

CULTURE-THROUGH-LANGUAGE STUDIES IN SOCIO-PEDAGOGICAL WORK IN FRANCE

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The article highlights the aim, the fundamental principles (democracy, openness, humanism, tolerance) and the main directions (culture-through language studies, social and legal support and protection, educational socio-pedagogical and psychological assistance, organisation of socially significant activities in an open environment) of socio-pedagogical work in France. The authors focus on culture-through language studies, its historical development and connection with the active migration policy of the country, characterises institutions which conduct culture-through language studies in socio-pedagogical work, namely: institutions of social and pedagogical infrastructure, local self-government bodies and local executive authorities. The article substantiates the necessity to focus the attention of specialists in socio-pedagogical work on the issues of the French language, history and culture in order to ensure that both the indigenous population and the representatives of other cultures living on the territory of the country are aware of their belonging to the French civil society. The authors highlight the importance of specially developed programmes and scientific and methodological resources for studying the linguistic, cultural and historical environment of the Republic which facilitate the process of francisation of the modern multicultural society of France.

Keywords: culture-through language studies; migration policy; intercultural integration; multicultural society, socio-pedagogical work.

Introduction

The experience of France as a country which adequately meets the world's current challenges and solves political, economic and social issues, rightly deserves to be studied in Ukraine. Focusing on the issues related to the improvement of European society with maximum preservation and multiplication of its own national achievements is undoubtedly perceived as the main driving force in the social and educational vectors of the country's development. The combination of efforts of specialists leads to reconsideration of the role and place of social and pedagogical work in the further formation of the entire French society.

Positive experience in the socio-pedagogical work of France with clearly defined directions and tasks of social and youth policy, coordination in the work of pedagogical and social institutions, government and non-government organisations and associations, as well as coordinated activities of specialists in social and pedagogical fields can be useful for Ukrainian experts as the stimulus for reconsideration of the role and potential of social and pedagogical work in Ukraine.

The purpose of pedagogical and social work is the development of an individual, his/her further preparation for social functioning by means of education, upbringing, psycho-correction work and socio-pedagogical support. This opinion is shared by both contemporary Ukrainian (Bezpalko, 2006; Lavrychenko, 2006; L.I. Romanovska, 2011 etc.), and French scholars (Moessinge, 2014; Boukrou, 2015) who devoted their studies to investigating the experience of social and pedagogical work.

Thus, the **aim** of the article is to highlight the socio-pedagogical work in France, its fundamental principles and directions with a deeper insight into the culture-through language studies as a direction of such work.

In the process of our research we used the following **methods**: theoretical analysis, comparative method, classification, specification, synthesis and systematisation of French and Ukrainian sources with a view to elucidating a theoretical background of the stated problem; we also used the methods of historical and pedagogical analyses to follow the dynamics of the development of socio-pedagogical work in France.

Genesis of social and pedagogical work

Considering the genesis and innovation of socio-pedagogical work, it is expedient to study the experience of France as one of the most economically developed European countries. The theory and practice of social and pedagogical work in this country has a more than one hundred years of history and is inextricably linked with the rapid development of the state and society as a whole. During this period, experts have tested many different approaches to this work, studied and analysed the problems that arise when implementing the main goals of social and pedagogical work and accumulated vast experience that can serve as a material for the analysis and as an example to follow.

Socio-pedagogical work in France is intended to consolidate the population and promote the universalisation of social adequacy and mobility of citizens. Today, it is at many levels involved in social and educational work, assimilated into social and educational policies of this country. This work is aimed at people of all ages, different social, ethnic and religious groups. Activities of teachers and social workers are carried out in various educational institutions, state and public institutions, enterprises, associations, centres, clubs, etc.

According to the researchers (Chopart, 2002; Chprien, 2004; Joël, 2006; Ziaziun, 2006; Zvierieva, 2012), the conceptual foundations for the development of socio-pedagogical work in France are based on the national experience in adaptation of advanced world technologies as well as implementation of the idea of facilitating an individual's activities in an open environment.

The conceptual foundations also include upbringing of an independent (in terms of education, security, leisure, sports, culture, mobility, social and professional training, social and professional integration, etc.), law-abiding citizen of the country, being competent and capable to fight for his/her rights, freedoms and national identity in the world, following the principles of democracy, openness, humanism and tolerance, which also determine the national vector of the further development of French society.

