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ФИЛОЛОГИЧЕСКИЕ НАУКИ В МГИМО

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LINGUISTICS & POLYGLOT STUDIES / ФИЛОЛОГИЧЕСКИЕ НАУКИ В МГИМО

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The aims of the journal are:

- promoting international scholarly communication and discussion of ideas and findings in the field of linguistics, cross-cultural communication, translation studies, literature studies, methodology of foreign language teaching and related disciplines;
- developing an international platform for publication of research papers and conference proceedings in the field of polyglottery;
- publishing results of original interdisciplinary research.

The *Linguistics* & *Polyglot Studies / Филологические науки в МГИМО* focuses primarily on the following themes: linguistics, cross-cultural communication, sociolinguistics, cognitive linguistics, translation studies, pragmatics, discourse analysis, literature and culture studies, polyglottery and innovative methods of foreign language learning/teaching. It also publishes book and thesis reviews, literature overviews and conference reports.

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- освещение результатов исследований и обмен опытом, идеями и научными открытиями в области лингвистики, литературоведения и межкультурной коммуникации, теории и практики перевода, методики обучения иностранным языкам и смежных с ними дисциплин;
- создание международной платформы для публикации научных исследований и материалов конференций в области изучения теории полиглотии и практики ее применения;
- публикация результатов оригинальных исследований междисциплинарного характера.

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PREFACE

The publication of the present volume marks a new stage in the development of the Moscow State Institute of International Relations linguistics journal, *Philology at MGIMO,* and, hopefully, of multilingual research at large. The journal was preceded by the eponymous collections of papers published since 1999, and has traditionally focused on different aspects of linguistics, cross-cultural communication, literary studies, translation studies and methodology of foreign language teaching.

In 2021, alongside other reforms, it has adopted a new English title, *Linguistics* & *Polyglot Studies,* to feature its multilingual policy of publishing papers in 10 languages (Arabic, Chinese, English, French, German, Hindi, Italian, Japanese, Russian and Spanish, in alphabetical order) and the status of MGIMO as the most multilingual academic institution in the world in terms of the number of languages taught (53, according to the *Guinness Book of Records*).

This special volume presents the proceedings of the International Symposium on Language Education, Polyglottery and Geolinguistics held in Moscow on August 27–28, 2018, and related materials. The editorial board hopes that the new academic format of the journal will stimulate polyglot studies (i.e. those involving polyglots or the use of multiple languages), along with other promising fields of modern linguistics, and invites colleagues across the world to cooperate.

Editors

REVIEW OF *LINGUISTICS* & *POLYGLOT STUDIES,* VOL. 7, NO. 4 (SPECIAL ISSUE 2021)

The modern stage in the development of applied linguistics and language education is characterized by the growing significance of individualized learner-oriented approaches, a need for a combination of teaching and self-study, a changing role of the teacher, attention to the psychological factors of the learning process (motivation and teacher-student rapport, in particular), co-study of language and culture, a focus on learning a foreign language as a means of communication and a source of personally-relevant information (rather than an aim in itself), and attempts at overcoming the gap between linguistic theories and the teaching practice. All these trends are reflected in the special issue of the MGIMO-based journal, *Linguistics* & *Polyglot Studies* (formerly *Philology at MGIMO*), vol. 7, no. 4, 2021.

The introductory section of the volume includes a concise history of polyglottery and geolinguistics in the last decade, and greeting addresses on behalf of academic associations in the USA, Europe and Japan. The section "Methodology of language education" is comprised of the analysis of current problems in this field, an account of case studies dealing with the use of tutoring in foreign language programs, and a comparative study of the textbooks of Russian and English. The section "Research on polyglottery" presents findings concerning multisensory language learning strategies, polyglots' agenda, and the development of spoken skills, drawn from original polyglot sources. The section "Study of individual languages" features educational, sociolinguistic and cognitive perspectives on the study of Japanese, Russian, English, French and German. The main body of the journal is supplemented by a detailed transcript of the round table on polyglottery and education held in New York in 2013 (the first academic discussion of this kind in the world). By way of conclusion, the volume incorporates the memorandum of the International Symposium on Language Education, Polyglottery and Geolinguistics (Moscow, 2018), summarizing its main ideas.

The materials of *Linguistics* & *Polyglot Studies* 2021 special issue are highly novel and thought-provoking in terms of the perspectives they open and the data they introduce. The volume is also notable for its logical clarity and good balance, and will be of much interest to both researchers in linguistics and language teachers. It seems, this publication can become a milestone not only for the journal itself but also for modern language studies in general, and deserves a warm welcome in the academic world.

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DEVELOPMENTS IN LANGUAGE EDUCATION, POLYGLOTTERY AND GEOLINGUISTICS

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Abstract. *This paper offers an overview of the major events and trends in the field of polyglottery as a science (the study of consciously attained individual multilingualism) from 2010 to 2021 with special attention to its implications for language education and its connections with geolinguistics (understood as global or geographically specified sociolinguistics in the tradition of the American Society of Geolinguistics). Mentioned are, among other things, the milestone academic conferences in New York, Tokyo and Moscow, the creation of the first organized polyglot group in East Asia, and the first graduation papers on polyglottery defended for a bachelor's degree in linguistics. An attempt is made to put these research results and ideas in general scientific context.*

In recent years we have seen a rapid and productive development of new ideas and trends in the practical study of languages, particularly in such fields as language education, polyglottery and geolinguistics. It seems that after a long period of accumulating empirical data, thanks to the availability of modern information and communication technologies, like-minded language practitioners and researchers found themselves in a position to establish contacts and share knowledge from the perspectives that had not been in the focus of public or scientific attention before.

Polyglottery as a science may be defined as the study of consciously attained individual multilingualism, which, in its theoretical aspects, is adjacent to psycholinguistics, and, in applied ones, to the methodology of language education. The groundwork for subsequent progress in this direction was laid by the reactivation of Amici Linguarum (the international association of polyglots founded by Erik Gunnemark) in 2010 [9], the publication of the first research books on polyglottery [13], [2], [14], and the intensification of information exchange in specialized language learning forums online.

The actual beginning of the modern polyglot movement can be traced back to the year 2013 when the first Polyglot Conference took place in Budapest and the first academic conference on polyglottery, *Multilingual Proficiency: Language, Polyglossia and Polyglottery,* was organized in New York. From that time on, two annual events have taken shape: the Polyglot Conference, which is held every year in a new country (Budapest 2013, Novi Sad 2014, New York 2015, Thessaloniki 2016, Reykjavik 2017, Ljubljana

2018, Fukuoka 2019, online 2020 and 2021) and the Polyglot Gathering, which was conducted in Berlin from 2014 to 2016, in Bratislava from 2017 to 2019, and online in 2020 and 2021. These events made a major novel contribution to the understanding of the polyglot personality, applications of multilingual knowledge and factors of success in learning and teaching languages.

Thus, the 2013 New York conference (hosted by the American Society of Geolinguistics) indicated that the existing juxtaposition between practical language expertise and academic linguistics is counter-productive, and expressed the view that systems of education should move from the language-teaching approach to the language-learning one where the teacher's role will be to encourage and guide students in their self-studies. The conference also recommended that the focus of attention should shift from counting the languages polyglots know to what they can do with this or that particular language and to how they learn them [4].

The discussion of this subject matter was continued in 2014 at the next geolinguistics conference, *Language and the Media,* in a special session dedicated to the 50th anniversary of Amici Linguarum. In that session, Dmitry Spivak stressed the need for polyglot cooperation and the importance of the neuroscientific perspective in polyglottery, Grigory Kazakov recounted the history of Amici Linguarum on the basis of documents from Gunnemark's personal archive, and Dina Nikulicheva shared the first results of her experimental study of Alexander Arguelles's language learning behaviour, which she developed in several subsequent papers [15], [17], [18]. Her first findings included the "sufficiency of *100 hours* of daily classes with a strict *reviewing structure* in order to reach a 'functional level' in understanding, reading and speaking" (in the case of a highly organized learner) and the emotional curve of the language learning process with mood swings of 30 to 40 days [16, p. 157–158].

In 2014, the latest ideas of attainable multilingualism were brought to East Asia when Grigory Kazakov and Martin Bragalone founded Tokyo Polyglot and Language Enthusiasts Circle, the purpose of which was to foster polyglottery in Japan by gathering internationally minded people of different ethnic backgrounds interested in the study and practice of multiple languages. The circle operated until 2016 and held about five meetings where participants shared their personal experience of learning, using and travelling with different languages as well as discussed literature on the subject. This was probably the first organized polyglot group in Asia. In 2015, the baton was taken up by an independent initiative in Taiwan [3].

Simultaneously, one could observe active growth of activity in the field of geolinguistics, i.e. global or geographically specified sociolinguistics. In broader terms, it can be described as the study of languages in dynamics and interaction with various contemporary social processes either by reference to a certain geographical point or on the planetary scale. In 2015, after decades of regular meetings in New York, the American Society of Geolinguistics celebrated its 50th anniversary by holding its first international conference overseas, in Tokyo. This conference, which was entitled *Multilingual Perspectives in Geolinguistics* and featured studies involving the use of several languages, proved to be a success and became annual ever since. Among many other papers, were presented the modern history of geolinguistics, the syllabus of a course in accelerated language learning, and the analysis of polyglot experience in the light of personal psychological needs [11]. The Japanese hosts of the conference headed by Hikaru Kitabayashi also started a new prolific series of publications and assisted in organizing geolinguistics activities in Nepal.

All these advances were integrated with the Europe-based international polyglot movement when Grigory Kazakov made a generalizing presentation on the findings in experimental polyglottery at the Polyglot Gathering 2017 in Bratislava [5]. That forum demonstrated that the statement about the priority of self-study is carried out in practice as many polyglots make use of their knowledge not so much in the traditional forms of classroom teaching as in the new forms which may be called language coaching or language mentoring (private enterprises providing interested individuals with recommendations and materials for self-study of languages). The Gathering also elaborated on the factors of the language learning process coming to the following conclusions [6]:

1.   Existing formats of examinations and scales of functional skills in languages are only of relative value and cannot be considered objective indicators of language knowledge as a cognitive achievement.

2. So far the only thing, which can be regarded as an objective measure of language knowledge (language potential) is input (the amount of language material processed by the brain), i.e. the number of words one has read and listened to in a target language. The greater this number, the higher the level of language proficiency. Developing methods of tracing and calculating such input remains a topical problem.

3. The main sources of augmenting proficiency in a language are extensive listening and reading.

4. It is important that the language material used should be meaningful and interesting to the learner and should meet his or her personal goals of language learning.

5. The optimal form of organizing learning material and the process of (self) study is a combination of the factors of repetition and novelty.

6. Language learning requires systematic and concentrated investment of time although a functional level of proficiency in a language can be attained in a relatively short period of time (a few months).

The case of polyglottery as a recognized research discipline was further promoted in 2018 when the 9th Session of Leontiev Centre for Intercultural Research at the Institute of Linguistics, Russian Academy of Sciences (Moscow) was held to examine and discuss the phenomenon of attained individual multilingualism from a psycholinguistic perspective. Grigory Kazakov and Dina Nikulicheva presented both experimental data and theoretical implications stating that cognitive processes and behavioral strategies that enable polyglots to achieve their outstanding results can be modelled in broad educational practice for the benefit of regular learners [7].

That same year, the International Symposium on Language Education, Polyglottery and Geolinguistics was held in Moscow. This event was conceived as a continuation of the 2013 *Multilingual Proficiency* conference in New York and aimed at summarizing achievements of the previous years and setting new goals. Discussions revolved around trends in language education, the development of the polyglot movement, the definition and role of geolinguistics in modern language studies, and the perception of Esperanto in existing education systems. It was noted that the statements of the previous conference were gradually put into practice and its participants became the organizers of major international events (such as the Polyglot Conference); that geolinguistics focuses not so much on the linguistic fact itself as on its connections with social and other processes; and that the lack of widespread recognition of Esperanto may be because in people's minds it is not associated with any specific territory and because there is no school or university with a full cycle of education in this language. The symposium ended with the adoption of a memorandum recognizing the unsatisfactory quality of results in general foreign language education and didactic usefulness of polyglottery data as well as recommending developing courses on language learning, promoting input-oriented activities and working closely with psychological factors in the study process.

Later in 2018, the Polyglot Conference in Ljubljana, on the basis of previous research and practical accomplishments, opened new perspectives in the study of polyglottery. For example, Alexander Arguelles presented preliminary results of what was probably the first mass survey among polyglots (640 respondents) aimed at discovering their character traits as compared with "ordinary" people [1]. In general, the conference led to the realization that in a polyglot's mind linguistic material is only the surface behind which operate more general principles of highly efficient (highly functional) work of a normal brain. That is to say, cognitive skills that ensure the achievement of multilingual knowledge can help achieve outstanding results in other areas of activity (hence examples of polyglots as successful scientists, teachers, businessmen, diplomats, etc.). It also became apparent that two directions have been formed in the study of conscious individual multilingualism: the psycholinguistic one (a polyglot as a linguistic personality and a source of data regarding the language learning process) and the sociolinguistic one (a polyglot as a model for solving problems of international communication and language policy), united by an anthropocentric view of the topical problems of applied linguistics.

The next milestone event was the round table discussion *Psycholinguistic Study of the Phenomenon of Polyglottery* as part of the 19th International Symposium on Psycholinguistics and Communication Theory (Moscow, 2019). This session gathered both polyglots and researchers introducing important sources

and findings into scientific use. Among others, it included a presentation of a new experimental project of learning 10 languages in 1,000 days, the calculations of how much input is needed to learn a language, and a case study of monitoring a polyglot's resource states in the process of learning a new language [20, p. 244–250].

The year 2019 was also when the first graduation paper on polyglottery was written and successfully defended for a bachelor's degree in linguistics. By reference to the ideas expressed in the presentations of the Polyglot Gatherings 2017 and 2018, Anatoly Makarov studied the development of oral skills in the process of learning foreign languages and cultures [10]. The second graduation paper of this kind was produced in 2021 by Stepan Kulakov and focused on the principles of language learning as formulated at the round table discussions on polyglottery since 2013 [8]. The materials of the modern polyglot movement (in particular presentations of Polyglot Conferences and Gatherings) remain a little-developed source of extensive data for similar studies of various subjects in language acquisition, professional application of multilingual knowledge, sociolinguistics, etc.

Later in 2019 two more events made further steps in connecting polyglot expertise with the modern agenda in science and society. The conference *Metacognition in Multilingual Development: From Multilingual Children to Polyglots* in Obergurgl integrated polyglottery into the discussion of language acquisition as an aspect of cognitive development. The Polyglot Conference in Fukuoka, in its turn, demonstrated awareness among polyglots of the responsibility for applying their multilingual knowledge and skills to socially significant purposes (preserving smaller languages and cultures, protecting human rights, overcoming defects of the education system, etc.) as well as their capacity to develop, inside their community, promising solutions for complex problems of our time.

The world pandemic crisis of 2020 encouraged polyglots and linguists to explore new channels of online cooperation, which increased the opportunities for cross-national participation. The Polyglot Gathering and Polyglot Conference for the first time were held in a virtual format but with an expanded program. The Nepalese Society of Geolinguistics organized the first International Webinar on Theory, Research and Practice in Geolinguistics. The round table *Psycholinguistic Study of Polyglottery and Its Application for Language Learning* at the 12th Congress of the International Society of Applied Psycholinguistics, originally planned for 2020, took place in 2021 featuring the topics of input quantity, waves of intensity in language learning, simultaneous study of multiple languages and dynamics of the polyglot agenda over the years [12, p. 181–188], [19].

Developments of recent years show that a whole new movement and discipline have been formed before our eyes representing the social and the academic aspects of one phenomenon. Previously perceived as a mysterious art, polyglottery came into the focus of scientific attention. Polyglots as a unique community where the diversity of languages does not divide but rather unites people started reaching out to the public to offer their perspectives on and solutions to the burning problems of language education, language policy and international communication. Meanwhile, researchers began to monitor, generalize and interpret polyglots' empirical experience as a source of new data for science. It became apparent that all this has great potential for practical application and is widely demanded in the educational field. Thus, polyglottery can be regarded as an optimal model of modern language education and as such becomes a factor that needs to be seen in a broader social context. This brings us to the intrinsic connection between language education, polyglottery and geolinguistics, which will likely be clarified by future developments.

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GREETING ADDRESS

Honored guests, ladies and gentlemen, I would like to express my deepest gratitude to Grigory Kazakov for organizing this symposium and to the Moscow University for the Humanities for providing the necessary support for it to take place.

As current president of the American Society of Geolinguistics, I would like to discuss briefly the meaning of geolinguistics and its sister science, geolinguistic ethnography. Geolinguistics has currently become divided into two branches which I like to refer to as the map-making tradition and the census-taking tradition. The map-making tradition is far more common, whereas the census-taking tradition is older.

The map-making tradition, logically enough, sees geolinguistics as a modern form of dialectology and focuses on the number of distinctions that can be made with the expression of language in the context of a particular geographic region. It, typically, does not concern itself with density of use or its representativeness. And, of course, its most important aim is to map languages and dialects. Furthermore, this approach, in terms of dictionary definitions world-wide has a near monopoly on the definitions commonly appearing in most languages, including English, German, Spanish, Italian, German, Russian, Chinese and Japanese.

The oldest tradition, however, is that of the Amici Linguarum and the American Society of Geolinguistics, whose respective founders were friends of each other and whose thought regarding language was influenced by each other. The originator of the term was an American military man who was a student of Mario Pei, a linguist working for the American government during World War II and reflecting the environment of the times. Mario Pei refined the concept, describing geolinguistics as being concerned with the problems of language use and how they might be dealt with. For him, density of use had more meaning than the spread of a usage and this is implied by the term which I prefer to use, census taking. Geolinguistics in this tradition, thus, focuses on particular times and places and concerns itself with finding solutions to real life issues dealing with some aspect or other of language.

Geolinguistic ethnography, a sister science of geolinguistics, may be thought of in a similar manner, but with a different emphasis. In the case of geolinguistic ethnography, the focus is on some aspect or other of culture with respect to a particular time and place, seen in its own terms (and not theoretically), when influenced by some aspect of a language or languages. The aim, in both cases, is to identify language related problems and to seek appropriate solutions to those problems.

I would like to end my short greeting with an invitation, actually, with invitations in the plural. I would like to invite everyone to attend our September 6 and 7 conference in New York[1]. Also, I would like to invite you to stay in contact with me concerning an international symposium which we will be sponsoring on December 1 this year in Japan[2]. Then, there is a big conference to be held on March 15 and 16 of 2019 in Kathmandu[3] and yet another in Tokyo to be held on April 20[4]. I invite you with open arms to any or all of these conferences.

Lastly, I wish this symposium every success and hope that it is the first of many more to come in Russia.

August 27, 2018

Hikaru Kitabayashi, PhD
President of the American Society of Geolinguistics

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[1] Language and Language Varieties, New York, September 6–7, 2018 (*editor's note*).
[2] The 1st International Symposium on Geolinguistic Ethnography, Tokyo, December 1, 2018 (*editor's note*).
[3] Multilingual Perspectives in Geolinguistics, II, Kathmandu, March 15–16, 2019 (*editor's note*).
[4] Aspects of Language Contact and Conflict, III, Tokyo, April 20, 2019 (*editor's note*).

GREETING ADDRESS

Dear colleagues / karaj gekolegoj,

It gives me great pleasure to send the warm greetings of European Esperanto Union (the umbrella organisation of the national Esperanto organisations in all 28 Member States of the EU) to the International Symposium on Language Education, Polyglottery and Geolinguistics in Moscow on 27–28 August 2018. My deepest thanks to Professor Grigory Kazakov for this opportunity to draw your attention to an interesting programme which is financed by the EU's ERASMUS +, the *Language Accelerator program 2018–19.*

The two-year *Language Accelerator* project, submitted by the Zagreb publisher Izvori and eight other EU partners, began last January. There are two partners from Croatia, three from Slovenia and one each from Germany, Denmark, Slovakia and Bulgaria. Two of the partners are universities and three are primary schools.

The aim of the project is to create didactic materials for an introductory one-year subject for primary schools (children aged eight or nine) to enable the children to learn new foreign languages more quickly and efficiently. The didactic materials are based on a very limited amount of Esperanto (the basic grammar and 250 most frequently-used morphemes) to give all of the children, particularly those who are less gifted linguistically, the experience of rapid success in language learning. Most importantly, foreign languages teachers currently teaching in the schools will be able to guide the *Language Accelerator* subject without knowing Esperanto themselves. One five-day seminar is sufficient for teachers to master the principles involved.

The course lasts for 64 hours. Experiments since 1921 on the use of a limited amount of propedeutical Esperanto have shown that after a one-year course the children tend to learn foreign languages more quickly. This has the potential to lead to better results than in current methods of language learning.

The didactic tools are based on the latest research, which has shown that a mere 250 of the most frequently used morphemes enable learners to understand 80% of everyday spoken Esperanto. This is because of the streamlined, transparent structure of the language, and its lack of exceptions, which lead to far faster success in language learning, and success for a far broader segment of learners. By mastering the different uses of these 250 morphemes, the children reach a deep understanding of the logic of languages in general and how they work. For this just half of the *Zagreb Method* textbook is used, which has already been published in most EU languages (see www.learn.esperanto.com). Three primary schools in Croatia, Slovenia and Bulgaria, and the *Interkulturo* company in Maribor are creating the necessary material (cartoons, image and memory games, songs and theatrical dialogues, speech exercises).

The University of Maribor, Slovenia, is evaluating the didactic tools and the results of introductory courses. *Interkulturo* and the University of Maribor are elaborating instructions for teachers with details on how to use the didactic tools, and they are being translated into the eight languages of the partners. The Danish university is working on software for question sentences adapted to the individual phases of the students for their home use. For the children's homework this software takes the place of the teacher and will continue to generate a limitless number of sentences that will stimulate the student to respond and converse.

In the last three months of the program the three schools involved will organize courses for the children to test the new didactic tools. The approximate cost of the program is €280,000.

One may reasonably ask why this program is based on Esperanto, rather than some other language. Professor Wim Jansen, formerly of the University of Amsterdam, mentions five factors peculiar to the language: 1) its regularity; 2) its transparency; 3) its lack of exceptions to grammatical rules; 4) the culture of the Esperanto-speaking community subsumes contributions from many other cultures; 5) Esperanto does not impose any particular models of thought or societal organisation, as other foreign languages tend to do.

The structure of Esperanto makes it a particularly good preparation for subsequent language study. Let us look at three levels:

A. On the surface, at the level of vocabulary, Esperanto appears to be an inflected Indo-European language. It gleans most of its vocabulary from the Romance and Germanic languages, as does English. Many observers look no further than this, and thus miss the essential point.

B. At the second, syntactical level, it is an agglutinative language, like Turkish, Hungarian and Finnish, e.g. *mal-san-ul-ejo* (hospital, literally "place for persons who are not in health"); *in-eco* (femininity, literally "female + quality"); morphemes are invariable – there is nothing like English "see, sight, visual".

C. At a deeper level, however, Esperanto is an isolating language, like Mandarin Chinese or Vietnamese, and unlike any Indo-European language. Its invariable morphemes can combine freely, and each can be used as an independent word, e.g. *male* – "on the contrary"; *sana* – "healthy"; *ulo* – "a person"; *ino-* "a female", *ina-* "feminine", *ine* – "in a feminine manner"; *-ejo*, "a place"; *-eco* forms all abstract nouns, and on its own means "quality", e.g. *beleco, boneco.* Each morpheme can function as several parts of speech, simply by modifying the endings, e.g. the Chinese phrase "let the father act as a father, and the son as a son", can be expressed in the four words of the original *Patro patru, filo filu.*

I would be very interested in any comments from participants in the Moscow Symposium, and will be happy to answer any questions sent to me by e-mail sean.oriain@dfa.ie.

August 27, 2018

Seán Ó Riain, PhD
President of European Esperanto Union

GREETING ADDRESS

Dear participants in the International Symposium on Language Education, Polyglottery and Geolinguistics in Moscow,

30 years ago, we founded an NGO, *Tabunkaken* (Society for Multicultural Community Studies), for cultural exchange and research on multiculturalism and migration policy. Since then we have been involved in many activities related to multicultural community building and active learning for students from different cultural backgrounds. We are also very active in global issues, particularly in the issues of refugees and stateless persons.

A multicultural synergic society means not simply respecting cultural diversity, but also having coordination and tolerance of all of each other's differences. It means communities where people value human rights and interact lovingly and equally with immigrants, refugees, stateless persons, differently-challenged people, fugitives, single-mother families, and LGBT individuals as members of our neighborhood and communities.

When you come to Japan, please join us and share your views. For information, you can visit our website: http://tabunkaken.com.

We always remember Dr Grigory Kazakov's wonderful presentation on the creation of a Museum of Languages and Cultures about two years ago at a *Tabunkaken* meeting in Tokyo[1]. He made the point that while museums of history, art and science exist practically in every big city in the world, language, which is an indispensable element of human nature and society, has hardly any museums devoted to it at all. Languages, and with them their respective ethnic cultures, are dying out faster than wildlife species. So it seems only natural that museums of languages and cultures should be created to preserve and disseminate information about them. After Dr Kazakov's presentation, we were able to discuss what such a museum could contain and exhibit and what purposes it could serve.

I sincerely hope your International Symposium on Language Education, Polyglottery and Geolinguistics will be successful. Thank you very much. *Arigato gozaimasu.*

August 27, 2018

Chizuko Kawamura, PhD
Director of the Society for Multicultural Community Studies

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[1] G. Kazakov, "Concerning the creation of a museum of languages and cultures", Session of the Society for Multicultural Community Studies (*Tabunkaken*), Tokyo, March 20, 2016 (*editor's note*).

