



Data wpływu/Received: 11.11.2019
Data przyjęcia do druku/Accepted for printing: 13.12.2019
Data publikacji/Published: 29.12.2019
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A Computer Tech *Pedagoge*: the Cultural Linguistic Perspective

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Abstract

Understanding the complexity of a teacher and its role in modern society is vitally important for the advancement in education. The aim of this research paper is to introduce the concept of cultural linguistics and to determine the impacts and the broad understanding of the role of a teacher, referred in this article as the *pedagogue* in the era of information and communication technology. Evidence suggest that there is a growing need to reestablish the position of a *pedagogue* which is one of the most important factors in the proper approach to the use of technology in modern schools. To recognize this role, the fundamentals of cultural linguistics and its schemes will be used to highlight the need for further research. A number of cross-sectional studies has accentuated the problem of digital technology in the classroom and the role/scheme of a *pedagogue* (Palmer, 1996; Ceratto Pargman, 2019; Sharifian, 2011, 2017). This study identified the key elements of a *pedagogue* and presented a sample of exercises that can be used by a teacher to utilities the digitalization of schools.

Keywords: : *pedagogue*, digital technology, information technology, education, cultural linguistics

Introduction. Cultural linguistics and teaching

In his seminal text *Cultural Linguistics*, Sharifian (2017) presents a new approach to roles and schemes. It has been conclusively shown that cultural linguistics is a multidisciplinary area of research that identifies the relationship between culture, language and conceptualisation. It has been argued that, initially, this research area grew out of an scientific interest in combining cognitive linguistics with the three traditions existing in linguistic anthropology, i.e., Boasian linguistics, ethno-semantics, and the ethnography of communication, i.e., speaking to be more precise. Previous studies (Ferarro, 2006; Wierzbička, 1992) have reported that cultural linguistics has a connection with the research in cognitive anthropology, since both present and explore cultural models which

are mutually related to the use of language. It has been argued that for cultural linguistics, numerous structures of human languages are ingrained in cultural conceptualizations, as well as cultural models. Recent studies have shown that cultural linguistics has synthesized numerous disciplines and sub-disciplines, such as mentioned by Sharifian (2017) 'complexity science' and 'distributed cognition', namely, to enhance its theoretical understanding of the concept of cultural perception. Moreover, it has been demonstrated (Palmer, 1996; Sharifian, 2011, 2017) that applications of cultural linguistics have enhanced prolific inquiries in the cultural domains, i.e., intercultural communication as well as political discourse analysis. It can be assumed that the fundamentals of cultural linguistics may be essential in understanding the concept of a *pedagogue*, a teacher in a modern classroom which is abundant in digital technology.

It has been established (Palmer, 1996; Sharifian, 2011, 2017) that human conceptualization is as much a cultural as it is an individual phenomenon, it has to be observed that members of a cultural group continuously convey 'templates' (Sharifian, 2017) for their ideas, behaviors, beliefs and thoughts in the exchange of their conceptual ordeals and experiences (Sharifian, 2017). Factors found to be influencing that behavior is, oftentimes, the complexity of cognitive systems which appear out of by some means determined conceptualizations which have been in a constant change amongst the members of a cultural group over a period of time. Data from several studies (Palmer, 1996; Sharifian, 2011, 2017) suggest that conceptualizations bring about the concept of cultural cognition. Interestingly, as observed by Sharifian (2017) these conceptualizations can be defined as 'distributed' across the minds of a certain group of people founding them. According to Sharifian (2017) in his developed model of cultural conceptualizations these traits can be found in numerous cultural objects such as the art, paintings, ceremonies, observances, oral histories and chronicles. This article will try to show how certain elements of cultural linguistics and schemes may enhance our understanding of a role of a *pedagogue*, the teacher in the 21st century.

Types of schemas

One of the most significant issue presented in this section is the account of several types of schemas which are frequently debated in the literature. It has to be assumed that these conceptualizations observed by Sharifian (2017) regularly occur at the cultural level of human cognition. When discussing the role of a *pedagogue*, one must be aware of the fact that these cultural conceptualizations which are presented and discussed below may not be correspondingly and similarly imprinted in the people's minds of a certain cultural group, either European, Asian or African, to name just a few. It has to be pointed out that the issue of cultural differences among various members can vary, i.e., in fact some people may or not – more or less share those conceptualizations.

