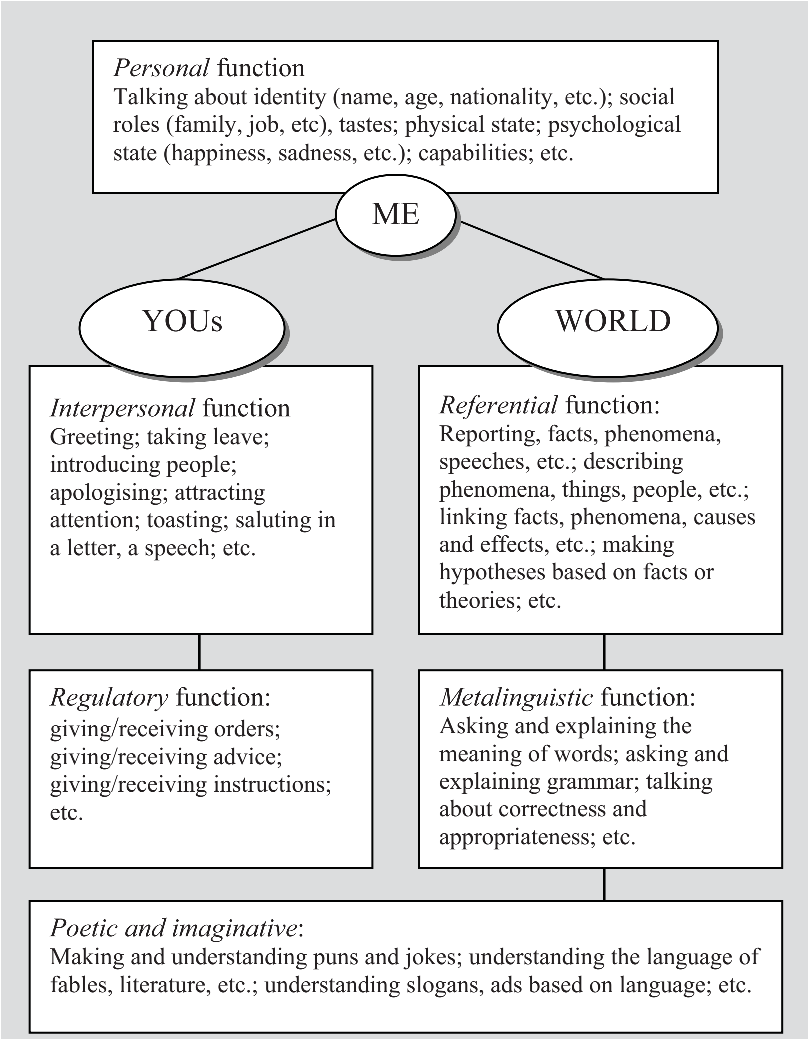


Diagram 10: A map of language functions as clusters of communicative acts.

The functions deriving from the integration of Jakobson's and Halliday's models are clusters of communicative acts. In the diagram, the examples of communicative acts in the boxes are, also, in fact clusters of acts: "talking about identity" is a cluster including acts such as "saying one's name", "saying one's age", "saying one's nationality", "saying one's mother tongue", and so on.

Diagram 11 should be read as an Internet hypertext: "Personal function" is a hot word. Clicking on it, clusters of acts appear (there are 5 in the diagram, which are just an example). Clicking on one of the clusters, for instance "[talking about] personal identity", a series of communicative acts appears (4, in the example):

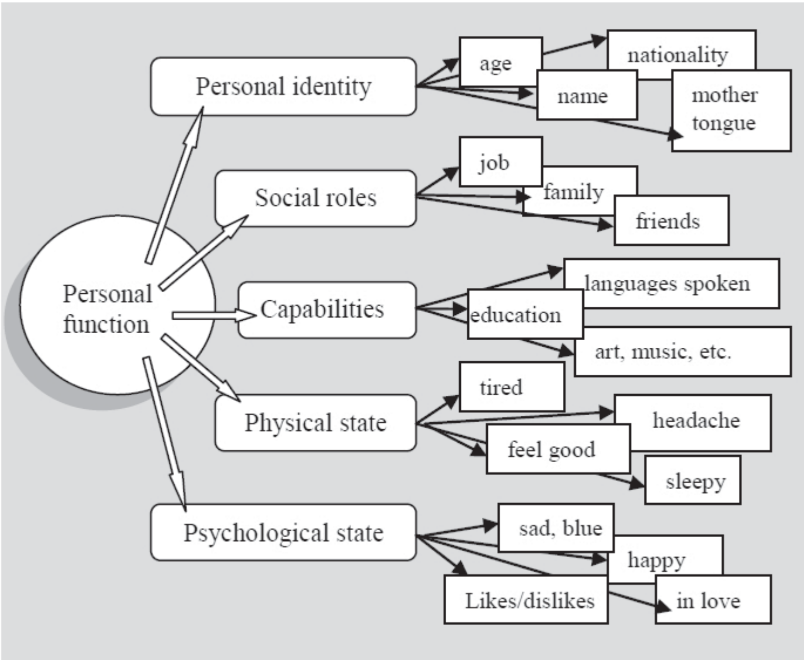


Diagram 11: Language functions as hierarchical models

The model is a scaffold that helps to list acts and the corresponding verbal and/or non-verbal expressions to be included in a syllabus. Once acts have been listed, they must be selected, on the basis of corpora and frequency list, and assigned to one level or another. For instance, no A1 syllabus can neglect “talking about identity” while “toasting” is of course unfit for A1.

The model can be used for any language and produces a table with the structure of the example below. This has 4 relevant features:

a. each communicative act matches verbal and non-verbal expressions, if any;
b. expressions are divided into formal and informal if the difference exists; other possible sociolinguistic variations can be introduced, e.g. between British and American English;
c. in some verbal expressions the tone of voice, if relevant, is indicated (see “attracting attention”);
a. non-verbal expressions are differentiated according to their being used together with or in lieu of language.

The following is an example to show how the model can be implemented as an inventory during syllabus design.

The interpersonal function has been chosen as an example, and only three communicative acts and a few expressions are given, just to show how the model works. The actual list should be based on corpora and frequency rankings, and of course it includes far more acts and language items than the ones shown in the table.

GREETING	
verbal expressions	*non-verbal expressions*
Informal, oral - Hello, hi - Hey, man! - How are you? - How (are) you doing? - How’s everything? - etc.	*Informal, together with verbal forms* - Shaking hands, smiling - Kissing, touching cheeks once or twice - Hugging - Patting on shoulder - etc.
Formal, oral - Good morning / afternoon / evening - Nice to meet/see you - etc.	*Formal, together with verbal forms* - Shaking hands, smiling - Hand kissing (to ladies, in very formal contexts) - A very little bow if no other gesture is made - Taking off one’s hat - etc.

Informal, written - Dear [name] - Hey everyone! - etc.	
Formal, written - Dear Mr., Ms., Messrs, Sir, Madam - To whom it may concern - etc.	
TAKING LEAVE *verbal expressions*	*non-verbal expressions*
Informal, oral - Bye, bye bye, goodbye - Kisses, lots of love - See you (tomorrow, at 9, around) - Take care - etc.	*Informal, together with verbal forms* - Kissing, touching cheeks once or twice - Hugging - Patting on shoulder - etc.
Formal, oral - Goodbye - See you (tomorrow, at 9, etc.) - It has been a pleasure - etc.	*Formal, together with verbal forms* - Shaking hands, smiling - A very little bow if no other gesture is made - etc.
Informal, written - Bye, bye bye, goodbye - Kisses, lots of love - See you (tomorrow, at 9, etc.) - Take care - etc.	
Formal, written - Kind regards - Best wishes - Yours faithfully - etc.	

ATTRACTING ATTENTION *verbal expressions*	*non-verbal expressions*
Informal, oral, often in high pitch, even shouting - Name of the addressee - Hey! (+ name) - Excuse me! - etc.	*Informal, with or without verbal forms, depending on the possibility of being heard or not* - Waving one's hand to be seen
Formal, oral, in a rather high tone of voice, avoiding shouting - Excuse me! - Sir! Madam! - etc.	*Informal, with or without verbal forms, depending on the possibility of being heard or not* - Waving one's hand to be seen

Table 1: An example of how the functional model may be applied to identify verbal and non-verbal expressions for three interpersonal communicative acts.

The advantage of this approach in classifying communicative acts is that the main structure, the table, is very simple to handle and can be used for all languages, thus making the comparison between syllabi both of the same and of different languages possible and reliable. A table like the one above, in fact, allows control of the choices made by syllabus designers, language profilers and certifiers, language teaching textbooks and other teaching material, and makes comparison between different syllabi, profiles and textbooks easy and feasible.

Language policy authorities or research centres can decide together which communicative acts are to be included in individual language levels such as A1, A2 and so on. Also, they may determine the level of formality of each act and whether it is oral or written or both, thus providing a homogeneity that does not exist today. (On the choice of acts, or communicative functions as they are often called, see Wilkins 1976, Munby 1978, Brumfit 1984, Van Ek and Trim 1990)

The human factor exists, and it cannot be avoided in the final choice of acts and forms. However, the structure offered by the model can help to reduce the quantity of personal and intuitive decisions.

5.4 An ethical approach to language teaching (and assessment)

Some ethical consequences deriving from the model of communicative competence and from its sub-models have been anticipated in the previous sections. There are three more critical points.

a. cultural traditions vs. non-cultural models

Each school system has its own traditions and beliefs about what a non-native language syllabus is, and about what to include in a course so that students are ready to face national exams. In other words, each school system decides what knowing a language means and what communicative competence is. In most cases, such beliefs are the bases of national curricula and of State exams.

Such a culture-bound approach to syllabus design is reassuring, it makes changes difficult, although the impact of English as a lingua franca is forcing many curricula to be renewed. Yet, a lingua franca is not a foreign language, let alone a native or almost native language where curricula remain unattained by the impact of internationalization.

The impact of tradition prevents discussion about what a "good" syllabus is, where "good" does not concern effectiveness but is an ethical evaluation parameter. A syllabus must be based on truth as must all political acts, all decisions, that is, it must be based on a "true" model of communicative competence. Tradition based syllabi are based on traditional "truth", which does not necessarily coincide with scientific truth, that is on scientific models.