LANGUAGE EDUCATION: PROBLEMS AND POSSIBLE SOLUTIONS

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Abstract. *Although knowledge of foreign languages is now becoming increasingly necessary, language education in most parts of the world (with few exceptions) seems to be rather inefficient. This paper attempts to define the most common problems of general language instruction and their possible solutions. In the first part, linguistic, psychological, methodological and external factors affecting the learning process are singled out. In the second part, it is discussed how these problems could be solved and some practical measures are proposed.*

In many parts of the world, with the exception of several countries of Central and North Europe, general language education, unfortunately, so far seems to be rather inefficient despite the increasing demand for individuals who can be functional in multiple tongues in today's intense international communications. After studying a foreign language for years at school and university levels, people admit that they can barely have a basic conversation in it. Why does so much time of classes, paper of textbooks, teachers' work and public finance lead to such unsatisfactory results, and what can be done about it?

Problems

Gap between practical foreign language expertise and academic linguistics. In today's systems of education, the study of foreign languages and academic linguistics are regarded as separate (and sometimes even opposed) areas of knowledge and training. Many professional language users, interpreters and teachers often remain limited to their personal experience while practical command of foreign languages is not considered a requirement for linguistics and even language acquisition research in academia. It seems, however, that rapprochement between the language learners' and the academic communities would work for the common good and would facilitate overcoming the fragmentariness of knowledge in the study of language [17, p. 4–5], [12, p. 134–135], [1, p. 6–7].

Absence of instruction in the methodology of language *learning*. While higher education curricula for teachers of languages usually include a course in the methodology of language teaching, students are practically never instructed in the fundamental principles and applied techniques of language learning. It is, however, now generally admitted that accomplishments in the study of foreign languages depend more on one's educational self-management (self-motivation, self-discipline and use of individually geared learning methods and resources) than on external training [19, p. 3–4], [5, p. 72].

Lack of knowledge about the process and methods of language learning. It would probably not be too far from the truth to say that most individuals involved in language education do not have a scientifically grounded understanding of language learning as a psycholinguistic and biological process (largely due to the lack of relevant instruction mentioned above). Since the end of the 19th century, significant advances have been made in the methodology of language education. Besides the traditional method of grammar and translation, appeared such methods as the direct, the audio-lingual and the communicative ones, suggestopedia and others. Have been developed such instructional materials as Assimil self-teaching textbooks, Pimsleur and Michel Thomas listening courses, etc. One has to be familiar with them in order to choose the most convenient tool according to the needs of the learner. Meanwhile, many students and language teachers, unfortunately, do not even know these methods and materials, and the procedures and resources actually used in educational settings are often employed in an uncoordinated and inconsistent manner.

Negative experience. To a considerable degree, the difficulties of learning and using foreign languages at an adult age are often due to negative emotions associated with the study of languages in the past, especially in primary or secondary school. The problem could consist in the fact that one did not get on well with the teacher (there was no liking or mutual respect), that the student did not find (and the teacher did not help him find) an aspect of the language that would fascinate him (motivation was not aroused), or in the atmosphere of unfriendliness and fear in class.

Lack of confidence. Negative experience in the past naturally results in the lack of confidence. This problem consists in a low self-appraisal (which is a common psychological problem throughout the world), in the idea that one does not have "the ability to learn languages" (while all polyglots deny having a special ability), in the belief that a foreign language is something exceptionally difficult to learn (however, what can be difficult is not the language itself but the process and methods of learning it), and in the myth that only children can master languages successfully (while in fact age does impose limits for the natural and unconscious acquisition of the mother tongue, but not for subsequent foreign languages).

Limited ideas concerning what is possible. Many people have a short vision of what is possible in the field of languages. They find it barely achievable to speak a single foreign language fluently, and knowing several languages is considered something incredible. However, in reality polyglottery is possible and achievable. Simultaneous use of several languages in society is a natural state of affairs in many parts of the world. In the 21st century, multilingualism is necessary and, thanks to modern technologies, affordable as never before.

Lack of concrete goals. Sometimes learners have vague ideas of what they want to achieve, such as "to increase language knowledge in general". In that case there will never be an end to this process and it will be difficult to estimate the effectiveness of the studies. It seems that it is better to have concrete practical objectives that could be regarded as tangible results of the classes, e.g. to read a book in the original, to understand a film without translation, or to explain oneself during a trip abroad, etc.

Confusing language, speech and the writing system. Usually a language as an object of study is perceived as one complex. However, Saussure's basic distinction between language as an abstract system of signs and speech as concrete uses of the language (in the form of spoken or written texts) seems important not only in linguistics theory but also in the field of educational practice. What should one learn and teach: language (i.e. rules of how the elements of language are functioning) or speech (i.e. common patterns of speaking)? What should be the proportion between these two components in classes and textbooks? These are the fundamental questions on which the structure of the educational process in relation to foreign languages will depend. Boris Belyaev suggests the following correlation: 10–20% of language theory and 80–90% of speech practice [4, p. 149].

Another concept that must be distinguished is the writing system. Sometimes people who learn languages tend to perceive sounds and letters as the same, while a letter is only a possible conventional way of representing a particular sound. The script in general is a secondary system whose function is to reflect speech graphically. In terms of the learning process, the script can be more complicated than the language itself (as in Chinese and Japanese). In the latter case it may be reasonable to study the "substance" of the language and its writing system separately, as well as to use the phonetic transcription at the initial stages of study.

Confusing the stages of assimilation and practice. In general terms, learning a foreign language can be divided into two stages: "assimilation", the purpose of which is to internalize patterns of speech for basic communication (a good example of a textbook appropriate for this stage is *Japanese for Beginners* by Gakken), and "practice", when one learns more stylistically varied ways of expression [10, p. 105]. A common problem is that the activities and exercises appropriate for the stage of practice (when one basically expands his vocabulary) are introduced into that of assimilation (when one needs extensive and perhaps repetitive input of the most typical and frequent models of speech), or vice versa.

Insufficient input. There is a lot of evidence that a learner's proficiency in a foreign language is directly proportional to the amount of input (language material perceived through listening and reading) he has processed by his brain [17, p. 32], [9, p. 115], [13, p. 258–259]. To be internalized, this input has to be comprehensible (by means of transparent vocabulary, context or translation) and relevant to the needs and interests of the student. One of the most important reasons why the results of language education are so unsatisfactory in most parts of the world is that learners receive too little authentic foreign language input in classes and textbooks. For example, it has been calculated that during six years of studying English in junior high and high school, Japanese students only read some 40 thousand words in English [22, p. 17], while the latest findings show that to reach an intermediate functional level in a foreign language (B1-B2 in the European framework), one needs the input of about 1 million words [14]. That is to say, after six years of studies, Japanese children only receive 4% of the necessary input. This is because most of what they hear in class and read in their textbooks is not conversations and texts in English but explanations in their mother tongue.

Interrupted process of language learning. Typically, traditional language education is too extended in terms of time and poorly concentrated, while in order to speak a language confidently and fluently one has to study a little every day, especially at the initial stages. The command of a language is not a sum of memorized data, but rather a skill the development of which requires regular practice. It would be more productive to concentrate on learning a language on a daily basis for a limited time (a few months) than to extend this process for years studying only once or twice a week.

Concentration on memorizing isolated words. Sometimes students devote themselves to reading lists of foreign language words with translations in the hope of retaining them in memory (for example, this is often the case in Japan). This may even be a task from the teacher or an expectation on the part of examiners. However, the fact is that we do not speak with isolated words but with larger blocks (phrases). If one wants to learn something by heart, it would be more practical to memorize phrases or entire texts because this will not only enable one to use them in speech in their fixed form but will also show the natural way to combine language elements in a sentence.

Focusing on tests instead of general foreign language capacity. This is also a typical problem in East Asia. Many students do not aspire to improve their ability to understand and use, say, English in real life but only train themselves in taking standard written exams (such as TOEIC or TOEFL), whose scores are a formal criterion when applying for a university program or a job. However, one cannot learn the language from a collection of tests because the objective of the exam is usually not to teach something but to measure the knowledge of the language one already has.

Defects of formal education. These consist in such external factors (not directly related to the improvement of language learning methodology) as the need to maintain discipline in the classroom (particularly in secondary school), the schedule of classes and the textbooks imposed from above, the teacher's personal qualities (competence, manner of communication, physical and emotional state, enthusiasm and workload), etc. Besides, the existent system of academic qualifications seems to have little relevance to evaluating teaching capacities. Since language is a skill (like music or sport), having a PhD

in linguistics does not necessarily make one a better foreign language teacher. While academic degrees do qualify one for research and for lectureship in theoretical subjects, professionalism in giving practical classes of language could, perhaps, be better demonstrated by language examination certificates, experience in translation and publication of textbooks. In this light, one can envision, in addition to the system of research degrees, the development of a parallel system of didactic qualifications.

Possible solutions

Polyglottery. Studying and modelling the phenomenon of polyglottery (consciously attained individual multilingualism) in wide educational practice is a highly promising source of new ideas and inspiration for the improvement of language training. If athletes try to follow the example of Olympic champions, and musicians, that of virtuosi, it seems quite logical that learning from the experience of polyglots, successful language learners par excellence, should be insightful and instructive too. To date, there is a whole corpus of published polyglots' memoirs, such as *How I Learn Languages* by Kato Lomb [18], *The Art and Science of Learning Languages* by Erik Gunnemark & Amorey Gethin [7], *Kak Stat' Poliglotom* by Dmitry Spivak [23], *How to Learn Any Language* by Barry Farber [6], *The Linguist: a Personal Guide to Language Learning* by Steve Kaufmann [9], *Speak Like a Native* by Michael Janich [8], *Bystroe Izuchenie Inostrannogo Iazyka ot Angliiskogo do Iaponskogo* by Timur Baytukalov [3], *How to Speak Any Language Fluently* by Alex Rawlings [21], and others. The research literature on polyglottery developed in recent years consists of *Kak Naiti Svoy Put' k Inostrannym Iazykam* [19] & *Govorim, Chitaem, Pishem* [20] by Dina Nikulicheva, *Babel No More: the Search for the World's Most Extraordinary Language Learners* by Michael Erard [5], proceedings of four conferences (including the present volume), a series of publications by Dina Nikulicheva and Grigory Kazakov in the *Journal of Psycholinguistics,* and separate articles by Erik Gunnemark, Stephen Krashen, Timothy Keeley, Martin Bragalone, Alexander Arguelles, Kenneth Hyltenstam, Olessia Jouravlev, Noprival Noprival, and others (for a review see [15]).

Introducing methodology of language learning into curricula. This could be organized as a special course for language teachers and applied linguists as part of their higher education or in professional development seminars. An experimental course of this kind was offered at the Faculty of Foreign Languages and Area Studies, Moscow State University, in 2012 [11]. Relevant topics can also be added to courses on language teaching that already exist in university curricula. For the broader audience of other language students, fundamentals of the learning methodology could be presented in introductory sections of foreign language classes. This outline should probably contain a discussion of the nature and principles of the language acquisition process as well as recommendations concerning efficient learning materials and techniques (for an example by reference to English see [10]). Such instruction should always include psychological encouragement of students for subsequent language study (a set of mental exercises to this end is developed in the books by Dina Nikulicheva) [19], [20].

Wider use of video and audio materials. It seems true that currently in language teaching there is too much concentration on printed text, and listening and video materials are used insufficiently, while modern technologies allow it. This is unfortunate because such resources provide exposure to authentic language in the form which is closest to its actual use and also because learners enjoy them. It seems probable that if school students simply watched interesting films in foreign languages with subtitles during classes, they would learn much more (in terms of understanding and speaking the language) than from reading traditional textbooks, and, besides, they would be more motivated to participate in the classes. For example, many Swedes, regardless of their age and profession, speak English (and sometimes other European languages) quite fluently. As they say, the main reason for this is that in Sweden foreign films are not dubbed and are always shown in the original language with subtitles.

Timur Baytukalov argues that in the hierarchy of learning materials, video has the supreme rank, audio recordings have the intermediate one and printed text occupies the lowest position. This is because in the case of a written text, the student has to "invent" how the phrases he reads are pronounced and used in a real conversation, while video contains the widest possible informative context (sound, facial ex-

pression, gestures, setting, etc.), thanks to which one can understand and assimilate more [3, p. 28, 109]. This does not mean that one has to dispense with printed books; it only means that it is not practical to limit oneself to them and that it is better to use everything together. Baytukalov proposes the following succession in the process of learning a language: first work with a listening course to the point when you can transcribe phonetically the foreign phrases you hear without difficulty; then devote yourself to video courses; and finally continue the study watching original films with subtitles. The author writes that, in his opinion, for foreign language teachers, "creating double subtitles and glossaries for the available video and audio material, as well as creating new video courses... should be their main activity (apart from teaching the foreign language itself in classes)" [3, p. 154].

Extensive reading. Reading is, arguably, the main source of input for full-scale language acquisition in the case of developed literary languages since only reading can provide a sufficient diversity of authentic texts and vocabulary on a wide variety of topics. Intensive reading implies a conscious focus on the grammatical form of a separate text and analysis of individual words in it, while extensive reading aims at understanding the general content of large amounts of writing and at guessing the meaning of unknown lexical units from context [2, p. 82, 353]. If the purpose of learning a language is its practical use for communication and for access to information from foreign sources, the available data on the process of language acquisition seems to favour the extensive approach [17, p. 73]. If one is not yet fluent enough to read authentic literature, parallel (bilingual) texts and graded readers can be used as intermediary steps. For a beginning learner of a new language, it will thus be reasonable to start with bilingual editions, then move to adapted literature and finally enjoy the originals [16, p. 12483].

Studying subjects of interest through the target language. Language is not an aim in itself but an instrument of communication and cognition and is acquired best when used this way. Engaging in activities where the target language is not the purpose but a medium of obtaining information related to one's personal interests (art, science, technology, business, international affairs, travelling, sport, hobbies, etc.) can be highly motivating, rewarding and productive. This can include reading professional literature, watching specialized talks, taking classes on different subjects offered in the target language, etc. Focusing on the content from these sources (provided it is comprehensible) rather than on the verbal structure will be a sign that language acquisition is underway [17, p. 66].

Conclusion

The problems discussed above can be classified into the following types: linguistic (insufficient input); psychological (negative experience, the lack of confidence, limited ideas concerning what is possible, the lack of concrete goals); methodological (the absence of specific instruction, the lack of relevant knowledge, confusing language, speech and writing as well as the stages of assimilation and practice, interruptions in the study process, concentration on memorizing isolated words, an excessive focus on tests); and extralinguistic or external ones (the gap between language learning and linguistics, defects of formal education).

Linguistic problems are related to the very nature of language acquisition. Psychological difficulties characterize the emotional and volitional state of the learner. Methodological deficiencies are connected with the structure and priorities of the learning process. Extralinguistic factors proceed from the broader environment where the study process takes place. While all of them play a role in preventing the achievement of better results, there is evidence that both research literature and learners themselves emphasize psychological problems as the primary obstacles to successful language acquisition [24, p. 48]. These, therefore, need to be dealt with in the first place.

To conclude, it can be said that today's language education in general is not very effective (in the sense that much time, money and effort is wasted without achieving satisfactory results) and some changes are necessary. However, although there are many problems, there are also ideas and means to solve them. In general, it seems that educational systems have to move from the language teaching paradigm to that of language learning, where the teacher's role will be to motivate and consult students in their self-studies. The improvement process should probably take place both in the form of rationalizing formal training

programs on the basis of data and achievements of language acquisition methodology, and in terms of developing informal and independent public initiatives that foster interest in languages, exchange of ideas and experiences, and mutual support among learners.

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ACADEMIC TUTORING AS A FORM OF PERSONALIZED LANGUAGE EDUCATION: A PROJECT AND PRACTICE AT THE UNIVERSITY OF GDAŃSK (POLAND)

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Abstract. *The current paper elaborates on the effects of introducing elements of personalized education in the academic tutoring programme realized at the University of Gdańsk (in short UG, Poland). It begins with an outline of the key objectives of the project called Ideal Quality in Good Quantity, which was introduced at the University of Gdansk in the years 2014–2016. The programme originally aimed at equipping academic teachers with tools suitable for implementing elements of individualized didactics. Moreover, the project assumed a practical application of the aforementioned tools in scholarly work of the tutors who realized their own tutoring sessions with students representing various fields of study (philological, pedagogical and culture studies, to mention some of them). The project's initial conception, i.e. Ideal quality in good quantity, is continued forward in the so-called Centrum Tutorów UG as well as in the form of faculties' internal initiatives. In the paper the reader will find a description of fragments of individualized didactic work implemented in teaching French and German as foreign languages and psychology.*

The purpose of this article is to present a project of academic tutoring as a supporting method of teaching subjects within the Applied Linguistics programme (University of Gdańsk). The article begins with a general characteristic of the method along with its main forms and goals, and then proceeds with the description of four types of application, and finally, it ends with an attempt to assess the project.

Definitions, aims, and forms of tutoring

As a form of personalised education, tutoring is extensively defined in the source literature. According to Czayka-Chełmińska, tutoring is "a planned process of development which occurs in an individual,

supporting relationship with the other person – a tutor" [1, p. 38]. A little wider definition is given by Czekierda [2, p. 20], according to whom tutoring is "a method based on a master-apprentice relationship in which a student is individually taken care of; the method seeks to fully develop the student's potential thanks to its integral overview of human development".

In a detailed characterization of tutoring, it can be said that it is a specific master-apprentice relationship that is aimed at completion of a certain research project, the success of which depends on the engagement of both parties and their willingness to receive something that Jendza [6, p. 40] calls "precariousness of scientific knowledge". Yet tutoring is first and foremost a process of seeking knowledge and establishing meanings. By referring to processualism as a pedagogical paradigm, Jendza [ibid.] says:

> "[A processual perspective] shifts the perspective completely on how to understand the sense of tutoring, or participation of the tutor and their student. By engaging in a tutorial, its participants give it unique, although partly intersubjective, senses. In this context, tutorial is not a means to achieve a goal – a synonym of which is here a priorly assumed effect, for example an essay – even when the tutee is allowed to speak seriously. Thinking of an authoring process, and at the same time of its participants, as a process which ends with a product, instrumentalizes the process and removes recognition for the sake of recognition. As a consequence, it abolishes the autotelic dimension of two people meeting in the face of important issues".

The processual or constructivist character of tutoring can also be considered in the context-ecological perspective. As Grzegorczyk says [5, p. 103]:

> "Firstly, here we can see a process which engages two people in multidimensional relationship or interaction at several recognition levels: language, behaviour, thought process, emotions, etc. Secondly, although the tutor's knowledge is required and indubitable, and the tutee's knowledge within the area is smaller accordingly, throughout the process both of them gain new and continuously changing knowledge. This gives tutoring an ontogenetic and epistemological character (cf. Karpińska-Musiał 2015: 132). What is more, research and studies (e.g. Kowalczuk-Walędziak 2015) of various cases, as well as interviews with tutors and their tutees (Czekierda et al. 2015) show a positive effect of this method on education and development"[1].

It is worth describing tutoring as an educational process in more detail. Czekierda [2, p. 24] lists the following stages of tutoring:
1. The construction of a tutorial relationship, joint definition of goals and understanding of the essence of tutoring, definition of rules and forms of cooperation (conclusion of contract).
2. Formulation of the aim of cooperation.
3. Realization of the aim, based on regular and methodical cooperation between the tutor and the tutee, with special emphasis on the tutee's own work.
4. Assessment of the process, analysis of scientific and developmental achievements.

As an educational process, tutoring can be conducted in two forms. The first of them is the developmental tutoring, concerned with the development of personality, attitude and values of the participant; as well as with the recognition of their, often unconscious, preferences and skills. The second one is the scientific tutoring, which aims mostly at the development of knowledge and interests of the tutee. In practice, both forms are closely connected, as Czekierda [2, p. 25] points out: "they share a common spirit, integral perspective on a person, and are both based on a master-apprentice relationship..."

This article focuses on the scientific tutoring. It can be described by a list of the elements, the most essential of which are:
– compliance between interests of the tutor and the tutee;

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[1] The parenthetical references in this quotation relate to sources [7], [10] and [15] respectively (*editor's note*).

- definition of the aim of tutoring (preparation for exams, acquiring knowledge, preparation of an experiment, etc.);
- definition of a work plan (a balance between work discipline and scientific exploration);
- emphasis on the processual character of work (supporting tutee's independent thinking and decision-making);
- intellectual satisfaction from realization of the project, cf. [2, p. 26].

Academic tutoring: IQ project at the University of Gdańsk

All aspects of the tutor-tutee relationship are significant in academic tutoring, which has already found its place in Western Europe universities and in the Polish higher education[2]. A widely known attempt to apply tutoring in higher education is "Ideal Quality in Good Quantity – an interdisciplinary programme of foreign language student support basing on academic tutoring at University of Gdańsk (IQ project)"[3]. As its author underlines, the basis of the IQ project was inspired by the educational activities of the Academic Tutors School at Collegium Wratislawiense, which refers to the Oxford tutoring conception. In the project description, Karpińska-Musiał [9, p. 95–96] says among others:

> "In times of mass higher education and visible decrease of education quality, activities offered within the project aim at bottom-up steps in order to increase the quality, extract as much intellectual potential as possible of ambitious and skilled students".

The IQ project relied on individual work of an academic teacher – i.e. a tutor, with five students. A series of meetings in a single term covered seven tutorials with each student. In practice, the project was executed as follows:
1. 64 hours of training for academic teachers – future tutors, with an external internationally experienced coach and tutor expert.
2. Student enrolment (online enrolment, based on the analysis of a cover letter).
3. The arrangement of two series of tutorials – in winter and summer term 2014/2015.
4. The arrangement of assessment meetings after the first and the second series of tutorials.
5. The preparation of two summary co-authored monographs which covered the experiences of tutors and tutees.
6. A conference to summarize the IQ project – April 2016.

The completion of the IQ project was not equal to the end of tutoring at the University of Gdańsk. Thanks to teachers-tutors, a Centrum Tutorów UG (Tutor Centre) was established. Its activities are focused on the promotion and realization of various forms of personalized education[4].

Tutoring at the University of Gdańsk: examples of application

All examples of tutoring application that are presented herein compose a report from a project executed with the first-year students of the first-cycle Applied Linguistics studies (University of Gdańsk) with English and German as the main languages. The project was conducted in the summer term 2017/2018. The enrolment for the project consisted of the information on the University website and direct conversations of teachers-tutors with the first-year students, during which the teachers showed the idea, aims and methods of tutoring. In the Institute of Applied Linguistics and Translation, 11 students applied for the project. During the enrolment, each of five tutors presented their general scope of subjects for the

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[2] On the role of tutoring in Western Europe, see [12, p. 255–265]; [13, p. 18–32]; on academic tutoring in Poland, see among others: [3, p. 224–243]; [11, p. 232–238]; [14, p. 239–243]; [8, p. 244–254]; [4, p. 128–175]. For news about current attempts to use tutoring in higher education, see among others: http://www.projektiq.ug.edu.pl/?page_id=422.

[3] Information about the project can be found in Karpińska-Musiał [9, p. 93–242] and at http://www.projektiq.ug.edu.pl.

[4] Information about establishment of the centre and its current activities can be obtained at http://www.centrum-tutorow.ug.edu.pl.

planned tutorial. A detailed schedule, plan and work methods were individually established during the first meetings of a tutor with the student. This article presents four examples of the method applied. Three of them are concerned with learning a foreign language – German, French, and Spanish. The fourth one is focused on general psychology.

The assessment of the project was conducted with a questionnaire that consisted of closed and open questions. Considering a small number of respondents, the gathered data was analysed and interpreted with a qualitative method of individual case analysis of the students who participated in the project. Data verification is concerned with three main aspects, which are: the level of achievement of the assumed goal, the characterization of differences between tutoring and regular language classes, and general assessment of tutoring as a work method.

Application example 1

The first example applies to learning German. A student was motivated to enrol in the project by her low level of language skills, which was expressed in a subjective low self-assessment and confirmed by test results. An additional motivation was provided by the open attitude and readiness of the said student for extra-curricular work; she was also aware that only her effort can give her a chance to improve her language fluency. The aim of tutoring was then to work on language skills, mainly productive ones, speaking and writing. Tutoring differed from a regular language exercises programme by the scope of material and an individualized form of classes, the purpose of which was to help the student to break the barrier and start speaking German.

The arrangement of the tutorial was concerned with problem discussion, the topic of which depended on a text (press articles chosen by the student) or a film (chosen by the student). The discussed materials provided a lexical basis, which was then used in a conversation with the tutor and in writing (an essay).

The framework of meetings can be described as a sequence of the following phases:

– phase one – the student works on the source material (an article or a film), presents its contents to the tutor and defines the problem as a basis for further discussion;
– phase two – discussion and presentation of opinions by reference to life experience or examples from literature, film and art;
– phase three – writing an essay, basing it on the analysed material and the discussion between the student and the tutor.

The role of the tutor in the discussion was mainly to provide a friendly atmosphere for the conversation, support the student to boost her language confidence, inspire her to look for the material which reflects the discussed issue, and pose questions which provoke thinking. Being an active participant in the conversation who uses experience and providing a natural rhythm for the discussion, the tutor presented his own opinions about the discussed subjects and issues, and at the same time asked questions so that the student was encouraged to say what she thought. The scope of subjects was a direct result of the dialogue between the student and the tutor; it was related to the examples and arguments used to illustrate the discussed issue. Among the discussed issues, the following can be listed: voluntary work, economic migration and friendship. Excluding the first meeting, each tutorial began with the summary of the previous discussion and the analysis of the student's written homework.