The fundamental principle of democracy in social and pedagogical work, supported by all the participants of such work in France, implies the guarantees of legal, social, cultural and ethnic equality for all the citizens, insurance of the democratic character of relations in society as well as the solution of issues related to such negative phenomena of the society as segregation, racism, chauvinism, isolationism. The principle of openness in socio-pedagogical work is viewed as the openness to general public, modern trends and areas of science as well as giving people from different cultures the rights and opportunities to remain authentic in regard to national values, traditions, choice of religion, ethical and aesthetic preferences, lifestyles, etc. (Lavrychenko, 2006, p. 204).

The principle of humanism of social and pedagogical work consists in recognition of human values, the rights of an individual for a versatile development and demonstration of his/her abilities. Following the principle of tolerance as a methodological basis for social and pedagogical work is at priority in France due to historical processes. It is the acceptance and understanding of the riches of world cultures, various forms of self-expression and ways of manifestation of human individuality for an ordinary French citizen not only as a moral obligation, but also as a political and legal need. Tolerance is perceived by French society as respect for the freedom of another person, his behaviour, political and religious views (Zvjerjeva, 2012, p. 404).

Socio-pedagogical work in France represents systematic measures aimed to facilitate the adaptation of each individual to the active social life of the country, its culture, history, traditions and customs of the French people. This work is carried out in order to provide the services, namely: pedagogical (educational and developing), psychological (diagnostic and corrective), social-medical, health, legal and informational.

Characteristics of the present-day state of social and pedagogical work in France

At present, socio-pedagogical work in France is aimed at the purposeful influence on the individual's living space and is connected with the solution of his/her life problems; therefore this work is carried out in a number of directions. Having analysed the works of such French researchers, specialising in social and socio-pedagogical work as Boukrou (2015), Dyèvre (2014), Jovelin (2008), we defined the following most widespread directions of socio-pedagogical work in modern France:

- social and legal support and protection;
- educational socio-pedagogical and psychological help;
- organisation of socially significant activities in the open environment;
- culture-through language studies.

The social and legal support and protection is focused on providing extensive information on the rights and obligations of an individual through familiarisation (conversations, meetings, roundtables, discussions) with the existing state, departmental and regional laws of the country (Boukrou, 2015, p. 17).

Educational socio-pedagogical and psychological assistance is based on the provision of a set of

services aimed at solving the problems of psychological, social and pedagogical nature, ensuring the successful socialisation of an individual and his/her constant communication with specialists in the social, pedagogical and psychological sectors (Dyèvre, 2014).

Organisation of socially significant activities in the open environment is carried out through the spread of animation activities and is aimed at practical implementation of the potential of each individual in the interaction with a specific social environment. Such practices stimulate an individual to be more active in public life (Jovelin, 2008, p. 32).

One of the main directions of socio-pedagogical work in France is the culture-through language studies, which started in the early 1970's, when the country declared its active policy of providing political asylum. Along with the increase in the number of immigrants from the countries of the former colonies (132,713 asylum seekers according to the French Bureau for Protection of Refugees and Stateless Persons (Office Français, 2017), France began mobilising social and pedagogical workers in order to prepare them for reception of immigrants and laid the foundations for elaboration of a coherent socio-pedagogical programme for the development and social inclusion of representatives of other cultures (immigrants, temporarily displaced persons, asylum-seekers, refugees, stateless persons, nomads, etc.) – *The International Solidarity*. Due to the rapid increase in the number of immigrants, the national government faces new challenges: the study of the specific features of importing countries, the establishment of social relations with carriers of other cultures and representatives of other peoples, the organisation of interaction of subcultures, the search for new approaches in education and most importantly – “soft” assimilation of migrating population.

The French government realised that the multicultural society of France required an intercultural approach to solving social problems and carrying out socio-pedagogical work. The question of the coexistence of representatives of other cultures with a certain formed group, territory, ethnos, nation and state as well as the adaptation of the migrant to the objective conditions of the environment, drew the attention of specialists to interdisciplinary studies of French culture, anthropology, psychology and linguistics. This, in turn, allowed developing the theory of cultural relativism, which is used by many specialists of the modern social service in the process of constructing socio-pedagogical relations.