A short list of examples of features emerging from the model used as the basis for this framework which are not usually included in traditional curricula and syllabi can be useful. The *if… then…* ethic evaluation process (already used in 5.1) provides these examples:

if	Non-verbal codes play a fundamental role in communication	*then*	they should be included in a syllabus together with lexicon and grammar
if	language skills depend on cognitive abilities	*then*	techniques must be chosen that strengthen cognitive abilities, and do not only train skills
if	language skills are not only listening, speaking, reading writing, interacting	*then*	syllabi must choose which other skills to include, to what level of proficiency they are to be trained, at what level of competence
if	The functional model derived from Jakobson and Halliday includes 6 functions	*then*	balance must be kept among them, and no function can be left out of the syllabus
if	language functions are implemented by clusters of communicative acts	*then*	the choice of which acts to include at each level of a course must be based on corpora and frequency lists, and not on syllabus designers' intuitive choices

b. authentic culture vs. stereotypes

Authenticity is an ethical imperative in education and teaching.

However, authenticity in describing the cultural traits of a people is unachievable as it is made of millions of individuals, each different from all others. Moreover, authentic culture is dynamic and in continuous evolution.

As a consequence, syllabus designers, intercultural communication trainers and language teachers, have two contrasting tasks:

- to take up the responsibility of generalizing, of providing extensive views, of saying "the Germans are…; the Germans behave…", knowing that there are 80 million German individuals, that the south of Germany differs from the north in many ways and that there are millions of Turks, Italians, Spaniards, Middle Easterners in Germany. At the same time, they must avoid the stereotype trap;
- to fight against young learners' love for easy-to-use stereotypes.

Choosing which generalizations are acceptable and which are not and deciding how to cope with the opposition "Generalization vs. Individuality" are political acts, in the sense of Aristotle's πολιτικὰ, "policy": political acts are "good" when they are the best possible acts in a given context.

Once more, resorting to a formal model like the one we have proposed in 4.2 may help avoiding idiosyncratic choices, unaware bias, and emotional evaluation of what deserves attention and what does not.

c. the assessment of communicative competence

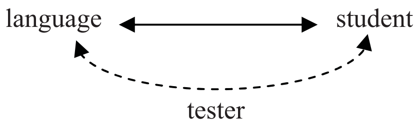
The nature of this critical point emerges easily from the diagram of communicative competence itself (diagram 8): competence is in the mind box and assessing systems can only gather information in the world box.

This means that in a class, in final exams and in certification exams there is no assessment of *competence*, but only assessment of *performance*, which depends not only on competence but also on psychological, physical and logistic conditions.

The person's complex and unique combination of types of intelligence, cognitive styles, emotional intelligence, affective filters, attention capacity, social expectations, and so on stands between the competence and performance boxes. Two students with the same competence will probably be rated differently because their personalities make for different performances.

All this is well known, and to some extent inescapable. “Good”, ethical assessment should care to reduce the impact of personal filters. Each item, activity or task used to assess language benefits some types of intelligence, cognitive and learning styles, and so on, and hinders others: a “good” test balances task types so that all testees have equal opportunity to do their best.

Test designers usually focus on language, and choose tasks that can show proficiency in the various language components, such as skills, grammar, lexicon etc. This is unethical on the basis of the model discussed in 1.3, diagram 2 (the role of the teachers is assigned to the tester in this version of the diagram):



The student and the language are on the same level, they have the same rights and deserve the same attention. The tester is there to measure the implementation of the student’s faculty of language, and this implies that test items and tasks must respect both the student and the language[40].

d. Continuum vs. segments

Language acquisition is a continuum, as are mathematics, the ability to play the piano, and so on. Ability in this field is acquired by following a sequence of steps that cannot be interpreted as “modules”. Conversely, history, geography, literature are forms of modular knowledge: one can know a lot about ancient Rome and ignore what happened after the fall of the Roman Empire. Language acquisition is a continuum that follows an acquisitional order proper to each language.

Certification processes have split the interlanguage continuum into a number of levels. One of the most used scales is the European A1-2, B1-2 and C1-2 system.

Levels are usually defined on socio-pragmatic bases and they are conceived as universal and thus valid for all languages. Yet, acquisition sequences differ among languages. The acquisitional sequence of the tenses used to express the past in Italian, for example, is different from

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[40] No. 3 of *Language Testing*, 1997, deals with ethics. Jia (2009) compares the implicit or explicit ethic codes of 5 testers’ associations: ILTA ALTE EALTA JLTA. See also Hamp-Lyons (1997), Shoamy (1997), Taylor 2012, Cenkaj Vladi (2015), Machetti (2016), Balboni (2017b).

sequences in Swedish or Turkish. Sequences need to be respected for acquisition to take place. As a consequence, the descriptors used in certification scales are not universal and unbreakable laws. Yet, most school systems, textbook publishers, and language courses choose to stick to the lists of descriptors, which imply the use of language forms that upset acquisitional sequences.

The choice of splitting a continuum into sections, a logical oxymoron, is a "political act" in Aristotle's terms as seen above: the modern world needs people to have a language competence badge, so that those who employ them or accept them as students have an official language proficiency scale to refer to. This is politically "good" as it helps people. Levels are necessary, but they are not based on truth, just on necessity – nonetheless certifying institutions tend to spread the idea that the 6 levels are true, which is indeed false.

The consequence of the common idea that levels are true is dramatic. Schools, families, students think that

if such prestigious institutions as Cambridge Syndicate, TESOL, IATEFL, Goethe, Confucius, Cervantes etc. claim that competence (see item "c") can be assessed and that the language acquisition continuum can be split into chunks (item "d")	*then*	organizing syllabi, teaching materials, language courses according to the levels that the certifying institutions indicate is correct, it is an ethical choice, a warranty for students who know what they are receiving.

The above parameter is based on authentic necessity, that is assessing performance according to international scales. However, the consequence of confusing necessity with *truth* is that language teaching is no longer aimed at satisfying learners' communicative needs, but rather their need for official certifications as they have relevant practical value. Language input, skills (and not ability) development, grammar and lexical activities are meant for the test, not for students' interests and motivations.

Such a perversion (in the etymological sense of *pervert,* "take the wrong way") is unethical.

PART 3.

INTERSECTIONS

CHAPTER SIX

LANGUAGE EDUCATION AS THE CORE OF SEMIOTIC EDUCATION

From a merely hierarchical point of view and in a top-down organization of the framework, this chapter should have been the first, as it deals with the whole system of human communication and the role of language among all the codes available to the human body.

A bottom-up organization of the chapters has been chosen so that the linguistic code remains the centre of our discussion, as this is a framework for *language* education.

Yet, intersections with the other codes available to or created by mankind must be considered, and this is the object of part 3 and, especially, of this chapter.

6.1 Semiotic competence

In chapter 1 the faculty of language is defined as one of the traits specific to our species, *homo loquens*. In fact, the faculty of language is a part–the core part, yet just a part–of the faculty of semiosis, i.e. the human capacity to

a. interpret *symptoms*, i.e. natural information about a phenomenon: fever informs of an infection, thunders of a storm, smell of someone smoking nearby, a purr of a cat being happy, and so on. Symptoms *inform*. Differently from communication, information is not intentional: paleness, sweat and trembling inform of a person's anxiety, pheromones inform of his or her sexual excitement, even though he or she would never wish to pass on such information;
b. create and use *signs* made from an arbitrary and conventional combination of *signifiant* and *signifié.* Signs do not simply inform but they *communicate*, put information in *common*, following a person's decision to do so–although involuntary information often companies the voluntary and controlled use of communicative signs.

Some animals seem to use signs (dolphins, bees and a few other species; on zoosemiosis see Martinelli, Lehto 2009), and there is no doubt that humans do: they are able to create new signs and new sign combination rules when needed by evolution. To create new *signifiants*, the physical component of a sign, humans may use their body, that is their senses.

A diagram can show the range of natural codes humans can produce with their bodies as well as the presence of artificial codes:

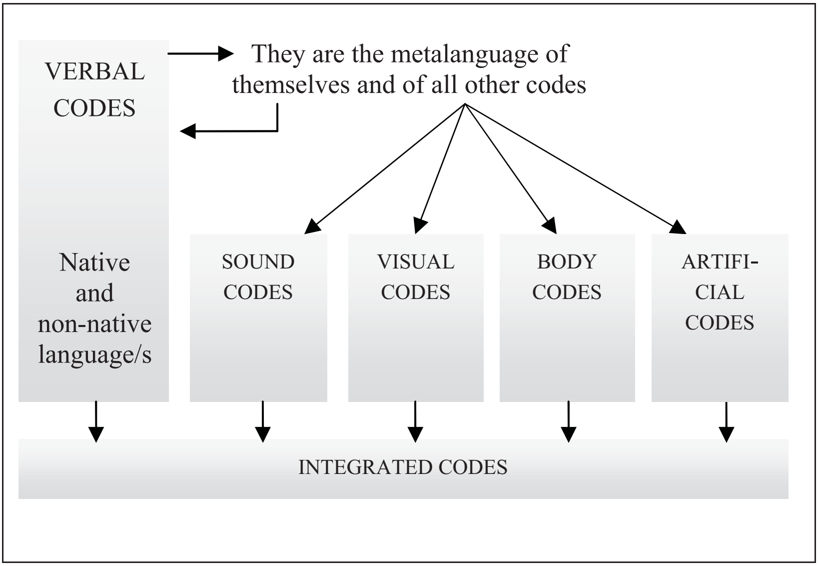

Diagram 12: A semiotic map of human codes

This model is more complex than the others we have seen so far, because its object–human semiosis–is extremely complex.

Some elements are easily understood from the diagram, others may need a short introduction:

a. verbal codes are in a larger box. In fact, they have two characteristics that make them unique among human codes and justify graphic choices:
   - languages are omnipotent in the sense they can describe all other codes through the metalinguistic function, while the opposite is impossible;

- language is the only code that can explain itself as it is its own metalanguage

b. audible codes include not only music, the first element that comes to mind, but also policemen's whistles, ambulance sirens, computer sounds and so on;
c. visual codes include art, of course, but also icons, street signals, colour-based codes (red for danger, green for safety, for example), uniforms, status symbols, and so on;
d. gestures, expressions, proximity, body posture, hugs, kisses, perfumes and the like are forms of bodily communication, together with sports and dancing where the body is used to the extreme possibilities;
e. mathematics, formulas, algorithms and binary codes are artificial communication systems based on the abstracting possibilities of the human mind and not on the concrete features of the human body;
f. codes are often integrated, the extreme form of combination being melodrama where language, music, movement, scenarios, costumes, lights, dance and so on are integrated.