The data collected in the assessment questionnaire shows that according to this student, the most significant value of tutoring is the opportunity to overcome her fear of speaking, which during the first year of studies is a stress factor, especially for students with low language competences. When asked about the achievement of the goal defined at the beginning of the session cycle, the student noticed that "meetings allowed her to improve her speaking fluency in German"[5], and the atmosphere of the speaking training itself was entirely different from the one of regular classes. Among the differences between tutorials and

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[5] All quoted phrases in description of tutoring application come from assessment questionnaires, and in the case of the last tutorial – from the student's essay.

regular language classes, the student underlined different subjects, her engagement in work, and a good relationship with her tutor, including a friendly atmosphere of classes. She also emphasised individualization of learning, which can be seen in the autonomy of learning (choosing materials) and the adjustment of topics and work methods to the language level and needs of the student. When assessing the method, the student noticed that the significant personal contribution made in order to conduct particular tasks was, in fact, an important motivating factor. Preparation of home exercises, including searching for examples that can illustrate the discussed issue, positively impacted memorization of the lexical material. For this student, extending her vocabulary was especially important.

Application example 2

The second case is an attempt to apply tutoring to the practical teaching of French as a foreign language on the basic level. Several students were interested in tutoring because of French and Spanish foreign language courses, which begin in the second year of University studies. Recruiters chose one student who was particularly motivated to master the basics of French. The choice of materials was limited to the basic grammatical structures and vocabulary, which could give the student the basis for simple communication.

Tutorials were based on textbooks and the tutor's own materials. Each meeting consisted of the following stages:
–   the presentation of the new grammatical and vocabulary material, including the elements of an academic lecture;
–   the practical use of the gained skills (grammar and lexical exercises, understanding of written text, listening);
–   the attempts at spontaneous communication and the elements of simple translations of easy texts and sentences.

The tutorials were based on textbooks and the tutor's own materials.

In her assessment questionnaire, the student emphasised that the basic goal of the tutorial was achieved, and its permanent effect is that she can "introduce herself in French and construct simple sentences". When comparing the tutorials to her regular language classes, the student noticed that the tutorials had a better work pace, relationship with the tutor and work atmosphere, and the didactic process was personalized (these questions were given the highest possible grades in the questionnaire). The personalized tutor-student contact in foreign language teaching provided an opportunity to be corrected during spontaneous communication, when writing, and when translating. In comparison to traditional classes, tutoring "focuses more on pronunciation errors, and the student-teacher relationship is better". The additional value of the tutorial cycle according to the student was that she learnt basic information about the culture of the target country.

Application example 3

Another example shows an attempt to use tutoring in the practical learning of basic Spanish as a foreign language. Similarly to French, the interest in this tutoring was shown by several students, out of which one was finally chosen. Considering a small number of the planned tutorials, it was assumed that the meetings would cover the following topics:
–   self-introduction and description;
–   the place of residence;
–   the university, studies, the field of studies and the infrastructure of educational institutes.

The organization of the tutorial was similar to the one presented in the description of the French one. The assessment leads to believe that the basic goal of the tutorial was achieved, as, in the words of the student, it provided her with "the basics, so she can continue learning Spanish in the future". In her comparison of regular academic classes to tutoring, the student emphasised personalization of the didactic process and adjustment of the work pace to the student's individual expectations, saying among others: "in tutoring, the tutor gives the student 100% of their attention, the work pace is properly adjusted; this

cannot be done when the group has more than 10 people". According to the student, tutoring is an interesting teaching form as it allows to "develop one's interests and gain additional knowledge, which is not always possible during classes".

Application example 4

The last case shows the implementation of tutoring to share knowledge of widely understood psychology. Recruiters chose one student who was interested in the offered subject. The rules of the tutor contract were also defined, according to which:

– the main psychological fields were chosen to be discussed during tutorials (atomism and association psychology, behaviourism, psychoanalysis, cultural psychoanalysis, humanistic psychology, cognitive psychology);

– both sides agreed that tutoring shall be academic in its character – not developmental, so it cannot be treated as an individual therapy or a consultation for ethical reasons.

Each tutorial had the following phases:

– student's own work on a chosen psychology field (the analysis of sources, notes, reading given text fragments, the Internet, others);

– the presentation of the signalized issue, including an academic lecture and a discussion.

The assessment procedure (the questionnaire and the essay which summarized the series) allowed to state that the defined goal, which was to share the basic knowledge about the main fields of modern psychology, was achieved. In the essay, the student emphasised the development value of the tutorial saying that it was "an interesting experience in self-development and a way to get to know myself". The student also referred to two issues of tutoring which were mentioned in the theoretical part of this paper (the acquisition of scientific knowledge and its provisional status) by saying, "I acquired knowledge about the basic terms of modern psychology and psychology as a whole by using my preferred method, i.e. a discussion with an expert. Discussions made me analyse new terms, and *re-think values and thought schemes…*[6] I am glad that I had a chance to be part of this project. I think that this form of education is an attractive point in the offer of the university. I would certainly use it again, concerning psychology, a foreign language as well as any other fields related to personal, intellectual, or cultural development".

Summary

The academic scientific tutoring as an individualized form of work gives wide opportunities to activate students, as shown by the four abovementioned application examples. It can be used to present knowledge and train language skills, it supports motivation and stimulates cognitive activity. As a method, it requires engagement, regularity and thought, so it works best for students who are aware of their educational needs. The essential part of tutoring, which impacts all aims and functions of the methods, is undoubtedly the unique relationship between the tutor and the tutee, which constructs the in-depth dialogue. Thanks to this relationship, academic tutoring can be a work method also for those who cannot obtain personalized substantive support in a large group of students.

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METHODOLOGICAL AND CROSS-CULTURAL ASPECTS OF FOREIGN LANGUAGE ACQUISITION BY REFERENCE TO RUSSIAN AND BRITISH TEXTBOOKS

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Abstract. *This paper examines the methodological and cross-cultural aspects implemented in the British textbooks of Russian, Colloquial Russian: the Complete Course for Beginners and Colloquial Russian 2: the Next Step in Language Learning, and in the two volumes of the Russian textbook of English, Angliiskiy Shag za Shagom (English Step by Step). The article presents their structure, advantages and disadvantages. By way of conclusion, the author gives some considerations concerning the development of high-quality textbooks of foreign languages, and demonstrates a personally designed sample lesson.*

At present, everyone who wants to learn foreign languages makes an effort to find the most effective methodological approach. The choice of one method or another can be rather difficult because there are a great variety of them, and each of them pursues its own goals. Therefore, there is no need to strictly adhere to one specific methodology when learning foreign languages, as for the purposes of developing speech abilities in four basic language skills we need to use all possible methods and approaches adapting them to a particular study situation.

In the area of foreign language education, the main methodological approaches are the grammar-translation, direct, audio-lingual, and communicative ones. All methods include obvious or hidden decisions concerning the choice of language elements (words, models of sentences, etc.) that will be used in the course. We can refer to the following main parameters according to which it is possible to classify groups of methods [2, p. 148]:

1. The aim of learning a foreign language (understanding literature and translating texts and/or language in general – paying maximum attention to the practice of speech).

2. The central concept (the system of rules, live speech, a communicative situation).
3. The leading language skill (reading, speaking, listening, writing).
4. The explanation of grammar. There are two opposite methodological approaches: the inductive one (the teacher first gives a set of examples of how a rule is used, and only later explains it) and the deductive one (the explanation of the rules first, exercises to practice them later).
5. The presence or exclusion of the mother tongue when learning a foreign language. The exclusion of the mother tongue assumes that the target language has to be the only means of communication. However, the presence of the native language can be useful when studying new words and explaining difficult concepts and grammatical rules.
6. The introduction of lexical and grammatical phenomena, which can be organized by parts of speech, by frequency or by the level of complexity (from elementary to advanced).
7. Language material: there is an enormous variety of language material, from fiction and to specifically constructed training dialogues.
8. The character of training (conscious or unconscious).
9. The manner of learning (memorization, repetition, imitation, play).
10. The place of cultural information: how the culture of native speakers of the target language is represented (in literature, patterns of speech and/or dialogues).

The changes in methods of teaching throughout history reflect the changes in students' foreign language learning goals, which demonstrate a trend towards prioritizing spoken proficiency. Today, a constantly growing global interaction requires students learning foreign languages to have not only linguistic knowledge but also cross-cultural competence. Language and cultural mistakes can be easily avoided if we put emphasis not only on the knowledge of grammar and vocabulary in the textbook but also on the understanding of other people's cultures. As Svetlana Ter-Minasova notes, "the main answer to the question of solving the burning problem of teaching foreign languages as a means of communication between representatives of different nations and cultures lies in the fact that languages should be studied in an inseparable unity with the world and the culture of the nations speaking these languages" [6, p. 28].

The success of any activity, including cross-cultural communication, is directly related to the amount and quality of the background knowledge that the person has when carrying out this activity. As regards mastering skills of communication with representatives of other cultures, four contexts of background knowledge can be singled out: the linguistic, psychological, cultural and geopolitical ones. They are closely connected with one another: language phenomena reflect psychological features, which in turn result from cultural traditions. The body of knowledge regarding basic categories of the four said disciplines gives the chance to place the process of teaching foreign languages in a wide information context and make it more comprehensive and aimed at the achievement of the macro-purpose: the ability to reach most effectively the goals set in the course of cross-cultural communication [3].

These educational goals require adequate learning materials. Proper textbooks can help students imitate the conditions of real-life communication, which is more than just the process of giving people information – it also demands that information should be rich in content and the exchange of it should be purposeful. However, most teaching materials do not entirely take into account these two important propositions, and, as a consequence, turn out to be not comprehensive to help students in developing their communicative competence.

This study is an attempt at applying the said concepts to a comparative analysis of the methodological and cross-cultural aspects implemented in the British textbook of Russian, *Colloquial Russian,* by Svetlana le Fleming & Susan Kay [5], [4], and in the Russian textbook of English, *Angliiskiy Shag za Shagom* (*English Step by Step*), by Natalia Bonk, Izadora Levina & Irina Bonk [1].

Colloquial Russian is a course of Russian in two volumes (*The Complete Course for Beginners* and *The Next Step in Language Learning*) of the British publishing house, Routledge, intended for studying on your own or with the teacher's help. Using the methodological parameters mentioned above one can make the following observations:

1. The aim of learning in the first volume is free self-expression in Russian both in the spoken and the written form.

2. The central concept is a communicative situation. Students are supposed to communicate in Russian as if they were in real situations that they can face in Russia, from asking for and giving directions and ordering food to writing letters and discussing business opportunities.
3. The leading language skills are reading and speaking. This places primary emphasis on vocabulary improvement, study of grammar rules and practice of casual conversation.
4. The explanation of grammar is deductive (from rules to examples of use to exercises).
5. The mother tongue of the readers (English) is used as an intermediary. English words and expressions are given equivalents in Russian.
6. The introduction of lexical and grammatical phenomena is arranged in accordance with speech intentions.
7. Language material is varied, from trite phrases to fully-featured texts.
8. The course is intended for conscious training (students are supposed to understand grammar rules).
9. The manner of learning is drama. Students play some roles related to real life situations.
10. Cultural information is provided in speech patterns.

The essential feature of the second volume compared to the first one is that its aim is to drill the educational material gained from the first volume and to improve the understanding of the Russian grammar and vocabulary. The manner of learning is repetition. Students need to learn word lists in Russian and their equivalents in English, as well as grammar rules.

To summarize, one can say that this textbook is aimed at the progressive development of the four speech skills and is written in British English. One of its features is that there is no translation to any texts or dialogues (this problem is apparent throughout the whole course). However, there are glossaries to texts and an English-Russian vocabulary for clarity. While the authors claim beginners can use it, in fact it implies an intermediate level of language proficiency.

Angliiskiy Shag za Shagom (*English Step by Step*) is a course of English in two volumes of the Russian publishing house, Rosman, intended for self-study or for groups with a teacher. Using the same methodological parameters, one arrives at the following observations:
1. The aim of learning in the first volume is to read literature in English.
2. The central concept is the system of rules.
3. The leading language skills are reading and speaking (hence the emphasis on vocabulary building, pronunciation and grammatical structures).
4. The explanation of grammar is deductive.
5. The mother tongue of the students (Russian) is used for explanation and translation.
6. The introduction of lexical and grammatical features is arranged by level of complexity (from elementary to advanced).
7. Language material is highly varied.
8. The character of training is conscious (knowledge of the grammar system).
9. The manner of learning is repetition and imitation. Students learn phrases by means of mimicry.
10. Cultural information is presented in patterns of speech.

The main feature of the second volume differentiating it from the first one is that its aim is the consolidation of previously learnt material, the expansion of vocabulary and a deeper understanding of the traditional English grammar. Lexical and grammatical phenomena are introduced according to their frequency. The manner of learning is repetition and memorization.

By way of conclusion, one can note that this course is aimed at the progressive development of the four speech skills. It includes separately published answers to exercises and a collection of additional texts with exercises that have no answers. There is no explanation of the articulation of sounds. As stated in the introduction, it has to be explained by someone who knows it (a teacher). The study of letters and sounds is timed over the two-year course. This means that in order to read a page of any book in English correctly, the student will need the knowledge that will be gained in the two-year period. In contrast to the authors' statements, the presentation of language material requires from students a higher level than the elementary one, which can discourage beginners and lead to the loss of interest in studying English.

From the comparative analysis of the British and Russian textbooks in question, it may be concluded that both courses contain certain background cultural information: some real phenomena of the native speakers' life. In *Colloquial Russian*, it is introduced through the history of the Soviet Union, and in *Angliiskiy Shag za Shagom*, through dialogues and literary texts. There is also a similarity in methodological approaches: both courses use elements of the grammar-translation, audiolingual and communicative methods. In other words, one could qualify these textbooks as comprehensive ones since their final goal is to form and improve language abilities in the four speech skills: listening, speaking, reading and writing.

On the basis of this analysis, one can conclude that a comprehensive textbook of a foreign language should include information on pronunciation (sounds, accents, rhythm, intonation), vocabulary (translation, idiomatic expressions, phraseological units, pictures, context), grammar (explanation of rules with enough examples in context and a set of exercises: multiple choice, compliance, writing sentences, filling the gaps, translation tasks), and culture (literary texts, dialogues, audio podcasts, cultural comments).

As an example, below are included some fragments of a lesson of English that was designed in the light of the above elements.

Each lesson has to begin with a clear explanation of its content, illustrating it whenever possible. Next come the elements that are peculiar to this subject. In the present case, these are adverbs of time and place (Fig. 1). After this, we should provide a piece of useful information on adverbs and show the difference between them if we have synonyms.

It should be noted that there is no point in giving all information on forming affirmative, negative and interrogative sentences at the same time as is done in many textbooks. The best plan is to give some relevant information that can come in useful, for example, prepositions, phrasal verbs, etc., gradually passing on to negative and interrogative sentences.

It is good practice to give some notes. In the present sample, it is information on the pronunciation of adverbs.

Exercises (in context) have to be organized so as to arouse interest and make students think when giving the answer. It is also essential that verbs should be given with their possible structures and idiomatic expressions (Fig. 2).

Exercises of considerable degree of complexity must have the vocabulary with the synonyms and antonyms highlighted in different colours with a short explanation or translation (Fig. 3).

For the best retention and clarity of information, it is desirable to use illustrations (Fig. 4).

It is important that all examples, notes, and comments should be translated into the language of the student (Fig. 5).

After any complicated subject, it is necessary to review it briefly (Fig. 6).

On the basic level, we should give simple but interesting texts with cultural comments and subsequent exercises to test the understanding of the text (Fig. 7).

Reading, writing, listening, speaking and, in recent years, watching and translation are integral parts of learning (Fig. 8 & 9).

In conclusion, it may be said that the design of the textbook is essential because it must draw students' attention, be bright and colourful. In other words, students should feel they are entering a new world (much like with an absorbing plot in fiction). Thus, the final design of the lesson for language teachers is performed in the traditional form, and yet there is a wide variety of colours not only to produce a strong impression but also to draw attention to important information (Fig. 10, 11 & 12).

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The Present Simple
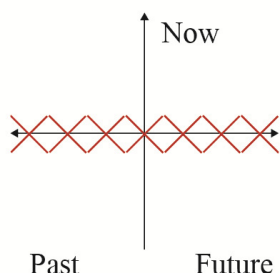
THE PRESENT SIMPLE expresses situations that happen usually, generally or always (not just around now), for example, habits, physical and mental condition, and well-known facts. It is also used to talk about events as they happen: instructions, commentaries, schedule, and present-tense stories (things that happen one after another at the present time).

Verb Conjugation in the Present Simple: Introduction

In the Present Simple the verb form for all personal pronouns, except the third person singular, is precisely the same as the bare infinitive.

I	go
you	go
he/she/it	goes
we	go
they	go

We use adverbs of indefinite frequency to say how often we do something:

never	hardly ever	rarely	sometimes	usually	often	always
/'nevə/	/'hɑːdli'evə/	/'reəli/	/'sʌmtaɪmz/	/'juːʒ°li/	/'ɒfⁿn/	/'ɔːweɪz/

Grammar: we put these adverbs BEFORE the main verb, but after the auxiliary and modal one:

We *usually* <u>use</u> public transport.
Kate <u>is</u> *often* <u>late</u> for work.

Note:

rarely	
not (very) often	(in everyday speech instead of rarely)
seldom	(in carefully written speech)

Grammar: adverbs of manner (how something happens), place (where something happens), time (when something happens) and definite frequency (daily, weekly, monthly, every year) usually go in end position, but front position is possible if you want to give them special emphasis.

Every morning, I start work at 8.30.
Here he comes!

Third Person Singular Verb Conjugation

Figure 1. At the beginning

1.8 Use the affirmative form of the verbs in brackets.

	Mon	**Tue**	**Thu**		**Wed**	**Fri**
09.00-10.00	Chemistry	Russian	German	08.00-08.55	German	Maths
10.00-11.00	Music	Maths	Literature	08.55-09.50	Maths	Physics
11.30-12.30	Maths	PE	Physics	09.50-10.45	English	IT
12.30-13.30	Biology	PE	Geography	11.15-12.10	Biology	English
15.00-16.00	Literature	English	Maths	12.10-13.05	Russian	German
16.00-17.00	Art	German	Russian	13.05-14.00	Geography	Biology

Note: maths /mæθs/ (abbr. mathematics), PE /ˌpiːˈiː/ (abbr. physical education).

Example: Evelyn *goes* to school every day.

1. Evelyn   (go)   to school five days a week.
2. On Mondays the classes   (start)   at 09.00.
3. On Fridays Evelyn   (finish)   school at 14.00.
4. Evelyn   (have)   a maths class every day of the week.
5. At Evelyn's school the pupils (study)   Russian.

Go: Uses and Expressions

Go /gəʊ/ usually expresses a movement away from the position the speaker is in now.

When you leave a place in order to do an activity, you often express it either with go + -ing noun or go (out) + for a + noun:

We want to go   shopping.   She wants to go   (out) for a walk.
                 swimming.   (out) for a meal.

When you want to say / ask if a road or form of transport takes you somewhere:

Does this bus go to (take me to) the National Gallery?
I don't think this road goes to (leads to) the station.

Idioms:

at one go (BrE)   in one attempt
                            He can swallow it at one go.
be on the go (infml)   very busy or active
                            He's on the go all day.

Figure 2. Exercises and expressions

Affirmative Intonation

Affirmative statements have a falling intonation. The voice falls on the last stressed syllable of a group of words.

The weather is warm today.
Ice cream is cold and delicious.

Function words are words that have grammatical meaning, such as prepositions, articles, pronouns, and conjunctions. These are words that show the relationship between other words and don't have much meaning in themselves.

Content words, on the other hand, are words that have lexical meaning, not grammatical meaning, such as nouns, verbs, adjectives, adverbs, and question words. These words have meaning in themselves; they refer to objects, actions, or ideas in the real world.

1.9 Use the negative form of the verbs in brackets.

Romeo and Juliet

Two families, the Montagues and Capulets, live in Verona, Italy, but they **1** (get on) *don't get on* with each other. Romeo, son of Montague, thinks he is in love with Rosaline, but unfortunately she **2** (love)_____him. He goes to see her at a party at the house of his enemy Capulet, but there he sees Juliet, Capulet's daughter. She **3** (know)_____his name because he has a mask.

Tybalt, one of the Capulet family, tries to fight with Romeo, but Capulet **4** (allow)_____this. However, Tybalt **5** (agree)_____with him, and **6** (forgive)_____ Romeo for coming to the house. Romeo manages to talk to Juliet, and he kisses her. They **7** (understand)_____that their families are enemies. When Romeo learns the truth, he **8** (care)_____that his love for Juliet could be very dangerous. Later he goes back to the house and stands in the garden. Juliet is standing on the balcony talking to herself about Romeo, but **9** (see) _____him below in the garden. After he talks to her, they soon show their love for each other, and agree to get married. However, they **10** (realize)_____that a terrible tragedy is about to happen.

Vocabulary

Expression:	Syn./Ant.:	Explanation:
be about to do sth	be going to	to intend to do sth
be in love with sb	fall in love with	to start to love someone
daughter	son	someone's female child
enemy	friend	someone who hates you
family		a group of people who are related to each other
get on with sb	get along with	to have a friendly relationship with sb
go to see sb	call on	to visit someone for a short time
live in sth		to have your home somewhere
manage to do sth		to succeed in sth, especially sth difficult
get married	tie the knot	to begin a legal relationship with someone
Verona		the name of a city in northern Italy
very dangerous		likely to cause sth bad to happen

Figure 3. Vocabulary

Daily Routine

1. get up
2. take a shower
3. brush my* teeth
4. shave
5. get dressed

6. wash my* face
7. put on makeup
8. brush my* hair
9. comb my* hair
10. make the bed

11. get undressed
12. take a bath
13. go to bed
14. sleep

15. make breakfast
16. make lunch
17. make dinner
18. have breakfast
19. have lunch
20. have dinner

* my, his, her, our, your, their

1.11 What do you do every day? Make a list.

1.12 Interview some friends and tell about their everyday activities.

Figure 4. Clarity of information

Prepositions of Time

At	before	exact times	The meeting is at five o'clock.
		mealtimes	I don't like talking at breakfast.
		special holiday periods[1]	I like it when it snows at Christmas.
		[1]days off, lasting more than one day.	I like to relax at the weekend*.

*(AmE) on the weekend)).

On	before	days of the week	We go shopping on Tuesday.
		exact dates	My birthday's on the* 7-th of November.

*Saying a date, use the definite article: 'November the seventh' or 'the seventh of November', but if you write it, then the definite article and preposition 'of' are not used: 'November 7th' or '7th November'.

In	before	day-parts	We have dinner in the afternoon.
		months	His birthday is in May.
		seasons	Berlin is a cold place in winter.
		years	The Normans invaded Britain in 1066.
		centuries	Newton was born in the 17th century.
		Exceptions:	at/by night, by day.

Note:

To emphasize the whole day, you can say the whole day long, the whole day through, all day long.

She can sit out here the whole day long.

In is also used to show how long something takes to happen or after which length of time something will happen.

I'll see you in a week.

He can run 100 meters in under 10 seconds.

Figure 5. Native language[1]

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[1] The text in this page is supposed to be in the mother tongue of the students. Here it is given in English for clarity.

Review

Affirmative	Negative	Question
I **work**	I **do not work**	**Do** I **work**?
you **work**	you **do not work**	**Do** you **work**?
he/she/it **works**	he/she/it **does not work**	**Does** he/she/it **work**?
we **work**	we **do not work**	**Do** we **work**?
they **work**	they **do not work**	**Do** they **work**?

1.13 Add -s or -es to the verbs in the sentences if it is necessary.

1. I watch_____ TV every day.
2. She go_____ to work by car.
3. The film finish_____ at ten o'clock.
4. We play_____ tennis every weekend.
5. They go_____on holiday in August.
6. He speak_____Italian and French.
7. She do_____her homework every night.
8. We start_____work at half past eight.

1.14 Write sentences about Mark.

+ — like   ++ — love   - — not like   -- — hate

Example: (tennis -) He *doesn't like* tennis.

1. (coffee +)   _____
2. (films -)   _____
3. (his job ++)   _____
4. (fish --)   _____
5. (holidays ++)   _____
6. (soccer -)   _____

1.15 Write the questions, using the ideas from the box.

Example: *Do you live in London?* Yes, I live in north London.

1. _____ Yes, I speak French.
2. _____ Yes, he listens to the radio in the morning.
3. _____ No, but he loves cats.
4. _____ No, I prefer classical music.
5. _____ Yes, he plays the piano.
6. _____ Yes, I read one book every week.
7. _____ Yes, he has two cups in the morning.
8. _____ Yes, I love musicals.
9. _____ No, I don't like films.

Figure 6. Practice makes perfect

Food

In the week, I have breakfast at 7.30 a.m., lunch (a meal that you eat in the middle of the day) at 1.00 p.m., and dinner (the main meal of the day, usually eaten in the evening) around 7 p.m. I also have one or two snacks (small amounts of food), e.g. cakes, biscuits or fruit, during the day at work. As I live alone / on my own / by myself (without any other people), I also have to make my own breakfast and dinner, but during the week I don't bother (make an effort) to cook very much.

I also have to feed (give food to) my two cats twice a day as well.