Event schema

First of all, let us begin our discussion by presenting *event schemas* which are distracted from our experiences of particular events (Palmer, 1996; Sharifian, 2011, 2017). It has been shown that people habitually have schemas for events and services such as baptisms, confirmations, weddings, burials and funerals. Interestingly, it has to be stated that there are correspondingly categories related to those schemas. Namely, these categories which are linked with a wedding schema might consist of 'wedding presents' and 'wedding receptions'. It has been noted that *event schema* typically includes subschemas of events in the events. For example, in the European tradition, to be more precise, its western part, a Christian Catholic schema of a wedding ceremony, habitually includes subschemas of church service or mass, music and reception, as well as various regional and cultural traditions, i.e., parents blessing newlyweds in Poland. Some events are practiced more or less equally by people from the same cultural group, family, background or upbringing. It is believed that those similar experiences frequently act as a locus for the emergence of cultural event schemas across the group. It is believed that there are similarly cultural differences in schemas and categories that are associated with every event. One can also discuss the school system in various countries in this respect. Some cultures may treat education and a teacher in a unique way. According to Hörner and Döbert (2007) each country has a deeply rooted in its own traditions educational system.

Image schemas

It is a widely held view that *image schemas* are those which deliver structures for certain conceptualizations (Lakoff, Johnson, 1987). According to Palmer (1996) who reports these as 'schemas of intermediate abstractions (between mental images and abstract propositions) that are readily imagined, perhaps as iconic images, and clearly related to physical (embodied) or social experiences'. It has commonly been assumed that when talking about 'the foundation of the nation' one is attached and evokes the *image schema* of 'construction' and 'building' to present the conceptualization of a 'country' or a 'nation'. We can also present the *image schema* of a *pedagogue*, who in ancient times is portrayed, originally, as a slave who accompanies children to schools. Hence, a clear *image schema* of a 'road' and a 'path' is observed (Lakoff, Johnson, 1987).

Proposition schemas

It has been argued that *proposition schemas* can be described as concepts which can be represented as models of ideas, thoughts and behaviors (Sharifian, 2017). Interestingly, those schemas postulate 'concepts and the relations which hold among them' (Sharifian, 2017). For example, this schema may be illustrated by certain concepts of marriage, food, housing and religion. These *proposi-*

tion schemas might in fact provide a source for diverse forms of reasoning across numerous cultural groups. For instance, it can be seen on the example of narratives and oral stories by Polish highlanders who habitually represent *proposition schemas* which mirror highlander culture, values and their worldview. It is also thought that as the role of a pedagogue as an educational figure, the one who cares and teaches, often a metaphor of a guardian, as observed by White (2017).

Emotion schemas

According to Sharifian (2017) who sees the emotion concepts as the instantiations of some schemas. For example, Palmer (1996) observes that ‘emotions are complex configurations of goal-driven imagery that govern feeling states and scenarios, including discourse scenarios’. It can also be seen in terms of emotions as social and cognitive in nature and perceived as the events or situations in which they happen. Here, one can think of many emotions a *pedagogue*, or a teacher can evoke. We can talk of an array of positive or negative emotions as discussed in literature (Oplatka, Arar, 2019).

Role schemas

Recent research has suggested that *role schemas* can be defined as some knowledge structure which people possess of specific and explicit role positions in various cultural groups (Palmer, 1996; Sharifian, 2011, 2017). For example, it is believed that those roles and schemas include good knowledge of particular social roles which represent sets of behaviors which are projected of people in specific social positions and situations. Interestingly, these schemas frequently seem to be associated with category cases such as ‘doctor’, ‘truck driver’, ‘teacher’, etc. It has to be pointed out that these schemas take in and show knowledge about different specific characteristics associated with certain role, namely age, appearance, attire, manner of speaking and, to some extent, the level of income and social status. It is noticeable that people in various cultural groups have a paradigm of different categories and schemas about the same role. To illustrate this point, let us talk about the role of a mother. These associated *role schemas* often include good knowledge about responsibilities and household tasks between children and the person denoted as a ‘mother’. For Polish people the word for ‘mother’ evokes a role category with certain qualities, i.e., to love her children, to understand them, to cater for their needs, to mentor them, to protect, etc. Similarly, one can discuss the role of a *pedagogue*.

The scheme of *pedagogue*

Let us examine the role of a pedagogue. According to White (2017) and various dictionaries (the *OED*, *ET*) the *pedagogue* is the Greek slave. Initially, the slave who escorted and accompanied the Greek free children to school, tradi-

tionally he was used by the patrician family just to walk a few paces behind the young master. Interestingly, it has been reported in the literature (White, 2017), somewhat jocularly, that when a young master wanted to find answers to some questions, he would ‘snap his fingers’ and a pedagogue would come forward to give valid information, answer questions, or feebly, if that was what the young master needed or desired, to conduct an argument or give some tests. The pedagogue could be an expert, but his expertise would only emerge on demand, if it was allowed or required. He didn’t earn a lot, and he certainly knew that, once he would dare to fail to satisfy the needs of the patrician family, he would definitely starve.

It has to be pointed out that at many stages of learning we might come across that approach. However, that traditional role, in which a pedagogue predominantly, a teacher undertaken with a large class of students, means that he/she starts almost all the initiating and his/her students get practice only in responding to teachers. It has been reported that such one-sidedness may have some practical and motivational drawbacks and should be avoided at almost all costs.