On the basis of this model (Balboni 2015), some important consequences for language education can be drawn.

6.2 The role of language in semiotic education

In most school systems all over the world semiotic education is carried out by different teachers. This prevents students (and teachers as well) from perceiving the fact that all codes are based on the same operating principles and from considering subjects such as language, art, music or physical education as part of the same process, human semiosis.

Most of operating principles of semiosis are dealt with in language teaching, thus language may introduce students to the way all codes work and to the basic constituents of human communication. The process of building semiotic awareness may start in the language class and then continue in the art atelier, the music room, the gym or on the football pitch, while in the school orchestra or band, and even in maths classes[41].

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[41] For a more complete discussion on semiotics in education, see Pesce (2009), Whitson (2009), Danesi (2012), Radford (2013), Balboni (2015).
Transdisciplinary elements are discussed in Lowe (2002), who deals with music and language education; Orcalli (2008) considers music, language and art education; Della Casa (2008) works on music and mathematics; and Freddi (2012) deals with human musicality in relation with language.

The following can be mentioned among the main principles that can be passed on starting from the analysis of linguistic communication:

a. the central role of texts in semiotic education

It takes a lot for both children and youths to realize that the basic unit in communication is the *text*, and that a text is not just the sum of words and sentences.

This is true for a poem or a recipe as well as for a song, a painting, a building, a soccer match and so on. Gauguin used to say that his way of deciding whether a painting was worth a closer look was to walk along the nave of a church and look at the paintings on the opposite side of the nave: distance allowed him to see the painting as a whole, that is as a text.

The refrain is not the song, the colonnade is not the building, the goalkeeper's great save is not the match, even though mass media and social networks tend to highlight the refrain, the colonnade and the goalkeeper's save as evidence that the whole song, the entire building and the whole soccer match are well made, or beautiful.

The need to help digital natives to discover the importance of coherent and cohesive texts is becoming more and more urgent since they have grown up surfing the net, passing from one website to another and clicking on links without knowing where they will end up. In response to this hectic way of using hypertexts, website designers, bloggers and network idols produce shorter and shorter texts: they are just sections and not "texts". Focussing on the textual level in language, literature, art, music, or sports may result in a very innovative way of responding to the fragmentation of web-based communication;

b. coherence and cohesion

Language texts are woven by the texture and warp provided by logical and semantic *coherence* and by formal *cohesion*. These two working principles apply to texts built in other codes as well.

For instance, the colonnade, the cornice, the eaves and the gable must be coherent with one another to form a well-made façade, and building materials, plaster, colour and the decorations must provide cohesion to link all the elements into a unitary architectural text. However beautiful the

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On the role of art education in the curriculum a EURYDICE dossier is available as of 2009; CprGijon (no date) provides an online bibliography on art and mathematics. Coteron, Sànchez (2010) deals with art and movement education. On the intersection between physical education and language education see Caon & Ongini (2008).

marble colonnade may be, if the gable is too small or too prominent or is made of bricks the result is not harmonic. It is not a cohesive text.

All codes have their own cohesive mechanisms, from the sequence of chords in music to the alternation between full and empty spaces in architecture, to the close-up and background elements in paintings, to group and solo sections in jazz or classical dance, and so on. Starting from language where such simple mechanisms as verb agreement, pronouns and connectors provide cohesion, a repertoire of cohesive mechanisms can be found that helps students become aware of the attention to put on *coherence* and *cohesion* is they want to produce a text;

c. basic components

Each code can be analysed on a smaller and smaller scale till basic components are found that were not easily visible at first sight: in language, syntagms are made up of words, which are made of phonemes, which are made of phonetic traits; in music a sentence (a "theme") is the result of melody, harmony, pitch, rhythm and tempo, and each of them can be split into smaller components; in dance there are basic movements as there are in tennis, rugby and other sports; and so on.

Students are aware of language being built from very tiny pieces ("letters" or "characters", in their perception) that work as a sort of Lego mechanism building up words, sentences, paragraphs and texts. They are far less aware of the same mechanism being at work in the other codes.

So far codes have been considered. What about communication as a process, independent from the code which is used?

The minimal component is of course the *signifié* + *signifiant* = *sign* string. Another important process for semiotic education as a whole is the analysis and classification of the variety of *signifiants*, i.e. of the physical elements used in the various codes together with a stress on the fact that in all codes the combination *signifié* + *signifiant* is arbitrary and conventional.

In the three items above language works as a trigger for interdisciplinary cognitive education.

6.3 Pragmatic and aesthetic uses of communication codes

The previous section dealt with *formal* intersections between the codes that make up semiotic competence and that are taught in school system almost everywhere. In this paragraph we move from form to use to show that all codes are divided into two main types of use: pragmatic use for everyday life, and aesthetic use for pleasure and expression.

	VERBAL CODES	SOUND CODES	VISUAL CODES	BODY CODES
Pragmatic use	everyday language	sirens, car horns, alarms	traffic signs, uniforms, status symbols	gestures, posture, contact, covered head
Aesthetic use	literature	music	visual arts	dance, sport

Diagram 13: Pragmatic and aesthetic use of codes

The above model is rather simple and most students would easily build it under a teacher's guidance. Students can be guided to understand the nature of the two aspects of human communication through the analysis of aspects of semiosis, such as:

a. evaluative parameters

Pragmatic communication is easy to evaluate, in that it must be

- *effective*, i.e. it must convey the full message to the addressee,
- *appropriate* in socio-cultural terms, otherwise the addressee could refuse the message or could even react negatively,
- as *correct* as possible both to secure comprehension and to avoid sending a poor image of the sender.

These parameters have already been discussed referring to language (5.1) and students are usually aware of them when their linguistic performance is evaluated by teachers. They are far less aware of the fact that sound-based signs also use the same paradigms: a car horn must be used *appropriately* and not only because it is *effective* in attracting attention.

Semiotic intersections between language and other codes can help students understand the basic principle that *appropriateness* is not an obsession of grownups as they may feel. It is, instead, a fundamental element of communication because *inappropriate* messages are often ineffective and can even produce adverse reactions. Language education contributes to general education;

b. rule breaking and rule breakers

Rule breaking is a feature of adolescence all over the world as teenagers consider it a way of expressing their need for independence. Yet, there are some elements of rule breaking that language, art, music, dance and sports teachers may help students discover:

- teenagers believe that communicative rebellion concerns contents, the *signifié* side of the signs, while teachers can easily show them that communicative revolutions are made by acting on form, on *signifiants*. To this end, music and clothing may be good starting points to explore the much subtler forms of formal revolution in literature, cinema, and art;
- rule breaking ends in rule making as broken rules soon become accepted rules as soon as previous rule breakers grow up: rock, ripped jeans, tattoos etc. broke the rules of the 1960s and are now fashionable. Moving from teenager culture to the aesthetic world, it is easy to let students observe that all artistic forms break the rules of everyday use of communicative codes: poems are overloaded with figures of speech one would never use with friends, the creation of perspective in a painting implies modifying the actual form of objects as we see them, dancers walk on their toes as no human being would ever do spontaneously, and soccer players forget they have hands that could actually be very useful in many cases during a match. Yet, these deviations from everyday use have become the rules of poetry, painting, dance, and soccer;
- rule breaking requires mastery of the rules to be broken: at 17 Picasso painted 12 self-portraits in the style of Giotto, Raphael, Michelangelo, Velasquez and so on: he mastered the rules of painting when he adhered to cubism and then broke them. Art is maybe the best starting point to discover who were the rule breakers that made the history of music, art, architecture, dance, and so on;

c. code interaction

Teenagers live in a multimedia and multicode world. They spend a lot of their free time – the best part of it in their perception – watching movies, listening to songs of watching video clips. They know the lyrics of their favourite songs by heart. Yet, they are not used to reflecting on the interaction between the codes in these genres and this prevents them from getting good results when they sing and play in their bands or act in the school theatre.

Films are the form of integrated codes students are most familiar with. The soundtracks of films may underline the visual action, prepare the viewer to what he or she is going to see in a moment, increase the effect of words, gestures or of the whole action, and the lack of any soundtrack may become quite disturbing. In songs, the band may provide a background base or have the leading role and either contrast the singer or interact with him or her. The same applies with the lights, costumes and scenery in videos that add the visual dimension to songs.

It is enough to ask students to prepare the directions to make a video out of it, deciding postures and costumes, background and scenery, type of soundtrack, close-up, midsize and full person shots, that is, all the elements that build up a film after reading and analysing *To be or not to be*. This activity forces them to become aware of the interaction among the codes, and that if the interaction varies the whole effect varies. Above all, tasks of this kind prepare students to become better viewers and spectators for life, but not for school.

The three items above are just examples of the challenging directions that language education can take when it is seen as a part of semiotic education – a subject that does not exists in schools as such as it is split into different subjects and teachers and syllabi.

Chapter Seven

Language Education and Literary Education

Argumentative, descriptive, regulatory, expressive, referential, narrative, and literary texts are *universal* text types in that there is no structural difference between referential texts be they in Chinese or in Portuguese. Differences are cultural.

Literary texts are just one type in the above list, yet, they receive more attention than all other text types, above all in native or almost native language education. Most of the texts used as language input in the teaching of classical languages, are literary texts or sacred texts such as the Bible and the Koran, the language of which is literary.

The form and structure of the other text types we listed above are defined by their ends, that is, arguing, instructing, describing, narrating and so on. Literary texts, on the contrary, are quite free to choose their structure (even though some genres have been crystallized along the centuries), because their end is to give the reader pleasure. This may be philosophical, escapist, emotional or rational pleasure, and even be *Le plaisir du texte* to use Roland Barthes' words, that is, the pleasure of the way language is used in the text. Literary texts implement the poetic function of Jakobson's model of communication, that is, the focus is on the form of the message rather than on the topic. A page on the choice between living and committing suicide in a book on psychology is an argumentative text, whilst in Hamlet's words it is a literary text, even though the contents may be the same.

Literature is the aesthetic use of language, as seen in diagram 13 in section 6.2. Language education and literary education are quite different domains with differing general aims and specific objectives. Yet, in most high school and university systems they are taught by the same teacher, in courses called, for instance, "French language and literature".