Note: with breakfast, lunch or dinner in general, there is no definite article (the).

Culturological Comments

The traditional full English breakfast served in many British hotels may include fruit juice, cereal, bacon and eggs, often with sausages and tomatoes, toast and marmalade, and tea or coffee.

The traditional American breakfast includes eggs, some kind of meat and toast. Eggs may be fried, 'over easy', 'over hard' or 'sunny side up', or boiled, poached or in an omelette. The meat may be bacon or sausage. People who do not have time for a large meal have toast or cereal and coffee. It is common for Americans to eat breakfast in a restaurant. On Saturday and Sunday, many people eat brunch late in the morning. This consists of both breakfast and lunch dishes, including pancakes and waffles that are eaten with butter and maple syrup.

Lunch is the main meal of the day for some British people, though people out at work may have only sandwiches. Most workers are allowed about an hour off work for it, called the lunch hour, and many also go shopping. Many schools offer a cooked lunch (school lunch or school dinner), though some students take a packed lunch of sandwiches, fruit, etc.

Sunday lunch is special and is, for many families, the biggest meal of the week, consisting traditionally of roast meat and vegetables and a sweet course. In the US, lunch is usually a quick meal, eaten around midday. Many workers have a half-hour break for lunch, and buy a sandwich from near their place of work. Business people may sometimes eat a larger lunch and use the time to discuss business.

The main meal of the day for most people is the evening meal, called supper, tea or dinner. It is usually a cooked meal with meat or fish or a salad, followed by a sweet course. In Britain, younger children may have tea when they get home from school. Tea, meaning a main meal for adults, is the word used in some parts of Britain especially when the evening meal is eaten early. Dinner sounds more formal than supper, and guests generally receive invitations to 'dinner' rather than to 'supper'. In the US the evening meal is called dinner and is usually eaten around 6 or 6.30 p.m. In many families, both in Britain and in the US, family members eat at different times and rarely sit down at the table together. Many people also eat snacks between meals. Most have tea or coffee at mid-morning, often called coffee time or the coffee break. In Britain in the past, this was sometimes also called elevenses. In the afternoon, many British people have a tea break.

Housework

I do the shopping (buy the food) on Saturday.

Fortunately (luckily), I have a cleaner (a person who cleans) and she does most of the housework: she does my washing (washes the clothes), the washing-up (washes the dishes) and does most of the ironing (make clothes smooth with an iron).

Figure 7. Cultural comments

1.17 Find two things which belong to each person.

My favourite hobby is painting and I like rollerblading too.

At the weekend I like playing tennis. When it's raining, I like listening to pop music.

I like reading in my bedroom. I also like playing the clarinet and I play in the school orchestra.

I like skiing but my favourite hobby is playing computer games.

1.18 There are four things which don't belong to anyone. What are they?

Reading

Every Weekend is Important to the Garcia Family

Every weekend is important to the Garcia family. During the week they don't have very much time together, but they spend a lot of time together on the weekend.

Mr. Garcia works at the post office during the week, but he doesn't work there on the weekend. Mrs. Garcia works at the bank during the week, but she

Figure 8. Basic language skills

doesn't work there on the weekend. Jennifer and Jonathan Garcia go to school during the week, but they don't go to school on the weekend. And the Garcias' dog, Max, stays home alone during the week, but he doesn't stay home alone on the weekend.

On Saturday and Sunday the Garcias spend time together. On Saturday morning they clean the house together. On Saturday afternoon they work in the garden together. And on Saturday evening they watch videos together. On Sunday morning they go to church together. On Sunday afternoon they have a big dinner together. And on Sunday evening they play their musical instruments together.

1.19 What's the Answer?

    Model: What do the Garcias do on Saturday morning?
             They clean the house together.

1. Does Mr. Garcia work at the post office?
2. Do Jennifer and Jonathan go to school during the week?
3. Does Mrs. Garcia work at the post office?
4. Do Mr. and Mrs. Garcia have much time together during the week?
5. Does Jennifer watch videos on Saturday evening?
6. Do Jennifer and her brother clean the house on Saturday morning?
7. Does Mr. Garcia work in the garden on Saturday evening?

Watching

1.20 Watch the video. Circle T for true or F for false.

1.	The monkey festival is on the last Sunday in November.	T	F
2.	The monkeys dance.	T	F
3.	The people give the monkeys lots of food.	T	F
4.	The monkeys cut the electric and telephone cables.	T	F

1.21 Watch the video again and answer the questions.

1. In which country is Lopburi?
2. What do the people do for the monkey festival?
3. What is the first goal of the festival?
4. What is the second goal of the festival?

Figure 9. Basic language skills (continued)

1. WORD ORDER

1. Ознакомить с порядком слов в предложении.

В английском предложении, в отличие от русского, прямой порядок слов:

SUBJECT	PREDICATE	OBJECT	MANNER	PLACE	TIME

INDIRECT   DIRECT

INDIRECT Обозначает того, кому предназначено действие или на кого оно направлено. Ставится между сказуемым и прямым дополнением.

DIRECT Обозначает то лицо (или предмет), которое подвергается действию. В русском языке относится к переходному глаголу и стоит в винительном падеже без предлога.

1.1 PERSONAL PRONOUNS

1. Ознакомить с личными местоимениями.
2. Использовать карточки для введения базового словаря и его дальнейшего запоминания.

Местоимения заменяют собой существительные и прилагательные, приобретая четкое значение только в контексте. Личные и притяжательные местоимения ударением не выделяются.

	SUBJECT	OBJECT	ADJECTIVE	PRONOUN	REFLEXIVE
SINGULAR	I[1]	me	my name	mine	myself
	you	you	your name	yours	yourself
	he, she, it[2]	him, her, it	his, her, its name	his, hers, its	himself, herself, itself
PLURAL	we	us	our names	ours	ourselves
	you	you	your names	yours	yourselves
	they	them	their names	theirs	themselves

[1]**Grammar**: местоимение I всегда пишется с заглавной буквы и стоит под ударением, только если оно соединяется союзом с ударным членом предложения, например, *Mark and I*.

Note: ты и вы переводится одним местоимением you, которое даже при вежливом обращении пишется со строчной буквы. Отношение к собеседнику передается интонацией, выбором соответствующих слов и конструкций.

[2]**Grammar**: it употребляется в отношении неодушевленных предметов, кроме кораблей, так как Англичане, нация мореплавателей, живущая на острове, жизнь которой без корабля невозможна, абстрактных понятий и животных (если не домашние любимцы), а также детей до 3-х лет. В сложных словах he- имеет значение самец, she- самка, например, he-dog (кобель).

Culture: необходимо помнить, что местоимения он или она не следует использовать в присутствии лица, о котором идет речь. В данной ситуации нужно воспользоваться именем собственным этого человека.

В русском языке есть местоимение свой (своя, свои), которое может относится ко всем лицам. В английском языке аналогичного местоимения нет, поэтому слова свой, своя, свои переводятся на английский язык соответствующими притяжательными местоимениями. Они являются обязательными при существительных, обозначающих части тела, предметы одежды и родственников.

Note: для усиления смысла после притяжательных местоимений может употребляться own в значении собственный, родной. Например, *my own brother*.

Grammar: mine, yours, his, hers, ours и theirs употребляется вместо сочетания one's + существительное, которое, как правило, в предложении уже было упомянуто, например, *my apple and yours*. Иными словами, во избежание повтора.

Note: возвратное местоимение -self/-selves (ед. число/мн. число) указывает на того (то), кто (что) является объектом своего собственного действия или подчеркивает, что действие выполняется говорящим: ставится после подлежащего либо в конце с предлогом «by» в значении сам, без посторонней помощи, например, *I myself* или *(all) by myself*, что придает высказыванию большую выразительность.

Pronunciation: если личные и притяжательные местоимения 3-го л., начинающиеся с буквы «h», стоят в середине или конце предложения, то звук «h» не произносится. Гласный в данных местоимениях краткий.

he   →   /iʲ/   ~ he ~.
him   →   /im/   ~ him ~.
his   →   /iz/   ~ his name ~.
her   →   /ə/   ~ her car ~.

them →   /əm/   ~ them ~.

1

Figure 10. Introduction

1. Установите соответствие.

| A | B | C | D | E | F |

1.2 Попробуйте определить мужское это имя или женское, затем прослушайте запись.

Amy	Anna	Ben	Bill	Jack	Jill
Kim	Lucy	Mandy	Mike	Tom	Tony

Female _____ _____ _____ _____ _____ _____

Male _____ _____ _____ _____ _____ _____

1.3 Замените имена личными местоимениями.

1.	Tom	____	4.	Jack	____	7.	Mike	____	10.	Bill	____
2.	Amy	____	5.	Ben	____	8.	Jill	____	11.	Mandy	____
3.	Kim	____	6.	Anna	____	9.	Lucy	____	12.	Tony	____

FEELINGS AND EMOTIONS

1. Спросить, что изображено на картинках.
2. Поинтересоваться, есть ли предположения по поводу изображенных эмоций.
3. Попросить изобразить одну из них.
4. Попросить выбрать ту, что преобладает сегодня.

1.2 TO BE

1. Ознакомить, как строятся предложения.
2. Использовать карточки для введения базового словаря и его дальнейшего запоминания.
3. Убедиться, понятно ли, как согласуется подлежащее со сказуемым.
4. Показать сокращенные формы.

Глагол to be употребляется при именной части составного сказуемого, иными словами, обозначает устойчивый признак подлежащего, его качественную характеристику (большой, высокий, голодный, теплый, красный, треугольный, пятилетний), а также выполняет функцию самостоятельного глагольного сказуемого в значении «находиться».

Grammar: weigh /weɪ/ — исключение, а также следует помнить: be + number или be + number + years old / of age.

В русских предложениях такого типа, относящихся к настоящему времени, в отличие от английского, глагол-связка не употребляется:

	Singular					Plural		
I	**am**		↓ happy.		We		↓	happy.
You	**are**	(not)[2]	happy.		You	**are**	(not)	happy.
He/she/it[1]	**is**		happy.		They			happy.

Note: глагол to be — это единственный глагол в английском языке, у которого форма инфинитива не совпадает с формой настоящего времени. В утвердительных и отрицательных предложениях (в полной форме) ударением не выделяется.

[1]**Grammar**: местоимение it может иметь значение «это», когда речь идет об узнавании какого-нибудь лица или предмета, а также использоваться как формальное подлежащее в безличных предложениях, например, в которых говорится о погоде, времени, расстоянии и различных измерениях: *It is John* (при разговоре по телефону). *It is cold. It is four o'clock.*

2

Figure 11. From elementary to advanced

Pronunciation: в общих / закрытых вопросах и кратких ответах на них, а также в сокращенных отрицательных формах глагол to be стоит под ударением. В устной речи может быть опущен перед личными местоимениями:

Am I happy?	→	'm happy?	Are we sad?	→	're /ə/ we sad?
Is it hot?	→	's hot?	Are you excited?	→	'y /əj/ или /j/ excited?

Note: в разговорной речи вместо yes возможно употребление *yeah / уир*, вместо no *nah*. Последнее часто произносит Ленни в мультсериале The Simpsons.

1.6 Составьте утвердительные предложения.

1. (be / afraid / he) _____
2. (be / you / how) _____
3. (cold / it / be) _____
4. (she / tired / be) _____
5. (they / bored / be) _____
6. (thirsty / you / be) _____

1.7 Задайте к каждому предложению вопрос и дайте на него краткий отрицательный ответ.

1.3 WH- QUESTION

1. Написать имя.
2. What is my name? / What's my name?
3. Исправить ошибки.
4. Написать My name is Alex. / I am Alex. / I'm Alex.
5. Спросить имя. Модель: Q & A.
6. Написать My name is Alex Deschanel.

Специальный / открытый вопрос как в русском, так и в английском языках начинается с вопросительного слова, после него слова идут в таком же порядке, как и при образовании общего / закрытого вопроса. Данный тип вопроса требует развернутого ответа, разъяснения.

What	is ('s)	your	name?	My name is Alex/I'm Alex.
How old	are	you?		I'm nearly 27.
When	is ('s)	your	birthday?	It's on the seventh of May.

1.8 Ознакомьтесь с двумя базовыми диалогами.

— Hello / Hey, my name is _____/I'm _____. What's your name?
— Hello / Hey, my name is _____/I'm _____.
— Nice to meet you.
— You, too.

— Hi, _____.
— Hi, _____. How are you? / How's it going? / What's new with you?
— Pretty good / Just fine / Nothing much, thanks. And you?
— I'm OK, thanks.

Culture: How are you? подразумевает только положительный ответ. Мы, даже если дела идут совсем неплохо, привыкли прибедняться. Англичанин с американцем такой ответ сочтут свидетельством низкой самооценки и мелких притязаний, что считается серьезным личностным изъяном.

Note: fine не употребляется с наречиями very or extremely, так как изначально трактуется как очень хорошо.

«How do you do?» — это не вопрос, а деловой способ приветствия, когда вы видитесь с человеком впервые, типично для англичан. Правильный ответ на данную фразу будет: «*Pleased to meet you*» или «*How do you do*».

Culture: пытаясь быть приветливыми, люди могут сказать: «Заходи в любое время!» Этому ни в коем случае не стоит верить, так как это всего лишь один из способов расположить к себе новых знакомых. Перед тем, как идти в гости, всегда следует позвонить и поинтересоваться, смогут ли вас принять, так как никто не любит нежданных гостей. Также если вы приглашены на званый обед / вечер или барбекю, то перед тем, как идти, необходимо спросить: «What can I bring?» Даже если хозяин / хозяйка говорит, что ничего не надо, вы все равно должны что-нибудь принести, например, фирменное блюдо национальной кухни или цветы. Другого рода «подарки», как правило, не приносят.

Note: в настоящее время barbecue /ˈbɑːbɪkjuː/ обозначает вечеринку на открытом воздухе или пикник, во время которого гостей угощают мясом, зажаренным на углях/на вертеле и т.п. Второе название barbecue это cookout /ˈkʊkaʊt/ — это приготовление еды на открытом воздухе.

1.4 INDEFINITE ARTICLE: INTRODUCTION

1. Написать предложение You are an English teacher.
2. You're students. And what is my job? / what's my job?

4

Figure 12. Pronunciation and culture

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POLYGLOTS' MULTISENSORY LANGUAGE LEARNING BEHAVIOUR AND ITS APPLICATION IN TEACHING LANGUAGES

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Abstract. *The article describes the study of Hebrew by Alexander Arguelles, one of the outstanding polyglots of our time. The monitoring results demonstrate that the polyglot himself is not always aware of his effective strategies of learning the language. For example, the active use of sensory-motor input of new language information was identified as one of the unconscious language acquisition strategies.*

It seems obvious that the most reliable sources of information on polyglottery are the memoirs and books written by polyglots. In this paper, I will argue that the 3rd person perspective on the issue of polyglottery is no less useful because it reveals some strategies that manifest themselves unconsciously and thus are hidden from polyglots themselves.

As an example, I would like to discuss the process of monitoring the well-known American polyglot, Alexander Arguelles, held with his full consent and approval. The material was collected over three months of daily online observations (from January 1, 2014, to April 10, 2014) while Arguelles was studying Hebrew from scratch as his new language number 48.

Alexander Arguelles's main assertion about the source of his extraordinary skills in language learning is about the extreme efficiency of his time management and organization of classes. He claims that he never uses the associating strategy, which is popular among many other language learners.

For example, the Canadian polyglot Powell Janulus developed his own version of this method, calling it the abbreviation "AH SO!" For him, the mnemonic image of a foreign word to be remembered must contain:

A – actions. It should be a moving picture, a kind of small inner cartoon.

H – hyperbolization. Exaggeration can be expressed by a variety of means: in increasing the size, changing the proportions, especially bright color, replacing a single object with a set that fills the entire field of view, etc.

S – substitution (replacement). This is a fundamentally important point. The sounding of a new word in a foreign language is replaced by more or less similar sounds of well-known words (more often words of the native language), while a catch for memory is the visualization of their meanings. Often these words are combined in some funny or absurd situation on the principle of a rebus, "recreating" the sound of a foreign word.

O – outrageous. Which means provocation, violation of the norm in everything. An excessively stupid, ridiculous, sexually colored association is remembered much better than a neutral one.

This strategy is especially good for memorizing long, non-obvious words expressing abstract concepts in this rebus way. In this regard, I like the very interpretation of the abbreviation "AH SO!": "Oh, so, word! You do not want to be remembered in a natural way in the context! Well, then I will still remember you, using a funny association!" [3, p. 208–210]. The Ukrainian polyglot Valery Kurinsky in his book, *Avto-didaktika*, describes a similar mnemonic process as "association up to a smile" [2].

As I have already mentioned, unlike many other polyglots, Alexander Arguelles claims that he does not use mnemonic techniques when memorizing words or grammatical structures, with the exception of etymological links. However, what he did not notice and what was obvious for the observer in the process of monitoring him learning Hebrew, were, among many other things, his sensory strategies of language data input. Observing Arguelles for more than 100 days convinced me that the principle of multisensory memorizing was of crucial importance for him [4].

When he works with the French textbook, Assimil, he memorizes the constructions from parallel texts. A combination of sound, meaning and graphics, superimposed on intensive multiple articulation with acceleration and rhythmic walking, is sufficient for memorization. However, the strategy changes when Arguelles moves to a different type of textbook. After the initial stage Assimil, he moved on to a more complicated course of Hebrew where parallel texts were not used. There, at the beginning of each lesson, new words were introduced with their explanations in German. At that point, Alexander's strategy of material input became different. Quite unaware of it now, he accompanied the words by gestures. This prompted me to conduct an experiment in the format of a guessing game.

Not having the text before me, I did not know the translation but I wrote down how the words sounded in Hebrew and marked the gestures that accompanied them. In the subsequent correspondence, I checked their meaning with Alexander. It turned out that those gestures were always either iconic or functional. Here are some examples.

Numbers – to memorize them Alexander used gestures, which obviously were universal for all languages he knew:

akhat – אַחַת – thumb – *1* (f),

shtaim – שְׁתַּיִם – index finger – *2* (f),

shalosh – שָׁלוֹשׁ – middle finger – *3* (f),

arba – אַרְבַּע – ring-finger – *4* (f),

khamesh – חָמֵשׁ – palm – *5* (f),

shesh – שֵׁשׁ – palm and thumb – *6* (f).

At some point in the next lesson, the movements again started resembling counting. It turned out that these gestures denoted hundreds:

may-ah – מֵאָה – open palm moves downwards – *100* (f),

ma-ta-eem – מָאתַיִם – open palm moves to the right – *200*,

shalosh meot – שְׁלוֹשׁ מֵאוֹת – the palm with three fingers open moves towards himself – *300*,

khamesh meot – חֲמֵשׁ מֵאוֹת – open palm moves towards himself – *500*,

elef – אֶלֶף – both open palms move downwards – *1000*.

Prepositions and spatial adverbs were also recognizable by iconic gestures:

al – עַל – palms lie side by side on the table – preposition "on",

all yad – עַל יַד – palms slide on the table to the sides – "next to", "nearby",

rakhok – רָחוֹק – the palm is stretched far forward – "far", "wide".

Nouns are transferred either by functional gestures, or by iconic ones:

yayin – יַיִן – as if drinking – "wine",

marak – מָרָק – as if eating – "soup",

bakbuk – בקבוק – as if holding something cylindrical in his hand – "bottle",

mana – מנה – circular finger movement over the surface of the table – "serving, portion, dish",

agvania – עגבָניה – as if holding something round in the palms of his hands – "tomato",

regel – רֶגֶל – hand points to his leg – "leg", "foot".

Verbs and thematically related nouns are coded with similar functional gestures depicting the situation:

omer, omeret – אוֹמֵר אוֹמֶרֶת – index finger moves forward from his lips – "I am speaking" (m., f.),

seekhah – שִׂיחָה – index fingers approach from both sides to the corners of his lips – "conversation".

Gestures can also have a more complex metonymic character:

na'ar – נַעַר – palm moves horizontally down – "young", "youth",

k'far – כפָר – the fists firmly rest on the table on both sides of the body – "village",

teavon – תאבון – palm on the stomach, satisfied facial expression – "appetite".

Spatial coding of pronouns. It is important that the forms of the feminine and masculine gender are clearly contrasted with their left or right arrangement relative to the body:

yesh li יֵשׁ לִי – his thumb points toward him – "I have",

yesh l'khah – יֵשׁ לְךָ – his thumb points forward – "you have",

yesh lo יֵשׁ לוֹ (**m.** s.) – his thumb points to the right – "he has",

yesh lah – יֵשׁ לָה (**f.** s.) – his thumb points to the left – "she has",

ayn lo – אֵין לוֹ (**m.** s.) – his thumb points to the right – "he doesn't have",

ayn lah – אֵין לָה (**f.** s.) – his thumb points to the left – "she doesn't have".

In repeated readings, only some weak reflexes of these movements could be noticed, which, apparently, served as reminders.

Thus, the combination of audio input with a sensory-motor illustration of meaning, not noticed by Arguelles himself but clearly represented in his linguodidactic behaviour, is obvious. Alexander Arguelles's memorizing strategy thus confirmed some basic principles of the "brain compatible learning", formulated in the book by Lynn Dhority & Eric Jensen, *Joyful Fluency: Brain-Compatible Second Language Acquisition* [1, p. 3]:

– "The brain can grow new connections at any age.
– Emotions are critical to learning.
– Information is stored in multiple memory pathways.
– The mind-body connection is inseparable.
– Patterns drive understanding.
– The brain thrives on meaning.
– Much learning is subconscious".

The importance of multi-sensory language input is confirmed by observations of neurophysiologists that motor skills and, above all, hand and finger movements, are coordinated by the same part of the brain as movements of speech organs (Field 4 according to Brodman). See Fig. 1 representing the so-called "cortical homunculus" introduced by Wilder Penfield: a distorted representation of the human body based on a neurological "map" of the areas and proportions of the human brain dedicated to processing sensory and motor functions for different parts of the body [5].

That means that not only the stimulation of the corresponding part of the brain (primary motor cortex) occurs but also the linkage of this articulatory-motor reaction with the lexical and grammatical semantics of the linguistic form.

Experimenting with how people of different perceptual types memorize the vocabulary, I was repeatedly convinced that the combination of auditory and sensory representation of meaning is usually better rooted in memory than the correlation between how the word sounds and looks in the mother tongue and in the foreign language.
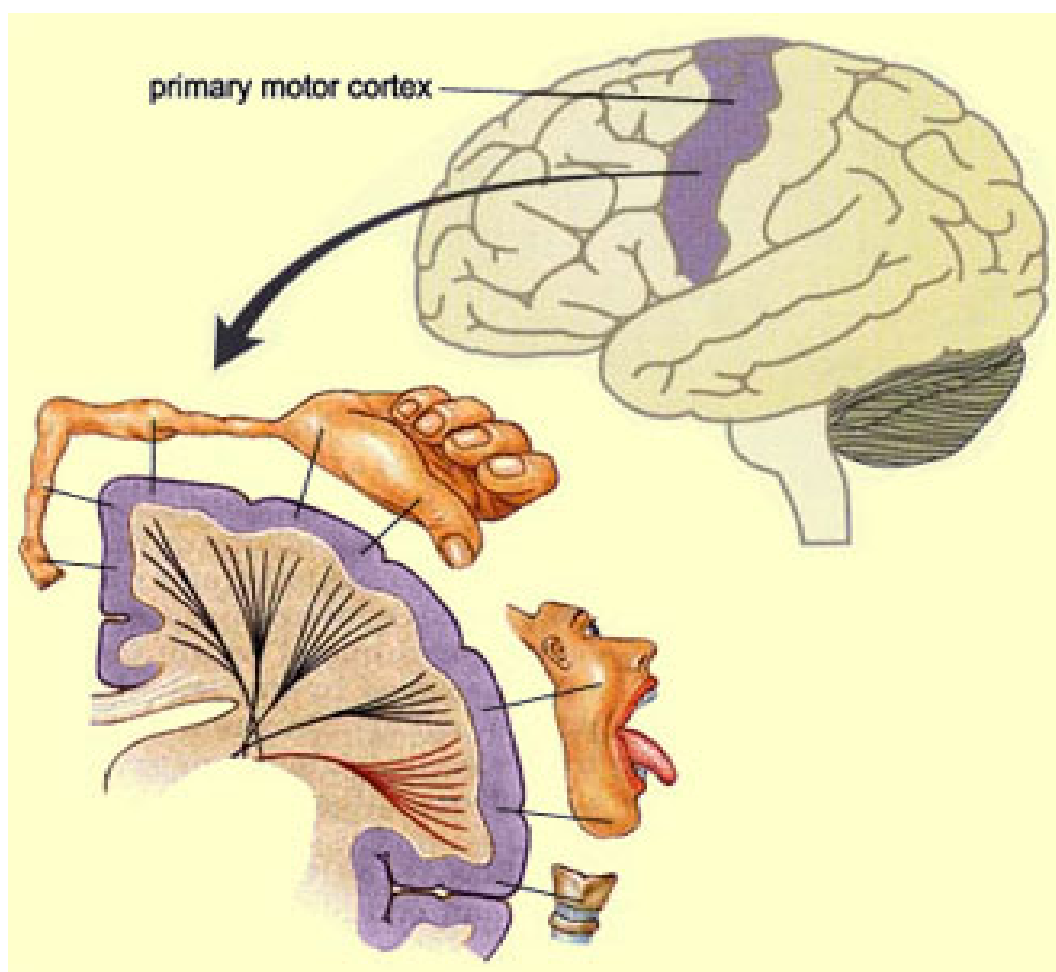
Figure 1. Primary motor cortex. Cortical sensory homunculus [5].