Pedagogue – a computer tech

It has been noted in numerous educational systems that for years there has been a growing need to turn the pedagogue into a computer tech – his new role. This has been done by making the teacher use and carry out numerous digital programs, for example, in some countries the learning systems known as CALL or Programmed Learning (PL) were introduced. Frequently, a new computer tech pedagogue is required to write out the lessons in advance using advanced apps and programs. He/she is to ‘supply’ either a computer or tablet, not to mention a smartphone with templates to create certain kinds of activity required for his/her class, so that, when these are asked for by his/her students or supervisors, they are instantly available. The computer tech pedagogue has become and obtained a new role, that of a task-setter, an opponent in a computer class game, a conversational partner, or, sometimes, a tool. Therefore, there are numerous ways in which these functions may be made applicable and relevant to the needs of his/her students, as long as a new kind of highly flexible and responsive resources are taken into consideration. Let us present some new roles of a pedagogue in the contemporary school.

Pedagogue – a story teller

A number of researchers shown that a *pedagogue* as a story teller may create various podcasts on his subjects, he/she can make use of online videos by means of a platform such as Vimeo or YouTube. The reason behind this is the he/she can add learning about the chosen topics this gives most students the ability to learn how to develop essential research skills, learn to check and assess whether

certain online sources are reliable and honest, to authenticateresources found online and to find out about the proper use of various images and newest sound and music clips. It has to be noted that storytelling skills are frequently considered an important and indispensable soft skill and presenting somesubjects to a classroom full of their peers in an attractive and interesting way may help some students to gain more confidence and important presentation skills.

It has to be stated that when students useclassroom information and material which is found online, it offers them the opportunity to recognize copyright laws and open source usage rights and terms. As pointed out above, storytelling skills are believed to be an inseparable part of soft skills array which is a new role of a *pedagogue*. By giving students the opportunity to be a part of teaching process in the digital environment, it may also create empathy as some students can gain a new, meaningful insight into the role of their computer tech *pedagogue*.

Pedagogue as a collaborator

It has commonly been assumed that, so called, collaboration skills are obviously predicted to continue to be a valid and important, also in-demand skill in the future. It has to be noted that some students who are very comfortable collaborating with others from an early stage of their educational process may have, so called ‘the edge’ and advantage in the job market. It has been reported that with online tools, for example, Google docs and similar apps or programs, students are able to share and edit their tasks and work with each other. We are all aware that students are more frequently communicating through social media and online channels. However, as a *pedagogue* who possesses a new role as a collaborator, he/she can monitor their students work with a shared goal in mind that will challenge his/her students to consider interacting online in a new way. The *pedagogue* as a collaborator is knowledgeable of his/her students future workplace, he/she knows trends which his/her students are possibly to be part of smart or remote working teams. It has to be stated that by trusting his/her students to connect with him/her through technology makes a good real-world experience. For example, a *pedagogue* as a collaborator in a digital world knows that group chats and forums may be used for problem-based learning, in which a given problem is assigned to a students’ online group to resolve within a certain, specified by a *pedagogue*, timeframe.

Conclusion

In this article, the aim was to present the complexity of a role of a *pedagogue* (a teacher) and its new role which he/she obtained in modern society, namely a computer tech *pedagogue* whose new title and requirements are needed for the advancement in the 21st century education. An ancient role of a *pedagogue* (White, 2017) was presented in order to confront and contrast his/her role

in the contemporary digital world. The study set out to assess and introduce the concept of cultural linguistics and to present the new computer tech *pedagogue* in the era of information and communication technology. This article has presented and identified different cultural schemes in reference to the role of a *pedagogue*, namely the *event schemas*, *image schemas*, *proposition schemas*, *emotion schemas* and *role schemas* as proposed by Sharifian (2017). These schemas which are part of our conceptual world, set of ideas and beliefs, rooted in our distinctive culture we grew up in, enable us to understand the role of a *pedagogue*.

The result of this research and article indicate that a *pedagogue* received a new role, that of a computer tech, a story teller and collaborator. To begin with, *pedagogue* as a story teller communicates in the most effective way. This can be achieved by giving appropriate meaning, context and understanding in a students' digital world which can be chaotic and frequently disturbed. What's more, by using storytelling techniques plus modern technology, we can be assured that the concepts and material which are taught will be memorized and remembered.

When it comes to the role of a collaborator, a computer tech *pedagogue* can enhance students' motivation in their education. He/she can help their students learn about new skills which will be essential in their job placements such as team working and problem solving.

To sum up, the success of a computer tech *pedagogue*, a new role, is crucially dependent on the material, digital apps and programs being properly selected. Once the teachers are aware of their new role, as a computer tech *pedagogue* in the 21st century, we can say, that a new field of digital teaching is wide open.

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