Literature–above all if the traditional canon is widened to include operas, songs and films as forms of poetry and drama–is fundamental to achieve a person's self-actualization which is the final and the highest aim of education, including language education (see chapter 4). Through literature a person can reflect on life and love, good and evil, power and piety and on the other cores of human awareness. Through literature a person can experience the pleasure of great fiction and escapist fiction, as both are necessary to life every now and then (Chiss 2009). Through literature a person can explore the third pole of the map of human interactions, 'the world', in the *me/you/world* model we saw in diagram 5 in section 4.1.

Language education is necessary to literary education, which cannot take place if students are not able to read, to read literary texts, or to find what it is that makes them so. Literary education is necessary to language education because literary texts are the more challenging case of language use, as the potentialities of language are extended to their most and are re-invented or re-shaped in order to fulfil Alexander Pope's still modern and valid 1706 definition of art in his *Essay on Criticism*:

Art is Nature, to advantage dress'd,
What oft was thought, but ne'er so well express'd.

It is not contents that make art valuable. Life and love, power and piety, good and evil, and so on have been the topic of great and of popular literature for the last 30 centuries. The texts on these topics have survived because life and love, power and piety, good and evil, and so on have never been *so well express'd.* That means they have never taken better linguistic forms than the one used in that text.

7.1 Comprehending and evaluating literary texts

In order to define the role of language education in the development of literary competence a brief outline at a model of the latter is of course necessary.

Although the form of the diagram below is the same as in diagram 8, i.e. the model of communicative competence which is read from left (mind, language) to right (world, text), in this case the starting point is the box on the right, that is the world where a *literary* text exists which someone wants to read, to listen to, or to watch.

To do so two mental competences are required: linguistic competence and cultural competence.

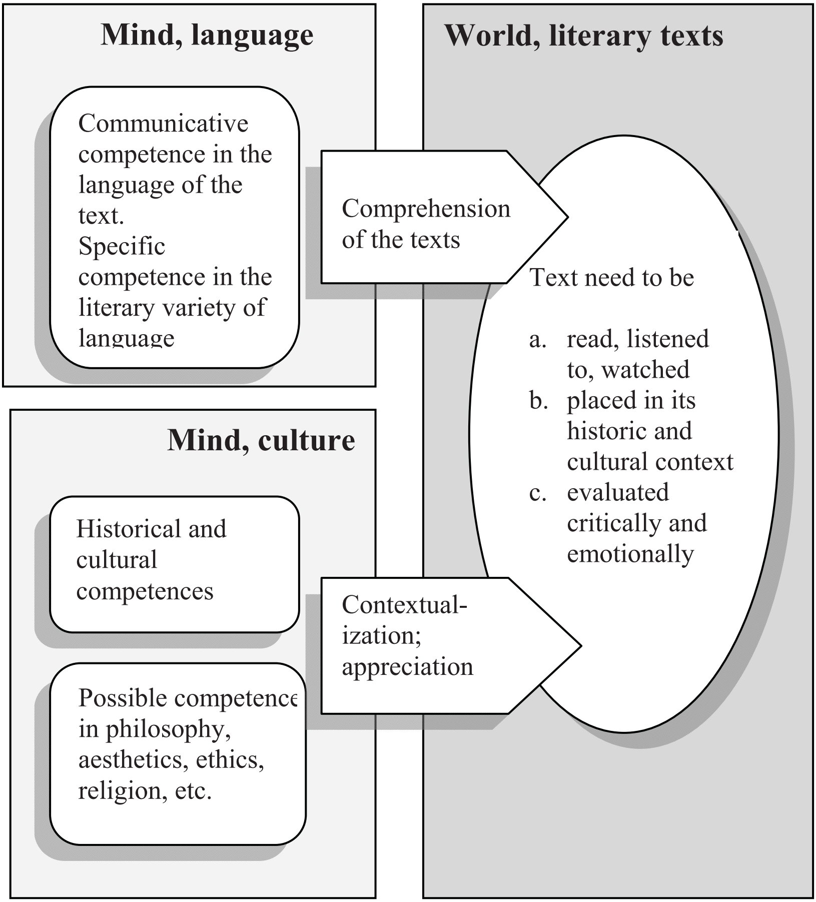

Diagram 14: Literary competence.

The diagram reads as follows:

a. as shown in the sequence of items in the oval on the right, the necessary condition for the process to take place is comprehension. This is not only semantic or linguistic comprehension, but above all the comprehension of what makes the text a *literary* text;
b. once a text has been comprehended linguistically it must be comprehended historically and culturally. This is necessary not

only for literature with a capital 'L', but also for the simplest forms of fiction, as contextualization is necessary for full comprehension, not only for literary criticism;

c. contextualization depends on cultural and historical competences concerning the world described by the text and the world where the text was produced: reading *Satyricon* without knowing what being a slave, a former slave and a *nouveau riche* was like in the 1st Century is impossible as comprehension is misled by today's idea of slavery;
d. critical evaluation depends on the reader's idea of what a good novel, a good song, a good drama is. Most people rely on implicit aesthetic rules: when an uneducated adolescent claims that a rap is great, he or she refers to his or her own aesthetic principles concerning rap, sung poetry, juvenile language, and music. Students must learn to add "because" after "It's (not) a good book, film, song" and "I liked (did not like) it".

Items "b", "c" and "d" are not a part of language education, even though in most contexts the language teacher and the literature teaching are the same person. The point of intersection between language education and literary education is item "a", which needs further discussion.

7.2 Comprehending (and producing) literary language

Comprehending is the initial step to appreciating a literary text. Yet, literary texts are different from the everyday texts students are used to. As a rule, they are more difficult to read if reading is not limited to grasping the general gist but includes detecting what makes the text "literary" and not "everyday" language.

What is it that makes literary texts "literary"?

What level of competence is necessary to approach literary texts?

7.2.1 The specific features of literary texts

Intuitive descriptions of the peculiarities of literary texts focuses on language, particularly on sound, rhythm and lexicon. Yet all the elements of the diagram of communicative competence are involved (see diagram 8, section 5.1).

The whole language system is involved in making literary texts peculiar:

- phonology, that is sound and rhythm, is the core of deviation from the everyday use of language as far as poetry (both to be read, or acted, or sung) is concerned. Yet, Dickens's description of the slums in *Oliver Twist* is based on a dramatic phonological crescendo, because great prose cares about how it would sound if read aloud.

  Specific rhetorical tools in this field are rhyme, assonance and alliteration – the latter being often used not just in poetry but also in poetic drama and in prose writing;
- graphemics is what tells a reader at first sight that the text is a poem or a song; in some poems, such as *calligrammes*, the very shape of the text on the page becomes a part of the general meaning;
- apart from experiments such as *Ulysses*, morphology and syntax seem to be unaffected by the literary nature of the text provided they are consistent with the morpho-syntactical usage of the period when the text is written. Yet, there is nothing as artificial as the morpho-syntax of realistic dialogues in novels, plays and film scripts which must seem authentic but do not have the features of authentic spoken language;
- textuality is governed by rhetorical conventions that have been defined over the centuries.

  Genre grammar is a fundamental in order to know how to read a text: readers and viewers (even non-expert readers or viewers) know that a detective story ends with the criminals in jail and that a tragedy excludes happy ending, etc.

  Narrative grammar, i.e., narratology, is very important as well: readers and viewers know that in literary texts the *fabula*, the actual sequence of events, can be upset by the *plot*, that is the way the author narrates the events; they know that 3rd person narration is more reliable that 1st person narration as far as telling the truth is concerned; they know that omniscient authors can tell what characters think and feel, while an external narrator is a sort of camera that records facial expressions but keeps silent on what is occurring behind them; and so on;
- lexicon is a central element in literary texts, not only because it privileges connotation, the emotional element of words, over denotation, the referential element but, also because one of the distinctive features of literary language is the use of figures of speech: in everyday language Catullus' *odi et amo*, I love and hate you, is nonsense, while in literary language it is *what oft was though but ne'er so well express'd*, to quote Alexander Pope's *Essay on Criticism* of 1706;

- sociolinguistic varieties are important to comprehend the message: Prospero and Caliban interact in two different varieties and the difference in their use of language is used as the basis of their right to decide on each other's lives;
- pragmatics is the scaffold of human communication, but in Chinese or European melodrama pragmatics is quite upset. Further, Pirandello, Becket and Pinter were all awarded the Nobel prize because of the way they upset everyday pragmatics;
- non-verbal codes are fundamental in drama, in video clips of songs, and in cinema. An actor (or a student) performing the part regarding violence in the world[42] in *To be or not to be* and pointing his finger towards the spectators, thus making them co-responsible for the corruption of the world, bestows a new meaning to the words by means of gestures;
- intercultural competence is necessary to read culturally remote texts: the homosexuality of Greek and Roman times requires an intercultural explanation in order to understand why Sappho, the symbol of lesbianism, takes her life because of a young man and why Hercules, the most virile hero, goes mad for a boy or why *Les memoires d'Adrien* is not a paedophile gay story.

A literary text demands specific reading (or listening, or watching) skills, and the list above is just an example of the grammars involved. As a consequence, a specific section of language teaching should be devoted to enable students to read (listen to, watch) literary texts, to make them aware of the peculiarities of these texts so that they become proficient with them.

Literature, in the wide sense used here, is a form of communication, and in a communicative approach it cannot be left aside, above all if one considers how many hours people devote to listening songs, watching films and reading literature.

So far, only the comprehension side of communication has been considered, that is where the student is seen as a user of literary texts. Yet, teen agers are among the most active producers of poems and songs, although they are often unaware of most of the points made above, apart from verse and rhyme. A complete form of language and literature

[42] […] For who would bear the Whips and Scorns of time,
the Oppressor's wrong, the *proud* man's Contumely,
the pangs of *despised* Love, the Law's delay,
the insolence of Office, and the spurns
that patient merit of the unworthy takes […]
Hamlet, "To Be or not to Be", 15-19

education should also include some production of literary texts, including songs, videos, short stories, drama and so on[43].

7.2.2 Levels of competence and literary texts

What level of competence is required to approach literary texts? Pieper (2011) lists the linguistic competences necessary to read literature, but gives no indication of levels, and most essays on literature teaching avoid the problem with expressions such as ‘the right level’, an ‘advanced level’, and the like.