These results confirm observations that sensory loaded vocabulary is more naturally recalled when switching from language to language because sensing the meaning of a word becomes a common denominator, and "sound shells" of words in various languages can easily be imposed on it.

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WHAT POLYGLOTS TALK ABOUT: TRANSCRIBING THE ROUND TABLE DISCUSSION ON POLYGLOTTERY AND EDUCATION HELD IN NEW YORK CITY, 2013

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Abstract. *This paper is based on the experience gained while transcribing the audio recording of the round table discussion on polyglottery and education held at the international conference Multilingual Proficiency: Language, Polyglossia and Polyglottery (New York City, 2013). The discussion covered such topics as the definitions of a polyglot, the measurement of language knowledge, the phenomenon of switching languages in speech and the implementation of polyglots' experience in language education systems. A summary of the discussion is provided, the key ideas of the participants are pointed out, and some personal observations on the matter are shared, including the difficulties confronted during the process of transcription.*

Keywords: *polyglot, polyglottery, multilingualism, language learning, code-switching, education*

This study is based on the experience gained during the transcription of the round table discussion at the 2013 *International Conference on Multilingual Proficiency: Language, Polyglossia and Polyglottery* in New York City. This event is notable for being the first academic discussion on polyglottery featuring both linguists and polyglots. It was a precursor of subsequent academic round tables on polyglottery and panel discussions at the Polyglot Conferences and Polyglot Gatherings. Amongst the people involved were professors Alexander Arguelles, Hikaru Kitabayashi, Leonard Ashley and Wayne Finke, historian Marcelline Block, and young polyglots Alex Rawlings and Timothy Doner. The source of the material is the audio recording of the discussion made by Grigory Kazakov and acquired from him for the purpose of transcription[1].

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[1] The transcript of the round table is published in the present volume (*editor's note*).

Polyglottery as a topic of this research is defined as consciously obtained fluency in multiple languages. Its difference from related terms such as *polyglossia* (the usage of multiple languages in one geographic area) and *multilingualism* (fluency in multiple languages that is obtained naturally in childhood) should be noted [2, p. 8290]. Olessia Jouravlev et al. define polyglots as "individuals who have acquired at least some of the languages after the critical period" [1, p. 62]. Polyglottery is currently a growing sphere of scientific research: 25 articles on the topic have been published so far, besides books and conference proceedings. A recent proof of the academic interest in polyglottery is the round table *Psycholinguistic Study of Polyglottery and Its Application for Language Learning* at the 12th Congress of the International Society of Applied Psycholinguistics held on June 5, 2021 [3, p. 181–188], [4].

Polyglots are the target of this study not because they know multiple languages but because they have gone through the process of learning them. The focus on learning is important because it highlights the process. Each polyglot has gone through a different kind of process, but, apart from the ending result being a success, they do have a few features in common. As evident from the transcription, self-education is a key aspect of polyglottery. Since all polyglots use different kinds of self-education, it must be noted that an individual approach is crucial. These are only the most basic principles that can help other people on their way to learning languages. Accumulating polyglots' knowledge in language learning is important because, if applied, it may significantly raise the efficiency of the current language education system.

The key topics the polyglots discussed during the round table session were as follows.

What is a polyglot? One of the main issues of polyglottery is defining the term itself. Although it is quite popular to determine whether a person is a polyglot or not by the number of languages he/she knows, polyglots are quite unanimous in the opinion that it should not be the case. Leonard Ashley, for example, suggests that almost everyone on the planet is a polyglot, since "everybody manages various dialects and different languages". His other point is that "you have to love the idea" of learning languages. Alexander Arguelles is convinced that a polyglot cannot be defined by the number of languages acquired, being a person seeking to find new effective ways to learn a language and capable of freely conversing with a native speaker instead. Hikaru Kitabayashi believes that knowing three languages at the academic level can be considered polyglottery. Touching upon the earlier discussion, Grigory Kazakov thinks that cognitive effort in learning different kinds of languages should be measured and provides a working definition of a polyglot as a "a person who is devoted to language learning and to the acquisition of as many languages as possible".

What does it mean to "know" a language? This is the problem that puzzles not only polyglots alone. The polyglots have had a handful of opinions on the matter at the round table whilst still struggling to come up with one specific definition. The ability to talk to a native speaker in a fluent way on a variety of topics was mentioned as one of the possible ways of defining it. Alexander Arguelles uses a conference participant as an example of somebody who knows a foreign language because he functioned in it throughout the whole day. Hikaru Kitabayshi thinks that one knows a language when they can converse in it at the academic level. Leonard Ashley's opinion on the matter is that to know a language one has to "speak with native speakers and understand everything they say", as it is the ability to use the spoken language that is of primary significance. Alex Rawlings agrees, though he is not quite sure if there is "a reliable way of measuring a universal ability of learning languages" as he believes he does not speak the other languages he has been learning at the same level he speaks his mother tongue. Wayne Finke insists that it is important to distinguish between knowing languages at the scholarly level and being able to keep up a conversation in them.

Switching languages in action. The polyglots also discussed the phenomenon of switching languages in action, which is something bilingual people tend to do. For example, people tend to use their native language in the situation of great grief or joy to express their feelings more accurately. Timothy Doner mentions a study that took place on the subway in New York City. It showed that people there tend to switch to their native tongue to express negative emotions. Another example of his refers to a woman who switches from formal Arabic to the Egyptian dialect when emotionally attached to the topic of discussion. Marcelline Block's example touches upon the *Marseille Trilogy,* filmed in 1930s, where characters switch from formal French to Provençal when having an emotional reaction. Yet another example by Alexander

Arguelles about bilingual Korean-American sisters who switch to Korean while arguing further proves the connection between code switching and emotions.

How can polyglottery be implemented in the education system? The current language-teaching system is far from ideal. That is why applying methods from people who learn languages constantly and successfully can be beneficial for language learners. Immersion was mentioned as one of the ways to go. Putting a person into circumstances where they have to communicate in a foreign language produces results, as Harri Ruohonen proves with the example of his grandfather who was forced to learn Russian facing hunger. Alexander Arguelles pays attention to the importance of a personal approach, as some methods may work for one kind of people and others may not. Timothy Doner brings up an important point that the ability of adults to look at the language at the scientific level should not be overlooked. By way of example he mentioned that pure immersion, important as it is, cannot lead one to understand Arabic in all its complexity. Leonard Ashley's suggestion is to learn the spoken language first and use the gathered knowledge to get to the grammar, not the other way round. Alex Rawlings disagrees with that view. One of the points he makes is that language cannot be taught like science, as "language learning is far more than an hour and twenty minutes a week". He also points out the importance of exposure to the foreign language and gives the example of Nordic countries that have subtitles for foreign films instead of dubbing. Hikaru Kitabayashi thinks that it is not language teaching that is heavily flawed but language learning, and that one should look more into this field.

Motivation for learning languages. It is not only the "love" for languages that drives polyglots. However, Leonard Ashley and Wayne Finke are convinced that you have to have passion to learn. The former talks about his experience of learning a dead language, Cornish, as a graphic example. The latter was driven into learning languages by listening to foreign radio stations when he was a child. Timothy Donner is fascinated by the "interplay between history and language". Hikaru Kitabayashi talks about the troubles of the monolingual approach to history and how knowing foreign languages would help with that, thus offering a more pragmatic perspective. Harri Ruohonen is also pragmatic as he claims that it is the things he could do with languages that drove him, not languages themselves. As Alexander Arguelles says, good motivation also leads to better overall results. He was turned onto language learning by his curiosity about the books on different languages his father had at home. So, even though it is usually the love and passion for languages that drive polyglots, purely pragmatic advantages are being thought of as well.

During the discussion of these and other topics, some ideas were developed that deserve recognition. One of them is the question whether one can really know a foreign language just as well as his mother tongue. Harri Ruohonen is sure that despite only starting to learn English when he was seven, he is, in fact, bilingual, as he has no difficulties in conversing in it. Alexander Arguelles, however, says that even bilingual people do not use their two languages to the same extent. Another interesting topic in the discussion was numbers and counting in different languages. Alfred Friedlander draws attention to the fact that people tend to count in their mother tongue when talking in English. Marcelline Block points out that her mother would always count in French while being fluent in English and living in an English-speaking country.

Transcribing the audio recording proved to be quite challenging due to the transcriber's limited language expertise, technical imperfections of the recording itself and a variety of different accents of the participants. Those aspects, however, ensured gaining valuable language experience.

The topics raised during the round table session and the points made by the participants largely formed the agenda of subsequent polyglot events and are still up-to-date in the polyglot community, where some of the 2013 conference participants (Alexander Arguelles, Alex Rawlings and Grigory Kazakov) have played an active role. Observing the development of polyglots' ideas on these issues should make it possible to see if the polyglot agenda has changed over the years, which constitutes the immediate perspective of this study.

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DEVELOPING ORAL SPEECH SKILLS ACCORDING TO THE POLYGLOT GATHERING 2018 DATA

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Abstract. *This paper examines the main approaches to mastering the skills of oral speech as presented in the talks of the Polyglot Gathering 2018 in Bratislava. The purpose of the study was to analyze polyglots' practical observations on the subject available in the video recordings of their presentations at the Gathering. It is demonstrated that many polyglots emphasize the importance of spoken skills and suggest the principles of natural acquisition, positive emotions and consistency as study guidelines.*

Keywords: *polyglot, polyglottery, language learning, oral speech, spoken skills*

The materials of the Polyglot Gatherings and Conferences published on the Internet are a new source of information that is not yet sufficiently described or made use of in the scientific community and therefore are of particular interest to researchers of the polyglottery phenomenon [2, p. 8294]. This paper is devoted to the analysis of the materials of the Polyglot Gathering 2018 in Bratislava on the subject of developing oral language skills when learning foreign languages and cultures. On the topic under study, nine presentations were selected and examined.

The talk by **Kyle Kuzman "Language is in the ear, not the eye: why learning to read too soon ruins your accent"** is devoted to phonetic difficulties in learning a foreign language. The rules of the English pronunciation appear to be illogical and often very confusing. Kuzman believes that it is impossible to learn pronunciation by reading words. From his point of view, one should start with listening, repeating the words after the native speaker. Being a teacher of English and German, he realized that the difficulty lies in the discrepancy between written and oral speech. For example, in English there are a lot of words with mute consonants ("silent letters"), for example, *knee, half, salmon, business, muscle, yacht, listen, island.* Therefore, the speaker says, "learn to listen and pronounce words, just as little children learn to speak their own language" (they learn the basics of reading much later). In conclusion, the author recommends: "Train your ears and mouth, not your eyes" [6].

In his second presentation, **"Music language learning", Kyle Kuzman** describes his method of learning foreign languages through music. He believes that it is entertaining and effective and is a good way to learn to speak the language more naturally. In addition, listening and learning songs can improve one's pronunciation, speaking and listening skills. His method is as follows: (1) find a song that you like, (2) pay special attention to sounds, (3) find the lyrics and start singing. Kuzman suggests using "the Mimic Method" and names three important components of language learning through music: "rhythm, repetition, rhymes". He believes that meaningful listening to a song with the text is a good way to learn to speak fluently: "singing well – speaking well" [7].

In her talk **"Hand off, headphones on: don't miss out on language podcasts", Kerstin Cable** pays much attention to audio files, or podcasts. She is convinced that they can become a very important component in learning a foreign language. You only need to download audio files to your phone. This way you will be able to develop your listening and speaking skills at any convenient time and anywhere: in a gym, on the way to work or while doing homework. Cable particularly recommends this technique to those who start learning a new language [10, p. 44].

In her presentation **"Fast track language learning", Judith Meyer** considers the question whether it is possible to learn languages quickly. For quality study, it is not effective but for specific purposes (a tourist trip, preparation for study abroad, etc.), it is possible. According to the author, to learn most European languages one needs 40–60 hours over 6 weeks, or 3 months. Oriental languages will take much more time. Language study can last from 30 minutes to one hour a day. Meyer believes that the choice of material depends on the goal: "different tools for different goals". For speaking, she recommends using the website Subs2Srs for serials with subtitles, as well as online lessons. TV series are good because they repeat the same material. The speaker also advises one to use any opportunity for study and practice: "Don't forget your goal! Achieve it and choose another" [8].

In his lecture **"Principles of accelerated language learning", Grigory Kazakov** gives tips on how one can master a new language in 6 months, from the initial stage up to an intermediate level. He suggests several basic principles [1]:

1. The natural principle means the priority of oral speech (hear, pronounce, read, write) as well as the priority of dialogue. Learning a language begins with oral comprehension: listening to the whole recording (no text seen), imitation and reproduction, practicing together with the text, and only later, writing. Dialogue speech should prevail over monologues.
2. The principle of positive emotions (fear is destructive, therefore a friendly psychological climate is needed for study).
3. The principle of concentration, which includes consistency and continuity. The material should be studied a little at a time but often (30–60 min per day). Learning a language should become a habit.

Ruslan Kokorin made a presentation on the topic of **"How polyglots learn languages. An overview of different methods"** [5]. He believes that there are as many methods of study as there are polyglots. He mentioned the approaches and learning materials used by polyglots, such as Michael Thomas, Assimil, Language Boost, Glossika, and others. In conclusion, the speaker singled out the following principles of language study: (1) the principle of "a lot of language" (frequent lessons help overcome fear), (2) the principle of pleasure, and (3) the principle of consistency.

The lecture by **Santiago Muñoz "Journey through the history of language learning"** is devoted to the topic of how our ancestors learned languages in the 19th and 20th centuries and how polyglots do it today. The speaker identified three disciplines that influenced the development of the language learning methodology: linguistics, psychology and anthropology, and spoke in detail about the three main methods: traditional, structural, and communicative. The traditional method (18th – second half of the 20th century) implied the study of a language through grammar rules and translation. Speaking was not the purpose of learning. The structural method (1940s–1970s) was based on the idea that languages are structures and can be learned through a large number of drilling exercises. It aimed at memorizing speech patterns and did not imply a creative approach. In the communicative method, the main task is to teach speaking. Therefore, a variety of techniques can be used: role-playing, open exercises, and others. Muñoz concludes: "Anything can be used as long as it helps students" [9].

In his presentation **"How many languages do you speak or know?", Timothy Keeley** raised the question of the number of languages that can be learned. He discusses two groups of polyglots. Polyglot A speaks 32 languages while polyglot B, 22 languages. In both cases, they have at least an intermediate active speaking ability in all the languages as well as a higher passive ability in listening comprehension. They have good accents and pronunciation and can read in all of their languages. The author wonders why the polyglots have a different number of languages. This is due to the general difficulty in learning languages. Languages of one group have similar vocabulary, grammar and culture, so the more languages of this group you know, the faster you master the next one. As for the phonetic aspect, the speaker claims that languages with a larger number of diphthongs are more difficult to study [3].

In his second lecture, **"The importance of affects (emotions) when functioning in foreign languages and cultures", Timothy Keeley** states that emotions, mood and attitudes are very important in the study process since "all learning is emotional". There are three vital factors affecting language learning: motivation, self-confidence, and anxiety. Motivation can be instrumental (for getting a job) or integrative (for studying culture and society). Individuals having self-confidence and a positive self-image tend to do better in foreign language acquisition. The lower the level of anxiety, the more favourable the process of language learning is. Keeley concludes: "Learning a foreign language does not happen just in the mind of the learner; rather it takes place in the interaction between the mind of the learner and the social context" [4].

Having analyzed the above presentations, one comes to the following conclusions:

1. Almost all the speakers emphasized oral speech and listening, as they consider these skills as the main ones in the study of languages. The polyglots advise learners to begin with listening, repeating the words after a native speaker. They recommend a variety of techniques: listening to songs, watching television series with subtitles, online lessons, working with audio files or podcasts, as well as such methods as Michael Thomas, Assimil, Language Boost, Glossika, and others.

2. Many polyglots put forward similar principles:

– The natural principle: the priority of oral speech (hear, say, read, write), much like when a small child acquires his native language.

– The principle of positive emotions or pleasure: anxiety and fear are psychologically destructive, and a friendly atmosphere is necessary.

– The principle of consistency: step by step but every day. The authors of all the presentations recommend studying languages from 30 minutes to one hour per day. It should be an everyday pleasant activity. The main point is to have motivation and turn this activity into your favourite hobby.

Conducting similar studies by reference to the presentations of other Polyglot Gatherings and Conferences seems to be a promising research perspective that should provide further insights into various aspects of language acquisition.

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LEARNING JAPANESE: OBSERVATIONS FROM A LIFELONG EXPERIENCE

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Abstract. *This paper discusses the author's first encounter with the Japanese language at the age of 23 and documents his continuing response to it up to the present time. At first, the language learning methodology he had used before failed and proved to be inappropriate for learning Japanese. Then came the realization that learning a foreign language needs some previous knowledge to build on. The search for the most efficient way to master Japanese brought the author to receptive multilingualism, which by chance opens up new vistas for the aspiring learner to improve listening skills. The physicality of speech and the consequent importance of some form of outside stimulation for its development are discussed. Mention is made of how he came upon the idea of adapting childhood techniques in learning how to read to the acquisition of reading competence in the Japanese language. In connection with this, the author makes another digression on the relationship he perceives as existing between active and passive language skills, and from this proceeds with the mention of how this might be applicable to his progress to date in learning Japanese and why, for better or worse, this would not normally apply to classroom acquisition of Japanese either inside or outside of Japan today.*

Japanese is not an easy language to learn, or so the Japanese are proud of thinking about their own language. And this is true for most speakers of most other languages, though it is not equally true for all speakers of other languages, whatsoever.

Chinese do not struggle as much as English-speaking people, because so much of the vocabulary and the writing system are similar. Learning how to read Japanese, thus, is not such a difficult matter for Chinese, though learning how to speak Japanese well requires a major effort because the grammar, the word order, and pronunciation of Japanese are different from Chinese, as different as is the case for English.

Koreans, typically, do not struggle much to learn Japanese, either. This is because the word order and grammar are largely the same. Vocabulary, however, and pronunciation are totally different as is the writing system. The tendency is for Koreans to speak Japanese fluently, but with a heavy Korean accent. Nepalese-speaking people also have it relatively easy, because the word order is very similar and because

they find the pronunciation to be easy. Learning vocabulary remains a problem, as does reading, which Nepalese typically find extremely difficult to master.

English-speaking people, when trying to learn Japanese, face the greatest number of problems. For one, the grammar of the body language as well as the spoken language is completely different. The pronunciation, both in terms of sound and rhythm, is in every instance different, making it impossible for one to ever hope to sound like a native. The vocabulary of the language, other than for certain loan words, is completely different in their origin. For loan words themselves, differences in the pronunciation system often keep them from being recognizable. There are no ways to cut corners on vocabulary learning, even for many of the loan words. Finally, there is a problem of the writing system. It is very efficient when learned in full, but learning it in full requires great dedication. There are two syllabaries and approximately 2,000 Chinese characters, which must be learned. In addition, it is usually written up to down and from right to left. Then there is the most troublesome problem of all. Self-learning, by oneself, through reading, as is typical when mastering a European language, is all but impossible for a beginner of Japanese, because there is no space used between words when writing. There is no easy way for a beginner to know when a word seen on a piece of paper begins and when it ends, meaning that using a dictionary becomes almost impossible. In addition, there is the problem of English being a required part of the curriculum for six years of study after elementary school before going to university, where typically Japanese study English a further two years. The Japanese who are most willing to interact with English-speaking people tend to be quite good at speaking English which they usually enjoy using. Finding someone with whom one can get a real chance to use Japanese often becomes a serious problem, which is further complicated, when, like myself, I am, by profession, an English teacher and have an obligation to use it with my students.

A further problem is the belief that the communicative method of language learning is always the best method, that the teacher should be a native speaker of the language, should always use the language when teaching, and should only use authentic language materials. This proceeds on the belief that something can be made out of nothing, that someone with no linguistic foundation, on which to build, which is the case of English-speaking people learning Japanese, will, if exposed to Japanese only, magically learn enough Japanese to communicate with others. The idea is that, if babies can do it, why not adults. Common sense would suggest that this idea cannot work without an immense amount of planning and time. After all, babies are not adults and their environments are totally different. People easily forget that there is a physicality to the language learning of babies that cannot be easily replicated among adults.

In my generation, perhaps only one out of a thousand English-speaking people who tried to learn Japanese ever mastered the language, but I did, more or less. In my case, it was partly a matter of determination to succeed, but also a matter of luck. The combination is what made it possible, but, with careful planning, others can largely eliminate the necessity for luck, which was of so much importance to me.

My first bit of luck was that the communicative method was not yet popular when I began learning Japanese[1]. Even native speakers of Japanese who taught the language at that time realized that, when teaching a group of English-speaking beginners, they would need to give a lot of explanation in English and that they would have to use the Latin alphabet when writing Japanese words and would have to divide words by using word spacing. This meant that, as a graduate student at Sophia University in downtown Tokyo, when I took a special undergraduate course in Japanese, I was able to get a total of 135 hours of class time in a form that was meaningful to me. I estimate that I acquired knowledge of approximately 500 items of vocabulary, of which less than 200 words represented the active component. My pronunciation at that point remained very English, but it became understandable. Though I still had almost no ability to process Chinese characters, I had learned the two Japanese syllabaries and could use it to understand a portion of the advertising around me, much as I find myself using the Cyrillic alphabet in Russia. More importantly, though, I got a good, though largely passive, knowledge of how Japanese grammar worked. It was always different from English, but it was simple and, once learned, was used in a completely regular fashion. Only in the case of verbs, did I ever encounter an exception to the rules and that was only in the

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[1] For an example of a textbook used in that time see [3].

case of one verb. Of course, none of this was enough. My listening comprehension was still too weak to understand what people would say to me. I still did not have enough vocabulary for even the simplest of conversations. Moreover, I did not yet know Japanese well enough to make reading Japanese an option.

Then good luck played a role once again. I found a New Testament that was printed in the Latin alphabet with normal spacing between words [2]. Of course, in many instances, the vocabulary was useless, but I had a foundation on which I could take things one step further and that was immensely useful. I had already read the New Testament in English and had several Bible translations I could use for purposes of comparison when the ordinary dictionary meaning of a word did not match its use in the context of Biblical Japanese. By the end of my second year in Japan, as a result of reading this book from beginning to end, I built up a still largely passive vocabulary of approximately 2,000 words. Theoretically, this would have been enough to be conversational in Japanese had all of the vocabulary I knew been active vocabulary. As it was, my active vocabulary at this point by the end of my second year could not have been more than 800 words. I was still not at a point where I could use Japanese to communicate.

Then good luck intervened yet again. In my third year in Japan, I made it a practice twice a week to have coffee with a Japanese company worker who was my age, but made a great friend. I met him at an English language school class I helped to teach, so of course we made it a practice to speak English, something that was also comfortable for me because he was quite good at it. Then fate intervened. One night at coffee, he said work had been really rough that day and that he would be going home as soon as he finished coffee, because he was too tired to manage speaking in English for a long time. I had a sudden inspiration that had never occurred to me before. I said, why don't you speak Japanese, but let me continue to speak English. I said that, if I tried, I probably could understand some of his Japanese and he certainly could understand my English. Anyway, our common conclusion was that it was worth trying. Two hours later, I went away feeling my Japanese comprehension ability had measurably improved at least several percent. He went away happy, too, so every time we met thereafter we continued what we had done that night. I continued to talk in English, but he switched to talking in Japanese. In two months, I was able to watch television and understand television programs. More importantly, I was able to go to faculty meetings at the university I was working at and become bored, not by not understanding anything at all, but by understanding everything and, being young, finding it a waste of time. I did not know it at the time, but the method I was using to develop my Japanese listening comprehension and to pick up a lot of new vocabulary had a name. It would now be called "receptive multilingualism" [1].

I continued using receptive multilingualism for four years and I was stuck in a rut. I could use Japanese well enough for shopping, but was still not talking in Japanese fluently. Then a strange form of luck intervened. I encountered a young lady I desperately wanted to have a romance with but that certain individual was intellectually lazy and disliked using English. It was either sink or swim and I really wanted to swim, so I used all of my intellectual resources and began swimming beautifully. Within a month, I was not only having a fascinating romance, but I could go to faculty meetings at the university and talk sympathetically with other faculty members about how boring it all was. This relationship lasted less than a year, and would be viewed, even now, as having represented an expensive outlay of financial resources. It has been 35 years since I last met the person I owe the foundations of my Japanese speaking ability to, but I owe that person an eternal debt of gratitude for giving me something money cannot buy, which is fluency, so by my way of thinking it was a bargain from which I have profited greatly.

With conversational ability, work responsibilities increased, as did involvement in faculty politics. After being in Japan 10 years, to protect myself, I realized that I needed to learn how to read Japanese. I had a former student who had just graduated but had not found a job and wanted to stay in Tokyo for a year to keep looking. I made it a practice to have coffee with him once a week on Sundays and to take him to a restaurant afterwards for dinner. In return, he let me read out loud at my own speed two books that I chose. When I did not know how to read a Chinese character, he would read it, let me repeat it, and then let me continue. I read the translation of a famous French novel this way, as well as a history of three Renaissance women. After a year, he went back to his home town, but by the time he went back I had acquired the ability to read the documents provided at university faculty meetings and, as a result of a university faculty crisis, I became very good at reading legal Japanese.

Acquiring fluency in writing Chinese characters is largely a matter that requires the physical training of picking up a pen and copying the concerned character enough times to imprint it in the brain. Fortunately or unfortunately, first the word processer and then the computer has made this unnecessary. Though I am fairly good at reading Japanese, I can write Japanese only when I have to, and then, other than necessary items like my name and address, not by hand, only by machine.