The answer, of course, depends on the language teaching context:

a. native and almost native language teaching

Levels of competence depends on the diachronic variety used in the text and the more ancient the text the more difficult it is for modern users.

Native and almost native language teaching aims at perfecting rather than acquiring a language, and a major objective is to learn how to read the literary variety and the ancient varieties of the language. It is one of the main objectives of *language* education and not of literary education, which is another field;

b. non-native language teaching

At what level in the continuum of students’ growing competence is it possible to introduce literary texts? And, whose language is meant for native speakers and is not graded for non-native students?

Some claim that language learners’ first approach to reading language texts requires at least a minimum threshold level, yet most school systems start using some examples of literary texts only when students are at an upper level which is approximately B2 according to the European scale. In fact, it is not the students’ language level that allows teachers to start using some literary texts. What also makes it possible to use some literary text with students placed around the threshold level of competence is the way teachers use them such as the reading sheets they hand out, the texts they choose, and the activities they propose. In other words, it is a methodological problem, and as such falls outside the scope of a theoretical framework.

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[43] As concerns the language/literature interaction in education, see Bredella, Delanoy 1996; Balboni 2004; Lavinio 2005; Hall 2005; Carroli 2008; Giusti 2011; Langella 2014; Godard 2015 provides a historic survey; Caon & Spaliviero 2015 deals specifically with the intersections among linguistic, literary and intercultural education.

A question concerning language teaching is whether literary texts contribute to general language acquisition.

There are many stereotyped answers above all in popular journals for teachers. For example, the statement "the language of literature exposes students to perfect language, to beautiful language" offers no explanation of what "perfect" or "beautiful" mean. Another common answer to the question is that "literature is fundamental in understanding the spirit above of a people, of a culture" which is absolutely true, but has nothing to do with *language* education.

In fact, using *some* literary texts *some*times may help students reflect on a major element in linguistic competence if they are considered as samples of special language use, i. e, with a specific lexical connotation. The everyday texts that are normally used in non-native language teaching focus on lexical denotation, that is, the precise meaning of words. Yet many words have also an emotional meaning deriving from history, from culture and, above all, from literary tradition. For example, "sadness" indicates a psychological state, the same as "melancholy", "nostalgia", "feeling blue", "spleen", yet these other words have special connotations that add something to mere "sadness". Working *some*times on *some* literary texts may help students perceive the connotation of words, an objective that is far beyond the reach of threshold level students.

Two particular types of literary texts used in non-native language teaching are songs and drama. There is an impressive amount of research concerning their use in language acquisition[44] and part of it concerns students below the threshold level.

Songs are contemporary literary texts and do not have any diachronic difficulties. They are meant for young people of average culture and this means that the metrics, figures of speech or lexical choices they make use of are not as sophisticated as in more refined literature. Songs help to acquire language because they provide motivation, they are linguistically challenging as they are authentic and because music helps memorization since students tend to sing them over and over.

Drama takes different forms in non-native language teaching:

- authentic drama: staging *Hamlet* is not an activity for *language* education, although it may help students acquire and reflect on language. Staging a Harold Pinter play, on the contrary, may

[44] A survey of the role of music in language teaching is found in Engh 2013; a survey of drama and language teaching is in Zafeiriadou 2009.

contribute highly to language acquisition as it uses realistic everyday English: it provides the same motivation, challenge and memorization qualities as songs do but makes a valuable contribution to literary education;

- adapted drama: from the point of view of literary education, re-writing a text to make it easier to read is mere blasphemy. An adapted text, in fact, loses focus on the form of language, which is the main element of literature. Although widely used in language teaching, songs or modern dramas are better choices;
- dramas written by the class: of course, they do not use authentic language (but other authentic texts are available to teachers looking for authenticity) but they have another type of authenticity: they are dramas meant for the stage as all authentic dramas are. Differently from authentic songs and dramas, the great advantage of dramas written by the class is that they are at the same language level as the students, and contains only the challenges posed by the plot and solved with the help of the teacher.

CHAPTER EIGHT

LANGUAGE EDUCATION AND LSPS, LANGUAGES FOR SPECIFIC PURPOSES

The acronym LSP, Language for Specific (or Special) Purposes, is usually perceived as having to do with foreign language teaching. Yet, most of the students' school day is based on mother tongue (or the language of instruction) LSPs, that is, language used to teach all non-linguistic subjects, since language is the only code that can describe all others (diagram 12, section 6.1).

LSPs have a role in classical language teaching as well, as the main input, apart from literary texts, is from philosophical and scientific texts, which use their own LSPs.

Last, but not least, when teachers of both native and non-native languages talk to students about language, about its grammar, and so on, they use what is called "metalanguage" which is Jakobson's way of referring to what has been later named as LSP. The "metalinguistic function" of language is implemented when language is used to speak about itself. The model used in section 6.1 expands Jakobson's definition to include all codes and not just verbal codes.

In the general view of semiotic competence discussed in section 6.1, language is defined as the most important human code. This statement is not based on the quantity of information language brings (sight is far more important, from a quantitative point of view) but because language is the only code that can describe all codes, including language itself. This means that language education has a core role in the whole of education as it deals with the main instrument of education.

Yet, in all school systems, the teachers of the language of instruction (be it the mother tongue or a second language) are not responsible for the teaching of the languages for the specific purposes of communicating within the science, art, or technical and physical education.

The fundamental assumption is that the language of geometry is the geometry teacher's business, and this same principle seems to apply to all school subjects. In support of this stance, language teachers argue that they do not know the LSP of geometry, chemistry, accounting, and so on, and one cannot teach what one does not know. Of course this is true but in order to analyse how a theorem, a problem or a definition is written, what kind of language is used, how polysemic words are turned into monosemic terms, it is not necessary to know the contents of the theorem, the solution to the problem, or the full meaning of a chemical formula. Section 8.1 is devoted to a *linguistic* analysis of the characteristics of LSPs which is the language teacher's business.

The main principle of language education stated in section 1.1 is that the whole potential of a person's faculty of language should be helped to come to light: LSPs are a relevant part of language and this means they cannot be excluded from the scope of language education[45].

8.1 Linguistic and communicative features of LSPs

LSPs are languages for specific (or special) purposes. The two main purposes are

a. conveying information with the highest possible degree of clarity and precision, in order to avoid any form of ambiguity as much as possible. The illuminist philosopher Condillac claimed that *une science est une langue bien faite*, where a "well-made language" is primarily a non-ambiguous language; and,
b. showing that a person is a member of a scientific community. A scientific community is also a discourse community, whose members recognize each other immediately on the basis of the language they use. A doctor whose diagnoses and therapies are worded in everyday language is not accepted as a doctor either by his or her colleagues or, above all, by his or her patients.

In order to meet their linguistic and social purposes, LSPs use specific communicative and linguistic styles. There is no one "LSP style", although

[45] A great quantity of research was devoted to LSPs in the last decades of the 20th century. Since then researchers' interests have moved away from LSPs and few new books can be found on the topic. Among the classics, Dudley-Evans 1987, Hutchingson and Waters 1987, and Swales 1990 must be remembered.

More recent works are Basturkmen (2006), Gálová 2007, Lakić *et al.* (2015), Forner & Thörle 2016. Kazakova (2015) provides a survey of the state of the art.

Aase (2006) and Vollner (2006a, 2006b) are The Council of Europe's documents on the topic.

some features are common to all LSPs: in fact, there are as many styles as there are scientific discourse communities.

A language teacher knows the LSP of language analysis and teaching and maybe of literary history and criticism, but he or she cannot know all languages for specific purposes. Yet a language teacher may notice the following features as being characteristic of the style of most LSPs (exceptions are the LSPs of such sectors as law, history and philosophy, which have century old histories and in some cases still use communicative devices drawn from the classical world):

a. morpho-syntactical features

In order to build non-ambiguous statements,

- the noun syntagm is often hypersimplified; pre- and post-modification is often used in order to transform a sentence into a word thus omitting a verb that with its modes, tenses, aspects and so on can cause ambiguity. This is the nominalization process;
- articles and prepositions are considered to be potential sources of ambiguity and are often omitted, as is the case of this example: *player application can copy selected portions of text track and current visuals to clipboard*. In everyday language this should read *the player application can copy any selected portions of the text track and of the current visuals to the clipboard* (although the meaning of the sentence is absolutely obscure to the author of this framework, the lack of articles is quite clear);
- relative pronouns are seen as potential causes of misinterpretation so relative clauses are often transformed, when possible, into nouns used as qualifiers. This often leads to pre-modification, which appears ambiguous to non-specialists but is quite clear to professionals, such as the phrase *concrete drilling* and *diamond drilling*: the former describes the act of drilling into concrete and the latter does not mean "drilling into a diamond", but using a drill whose point is covered with diamond particles to make it harder. In some cases, written pre-modification may be quite ambiguous and only pronunciation makes it clear: 'a small car factory' may indicate Ferrari which is a very small factory (the sentence stress is on *small*), or Smart, a factory producing small cars (the stress is on *car*);
- depersonalisation through impersonal verbs and passive forms that allow starting a sentence with the main topic are two very common aspects of LSPs;

b. lexical features

Non-specialists of the sciences described by LSPs consider lexicon as its most characteristic aspect, however, terminology poses no real problem to specialists. Importantly, in an LSP class it is the students who are specialists. What a language teacher should highlight is that words, which are often emotionally or socially connotated, lose any emotional nuance and become *terms*.

Terms are mono-referential, that is there are no synonyms, and they tend to crystallize quickly thus avoiding changes over the years. The effect on long-lived LSPs such as those of contracts, insurances and so on are crowded with obsolete forms that are no longer in use.

As science and technology evolve, new terms may be formed in several ways. Students need to know how this is accomplished so that they understand neologisms as they occur over time. Some of the processes of term formation are the use of:

- Greek and Latin prefixes or suffixes: the study of mass media is *massmediology*, and large nets and texts are *hypernets* and *hypertexts*. This process makes for rather easy interpretation by European language speakers as Greek and Latin prefixes and suffixes are widely used in word formation. They are far less common in other languages and must be explained to the students;
- metaphors, which dominate in computer language: a computer has a *memory* like humans, there is a *mouse* (although it does no longer have a cable tail, substituted by Bluetooth connection), there may be a *bug* in the software, and so on;
- analogies, such as the opposition between *hard*ware and *soft*ware, which have generated *brainware, staffware*, and the like; the opposition between soft and hard sciences is another example of the same analogy;
- onomatopoeia is another common tool, such as a *click* on the mouse;
- acronyms are very common, from *laser* (light amplification by stimulated emission of radiation) to *radar* (radio detection and ranging), from *CEO* (chief executive officer) to *NPL* (non-performing loans).

c. textual features

LSP texts are usually divided into sections with a title. They are based on short conceptual paragraphs where each paragraph conveys a single concept.

Clarity is pursued using three codes on the same pages: language, visual elements such as diagrams, tables, figures, and a special visual use of language in scientific and professional writing, that is, the use of footnotes to provide further information without making the text heavy reading and potentially ambiguous.

There are some text genres which are governed by rhetorical conventions which are proper to the different scientific communities, although some genres are found in most communities, such as the abstract (Pho 2008 provides a good analysis of educational linguistics abstracts) and the IMRaD structure of many essays: Introduction, Methodology, Results and Discussion.

Hypertexts are the new frontier of textual structure. They are texts which are no longer scrolled, i.e. read vertically from top to down, but are horizontal where a click moves to a parallel text, and so forth from text to text. School textbooks are vertical texts, no matter the subject they refer to: a text starts at the top of a page and the reader follows the text line after line down to the end. Today's students are digital natives and their *forma mentis* is no longer oriented vertically. It is, instead, hypertextual. The effect of this dyscrasia is that teachers interpret students' way of studying as "wandering here and there", lack of attention, difficulty in concentrating on a text, or a lack of logical coherence and formal cohesion. The problem is that in life, different from school, LSP texts are more and more hypertextual;

d. functions and communicative acts

LSPs do not use the whole range of language functions available to humans (see diagram 10, section 5.3) and, in fact, most LSP texts only have three functions:

- the referential function is the commonest and prevails in all descriptions of phenomena, devices, events, and so on. The message in this case is totally focused on the object that is spoken or written about, and students must learn to detect this object quickly if they want to comprehend the text easily or if they want to produce clear texts when they have to;
- a second group of LSP texts is based on the regulatory function: instruction manuals in everyday life are so difficult to read because they often do not translate the LSP into non-specialist language. A great deal of school life is based on the regulatory function, from the instructions for a grammar exercise to the instructions for

laboratory procedures, or from the class behaviour codes to the guides to apply for a scholarship;
- both referential and regulatory functions make great use of the metalinguistic function, when language is used to explain something.

Functions are implemented through communicative acts and the repertoire of acts in LSP communication is extremely short such as: giving instructions, explaining, defining, exemplifying, and few others (Fiorito, 2015, analyses LSPs from the speech act perspective).

e. extralinguistic codes

LSP texts often integrate language with visual elements such as diagrams, tables, figures, pictures and so on. From the language education point of view, an important element that the language teacher may help students detect is the way language and diagrams (or other extralinguistic sections) interact. There are basically two mechanisms that link words to images:

- the simplest way is unidirectional: the language text stops and there is a table or a figure which is either introduced in the last line of the text or referred to by a number, for instance: “Michelangelo’s last statue is *Pietà Rondanini* (picture 4)”;
- the commonest way in LSP is bidirectional: the reader must continuously shift from the language section to one or more diagrams, pie charts or graphs where there are not only colours and visual communication, but also more information regarding data, numbers, years and so on.

The latter type of interaction demands for very sophisticated reading skills which are absolutely the task of a language teacher and not of the other teachers who are interested in the contents and not in the communicative form and structure.

Productive skills must be trained in this type of linguistic and visual interaction as well: students are asked to produce many LSP texts at school (and will be in their working life too) and when they use visual sections they think that this will make their speech or presentation or report or paper more “good-looking”, more “modern”. However, visuals are often juxtaposed with language sections and they are not integrated unless they have been taught by the language teacher how the language-visuals relay works.

The items above deal with morphology and syntax, lexicon and textuality, that is with topics which are the core of both native and non-native language teaching. LSPs are languages, and the fact that they have specific purposes which may be alien to a language teacher's interests and competence does not cancel the fact that they are *languages* for specific purposes. And as such they are a part of language education[46].

8.2 The mother tongue or the language of instruction teacher as a guide to the language of all school subjects

During their activities, all teachers use the language of instruction, be it the mother tongue or a second language, and most textbooks and instruction materials are written either in the language of instruction or in English as a lingua franca. In other words, students live a full immersion experience in as many LSPs as the subjects they study. Yet, students do not receive any teaching about the nature of LSP, how to comprehend and produce it, nor how to study through it. This contradiction, which seems to be present everywhere, can be easily solved.

A teacher of Hindi as the language of instruction (be it mother tongue or second language) is able teach the LSP of language analysis and most probably of the humanities, but he or she cannot teach the terminology of mathematics, of physics, of music. What a language teacher can do is:

a. discuss the specific characteristics of text types used in instructional contexts with students.

   Such texts as theorems, hypotheses, definitions, task instructions, scientific laws and so on are implementations of argumentative, referential and regulative text types. As such they are a part of language education;
b. train students to comprehend the above text types and adopt the right strategies for those text types, which are quite different from the comprehension strategies used when working on newspapers, on literature or on everyday language.

These two objectives of language education are discussed in the next sections.

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[46] Further readings on the style and the linguistic features of LSPs can be found in: Gotti (2003) and Gledhill & Kübler (2016). Gledhill, C. (2000) focuses on collocations, Bowles & Seedhouse (2007) apply conversation analysis to LSP, and Grey (2015) studies linguistic variation.

8.2.1 Text typology in the language of instruction

Text *types* are universal.

For instance, all referential texts require the author to keep a neutral position as regards the topic. Also, they are organized on the basis of the wh- points relevant to the object. All argumentative texts require a series of hypotheses (the prefix *hypo-* meaning “lying below the main level”), which are confronted with antitheses (*anti-,* “opposite, contrary”) so that a synthesis (*syn*-, “putting things together”), in any, can be eventually found. The same universal structures are present in other text types such as narrative, descriptive, regulatory etc.

Types are abstract structures, which are implemented through text *genres* that integrate some universal components derived from the *type* as well as from some cultural elements.

The main genres used in schools are:

a. *definitions*: they can be found in all subjects from language (‘a verb is…’) to mathematics (‘the square root is…’).

   They are based on what cognitive psychologists call “declarations”, that is three-part statements: (a) the “head” that states the topic, (b) a copula (in a wide sense, from “is” or “has” to “consists of”, “is made of” and so on), and (c) the defining section;

b. *theorems* and *simple models* are structured as definitions but they define the context as well (context + head + copula + defining section: “in a right angle + the square of the hypotenuse + is + equivalent to the sum of the squares of the catheti”).

c. *laws*: these may sound like definitions and theorems, but the latter are neutral statements, while laws imply consequential behaviours.

The grammar taught by the language teacher is made of definitions (“English adjectives are invariable”) and of laws (“In English, adjectives are places before the noun they qualify”), and these make good starting points to focus the students’ attention on genres both in the LSP of language analysis and of all other subjects.

Knowing how each genre works helps focus on its single components thus facilitating analytical comprehension, which is the condition for learning to take place. (More about LSP text typology in Trosborg 2000).

8.2.2 Comprehending and producing LSP texts at school

Comprehending and producing language are natural skills. Yet comprehending and producing language for the special purposes of unambiguity and recognition by a discourse community is not natural, it is something that must be constructed. This is a difficult process because students need to carry out two tasks at the same time: they must comprehend the language as well as learn the specific contents.

Professional mechanics reading instructions on how to assemble a device know how it works, can tell its features, and how it is made: they have to just detect information about the few things they do not know yet. Professional mechanics can predict most of the text, which they scan to find whether there are any novelties. The same instruction leaflet is difficult to read for a student who does not possess the professional's "expectancy grammar" (see below), and is supposed to learn how the device works, how it is made, and what its features are through those texts.

Comprehension draws heavily on expectancy grammar, that is what the reader or listener can predict about the text on the basis of his or her knowledge of the world ("encyclopaedia") and of some logical processes. (On the role of experts' encyclopaedia in text building, see Lundquist, Jarvella 2000, Fanou 2015).

Moreover, LSP texts used at school are overloaded both from a cognitive point of view (concepts, principles, notions, terms, etc.) and from a communicative one (tables, diagrams, figures, pictures, graphs, etc.).

That means that the listening or reading strategies students use when they deal with everyday texts are insufficient to deal with LSP texts. The former texts need extensive reading, strategies such as skimming (i.e. getting the general gist of the text) or scanning (i.e. searching for a specific piece of information), while the intensive or analytical reading skill required by LSP texts is still under construction. Helping students construct an LSP text is a major objective of language education, whatever the language.

So far, listening and above all reading have been considered, because most of the students' work is based on receptive skills. Yet, both oral and written production is required in class interaction and exams, as well as in papers and reports. Analysing the papers students write for non-linguistic teachers or even watching and commenting video recordings of geometry or art (mock) exams may be a good way to help students learn how to produce LSP texts.

The title of chapter 6 claims that language education is the core of semiotic education. In this chapter we claim that the language teacher is the core of his or her students' learning process in all subjects, at least as far as comprehending and producing specific information are concerned[47].

[47] The ideas sketched in this chapter are fully expressed in Balboni 2014. In addition to the essays or books quoted in the chapter, important contributions on LSP and language education and teaching can be found in Engberg *et al.* 2007, Leonardi 2010, Rodríguez-Piñero 2013, Laurent 2014, Garzone *et al.* 2016.

General reference about research on reading is in McNamara 2007, Snowling, Hulme 2007.

CHAPTER NINE

CONCLUSIONS: THE EIGHT HYPOTHESES UNDERLYING THE FRAMEWORK

The main effort in this theoretical framework has been to design *un système où tout se tient*, to use the words of the founding father of modern language studies.

This system includes some hypotheses that, as a whole, make up the theory which underlies the framework.

Hypothesis 1
A theory based on logical models

The history of mankind is full of paradigms that seemed to be right and have been subsequently proved wrong. The Ptolemaic idea of the solar system was considered to be right because people saw the sun rise, cross the sky and set; the idea that time is constant was considered right until Einstein claimed that time changed as a consequence of speed.