My advice for language learning is, if you are an adult and an absolute beginner as I was when I began learning Japanese at the age of 23, to start by connecting Japanese with your own language as much as possible. Do not hesitate, if you are Russian, to use the Cyrillic alphabet for the first two years. If there is any book, whatsoever, which is written in the Cyrillic alphabet, use it to build up vocabulary. If there is no such book, then use a book written in the Latin alphabet. If it is at all possible to do so, use receptive multilingualism as a method to build up both listening comprehension and reading comprehension skills. If you take the time to do this properly, a positive influence will be clearly perceptible with your pronunciation. Then, if you want to build up your speaking skills and do not have an intellectually lazy partner that makes you talk in Japanese, you could consider taking regular language classes, as the communicative method which is now overwhelmingly popular as a language teaching methodology could be a big help in acquiring speaking fluency for those with intermediate language skills. As for writing Japanese, the chances that an adult would ever be in a position to get the necessary training to become fully fluent in the Japanese writing system are slim. However, advanced language school classes can, in this regard, be a big help and, in a worst case, dependence on one's computer is not a bad option.

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RUSSIAN LANGUAGE EDUCATION IN GERMANY

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Abstract. *Russian is one of the languages which are learnt in Germany at any educational level. Though today it has lost its positions in the rate of foreign languages chosen by the Germans, there are many interesting projects and initiatives supporting and maintaining the status of the Russian language in Germany. In this paper, I am going to give an overview of the history of cultural relations between Russia and Germany, try to explain the reasons of the current situation and describe the perspectives of the Russian language in today's Germany. By way of examples, I will discuss such events and projects as "To4ka-Treff", "RussoMobil" and the activities of the Russian culture centers in Germany, as well as programs in Russian as a foreign language at schools and universities in Germany.*

Russian-German relations have long historical roots in various spheres: in politics, economy, and culture. These include diplomatic marriages, cooperation agreements, the activities of the Hanseatic League, and cultural ties in the fields of visual arts, music, sciences, pedagogy, and theology. Soviet-German relations were shaped by such factors as World War II and its consequences: the division of Europe, the conflict between the East and the West, and the split of Germany. In the postwar period, relations between the Soviet Union and the GDR, on the one hand, and the FRG, on the other hand, developed in different ways. The result of this in education was that in the GDR schools Russian was taught as the first foreign language and was a compulsory subject, and in the FRG was offered as an elective.

After the collapse of the Soviet Union and the reunification of Germany, new foundations were laid for bilateral cooperation in the European context. Germany and the Russian Federation, relying on historical roots, were able to establish quickly close political, economic, civil, and cultural relations [2, p. 164]. Recently, a number of agreements have been signed between Germany and Russia, including those related to education:

– Agreement on cultural cooperation of December 16, 1992;
– Government agreement of October 9, 2003, on the study of German in the Russian Federation and the Russian language in the Federal Republic of Germany.

The knowledge of at least two foreign languages belongs today to the core competencies in the European space, without which development, education and professional activity are impossible [2, p. 163]. On this basis, Germany and Russia take the following measures:

–   exchange of specialists, researchers and teachers to give lectures and conduct seminars on the German/Russian literature and language;
–   cooperation in improving the methods of teaching Russian and German;
–   exchange of pedagogical and methodological materials;
–   student and school exchanges, exchange of teaching staff;
–   organization of language courses for young people, holding competitions and contests on the knowledge of the foreign language;
–   joint publication of textbooks on languages.

The governments of both countries expressed their desire to increase the number of students studying Russian and German, respectively:

–   Agreement between the Government of Germany and the Russian Federation on cooperation in the field of youth policy dated December 21, 2004.
–   Agreement on strategic cooperation in the field of education, science and innovation between the Federal Republic of Germany and the Russian Federation of November 4, 2005.
–   Agreement on the establishment of common cultural institutions of July 7, 2012. On the basis of this agreement, the Year of Science 2011–2012 and the Year of Germany in Russia 2012–2013 were held, within the framework of which more than a thousand events took place in 50 Russian cities. In parallel, the Year of Russia was held in Germany. 2014–2015 was the Year of the German Language and Literature in Russia and the Year of the Russian Language and Literature in Germany.

Russia and Germany are united by mutual interest in each other:

"Germany is a preferred partner for many Russian figures in the cultural and scientific field. This is not least due to the prominent role of the German language in the Russian Federation: Russia has the highest number of learners of German outside the EU (ca. 2.3 million). German thus claims a solid second place behind English. The basis for the promotion of mutual learning of the partner language is the corresponding government agreement of 2003, which came into effect on December 23, 2011. Russia is also the country with the most DAAD[1] scholarship holders: in the current academic year 2013/2014 alone, more than 10,000 young Russian citizens are studying at German universities, including more than 1,000 with a DAAD scholarship" [6].

In addition to the above-mentioned bilateral agreements, a number of agreements were concluded that strengthen the position of the Russian language in the German educational system and contribute to the further development of the Russian language education in Germany:

–   Regulations on the teaching of foreign languages of July 10, 1994;
–   Foreign languages in elementary school, regulation dated February 10, 2005;
–   The concept of bilingual education – a report and development proposals of October 4, 2006.
–   Uniform requirements for conducting examinations in Russian as a foreign language of February 5, 2005.

According to the 1971 Hamburg Agreement, Russian can be studied as the first foreign language in high schools from the fifth grade. Instead of a compulsory foreign language, migrants may learn the language of their country of origin or Russian. In most federal lands, the Russian language is today offered as a second or a third foreign language in the gymnasiums. The total number of speakers of Russian in Germany is estimated to be from 3 to 4.5 million people [3, p. 11].

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[1]   German Academic Exchange Service (Deutscher Akademischer Austauschdienst).

The study of the Russian language is offered in all federal lands in different volumes and forms for different age groups. The Russian language competes with other foreign languages, such as French, Spanish, and even Latin, as well as with the languages of the border states: Danish, Dutch, Polish, Czech, and Swedish [9, p. 22].

In eight federal lands of Germany, Russian is represented in elementary school. In preparation for primary school, there are kindergartens teaching the basics of the Russian language.

In secondary school, Russian is mainly taught as a second foreign language from the 6th or 7th grade. In some cases, the Russian language can be chosen from the 5th grade, as, for example, in the schools of Thuringia or in two gymnasiums of Rhineland-Palatinate. In many schools, Russian is taught as the third foreign language from the 8th or 9th grade.

In gymnasiums, the Russian language as an academic subject is most prevalent, but its position in the curriculum depends on the federal land. Basically, the school seeks to graduate students with a B2 knowledge of the foreign language on the European scale of proficiency. In most federal lands, Russian can be chosen as one of the final exams. At the State European School in Berlin, half of the subjects are taught in Russian, so a bilingual diploma is possible [1, p. 355].

Russian teachers make great efforts to attract as many young people as possible to learning Russian, especially those who do not have family ties with Russia. In recent years, many schoolchildren originating from the families of late immigrants began to study the Russian language. Russian speakers are the second largest language group in Germany. The Russian language courses often create an atmosphere of proficiency in Russian at a high level, especially with regard to oral speech, and this demotivates students who do not have a language environment in the family.

The Russian-German exchange of schoolchildren is conducted mainly within the framework of agreements between Russian and German schools in the twin cities. For information about school exchanges see [5].

Within the framework of school exchanges, the project "Russisch kommt!" ("Meet the Russian language!" or, literally, "Russian is coming!") is also being implemented. Its participants are provided with methodological materials for conducting classes in the Russian language and culture. These materials include bilingual games about Germany and Russia, publications on language learning, etc.

In the "To4ka-Treff" project young journalists from Germany and Russia have the opportunity to exchange experiences and internships abroad. The main role in this project is played by the Goethe Institute in Moscow and the Foundation of German-Russian Youth Exchanges.

The "RussoMobil" project has been operating since 2010 with the support of the Russkiy Mir Foundation. RussoMobil is a mobile "office" of the Russian language and culture whose task is to motivate schoolchildren to learn Russian. Lecturers conduct classes in German schools aimed at promoting the Russian language and culture with the help of game techniques and creative tasks.

The objectives of the project are to rid schoolchildren of fears and stereotypes related to the Russian language, to show them that it is possible to learn Russian and that it is worth it, to form a positive image of Russia, and to provide students and teachers with new materials.

In addition to these projects, competitions and Olympiads in the Russian language, teaching staff exchanges between Germany and Russia and other activities to promote the Russian language and culture are held in Germany and individual federal lands.

A special role in this is played by such organizations as:
– the Russian House of Science and Culture in Berlin, a representative office of Rossotrudnichestvo (governmental institution for international partnership between Russia and other countries) in Germany where scientific and cultural events are held for native speakers of Russian living in Berlin and for all Germans interested in Russia [7];
– Russkiy Mir Foundation, created by the Government of the Russian Federation in 2007 with the aim of promoting the Russian language and culture abroad and inside the country [8];
– MAPRYAL, the International Association of Teachers of Russian Language and Literature [4], and others.

Today, 89 bachelor and 57 master programs with the Russian language are open in Germany, 20 bachelor and 14 master programs in Austria, and 4 bachelor and 6 master programs in Switzerland. Experts point out the importance of learning Russian in higher education because there are close cultural and economic contacts between German-speaking countries and Russia. Despite the sanctions imposed, there are many representative offices of foreign firms in Russia, and Russia is the largest domestic market in Europe and is also characterized by a high purchasing power of the population. "Universities, adult education centers and private language schools also offer Russian courses – in particular, there is a demand for courses at the A1-A2 levels of the Common European Framework of Reference for Languages, whose main objective is the relaying of basic communicative competences in everyday situations" [2, p. 169].

Russian is considered to be a difficult language to learn because it has strong differences from German in the morphological system. However, if you look at Europe as a cultural and economic space and take into account the increasing development of multilingualism, the study of the Russian language is a great advantage. In Europe, there are three large language families: Romance, Germanic and Slavic languages. Most schoolchildren speak German and English, and thus have extensive knowledge of the Germanic language family. It is also desirable to have at least one Romance and one Slavic language. Command of at least one language from each language family makes it possible to count on good prospects in the European labour market. Business relationships are becoming increasingly internationalized, and for a successful career, communicative and sociocultural competences are needed, which are acquired just by learning a foreign language, for example, Russian.

Teaching the Russian language contributes to the promotion of the concept of European multilingualism. Russian is the official language of the Russian Federation and one of the official languages of the United Nations. This is the most common Slavic language and the language of international communication in the CIS. Russian acquires particular importance in the light of the Eastern enlargement of the European Union and the role of Russia in European politics. In addition, Germany borders such Slavic states as the Czech Republic and Poland, which increases the communicative role of the Russian language. A person who speaks Russian can communicate in many European countries, and for Germany, the fact that teaching the Russian language contributes to the integration of migrants is of particular importance.

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* * *

LANGUAGE AND THINKING: A CONTRASTIVE CHARACTERIZATION OF ENGLISH, FRENCH, GERMAN AND RUSSIAN, WITH ITS APPLICATION TO LANGUAGE PEDAGOGY

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Abstract. *This paper seeks to give in a concise manner a holistic characterization of English, French, German and Russian, revealing at the same time the types of thinking (or thought patterns) involving these languages. The four languages are characterized respectively as being experiential/pragmatic, rational/dualistic, idealistic, and antithetical. Based on these observations, some suggestions as to the pedagogy of foreign languages are also made.*

As is often realized by careful observers of different languages, what appears to be the "same" states of affairs may be construed differently by individual languages. Such differences in construal can be identified by observing what Whorf called "fashions of speaking":

"Concepts of 'time' and 'space'… do not depend so much upon ANY ONE SYSTEM (e.g. tense, or nouns) as upon the ways of analyzing and reporting experience which have become fixed in the language as integrated 'fashions of speaking' and which cut across the typical grammatical classifications, so that such a 'fashion' may include lexical, morphological, syntactic, and otherwise systemically diverse means coordinated in a certain frame of consistency" [15, p. 158].

My research, as presented in [2], [3], [4], [5], [6], [7], [8], and [9], is an attempt to give a holistic characterization of several languages (in particular English, French and German), based upon the analysis of such "fashions of speaking" as observed in these languages. It involves "typology oriented towards

individual languages," as proposed by Ikegami [1]. The characteristics of a language can be empirically identified by contrasting texts written in the language and their translations into other languages. If some common "orientations" (basic inclinations or biases) are constantly observed in diverse translations to and from a language (e.g. from English to French and from French to English), they could be interpreted as reflecting the underlying characteristics of the language, the theoretical characterization of which is to be confirmed or falsified by further investigation. The following characterizations have been obtained as the result of such contrastive studies conducted under the name of "conceptual typology".

English captures concrete, individual facts and situations (that change every moment) in a physical manner, i.e. in terms of time and space, in particular. It is experiential, empirical and pragmatic (practical). It gives weight to purposes and the necessary means to achieve them. While it exhibits physical monism and thus makes a precise description of facts, it dispenses with details unless they are empirically or pragmatically significant.

French does not pursue thoroughly either experiences or ideas but analyses objects into their parts and elements, and captures relationships between them, clearly distinguishing each from one another. It exhibits rational dualism that seeks to attain a balance between binary oppositions. At the same time, a mechanistic inclination is characteristic of the French language and thought.

German reorganizes facts and experiences in terms of abstract categories, such as ordering, quantity and cause-and-effect relationships, instead of purely describing them. It exhibits idealistic pluralism, characterized by a grand systematization with thoroughness (*Gründlichkeit*).

The above characteristics of the three languages can be observed also in the types of thinking conducted by philosophers and mathematicians who developed their theories in their respective languages. Mathematical thinking or the type of thinking used in mathematical theorization, is of particular importance in that linguistic thinking in its "pure" form may be said to be observed there. For instance, even though Newton and Leibniz treated the same problem of what is called "calculus", they adopted different approaches towards it. Newton started with the problem of movement by observation, and developed the "Method of Fluxions" for the purpose of its solution: an experiential approach. In contrast, Leibniz started with an algebraic problem, giving consideration to it in conceptual terms, and developed the method of calculus: an idealistic approach. On the other hand, although France did not produce a mathematician who thought of a method of calculus, we can find Descartes as a representative mathematician of the country who lived in an era close to that of Newton and Leibniz. Descartes unified geometry and algebra by introducing the coordinate system: a dualistic approach. Cartesian geometry is static and lacks the perspective of movement, characteristic of Newtonian physics.

Let us give another set of examples in modern mathematics. British mathematics may be described as being subsidiary to physics. Both Hamilton's operators, applicable to physics as they are, and Turing's theoretical model of the computer are very practical. David Hilbert, one of the greatest German mathematicians, made an attempt at systematization, in the form of a complete axiomatization of Euclidian geometry. Nicolas Bourbaki, a group of mainly French mathematicians, based their mathematics on sets on the one hand and functions working upon them on the other: a dualistic approach. Thought patterns of each language can be clearly observed in the works of these mathematicians.

Let us turn our attention back to the characterization of the three languages, as well as that of Russian. As far as this Slavic language is concerned, even though we have not conducted large-scale research based on contrastive studies of translations to and from other languages, we have identified the following typical set of instances, which differentiates Russian from the above three languages. In fact, each one of these four languages is differentiated, by means of the features concerned, from all the other three languages.

The case to be treated here concerns the description of "boa constrictors" given by Saint-Exupéry [10] and its translations into other languages. The following sentence in the French original is placed just after the statement that boa constrictors swallow their prey whole, without chewing it.

The original French text: "Ensuite ils ne peuvent plus bouger et ils dorment pendant **les six mois de leur digestion**" [10, p. 9]. (Literally this would be translated as: "Then they can no longer move and they sleep during **the six months of their digestion**".) Note that there is no mention of "necessity" or "pur-

pose" here, unlike in the case of the English translation quoted below. Action without necessity or purpose is just what should be called "mechanistic": one of the characteristic aspects of French.

The English translation is as follows: "After that they are not able to move, and they sleep through the six months that they **need for** digestion" [11, p. 5]. English explicitly mentions both "necessity" (*need*) and "purpose" (*for*). Action driven by necessity and with purpose in mind is both experiential and pragmatic.

And the German translation is this: "Daraufhin können sie sich nicht mehr rühren und schlafen sechs Monate, **um zu** verdauen" [12, p. 1]. (Literally, "As a result, they cannot move and sleep six months **in order to** digest".) German explicitly mentions "purpose" (*um zu*), but not "necessity". Action is possible as long as there is purpose, even if there is no necessity. The type of thought observed here is not pragmatic at all but quite idealistic.

And finally, the Russian translation is this: "После этого он уже не может шевельнуться и спит полгода **подряд**, пока **не** переварит пищу" [13, p. 4]. (Literally, "After that, he can no longer move and sleeps six months **in a row**, until he (not) digests food".) What is noteworthy of Russian is that it mentions both the process (*подряд:* in a row) and the result (*пока не:* during the time that X does not do Y, i.e. until X does Y). Even though *не* may be considered as being an expletive here, it carries a significant meaning with it, far from being devoid of content. Unlike the three Western-European languages, Russian focuses on the process and the result. Furthermore, it indicates the existence of the process even if there is no result. This characteristic of Russian may be described as being "antithetical" to English, French and German and their thought patterns.

To summarize, analysis of the above typical set of instances has revealed that French exhibits a mechanistic inclination, lacking both necessity and purpose; English, experientialism and pragmatism, explicitly stating both necessity and purpose; and German, idealistic teleology, stating only purpose devoid of necessity. In contrast, Russian expresses neither necessity nor purpose but explicitly states process, which involves negation, as well as its result. In this respect at least, Russian can be described as being antithetical to all these Western-European languages. We should not conclude, however, that Russian can only be negatively defined against these languages, for it finds values even in doing nothing, one of the deep aspects of boundless self-growth, as can be observed in the rich world of Russian literature.

Though the influence of language upon thought and behaviour is not deterministic, it is undeniable that there exist grooves [14, p. 5] or patterns easy for thinkers or language-users to follow. Using the simple method employed here of comparing and contrasting original texts and their translations in other languages, we can not only identify possible characteristic features of each language under examination but also either confirm or falsify the alleged characteristics thus proposed.

As regards language pedagogy, this research can provide both teachers and learners with the overall picture of an individual language, which should give them those organizing principles lying behind individual phenomena that would facilitate the teaching and learning of a foreign language. It can also give them the great pleasure of discovering hidden patterns by themselves, instead of mere memorization of words and phrases. In terms of the method of teaching, it also re-evaluates the role of translation, especially literal translation, as well as that of grammar, which is the essential foundation of thinking based upon language. It is hoped that this study provides both researchers and teachers/learners with a perspective that is both theoretically and practically significant.

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ROUND TABLE DISCUSSION ON POLYGLOTTERY AND EDUCATION (NEW YORK, 2013)

Transcribed by Stepan Kulakov

Edited by Grigory Kazakov & Tatiana Ivushkina

The round table discussion on polyglottery and education took place at Baruch College (CUNY) in New York City on September 6, 2013, as part of the international conference *Multilingual Proficiency: Language, Polyglossia and Polyglottery*[1]. The tentative agenda of the discussion distributed among participants in printed form included the following questions:
- What does it mean to be a polyglot?
- What does it mean to know a language?
- How can foreign language expertise be qualified?
- Pluses and minuses of poliglossia vs. monolingualism,
- How do polyglots learn languages?
- How can the knowledge of multiple languages be acquired more efficiently?
- What are the problems of language training in general education?
- How can these problems be dealt with?
- How can polyglottery/polyglossia education models be created and promoted?
- What methods/techniques/textbooks/courses can improve language training?
- Cultural aspects of polyglottal language learning,
- Suggestions for Nigeria[2].

The speakers' names are abbreviated by their initials as indicated below. The utterances whose authors could not be identified from the audio recording are left without initials. The transcriber's and editor's notes are given in square brackets in italics. The transcript preserves the conversational style of the original.

Participants:

AA – Alexander Arguelles
AF – Alfred Friedlander
AR – Alex Rawlings
GK – Grigory Kazakov
HK – Hikaru Kitabayashi

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[1] Its proceedings were published as: *International Conference on Multilingual Proficiency: Language, Polyglossia and Polyglottery* (W. Finke & L. Ashley eds.). New York: The American Society of Geolinguistics, 2016. 209 p.
[2] On the first day of the conference Nigerian participants raised questions concerning the language situation in Nigeria.

HR – Harri Ruohonen
LA – Leonard Ashley
MB – Marcelline Block
RM – Ravi Maharjan
TD – Timothy Doner
TU – Takashi Umemoto
WF – Wayne Finke

— GK: We have some preliminary suggestions for discussion, they are in this little paper that you have. [...] We don't have to follow this sequence of questions as they are put here. It's just some ideas to think over, and to discuss. Anyone is welcome to say short notes, your opinions, or to pose some questions, say, from one to five minutes maximum, then somebody else may take the turn of speaking. So, if anybody is willing to start with any particular question of these or to suggest some idea, you are welcome to do that.

— AF: I think the most interesting question is the second one: "What does it mean to know a language?" We've had some suggestions about that. And then, of course, from a pedagogical point of view, some of the questions about the most efficient way of doing language instruction which was alluded to earlier. But, I have no suggestions on any of these things. I'd like to hear others.

— WF: Well, I would ask a simple question: how many polyglots do we have in the world? Is there any number that we can codify?

— HK: You have to define that first.

— AF: Yeah, we have to define a polyglot, exactly.

— LA: The answer to that one is about six billion because everybody manages various dialects and different languages. Then, we would have to draw the line between a dialect, like Deep South and Far West and Valley Girl and Upstate Vermont, and so on. These are actually quite different, and when they get a little more different then we get to a Nigerian sort of situation, tribal languages and so on. But everybody speaks a lot of languages. You know how to talk to babies, you know how to talk on formal occasions…

— AA: Do you talk about speech registers?

— LA: I'm talking about speech domains and registers. I'm talking about the fact that everybody has an idiolect, everybody has a private language. Then they have a social… they have a family language, maybe with vocabulary that is not shared with the outside world. Nicknames for each other and that kind of thing, right? You have a family language, a lovers' language, a neighbourhood language, regional language, a national language, sometimes.

— GK: Here, I presume that we are speaking about polyglots who speak several different languages recognised linguistically as formally separate languages, as foreign languages. Yes, Harri.

— HR: I was just about to make a comment about the definition of a language. Like my professor in Daito Bunka University said that the difference is very vague because it's always a political decision, not a linguistic one. For instance, let's take the Nordic languages: Swedish, Norwegian and Danish. Okay, Danish, while spoken, sounds very different but still, when written it's understandable with, basically, all of these three groups of people. And then, let's take some dialects from China that are actually way further away from one another than the Nordic languages that are defined as languages. And yet, these are defined as dialects because the Chinese government has said so. So, where is the definition?

— AR: I think, the question which Wayne poses is not necessarily to do with how many dialects of a language you can understand because, of course, there are plenty of people in the world who have the ability to speak languages that are completely unrelated and there is quite a number of them, for example, English, Arabic, Chinese, Hausa, etc. I think those people are what we kind of mean by polyglots, right? Not people who understand, like, Boston English and New York English.

— GK: So, we've started with the first question anyway as it appears to be: what does it mean to be a polyglot, who we understand a polyglot might be and who can be considered to be a polyglot. How many languages he must speak or… what could be the measure of polyglottery. So, probably we should start

with the polyglots present… to hear their voices, and then everybody else, to deal with this first question. So, professor, would you say your criterion?

— AA: I've touched on this in my talk already a lot today. To me, again, the whole question of numbers is moot in terms of thinking about the more important things… Like knowing lots of Romance languages – that's one thing, you'd be a polyglot, but knowing, what you've just said, Chinese and Arabic and Hausa – that's… different... So, it's possible to know more closely related languages than it is to know more varied languages, and that brings an issue. But the whole issue of numbers again when you start talking about… needing to know six, and if you know more than 11, you're a hyperpolyglot… That just gets kind of silly to me. When you know 20 languages, you are a super-duper polyglot?

— LA: I can't see how anybody can know 11 languages, and in each language be able to read newspapers in it every day, watch TV in it every day… keep up in the literature, know popular culture and serious culture and so on. It's hard enough to do it in one single language. And, by the way, it's a question of speaking a language when I say *know a language.* The French make that distinction between a *parole,* which is the spoken language, and a *langue,* which is the language you get learning from books. I would suggest that if you want to be a polyglot, you have to be able to speak the language. You have to speak it with native speakers and understand everything they say.

— AR: I agree entirely with what you are saying. And I also agree that it's extremely unlikely, if not almost impossible, to ever speak a second language at the same level you speak your original language. Simply because the logic of how long you've been learning your original language for, compared to second language, proves that that's kind of difficult. However, the problem with that line of thinking is that it denies the fact that you can make significant inroads in second, third, fourth, fifth, etc. languages, which means that you do have an ability to communicate with other people and you can say that you are a polyglot on that basis. That does not mean that you could write a PhD thesis in 15 languages.

— TD: At the same time, too, I think even, taking from Professor Arguelles's speech, it's not necessarily impossible to practise 10, 15 languages a day, especially when you have tools such as Skype or Facebook or whatever it may be. You, theoretically at least, have access to native speakers at any time of the day, any time of the year. In addition to that, too, take from this example of studying Russian for 15 minutes every day: I think, realistically, if you're trying to keep (even if it's an intermediate level, say, in European system, B1 or B2) in a certain language, that is something that is possible. Even in five to ten languages if you put aside a relatively small amount of time but if you do it continually, if you do it regularly. At the same time, too, I think it's very important… how you define speaking a language. Realistically, if you can't ever carry on discussions about philosophy or the tax system or comparative religion in a foreign language, does that mean that you don't know it?