This framework does not claim to be a Copernican revolution nor a theory of relativity, it is just a proposal based on some models which are supposed to be right, given no alternative models are suggested.

Models may be cognitive "declarations", i.e. simple definitions or theorems (see 8.2.1), or more complex cognitive "procedures" based on the structure *if ... is right, then ...,* which has been used systematically throughout the framework and will become a sort of refrain in the following sections.

Very simple and compact declarations and procedures as well as graphs and diagrams are easily falsifiable. As long as they are not falsified, the whole construction may be considered to be true.

The framework is based on the models because they provide a reliable basis for defining objectives that is not culture-bound. As a result, the pressure of tradition is bypassed and the risk of relying on intuitive selection avoided.

In the framework there are several *if... then...* flowcharts that provide examples of the way syllabus designers can derive objectives and contents from the models above:

a. flowchart 1 (point 3.3) describes the hierarchical flowchart of syllabus design, based on a model of the organization of knowledge in educational linguistics (see Hypothesis 8);
b. the two diagrams used in Hypothesis 4 (language education as a condition for self-actualization) 5 and 6 (models of intra-cultural and intercultural communicative competence) generate the list of objectives relative to language education and language teaching;
c. flowchart 2 (discussed in 4.4) shows how the model of human relations and of the objectives of language education (Hypothesis 4) generate a series of ethical benchmarks;
d. diagrams 7 (section 4.3), 10 and 11 (section 5.3) and table 1 (section 5.3) show how a functional model of language can be based on a map of human interaction (Hypothesis 4), and how it can generate a procedure to identify, list and select the communicative acts to be included in a syllabus.

Hypothesis 2
The faculty of language as independent from culture and environment: The nature of language education

The pivot of the whole construction is the logical graph in diagram 1 in section 1.1:

$$\{\overbrace{[(\text{the act})(\text{of helping})(\text{the activation})]}^{\text{education}} \text{ of } \overbrace{[(\text{the faculty})(\text{of language})]}^{\text{language}}\}$$

The graph can be summarized in Alexander von Humboldt's words: "A language cannot be taught. One can only create conditions for learning to take place". The previous chapters, that is, all the steps and the components of the framework, are fully comprehensible only if the graph above is kept in mind and only if language education and, consequently, language teaching are seen as

a. helping the educational system (school system, curriculum and syllabus designers, textbook and teaching ICT authors, teachers and language assistants, if any) provide for
b. the person, whatever the age, who is genetically equipped with the faculty to acquire both native and non-native languages.

The graph concerns human nature and human beings, independently from the cultural contexts they are born or grow up in.

The above statement provides a second key to justify the effort of designing the framework: its aim is to provide a reference system which concerns human beings and not culture-bound traditions and educational systems.

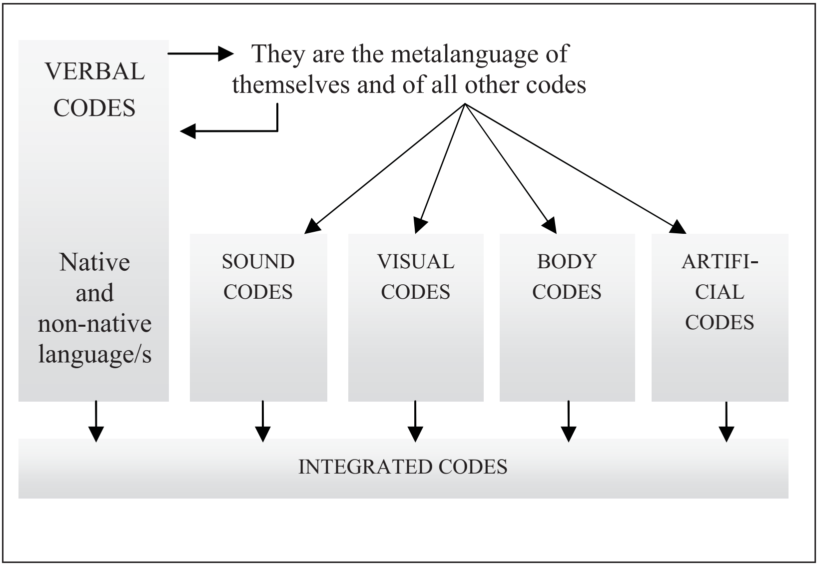
Of course, the framework must be interpreted according to the different educational cultures in the world. But, the perspective is that if the framework is right, local cultures should slowly but systematically evolve and coincide more and more with the framework.

Hypothesis 3
Language education as the core of semiosis and of general education

Human bodies are meant, among other things, to be instruments of unintended information and of intentional communication: voice, sight, hearing, body movements and posture. The human mind, moreover, has created many artificial codes.

The semiotic faculty of human beings allows them to create and interpret signs, that is, semiotic structures that unite a meaning, *signifié* in Ferdinand De Saussure's words, and a physical *signifiant* such as a sound, a movement, a noise, and so on.

Diagram 12 (section 6.1) summarises the model of human semiosis. The core is the role of language as the metalanguage of all other codes and of language itself: it can describe and discuss all codes, while the opposite is impossible:



The educational consequence of this model, provided it is true, is extremely important: since educational communication uses language as their main tool, alone or together with other codes, language education has a core role in the whole educational process, that is, in making self-actualization possible (Hypothesis 4).

An ethical corollary derives from the model: if it is true that language is the metalanguage of all codes and of all school subjects, then curricula, syllabi, school organization and language teaching must ensure that all young people are provided not only with mastery of everyday basic interpersonal communication skills (BICS), but also with the highest possible cognitive and academic language proficiency (CALP) in the various LSPs, the languages for the specific purposes of communication in mathematics, art, grammar, philosophy, history and so on.

LSPs are fundamental not only as far as learning is concerned but also to allow socialization (another language education objective, Hypothesis 4). In fact, professional and scientific communities are also discourse communities and a competent use of the LSP communicates that the user belongs to the community.

Hypothesis 4
Language education as a condition for self-actualization

Diagram 5 (section 4.1) draws a map of human relations: humans interact with

a. themselves in their language of thought,
b. people they know (relations, work colleagues, friends) or they just meet occasionally (seminars, negotiations, dinners, etc): people they talk *to*,
c. the rest of the world, people and facts they talk *about*.

If this map is correct, then it is possible to use it as a foundation in order to build a theory of the objectives of language education, as in diagram 6 (section 4.2).

As a consequence, if the model of language education objectives is right, language teaching planning, organization and implementation must aim at fulfilling these three objectives, which are common to the whole of education, not just to language education, and which must be implemented according to this sequence:

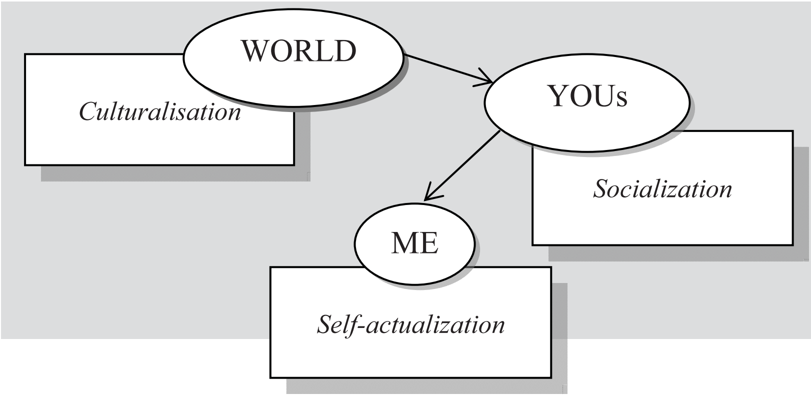
a. *culturalization*: the ability of a person to tune in to the culture he or she lives in (*inculturation*), or have contacts with (*acculturation* in a second, foreign, ethnic, classical culture);

   Language is the instrument used in all societies in order to convey cultural values and behaviours to children or to newcomers: this means that language proficiency is fundamental to culturalization.
b. *socialization*: this becomes possible after a child or a newcomer accepts the basic cultural values and models of society;

   Humans are social beings, whose social emotional and practical needs are met through language, the mastery of which is necessary;
c. *self-actualization*: this is the fulfilment of one's life project.

   Only a person who is accepted in the culture he or she lives in, and who can socialise with other members of society, may have the opportunity to aim at self-actualization.

Item "c" above, self-actualization, is the philosophical core of the whole framework: language is necessary, a *condition sine qua non*, for people to pursue self-actualization, the fulfilment of their life project. Language is necessary even to think of a life project.



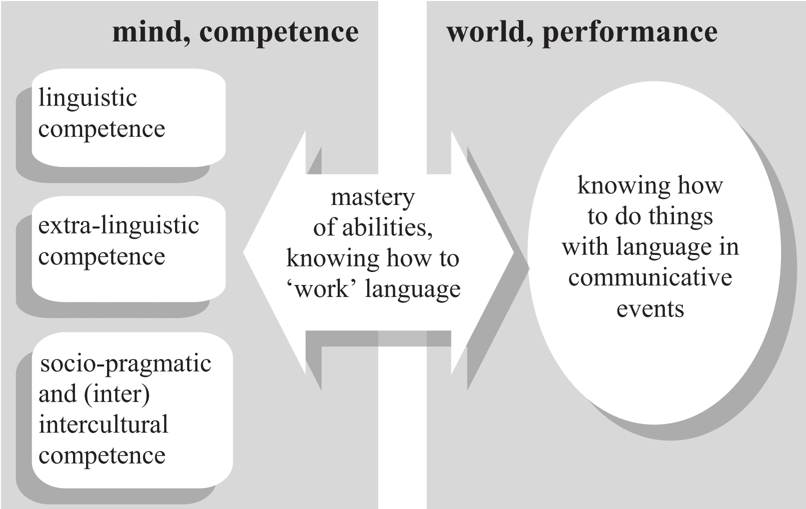
Hypothesis 5
A model of intra-cultural communicative competence and performance

The meaning of "knowing a language" is intuitive, yet intuition may produce the sun-circling-the-earth effect. So, a model has been provided as the core of the framework as far as native or non-native language teaching is concerned.

Communicative competence is made up of two components, one within the mind and one within the world. Each is governed by grammars, that is by sets of "rules": linguistic, extra-linguistic, socio-cultural and pragmatic conventions accepted by a people. These sets make up the objectives of language teaching.

When participants in a communicative event belong to different cultures, potential intercultural critical points must be detected so that communication does not lead to conflict. Making students aware of the existence of intercultural critical points and of the way to detect and face them is an objective of non-native language teaching.

Diagram 8 (discussed in section 5.1) visualizes intra-cultural communicative competence, such as in the mother tongue or in very well mastered second languages and languages of instruction. The intercultural diagram (no. 10, discussed in 5.2) adds relational skills to languages skills.



If the above model of communicative competence and performance is right, then:

a. all codes and not just the verbal code, are objectives of language teaching: in fact, gestures, expressions, body postures, objects used in communication are as culture-bound as language is;
b. sociolinguistic, pragmalinguistic, cultural and intercultural "grammars" are the objectives of language teaching;
c. the development of *abilities*, that is the cognitive processes underlying language *skills*, is an objective of language education.

Language, like as all semiotic codes, performs both pragmatic (BICS and CALP) and aesthetic functions. This is shown in diagram 13 (discussed in point 6.3), and integrates the diagram shown in Hypothesis 5.

The aesthetic function of language is implemented in literary texts, and the mastery of the literary variety of a language is an objective of post-threshold level language teaching. Teaching to comprehend literary texts is the area in which language education and literary education overlap. The latter includes aesthetic and cultural dimensions that are outside the scope of language education, even though in most school systems the language teacher is also the literature teacher. A diagram of literary education (no. 15) is discussed in section 7.1.

Hypothesis 6
A model of inter-cultural communicative competence and performance

The model in Hypothesis 5 concerns communication within a community and, as such, is *intra*-cultural.

When people from different cultures participate in a communicative event, a model for *inter*-cultural communicative competence is needed. Such a model is difficult to create as far as contents are concerned first of all because cultures evolve continuously, and secondly, because our knowledge of cultural behaviours and values is necessarily based on generalizations such as "Brazilians" or "Russians" taken as a whole, as well as being also partly based on stereotypes.

Although it is impossible to list the contents of a syllabus for intercultural communication among, say, Germans and Spaniards, it is possible to prepare a syllabus for both actual and potential critical points in communication between people from Germany and Spain.

This means that within a German course in Spain and within a Spanish course in Germany students can be presented with a model for German/Spanish intercultural communication and performance in the form of an index which may become the table of contents for their own individual intercultural communication manual, to be filled in and updated in a lifelong process of direct observation, readings, films or anecdotes and so on.

In other words, intercultural communication cannot be taught *per se*, whereas the process of observing and classifying critical points within intercultural communication can.

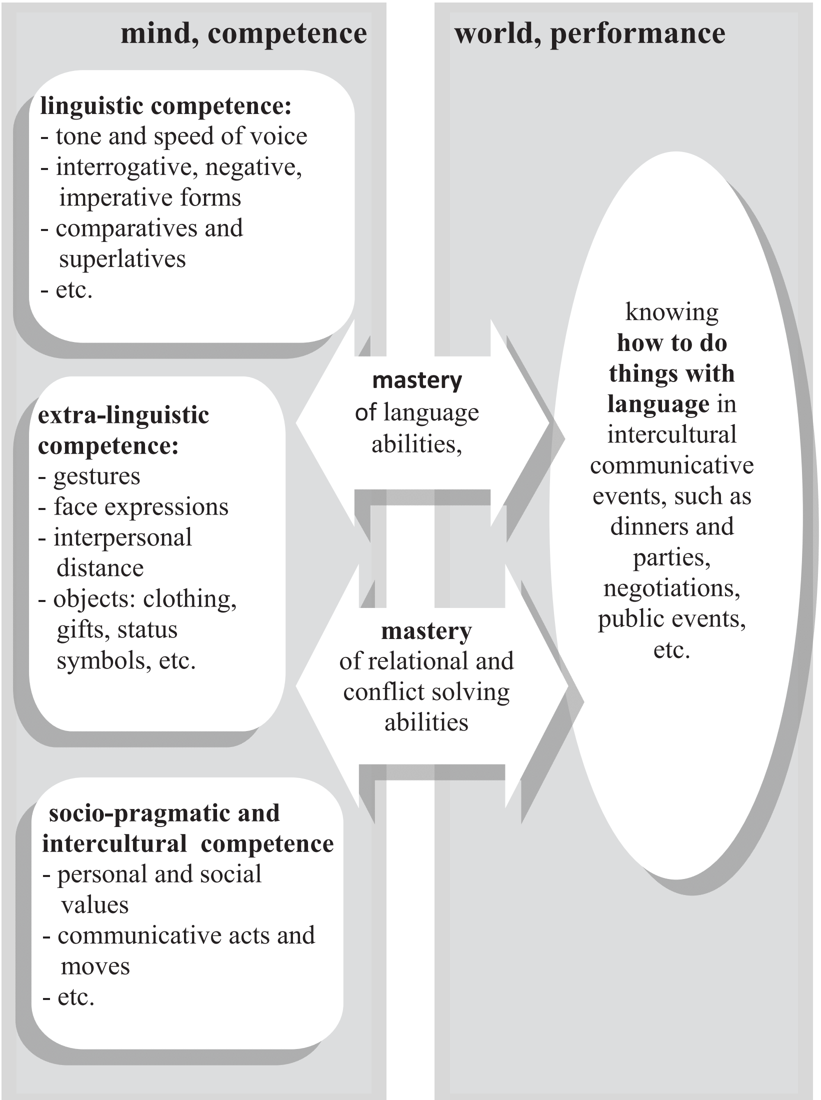


Diagram 16: A model of intercultural communicative competence and performance

Hypothesis 7
An epistemological model for educational linguistics

This hypothesis does not concern the objectives and the contents of the framework but it focuses on the epistemological universe that lies at its basis.

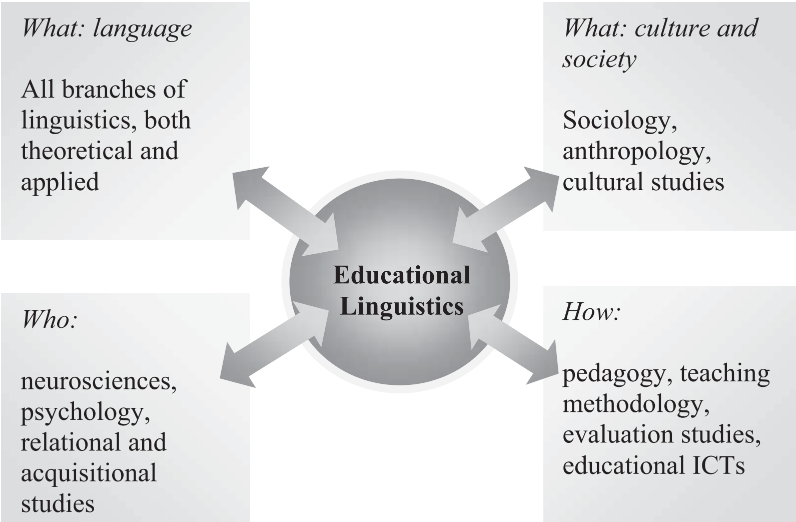
A theoretical framework, like any other theory, must make its epistemological foundations clear and explicit to users, so that they can decide whether the construction has solid foundations, and whether the way it has been built is correct.

Two problems need to be solved: where the knowledge used to build the framework is based on originates, and how such knowledge is organized for the purposes of the framework.

The fact that today's educational linguistics draws from four research areas is commonly accepted as can be seen in the tables of contents of manuals and readers concerning language education and teaching. These are: (a) linguistics and all its branches; (b) socio-cultural sciences which study the object of language teaching as defined in Hypothesis 6; (c) neuro- and psychological sciences which study the subject of language education, the person whose faculty of language must be helped to emerge; and, (d) pedagogy and teaching methodology which provide the educational knowledge necessary to teach.

The critical point is the flow of information and, specifically, identifying the direction of the flow, and the identity of who decides what goes from one "box" to the other.

In diagram 3 (discussed in 3.2), the arrows connecting the four research areas to educational linguistics provide the answer to the first question above: knowledge flows from the outer areas to the inner sphere, and feedback or new knowledge (or new research questions) flow the opposite way. The arrows are in fact bidirectional.



The second question, concerning the identity of the decision maker of the fluxes, is more challenging from the epistemological point of view.

The traditional view is that information flows from the four research areas towards educational linguistics on the basis of the *application* principle: the linguist decides what to apply to language education and teaching, and how. This is seen as applied linguistics. The same process produces applied psycholinguistics and language pedagogy. In application, the decision maker is outside educational linguistics.

The opposite principle, *implication*, claims that the decision maker is the educational linguist, who analyses his or her needs and objectives and checks whether the knowledge he or she needs is available in the outer research areas. If any is found, the educational linguist draws the information into his or her models free to modify it if necessary, and integrates it with other information coming from other fields. It is the transdisciplinary perspective which has guided the construction of this framework.

Hypothesis 8
Research and action in Educational Linguistics

Once the information to build a framework has been chosen, the second problem arises: how to organize it.

Theoretical sciences aim at finding truth about their object and whatever bit of knowledge is precious, such as each tile in a mosaic contributes to the final effect. Operational sciences, on the contrary, do not aim to produce new knowledge (even though sometimes they do and provide it to the outer sciences in the diagram above), but to solve problems. Educational linguistics is an operational science and each bit of knowledge it selects and uses must find its place in the hierarchy of procedures aimed at solving the problem of helping the actualization of each person's faculty of language.

Traditional models have three levels: approach (what is language education? what does it aim at?); method (how is language education organized, in order to be implemented?); and, technique (what is actually done in a class).

Such a tripartite structure has two weak points: on the one side, the border between method and technique is rather blurred and the relation between educational linguistics and pedagogical and methodological studies is even hazier. Both evaluate techniques, activities, tasks and methodologies on the basis of their effectiveness. However, the second factor in evaluation and consistency with the main principles differs as the guiding principles and models of language education and of general education focus on distinct aspects of human beings and of the educational process.

This framework chooses to consider only two hierarchical levels, approach and method leaving teaching techniques out of its scope in order not to generate ambiguity.

Moreover, teaching techniques depend heavily on culture and on tradition. A theoretical model claiming to be a universal reference point must leave practical implementation to those who actually teach the language provided they act consistently with the organizational lines of the method and the principles of the approach.

Diagram 4, discussed in point 3.3, translates the above into a graph.

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