— LA: Well, these famous polyglots, like some cardinal who speaks 60 languages, the famous one in Erard's book. He could probably say the Lord's Prayer in 60 languages or *hello* and *goodbye* in 60 languages. But he couldn't possibly have had a discussion with people of five or six different ages who are native speakers of that language.

— TD: Sure, now, I understand what you are saying. But… Okay, from my personal experience, I've been taking Arabic for three years, two summers of which were spent at universities studying Arabic literature as well as doing an Arabic language course. And I have translated for newspapers in New York, I talked to native speakers on a daily basis but I still probably couldn't discuss things like taxes or… very complex issues of religion. But would that qualify me as not a speaker? […] I think… there is a sharp distinction to be made between knowing the Lord's Prayer, knowing four or five set phrases in a language and actually studying it to a point of seriousness and fluency. Again, it's hard to define fluency but at the same time, too, I think you have to, sort of, lower your standards in a sense that in learning a foreign language, as Alex said, you're never necessarily going to get to a C2 level. That is to say, you're never going to get to a level where you are completely comfortable in a foreign language as you are in your native language. Or, if that is possible, it takes decades of immersion. I understand what you're saying on that point.

— GK: Well, even native speakers may not be able to maintain a conversation about taxes or comparative religion or issues like that.

— AR: I think that an interesting point that came up with Professor Arguelles's speech is that… He talks about a polyglot not just being someone that can talk in a lot of languages but as someone who has a different approach to learning languages and someone that retains languages even if they are exposed to it for only 15 minutes, whereas you are talking about 10 hours a day. You know, I think, Professor Arguelles demonstrates that that's not necessary for everyone. And that's maybe a complete different distinction not on the basis of how many languages you actually do speak that we can kind of explore more to understand what actually is a polyglot.

— AA: To me, the whole aspect of learning has to do with… To give a totally different perspective, we're all here because we're interested in it but… As a way of anecdote, many years ago I had a problem with my computer in my office, and the IT guy came and he was fixing my computer: you know how it is when they're sort of rebooting and… So, he was doing… did what he did, and just leaned back and looked at all my books, looked at my magnificent language-learning library and just went, "Man, you spent your whole life learning languages?!" He was just like, "What a waste!" That was a totally different take on it, but yes, it means that you are devoted to learning languages. So, it's not a question of numbers but… I mean, you can't get away from [the fact that] the term *polyglot* means *many languages.* Many is not just one, two, three… I use the term… cracking the code of learning languages, and I think that is something, I hope, other polyglots will bear out… Again, it's… difficult to learn your first language, your second language, but they do get easier. And after you learnt about five or six, it's not hard anymore. So, you mentioned that, I think, in your talk, and I would be interested in hearing other people, to know more about the anthropology of natural multilingualism, and that is something that's brought up… In places like South Africa, or Nigeria, or India where they may speak 500 languages, you don't find villages where everybody speaks 500 languages, you don't find villages where everybody speaks ten languages but you do find villages where everybody speaks four languages… and five languages. Six – I'm not sure, seven – I don't think so. So, if five or six languages is the boundary of natural multilingualism, five or six languages is also the amount of experience that you need to have in order to not find it difficult anymore. Then there is something, you know, about that area. It's not that you need to know that many because then that's the second question – what does it mean to know the language. But if you're going at languages like conscious study because you love them, because you're interested and passionate and involved in them, and you get that amount of experience so that you know about that, and then it's not hard for you to learn more if you want to and try to. To me, that's sort of getting in the realm of defining a polyglot.

— AF: You know, your saying after the first five or six languages it gets easier reminds me of my… high school Spanish teacher who pronounced that, "In life, the first hundred years are the hardest", but anyway… [*laughter*]. Speaking with the ignorance of a layperson, I know some people here who have spoken against this but, to me… I would distinguish between someone who has a conversational… fine, fluent conversational knowledge of, say, half a dozen languages and someone who may know fewer languages but knows them in a certain, if you will, scholarly sense, who knows the morphology, who knows the structure of the language, the syntax, the history, the cognates, where the language evolved from. To me, you may dismiss… well, not dismiss, but you may contend that… you have sort of polarity or something between linguists and speakers of language, which, as I say… as a lay person I don't. I think, someone who knows two or three languages on a deep scholarly level, all aspects of it, multifaceted knowledge, to me, that's a polyglot. I guess, not everyone agrees with that definition, and you're looking, perhaps, just at the ability to speak and understand a language but I guess, I'm also looking at… You know, five-six-year-old children are quite fluent in languages. But that's not the same level of knowledge to me, there's a different meaning of the kind of language knowledge everyone here (with the exception of me) has from a five or a six-year-old, and I think that counts. But, as I say, you may want to put that into a different category, but I don't.

— HK: Can I make a few comments? We regularly had at these conferences a speaker, Professor Lucia Buttaro, and she specialises in bilingual education, specifically Spanish and English, children of Spanish immigrants receiving English education in the school system in New York, and so forth. And her finding is that with the bilingual education programmes, children are fluent for the playground within six months to a year. But what she also found out: even in case of a fairly closely related language, like Spanish

and English, it took 10–12 years before children whose native language was Spanish were able to reach the same set of academic skills of children whose native language was English… So, her conclusion was that they need real content education in both languages because trying to raise the second language up to the level of the first language and ignoring the other educational necessities of those years of life would result in retarding the development of both languages. And I think that could apply for other language-learning. I myself was learning Japanese like a child, almost exactly the same way. It took six years before I was fully fluent in speaking and about 12 years before I felt comfortable reading Japanese.

— WF: Did you start studying it here, in America, before you went?

— HK: No, after I got there. But when I went there I just decided I would forget that I was 23–24 years old, that I would do it like a baby learns a language. So, it took the same amount of time. It takes a child about five to six years before he's fully conversational in his own language and a child has to be 10 to 12 years old before they are comfortable reading their own language. So, it was the same for me in doing Japanese. So, I would say, we're talking about polyglots and then to what level. And then, if we say, okay, the level is good communication ability then that would be one matter. If we say, okay, it's full equivalence across the board between the two or three or four languages… And I think, full academic equivalence, if we're considering that and we have unrelated languages, perhaps we can consider three languages to be polyglottery. Like, if we are having English, Japanese and Chinese, and they are all equal, and students can perform at an academic level equally in the three, that might be enough. If we're considering playground competence or street smarts, the ability to get along, then maybe we could increase the number from three to five or six, even distantly related. If we're talking about closely related, we could bring it up to eight or nine, I think, with no problem.

— GK: So, there should be a measure for cognitive effort in learning different languages, like distant ones or related ones…

— HK: And then levels, to what extent: you're looking at academic competence and equality… If you're looking for equality, and you're looking for academic competence, you have a seriously more profound problem facing you than if you're looking for communicative ability and, maybe, primary academic competence in one language. But the ability to do research, the ability to communicate in other languages, that's a different matter.

— LA: I think there's another level behind that. It's the level at which, when you're in that foreign language situation, and someone yells at you in Turkish, "Watch out for the car!" If you translate before you jump, you're going to get killed. It's the point where you think in that language, where you actually dreamt in that language. Where you can forget for a while that you speak English and just listen to the people around you and not translate. We have to make a distinction between people like Gunnemark who could translate from this language to that language and so on, but didn't think… He always thought in Swedish and translated it into Russian. Very quickly. And very accurately, I gather. I don't know Russian at all but I know he knew it well, because I presented him once with a document which I had a translation of in English, and he read it right off from that. But there's a difference between being able to translate… I can translate Latin but I couldn't converse in Latin. There was a time when I had to compose in Latin, but then I did it in my head first and translated and put it down, you know…

— AR: I don't think that's a reliable way of measuring a universal ability of learning languages. Because if you take me, for instance, I don't speak a single language that I've learnt to the level that has been described, with like absolute equality with my English. But that doesn't mean, for example, that I haven't dreamt in 12 different languages. I mean, I swear in 12 different languages depending on my mood, you know. I don't think that's the same. Also, I mean I think in 12 different languages simultaneously. If I don't know a word in one language, I switch to another; if I can express something better in one language, I go another way, you know. I don't feel ever like it's 12 different things that I'm translating to and from English. In a way that I think was described very well by Professor Arguelles, I internalise these languages, and they become a part of the way that I go around the world seeing things. So, what you are describing, I understand it but, personally, I don't find it applicable to me and I can't see that, despite learning, etc., it's not to that point, when, you know, I'm exclaiming in Turkish that I've sleek Turkish, to me.

— AA: I don't think "polyglot" should be a word, it's like… a badge of honour, a distinction or something, so we go around saying: "Oh no, you only know two languages, you're not a polyglot". […] Make it somebody who's going at it in a scientific manner, doing the art of science, as Gunnemark said, or… actually trying to explain how it is… You know, if you look at the tables of statistics put out by the Foreign Language Institute, the Defense Language Institute of how many hours it takes people to, basically, in an intensive learning situation, develop a certain level of competence – it's possible to really cut that level down. It's possible not to need to put that much time in if you do it a different way. So, to me, a polyglot is somebody who's figuring that out, is getting better at doing that, learning more efficiently, more effectively, as I said, more permanently.

— AF: You know, at least half a dozen of the questions here allude to education and language. And you brought up the question about learning Japanese as a child. I remember my first day of Russian class: teacher came in, moves on and says, "Nash uchebnik". So, first of all, *nosh* is Yiddish for *sweet* or *candy* or something, so that's what I'm hearing: *nosh*, not *nash* [*spells the words out*], and then *uchebnik*… So, I didn't know – *nash uchebnik* – is he showing us…

— GK: The cover, or the page, or the book itself…

— AF: Yeah, exactly. And, "Eto potolok, stena…" What is *potolok* [*probably points at the ceiling*]?

— GK: No, that was correct, yes.

— AF: Or that, you know, *pol* is for… [*probably points at the floor*].

— GK: *Pol*, yes.

— AF: And he very quickly renounced that, gave it up, as being inefficient. A child is… well, maybe I shouldn't say, concentrating only on learning language. A child's, I guess, learning everything but… What he concluded was – that wasn't working, it was inefficient, and that, as adults who could read, he could show us the alphabet, and then we could see words as well as hear them, and it was just more efficient to look at vocabulary and learn it rather than trying to guess… What he's getting at… You know, they have the same problem in mathematics books… I was just looking at calculus book I'm teaching from, and it shows… whatever it is… *x* equals *t* squared [x = t²] and *y* equals three *t* plus one [y = 3t + 1], and says *t* is known as the parameter. Well, what makes *t* the parameter? […] Because it's written on two lines? So, I had the same problem with trying to learn language. I would like to use the advantage of knowing one language to have another language explained to me in the language I already know instead of having to try to figure it out and maybe be wrong, and finally have it corrected.

— LA: I think, immersion is the way to do it. My mother said she learned French because they put her in a convent school where you couldn't get anything to eat unless you could ask for it by name. I think that the combination of necessity, and our keynote speaker made a very excellent point, this one: you have to love the idea, you have to get real pleasure of learning this. You are not doing this so people would say, "Gee, he knows 24 languages". Even if no one knew you knew 24 languages, you would know it and you would be very pleased about it.

— AF: Okay, so that kind of cruelty: predicating or getting food on remembering a word is antithetical to loving the language. That's like teaching someone to swim by shoving him into water. I think that's cruel. That's not the way to do it.

— GK: You will have to have a strict diet in your Polyglot Institute, professor.

— AA: But that's the whole point of the idea that I wanted to say is that… You three are hitting on something right away, it tends to become acrimonious…

— AF: Oh, no-no-no-no! This is purely intellectual, there's no personal anger…

— AA: I know that.

— AF: Professor Ashley, whom I respect as my teacher 52 years ago… There's no acrimony, I'm mostly speaking gladly, so he can hear, and I also do have this tendency, after teaching for nearly 50 years myself, of speaking authoritatively, and I don't mean that… I'm the least authoritative person here, I'm just enunciating a personal opinion, and there's no acrimony whatsoever.

— AA: Okay, but the point is that there are so many different ways of learning languages, so many different approaches, okay. And what works well for some people, doesn't work at all for other people, and that's something… So, when you start saying, "Oh, this is the way to do it", or, "That's the way to do it…" –

that's what happens in most schools that you would go to. It's like, they adapt one approach, and you have to stick with that, and that's what's done there. And I think the beauty of language-learning, foreign language-learning, polyglot-type language-learning is that that's not the case. There are ways, there are things that I could do to learn a language that maybe he [*probably points at somebody*] could do, but he [*probably points at somebody*] couldn't; and there are things that he [*probably points at somebody*] could do and, you know, that would work for you [*probably points at somebody*] as well but wouldn't work for me, depending on the structure of experience. Some people have analytical minds and they like to use their knowledge of native language to get explanations, some people like to be, yes, truly immersed and have to sink or swim, some people like to take that real… start over by natural… immersion. There's no one right way…

— AF: That's the way I speak up to: to have this diversity of ideas… exactly.

— HR: I wanted to make a comment about what Dr Ashley said but I couldn't get a word in on time, so… about forceful nature. My grandfather learnt Russian the same way. When we asked him about how he learnt Russian, he said hunger taught him because he was a POW for three years in the Soviet Union. So, that works. I don't recommend that for anybody, but if it works…

— LA: Immersion.

— TD: Sure, but at the same time, too, think about… The immersion experience is dependent on the fact that you're not going to use your native language, you're not going to use English or whatever it may be and you're simply going to learn from experience as a child does. And I understand that and I think that is a very effective method, and that's what you see in programmes like Rosetta Stone, effectively. There are no grammar explanations, there's nothing with regards to writing or conjugation. You just see a picture of a cat in a box, and you'll see a sentence which you're supposed to interpret as "the cat is inside the box" or "the man walks with a woman", etc. And that makes sense to a certain degree but at the same time, too, I don't think you should drop the fact that you're a cognitively competent adult. At the same time, too, there are such peculiarities in language (simply from the fact that it is human language, it has to be complex) that really can't be described simply with pointing at something and saying a sentence. I mean… in Arabic, for example, there's a dual. Right, so there is singular, plural and then dual for body parts or for just two people, so "the two men walk" is different from "the men (general) walk". And I feel like if somebody were to show a picture of that, it wouldn't necessarily be clear to me right off that, okay, there is a different conjugation set for this. Or if you have a language that is agglutinative or that is ergative… I don't think I would know off the bat from the sentence, "Oh! If something is in the past tense in this language, then I have to switch the conjugation for the subject and then change the object to an oblique case", or something like that. That all seems like something that, honestly, I would benefit more just from having a straight explanation from in English. And I think at the same time, while immersion is important, you shouldn't discard the fact that you can observe languages when it gets very mathematical, not something you just have to guess and fail at, even that is part of the process.

— GK: Dr Fink.

— WF: Question. When did you know you're a weird polyglot?

— TD: I… I don't…

— He doesn't know!

— WF: But you must've felt something somewhere along the line, you had a passion, a drive…

— AR: Okay, so I come from the United Kingdom, we have a national obsession with the game which in this country is called *soccer* [*laughter*]. When my friends at home (and this is honestly something that's dogged my life since the day I was born) talk about what we call *football*, I'm out of the room. I don't understand what's going on, I don't understand who are these people they are talking about. They have this drive, this absolute obsession to know every single fact about this game since the year dot. Now, I've always explained the fact that I decided to learn languages, that I devoted this memorization process not to knowing who was transferred here, what's *Bayern Munich* blah-blah-blah-blah-blah… I just decided to learn languages, you know. And I think everybody has a little field of expertise, little obsession, you know. Maybe someone knows every fact about motorcycles; maybe someone knows loads about German history… Mine is just languages. And I don't think that's like… I'm a weird polyglot… It's just like… I'm trammelling that into something, which actually happens to be useful in a real life context. You know, like

you have the kids at school say, "Why don't I get A's at maths but I have a high score in *Rayman*". It's the same thing; it's just different skills.

— That's a good point.

— GK: So, then our definition of a polyglot is "a person who is devoted to language-learning and to acquisition of as many languages as possible". Yes?

— TU: I have a question for every one of you. Is it really possible for a person to be a polyglot? I mean that I'm Japanese, and my native language is Japanese, and I studied English for a long time. But still I don't understand English articles. The second question: *to know a language* and *to know the language, to know language* – what's the difference? See, if you say *to know language* – that's probably the universal language. *To know A language* – that may be a concrete language. But that's [adjourned?] as knowledge. I don't have English intuition.

— AF: That's what Professor Ashley was talking about: can you really know another language?

— TU: Yeah, so…

— HK: Yes, you can.

— TU: …for Japanese people, you know… to me, it's almost impossible to know the feelings of intuition of native speakers, native English speakers. So, I know nobody, no Japanese, who has studied English for a long time to know English perfectly. So, what I'm asking is: is it really possible for a person to know two languages at exactly the same level?

— WF: I would answer, yes. I'm a dumb jerk from Jersey, but I know French, Spanish, Italian, Portuguese…

— TU: But they are related languages.

— WF: But not to English. Not to American English. He was in America. He added languages to his repertoire, and he mastered them to a very good degree, right? Nothing to do with American English. I mean, if you have… drive, passion, feeling, and you want to learn…

— LA: The reward is in the pleasure of learning. Not in the utility of it…

— GK: Right?

— HK: Well, I think it does have utility.

— LA: …prestige of that particular language. You might just as well be very interested in some minor African language that's about to go extinct and you want to learn it. I learned Cornish because I wanted to write about… I was writing about names and I wanted to find some area where I could do all the names, where the language was fixed, dead; and translate them: all the place names, all the personal names in Cornwall are translatable into English. They are no commemorative names, they are all descriptives. So, there was a little weirdness about it, because Cornish is a dead language. Nobody spoke it natively since 1978, the last native speaker. But now I was able to go and talk to people in Australia, because they had learned Cornish, too, there was a kick, they thought they'd try that… but I think there were only four little plays in Cornish – that's the literature. So, to learn the literature of English is impossible, it's so vast. Nobody has read the entire English dictionary, no one. Not even the editors!

— AF: What about Joseph Conrad, you read *Heart of Darkness*, and I think he was Polish-speaking, was he? Very few of us can match his English.

— [*unclear, HK and MB make comments*]

— GK: Professor, yeah.

— AA: You've raised an interesting point earlier, there are exceptions: you can kind of tell the difference between somebody who has a high school education to somebody who's been to college, somebody who's been to college to somebody who's been to graduate school. The longer you're educated in your native language, the better you know it. And, so, part of the answer (what you were saying to a certain extent) – no foreign language… You're never going to catch up to that but you can transfer a lot in a language, you know. You can transfer the experience. And who says that you need to know it to that exact same level? I think studies of truly multilingual people, bilingual people… show that they don't use them to the exact same level. They use, maybe, this language in these circumstances and that language in those circumstances. I don't think it's true… Yes, Japanese and English are as different as you can get, so your average Japanese is not going to ever be able to learn English well. But Japanese who has passion for lan-

guage, once the language goes with certain approach, can certainly get quite-quite good at it. I think we have an example of somebody going the other way here, of somebody learning Japa… I was in Korea for nine years… I don't speak Korean like a Korean but I can fully function in it. And I know people, I know lots of people… not lots but a handful of people who, like, became Korean citizens, the way he became a Japanese citizen, who've been there for 10–12 years…

— HK: Forty.

— AA: And they all say the same thing that it takes about 12 years, 15 years to feel truly comfortable in the language and to be able to know it and to use it in that way.

— TU: In Japanese there is a word *ga* and *wa*, it's like a…

— TD: Subject versus topic.

— TU: Yeah, *ga* and *wa*. All the native Japanese can tell when to use *ga*, when to use *wa*. I cannot explain why *ga* is used here, why *wa* is used *here*. It's not education. Even the homeless people who have never been educated in Japanese, can tell.

— AR: But there must be a rule, right?

— TD: One is a subject marker, one is a topic marker.

— TU: …who have studied Japanese for a long time cannot really properly place… which word should be used, you know. I can't really explain it, I just say it.

— WF: But a Japanese person would know it instinctively.

— TU: Distinctive, yes, they are distinctive.

— AF: Can I ask a question? I don't know if anyone knows about this, but I've long been fascinated… Sometimes on the elevator, I'm listening… And there are students… And they say a couple of things in English, and all of a sudden one responds in Spanish, and then the other responds in Spanish, and it goes back and forth… Sometimes with Chinese students, more often with Spanish… What's going on? How do they know when to... Is it just easier or more comfortable to say a certain kind of expression in one language than in the other? What's going on there?

— HR: I can say when it comes to English and Finnish, for instance… As I told you, I went to IB high school, meaning that all my subjects were taught in English, excluding other languages. Especially there we learned that there are just different languages, there are different strengths. There are more expressive words in English, sometimes, than in Finnish, and vice versa. […] And sometimes the English word just describes the situation first of all shorter and probably more accurately. So we might straight use the English word or the finlandization of the word. So, it's not about when it's appropriate and when it's not but when it's easier to describe something.

— AF: When we borrow phrases like (forgive my French pronunciation) *joie de vivre* or something… There are certain expressions that we use, specific expressions that we adapt because… just what you said. What about in conversation when… all of a sudden they are talking in different language? I just find that fascinating.

— TD: There is a sociolinguistic aspect to it as well. I was talking to a professor of MIT recently who had done a research specifically in code-switching, and he'd been recording conversations on the subway in New York City. And he was listening to a conversation of people who were code-switching between English and Spanish. And what he found, let's say, over five minutes of conversation, these two women were talking and switching to Spanish every time they wanted to say something negative. Every time they wanted to complain, every time they wanted to say they weren't happy – they used Spanish. Every time they talked about a positive emotion: they were happy, they were feeling generous, whatever it was, it was a relatively normal conversation – they would switch into English. And that obviously has the connotation: okay, in this country English is perceived as, like, the language of success, whereas Spanish is the minority language, the language of… However you want to interpret it. And you can see that in a lot of other scenarios, too, for example, in the Arab world. Right, there is a very-very sharp diglossic distinction between dialects, which are spoken at home, on the streets, etc., and the written language. Some people say it's akin to normal English speech as we might speak it today and Shakespeare English. I personally don't agree with that but it gives you the idea that one is incredibly formal or might be old-fashioned and kind of stiff-sounding and the other seems like natural speech. And in the Arab media this obvious-

ly causes a huge problem because when you're doing talk-shows – do people speak naturally? Do they speak with this very formal informative language? And part of the solution has been to come up with this mixture called [*pronounces the term in Arabic*] which is like *the dialect of intellectuals,* the translation of it. And we watched a video in an Arabic class of mine and we saw this woman switching between the formal language and Egyptian dialect, and every time she did it, it was associated with an emotion. So, when she was quoting a friend… she would switch into Egyptian. When she was talking about emotion, she would also speak in Egyptian, because that's something that's… You know, it touches you to your core. When she wanted to talk about things that, let's say, have less of an emotional pull on her, just like a book she had read or, I don't know, her studies abroad; she would switch into formal Arabic. So that's, as you can see, a very sharp sociolinguistic distinction between, like, the connotation that each language has.

— GK: Marcelline, please.

— MB: It's okay, I just wanted to build on that point because that's actually relevant to my topic of research in terms of the French… the southern dialect, the *accent du midi,* the language of Marseille in particular. There are these films which were made in the 1930s, *The Marseille Trilogy* by Marcel Pagnol. And whenever the characters go into… Whenever they have an emotional reaction to something – they'll immediately switch into the old language, to Provençal. You know, when something emotional happens, like there is a woman that might be pregnant out of wedlock, and so the parents are screaming, they immediately switch codes into the ancient language versus the formal French, the Parisian French that is sort of associated with educated classes. And a lot of scholars who research it really discuss how the emotion… the language of your heart versus… I mean, the instinct is to switch into this language which can't be expressed in sort of the formal standard French. You know, you're talking about your child, you're talking about your son, your daughter, you know… Their future, their lives, and immediately they start switching into the Provençal.

— AA: I think emotion is definitely the key. I have a good friend, she's the daughter of American missionaries in Korea, she was born in Korea and she grew up there… She's truly totally bilingual in Korean and English. And so is her sister. My friend looks like the typical Irish girl with red hair and freckles; and her sister is adopted, she's African-American. And they speak English almost all the time to each other, but when they get in a fight and have a bad relationship – they switch to Korean. I've seen them do this on the subway in Seoul… and just the reaction of, like, the populace watching these two foreign ladies who all of a sudden start fighting, yelling at each other in Korean, and nobody knows what to do [*laughter*]. But it has to do with emotion, yeah.

— GK: Mr. Ruohonen.

— HR: Thank you. As a reaction to what Timothy said, actually now that I think about it, it makes perfect sense. My friend Yoshi over here: sometimes we speak English, sometimes we speak Japanese… But now that I think about it, whenever I bitch, I bitch in English. And I would prefer to bitch in Finnish, but nobody… Well, I have only one person in my sort of social group, as we speak, now living in Japan who speaks Finnish. So, I've become rather fluent in bitching in English. And I do it, sometimes, in Japanese but for me it's less powerful that way, so I prefer to bitch in English. And I didn't even think about it until it was mentioned here. Answering Dr Umemoto's question here, I think that one can become fluent in a foreign language, even though not being a bilingual person by birth. And I don't know… I don't like to use superlatives, and I don't want to brag about myself, but I would say that I am at a comfortable level of English to call myself perfectly bilingual. Even though sometimes I make mistakes, but that's not because I didn't know, it was just because I had a brain fart; and that just happens to everybody. And that even happens to me in Finnish. Maybe not as much, but sometimes… I forget single words, but it doesn't mean that I didn't know the word, and I didn't know how to work myself around it. If I come to a dead end – that usually doesn't happen. Usually, if I forget a word, I'm like, "Okay, so, this is what I mean", and just go around it. I started to study English when I was seven, so it was not spoken to me when I was at home. And yet I still consider myself bilingual, even though I make mistakes with *he* and *she*, because in Finnish there is no distinction. So, if I'm talking about my mother's father – if the link is a woman, I might say *she*, even though I mean *he*. And then I correct myself, because it's just naturally coming out, because the

link is my mother who is a female. But it's not that I didn't know how it goes, it's just… When my mouth is quicker than my brain, sometimes this happens.

— AA: Going back to the idea of knowing a language, I think you and even you, sir, I don't know your name…

— [*somebody says the name*]

— AA: …you said you're not comfortable. But to me, the proof that you do know English (maybe not as well as those of us here who are native speakers, but…) just to a perfectly adequate functional level is the fact that you've been in the conference all day in English carrying on in it, and to me that question what it means to know a language… That temporal factor can enter in. I mean, I remember when I was first doing immersion experiences in some languages. After an hour or so you can get really tired. I mean, if you're putting a lot of energy into learning a language. You're not putting energy. Maybe you have accents, maybe you're using articles wrong, maybe you make more mistakes than we do, but you're not putting energy into it right now. You're using it, you're functioning in it. And that's why, you know, a number of us who are polyglots we're having conversations in different languages, and when I do that… I mean, I love to do that, but I like to stay in one language for a while, you know. At least five minutes or so. I've been with other polyglots, and they like to keep switching languages every 30 seconds or so, and that does make me kind of uncomfortable, because I do think that some people learn languages really almost by a sort of phrasebook methodology where they're just memorizing certain things that they can say. Or they are preparing themselves for what they know they are going to converse about on a regular daily basis, and I have met people like that. You first start talking, and you think, "Hey, this person speaks this language pretty well", and then you realise after five or ten minutes they are talked out. They've said everything that they can say, they don't have anything more, you know. So… I mean… You're not going to be perfect, no. If you learn a foreign language as an adult, the odds that you are ever going to speak it perfectly are not zero, but they are pretty close to that. It's a rare individual who can do that under various circumstances. But it's not necessary in order to use it functionally and fully.

— LA: Even than… I spoke English originally, and I learned American at the age of 20 when I went to American university for graduate school, and I arrived speaking [*switches to a hyperbolic British accent*] *very much like this*, with my handkerchief up my sleeve. And people thought that if you wake this guy up in the middle of the night, he'll be human like anybody else. And it was very difficult at first, because English and American are rather alike but very different. And people would say, "Will you do this?", and I would say, "I will do". And they would look at you, right? And Americans can't get *should* and *would* straight or *shall* and *will*. And they use *got* and *have* in weird ways. And, of course, the spelling is crazy. Americans spell *harbour* with an *-or* but *glamour – -our*. There is no *x* in *connection*, in American. There is an *x* in *crucifix*. So, you just learn how to do that. But when I get very angry, I scream in English.

— WF: British English?

— AF: Can I ask if any of you have any comments on this: my former, now retired chairman [*name, unclear*] once said that he noticed that when foreign students were speaking to him in English… they would count in their own language. And he conjectured that was because, maybe not in Arabic but otherwise… Maybe even in Arabic… The symbols for one, two, three, four… The symbols are universal, and so, even though they speak in English, they would count in a different language. Does anyone have any experience with that?

— LA: I've always liked the fact, when I was reading French, the dates were all in American: 1948, you know. The French way of counting – *quatre-vingt-dix*. That's crazy. There is an easier way to say that.

— GK: Marcelline.

— MB: Oh, I just wanted to say my mother is from France…

— WF: She's as French as a French bread and butter. I know her.

— MB: But she counts in French… I mean, she's completely fluent in English and has been here for more than half of her life… I mean, she's an American citizen and everything, but she definitely will always count in French.

— AF: And you… Would you speculate that that's the reason that she's seeing the same symbols, so…

— MB: Not sure…

— AF: …she uses them in the same way she always did?

— MB: I don't know, I can ask her, but she'll definitely always count the numbers in French.

— WF: I mean, the numbers are international. Anyone can see a number *four*, they know it's *four*, how they express that word for *four*…

— AF: But would you persist in your original way of reading the *four*, even though you're speaking in a different language?

— AA: You're not the first person to make this observation. I don't have an answer for you, but… You're not the first person to make this observation. We, people, do tend to do that.

— LA: It's easier to say *ninety* than *four times twenty plus ten*…

— WF: But then there are also connotations. It was in Chinese, in Japanese – the number *four*, however you say it, is like the word *death*; so you could not go to a hospital room and look for *four twenty-four*.

— AF: Some buildings because of superstition don't have a 13th floor.

— WF: I mean, he keeps looking in my building – I don't have a 13th floor, we don't have it.

— GK: No, there was no C13 in my airplane when I arrived here. All right, tovarishi, let's move a little bit into the area of language education. So, what could polyglottery suggest in terms of practical advice to our education systems or language training programmes and institutions?

— LA: Learn the spoken language rather than the written language. Learn the language and you'll learn the grammar. Don't start with trying to read the grammar to the language.

— AR: I disagree.

— LA: Talk to native speakers of all kinds, but most of all, I'm going to say in my paper tomorrow, if you're going to learn American – decide where you're going to use your American: on the West Coast or the East Coast, the Deep South, the Middle West or whatever… What social and economic group you're going to talk to – and learn that kind of American, because we speak all kinds.

— AF: Yeah, but perversely enough language-learning in this country (I don't know about other countries) is going in the opposite direction: it's being de-emphasised. You know, halfways and de-emphasis in foreign languages – it's horrible.

— GK: Well, Alex, you wanted to say something, to disagree with…

— AR: Sorry, just to take up your point… So, you think you should learn grammar afterwards?

— LA: You will learn it good, if you start talking to native speakers. When, say, señorita Hankens comes in the room and starts reading in the Spanish course, beginning Spanish. We should never be beginning Spanish in college; we should get beginning Spanish in grade school. By the time you get to college, they should be teaching you Spanish literature and culture in Spanish, not teaching you the words for *go* and *sit* and *stand* and so on. But she comes in and she starts reading the names, and somebody says, "Here!" And she says, "No". And somebody says, "Present!", and she goes, you know, "A little longer". "Presente!" – "That's right". She never spoke a word of English to us. We would stop her in the corridor – she wouldn't speak to you in English. She spoke only Spanish. Unfortunately, she taught *Spanish like this* [*lisping*]. Which, when I went to Cuba, people laughed in the streets at me, it's just ridiculous.

— WF: I was a witness, it is true [*laughter*].

— HR: That is the real Spanish!

— AR: With regard to the question of "how we can take polyglottery towards the education system", I think it's very difficult to deny that language-teaching in every single country is in huge crisis at the moment. This is for a number of reasons, so… First of all, I think people go into classrooms in schools expecting learning a language to be like learning a science, that you can be taught it, which I think is wrong. Language-learning is far more than an hour and 20 minutes a week, or however long you get. And, interestingly, let's look at the countries where you actually do get an enormous amount of kids leaving school speaking extremely good English, like in Finland. It often comes down to the fact that they don't have dubbed films, they have subtitles. There's more than just what's going on in the classroom. Those are exposed outside, they have plenty of reasons to, you know, autodidactly, if you like, but independently keep these languages going. In the United Kingdom and possibly in the United States as well, we don't have exposure to foreign languages in a day-to-day life. It

doesn't exist. We don't have signs on the Underground, we don't have television programmes in foreign languages…

— LA: [*unclear*] Welsh programmes. I tried to learn Welsh watching BBC.

— AR: In Wales?

— LA: Yep.

— AR: Not in the rest of the country. Like… No.

— LA: In London.

— AR: There's no Welsh in London.

— LA: Well, there was in the seventies when I was there.

— AR: I was born in the nineties [*laughter*]. And I've lived there since then.

— LA: And by the way, people in Wales would speak to me in English, once they discovered I was American. But if they'd thought I was English, they would insist and speak in Welsh in those days. And Welsh is where you have *bread and butter:* the word *and* has to agree in number and gender with the stronger of the two nouns.

— AR: People in Wales tend to know Welsh pretty well. Actually for similar reasons that I think people outside of England learn foreign languages pretty well, which is that Welsh language families have Welsh around them as well. There are signs in Welsh, there is Welsh outside the language classroom, and they take that going. People in England do not learn French when they do the minimum requirement which isn't even a requirement anymore, because it is a school subject. They learn to pass an exam. People in Holland who learn English, by the age of 16, speak English on a high enough level to be able to take history and geography in English. Why? Because they're exposed to it. Because they have an opportunity to learn it independently. So, this way raises a wide question: can languages be taught or do they have to be learnt? And then what is the role of the school in encouraging people to learn languages rather than expect to be taught them?

— Hear, hear.

— TD: That's a very good point. I spent a summer in Berlin in a programme for European kids who learn German, and, out of 150 kids, maybe 10 or so were native English speakers, either from the United States or from the United Kingdom. Outside of the other 140, all spoke English at an intermediate level and above. And all of them said that they'd learned it through listening to music, watching TV-shows, watching movies. And, interestingly enough, all these kids who were going through German classes couldn't really communicate in German. Which was, obviously, to the detriment of the 10, whatever, English speakers there; but all of them were practising English with each other. Which raises a very interesting point, which is, realistically, what are we doing wrong in this country? If everybody from Slovenia to Poland to Croatia (at least in this programme) is speaking English at idiomatic level – what is that we're missing out here? I think there was a really good point, like… At least I'm going to speak from my experience but… In what I've done, I really do have to keep up with whatever language I've learned in class-time with radio broadcasts, with watching movies, watching TV. And I think that's been the only real scenario that is making the language come alive, in which I've actually learned to speak it at a comfortable level. I think, realistically, learning languages for the sake of passing a test really doesn't cut it. And, you see, especially in this country that there is such a drive towards monolingualism, that you are even removed yet another space from achieving any sort of conversational fluency or even just comfortability in the language.

— WF: Timothy, why do you study languages?

— TD: As Alex said earlier (I thought this was a great explanation), some people like science, some people like history, I…

— WF: So, it's a personal choice.

— TD: It's personal, yes, but also at the same time, too, I think (especially growing up in a city like New York) you do have so many opportunities to speak English. And I think so many people come to this country (but also very specifically this city) thinking, "I have to learn English". People only speak English, and I think, in a lot of ways, that creates bad stereotypes about Americans abroad or about English speakers. And realistically, I think, as many other speakers have touched on, if you learn a foreign language, you

start to adopt a new personality. You start to understand from a better perspective how politeness works in a foreign language, or how you need to have some sort of appreciation of history and literature, as you get more and more competent or fluent in it. And I think, realistically, all that is fascinating. For me, it's fascinating to see the interplay between history and language… To see sociolinguistics and everything in that perspective. So, for me, that's just been a personal interest; and it's unfortunate more people don't have that.

— WF: What first turned you on to languages? I'll tell you my case. I was a little dog from New Jersey, monster kid; and I had… the crystal radio – a little thing that had no electricity, and you put up a big antenna up in the backyard, and here – Rrrrr-radio Canada, and here – Rrrrr-radio Moscow… It was fascinating – what are these people talking about? That's how I got started… a century ago.

— AF: You know, as you were saying, some people memorise football scores… and some people memorise languages.

— GK: Kitabayashi-sensei.

— WF: Yeah, why did you go to Japan and then why did you abandon us?

— GK: Oh, you need some preparation. Ravi, yes.

— RM: May I make a comment on why people learn languages? In a country like Nepal, you know, they learn English and Nepali to get opportunities to make their career. And they never learn other languages because of the interest. In a country like Nepal, they learn only those languages, from which they can get better opportunities. So, people don't learn languages to research, to study… People don't say, "I want to learn this language because I want to know their culture", no.

— WF: Right, it becomes a requirement…

— RM: Yes.

— WF: …and then a mandatory, a compulsory requirement.

— LA: And then you forget it, like the Irish are forced to learn Irish, and nobody uses it. I once wrote, "All the people who speak Gaelic could be put in one football stadium"… I could think of no more horrible thought. A football stadium for the Irish speakers! They're forced to learn it in school, and they forget about it. You have to use it, you have to want to use it. You have to love the language but also… Professor Fink is a person of non-Hispanic background who learns the language and is perfectly good in it in Spain, in Cuba – all kinds of Spanish. As opposed to most people who teach Spanish in America, who are native speakers of Spanish, who may be not that good in Spanish to start with and whose English is so bad that they convince the students that it is impossible to learn a foreign language well. So, what we should do is have people who have learned foreign languages teach foreign languages showing that they are Finnish and they can speak American. Therefore, you can learn Finnish.

— HR: I wouldn't go that far [*laughter*].

— LA: Well, isn't it much more impressive that this gentleman speaks Korean or something, or this guy from New Jersey speaks Spanish, or this guy from America speaks Japanese than someone who is Japanese who speaks Japanese? Probably they speak it equally well by now. He's become a Japanese citizen, professor in a Japanese university…

— GK: Kitabayashi-sensei, stage for you.

— HK: I have a couple of points. I think, they are related to each other somehow. First, one key phrase in this morning that stuck in my mind was *language-learning*. The graduate school programme I managed for a long time – we have a course in English education, so we train future teachers of English. But the emphasis is education. I've never heard an English education teacher talk about language-learning. I've always heard them talk about language-teaching. And I think language-teaching is rather well-developed: there are many techniques and so forth; but language-learning would appear to me to be seriously defective. It hasn't been studied properly. Another thing I'd like to say again that I commented on this morning: polyglottery does have practical applications. My intellectual bias is that all knowledge is connected. All knowledge has importance, if you only know where to look for it. And I could immediately think about the study of languages, it would allow a better writing of history, for instance. The monolingual approach is very serious. There are very serious problems with the monolingual approach when we write history. But that's almost all of the history that's coming out. Also, for understanding networks, social networks:

a world with networks doesn't respect linguistic boundaries, and for understanding culture. There are so many areas that I see practical applications if people would only study. If you have theory, if you have research – the practical approaches flow from that. You'll have careers developing that we can't imagine now because we haven't done the research to make those careers possible. So, I don't think that we have to entirely rely on love. We can also, in part, rely on a more selfish interest, too. One other comment I have… Earlier today there was something about communicative teaching or communicative method… And I happened to live in Japan in a period where I saw the birth of the communicative method. And I saw its development, and it was tied in with Chomsky's early work, generative grammar, the primacy of the native speaker: the native speaker has to be right. And that's obviously wrong, we know it from our personal experiences that it's wrong. What it did was – it meant that people who did not know the language of the student that they were teaching to could have a theoretical justification for being a teacher of that language. With the communicative theory, as it was put into practice in Japan, it meant that a teacher of English in Japan did not have to know Japanese. And I think… my own experience is that this is a terribly inefficient way of carrying out any language programme (and I've managed in undergraduate and graduate school programmes). But that's a very popular way of teaching Japanese, too.

— GK: Professor Arguelles, you wanted to make a note?

— AA: Oh, there are a couple of things that I've been thinking about as people jumped in. Most recently, sir, what you've said about, you know, being maybe more impressive than this gentleman who speaks Japanese and something else, but… The question was raised earlier by a Japanese gentleman over there about… speaking languages equally, and the idea of perfection. I think you threw that out, too. To me, the idea of really wanting to speak another language and pass yourself off as a native speaker is something, I think, a lot of people really would like to do. But I, actually, do not like to do that because in my experience when you sound exactly like you're a native speaker, there's a lot of expectations… They are not going to cut you any slack, if you make any, sort of, social *faux pas.* If you have a slight foreign accent on the other hand, people will appreciate the fact that you have learned that language really well, and they'll know that you're not from there, and they won't expect you to be from there.

— LA: It depends on the accent. There are some accents that people should never lose. The Southern Belle accent is very attractive in women only. The French accent – some people hate, and some people think it's very sexy. There are certain accents that people think sound stupid or backward or whatever. There are all kinds of prejudices, and it varies on the basis of your native language. I think that Afrikaans and Yiddish sound very unpleasant, but that's because I speak English, I think [*laughter*]. People tell me who don't speak English natively that it's so flat; and I said, "Well, I'm aware of that because when I spoke British, as opposed to English [*meant American*], it was all up and down like this".

— WF: Give an example.

— LA: [*very articulate British impersonation*] …*no example is possible in this time* – that kind of thing. I've seen cousins of mine pick up this stuff. One of them went to Harrow, which is a British school. My mother had the same accent and, of course, she never went to a public school but she spoke Harrow English, where all the A's are E's.

— WF: Give an example!

— LA: *Thet is kerrect*… that sort of thing. She said *gell* for *girl.* All right, so, he spoke that to start with and then he went to Oxford, where you [*imitates the accent*] *HIT on a certain word and then you run along to the end of the sentence, and then you slow down and deliver the last word.* And when Americans look at people speaking British like that, they kind of riot with it… But when, finally, to add to this, my cousin Maurice decided he had to marry… So, he bought a commission in the lifeguards which are not at the beach but in those cuirasses and ponytail hats and all that stuff. And [*imitates*] *what THEY do is they EMPHASISE a word and then PUNCH and then they swallow the rest of it…* And so, you're on this roller coaster thing, and then it bumps along. And so, an American compared to that is just flat. Speaking French, you must've realised that American sounds very flat. And British, depending on the dialect, it goes to different tunes.

— AR: You see, you've just said, "Depending on the dialect, it goes to different tunes". To me, you're going like this [*very flat*].

— LA: [*heavily articulated British*] "Are you all right?" You can't say [*very flat*], "Are you all right?" The British say, [*heavily articulated British*] "Are you all right? You must be joking!" [*laughter*] When this gentleman was speaking this morning about the influence of… languages, I was thinking about Geordie, which is a dialect I know they speak it in Newcastle. I'll never be back in Newcastle. But it has a Scandinavian note to it. It has that trochaic… You know, if you pinch a Swede, he goes *ahhhhh-ooooooch…* And, so, the Geordies speak like that and they have weird things… If I'm talking to a stranger, and let's say, Alex is my brother, I would say *our Alex* meaning *my brother Alex*. But if I'm talking to one of the family, I say *wor Alex* which means *our Alex* also, but it's a different word. And then use Scottish words like *bairn* for *child*, right? I could never quite get it right. My British friend said, "It sounds a little bit too Irish, why don't you try to learn Scouse?" Scouse is Liverpool, and it's very Irish.

— AA: Another note getting back to it, that sort of thing I was asking before about why people might want to start learning languages, so… To a certain, real degree I can really resonate with my namesake across the table, across the pond. You know, I've just never understood… I love running and swimming but organised sports… I just never got it, and, you know, people like to learn that… To a certain sense learning languages is just your choice of what you do, but in my case I had a real push. And then my father is polyglot, and I grew up in a house that was full of books in different languages. And on a few occasions I've found myself without studying materials or reading materials in other languages like staying in my uncle's house; and my uncle is a monoglot: he only has books in English and… I started reading some books and when I spent a couple of days just reading English, I started to get this, sort of, vapid feeling as if I'm not getting, you know… It's like I'm eating almost junk food and not getting any real sustenance. So, when you have exposure to them, and you see that there are different ways of phrasing things and different ways of knowing things… Almost when it's taken away, you feel the real lack of that. To me, I don't think I really had any choice. My father never pushed me or made me do that but by rearing me that way, by taking me around the world when I was a kid and showing me that you could speak lots of different languages – to not do that would almost be like choosing to be handicapped, choosing just to have one single perspective, when there are lots of perspectives out there. And so, as a result, I rarely need books in English. I read far more in German and French than I do in English. And when I do pick up a book and read it in English, every so often I can go back and enjoy a real work of literature or something, it's just… It's not satisfying. It's not filling. It's not like eating real food.

— GK: Anybody has a brainwave or a revelation like notes to make before we end this session, so you are free to say that at this point.

— HR: Okay, did we answer the question "what does it mean to know a language"? Then I'd like to elaborate on that one, because many people say that if they sit in a lesson just once, they claim that, "Ah, okay, I know the language". But I'm very critical about myself and my own language ability. Whenever people ask me, "How many languages do you speak?" I always say, "Two and a half, but I've studied five". And what I mean is… I don't remember who mentioned it, maybe it was Kitabayashi-sensei, who said that when you're able to work on an academic level with a language – to me that is the definition. If you can do that, if you can pull that off – that means that you know the language. When it comes to everyday conversation, my level of Japanese… I get by, but whenever the conversation moves out of my comfort zone, I drop like a rock. I can't keep up, I get confused and scared and I panic. I go like [*gibberish*]. It's like I lose all my languages. But with English, since I've been studying it… Even before I came to Japan, I took very many courses. Actually there was a subject called North American Studies in my university, and the professor is Finnish-American (meaning all of her four grandparents were immigrants from Finland to America, and now she has moved back to Finland). It means she speaks Finnish but with a very-very strong American accent. English is her first language by no comparison, and she usually teaches in English. So, I've used it academically for many-many years – no problem. But I hope that I gain the ability, one day, with Japanese. I'm just not assuming it's going to happen in quicker than five years. So, I would draw the line in academic use of language. Okay, thanks.

— WF: May I ask an impertinent question?

— Yes, sir.

— WF: How good is Hikaru's Japanese?

— HR: I don't use superlatives but…

— WF: Excellent, superb?

— HR: Perfect. I don't use the word often but perfect. I've never seen a situation… I've been around him a lot, and I've never seen a situation where he couldn't manage in Japanese.

— AR: So, can I now just ask how would you classify your knowledge of Japanese?

— WF: Thank you.

— HK: It's not perfect.

— AR: Exactly.

— HR: Okay, spoken Japanese.

— HK: But it depends. Like, in terms of street smarts, yes, it's perfect. In terms of emotion, it's perfect. The ability to understand another person's feelings and to see the world from the other person's viewpoint, it's perfect.

— WF: And you said you've been like 35 years there?

— HK: Forty.

— WF: I see.

— HK: The ability to write in Japanese, that has never been something that I put high priority on. I do force myself occasionally to write, but it's with a help of a word-processing programme. I couldn't do it by hand. But I'm forcing Harri to learn how to write Japanese, because he has to be better than I am if he's going to get a job…

— HR: I'm going to starve to death.

— AR: You see, because I've always thought as a language learner, you're always far more aware of what you don't know than what you do. That's why if, for example, you ask him what his teacher's Japanese is like, he says, "Perfect". Then you ask the actual person what his Japanese is like, and he says, "Well, not perfect". There's always something somewhere that you don't quite…

— HK: The writing skills are still, perhaps, no better than a 12-year-old. The reading skills are probably, like, 15-year-old. Speaking, listening – I think those are native.

— HR: And I did correct myself by saying *spoken*.

— HK: Well, that's absolutely right to do that.

— TD: …suggestions for Nigeria? As the last point.

— GK: The Nigerian lady is not even here! So, we're not going to discuss that.

— WF: One will be back tomorrow.

— GK: Tomorrow we'll see. So, sires, let me conclude this session. So, what have we arrived at? To be a polyglot – I would suggest this generalised definition – it's the one who loves to learn languages and who knows how to do that (I don't know if everybody is happy with that working definition). Well, as for the measuring of language knowledge – I don't know how to do that, but probably it's more like doing with the cognitive efforts of the person doing different languages rather than with the fixed numbers of particular languages. As for the practical applications in language training, so that's first – more exposure to the language in everyday life, then shifting from the language-teaching paradigm to the language-learning paradigm. So, the role of the teacher being like a language-learning consultant, and to enthuse students to make them more interested in the language. All right, have I missed something?

— LA: Yes, you didn't say something in American, like, "We're going to wrap it up".

— HR: Okay… I'd like to disagree… I'm not passionate about languages. I'm only passionate about "what can I do with it?" Like, to me learning a language – I couldn't care less. I love English because of what I can do with it. I love Finnish because of what I can do with it and what I can appreciate about it. I like Japanese because of what I'm not able to do yet but would like to be able to do. But languages themselves are not a passion of mine, even though I love learning languages. But never for the sake of learning languages but always for some purpose.

— GK: So, our round-table is finished. Thank you all very much. I enjoyed it enormously. I hope you did so also.

MEMORANDUM
of the International Symposium on Language Education, Polyglottery and Geolinguistics
(Moscow, August 27–28, 2018)

The Symposium recognizes that:

– the quality of general foreign language education is for the most part unsatisfactory given the correlation between the resources invested and the results achieved;

– polyglottery (as the study of consciously attained multilingual proficiency) is a promising field of research whose data needs to be integrated with current education systems;

– a geolinguistic perspective in studying and presenting language facts (i.e. considering them in dynamic connection with various social trends and with regard to a spacio-temporal framework) is up-to-date and can be of use in improving students' motivation.

For the improvement of foreign language education, the Symposium recommends:

– to design and introduce into foreign language curricula propedeutical courses on the methodology of language learning;

– to use more audio and video materials during study sessions, to encourage extensive reading of literature at students' choice and to process information on topics of interest through the medium of the target language;

– that teachers pay more attention to emphasizing the benefits of foreign language education to students, as well as to motivation, personal goals/needs and other psychological factors on the part of the students, especially to their negative stereotypes;

– that more research be done on the possible use of planned languages for the purpose of encouraging subsequent language learning;

– that previous research on language acquisition be built upon.