The foundation of socio-pedagogical work with migrants was laid in scientific works of Dufour (1991), Cohen-Emerique (1997), Vinsonneau (1997) and others. We should note that until 1980s migrants were provided solely with administrative or legal assistance, and only in the late 1990s the necessity of forming special pedagogical approaches to building the intercultural relations was recognised. The specific feature of such approaches was based, first of all, on understanding and accepting the cultural, economic, political and historical realities of the migrants.

Prevalence of migration policy issues, attempts to focus on issues of assimilation of representatives of other cultures in the multicultural society of France, solution of problems of international solidarity were main themes of discussions of specialists in the socio-pedagogical work of that time.

Focusing on the adoption of other cultures leads to the beginning of the loss of national patrimony of France. Having apprehended certain risks, French specialists in social and pedagogical work (Bureau, 1998; Camillerie & Cohen-Emerique, 1997) proposed to change the focus of work with immigrants – from adaptation to re-socialisation (the integration of immigrants into French culture). Special attention is paid to the neutralisation of cultural and educational conflicts, the development of models of coexistence of values of different types of cultural systems, the search for common features and the construction of a single cultural space for the development of a conscious and independent individual in the conditions of intercultural integration.

The main tasks of socio-pedagogical work were transformed too. Henceforth, the emphasis was shifting from providing socio-psychological and financial assistance to the full socio-cultural integration of an individual, the search for ways to attract immigrants to the active life of the country, addressing their social and pedagogical problems, the need to study and further deepen the knowledge of French language, history and culture. The attention of specialists is switched to the search of mechanisms for the perception and acceptance of French customs, traditions, cultivation of love for the country.

Gradually, a so-called linguo-ethnographic professionalisation of socio-pedagogical work with migratory population arises. Specialists of the social sphere with a pedagogical profile of activity (animators, educators and others) are engaged into implementation of these ideas.

Obviously, the tendency of consolidation of society is brought into the masses mainly by the representatives of social professions, therefore a lot of attention is paid to the issue of staffing. Thus, the works of modern specialists highlight the process of preparation of socio-pedagogical workers in the USA, Canada, Great Britain and other countries based on the world-wide concepts of multicultural education (Korneshchuk, 2017; Cherniak, 2017).

Works of modern scientists (Boukrou, 2015; Falla & Sirota, 2012; Kalini, 2017; Korneshchuk, 2017) focus on efforts of France to build a multicultural civil society based on preservation of the national interests of the country, i.e. the so-called attempt of Europeanisation of the society with national language and culture dominating.

At present, the attention of the nationally conscious population of France is focused on the francisation of society, on the need to support and develop national memory, to maximise the national achievements and attainments and further harmonise the existence of the French language and cultural space on a global scale.

These purposes are addressed, for example, at the sites of International Organisation of Francophonie (Organisation internationale de la Francophonie) <https://www.francophonie.org> and Games of Francophonie (Jeux de la Francophonie) <https://www.jeux.francophonie.org>, where the information on the history, culture, language and traditions of the French Republic is collected and presented in a convenient form.

In order to facilitate the process of adaptation to the French linguistic space, it is proposed to use the free services of specialists or to try to study the language and history of France independently. The Ministry of Education of France, with the support of the Ministries of Culture, Youth and Sports, many governmental, non-governmental organisations and charitable foundations have proposed a programme for the francisation of society – TV5 MONDE: <http://www.tv5monde.com> (a television network aimed at spreading the French language and culture on the world stage).

The resource is a collection of audio and video materials in the following sections: General information, News, the French language, Youth, Culture, Sports, etc.

The most interesting is the French Language section, which uses of innovative teaching and learning methods and interactive techniques. This block consists of several parts: “Acquaintance”, “Learning”, “Training”, “Dictations”, “Thank you, teacher”, “We speak French. It’s easy!”. All learning tasks are divided into 4 levels defined by the All-European Recommendations on Language Education (Cadre européen commun de référence pour les langues): A1, A2, B1, B2. One of the main objectives of these tasks is the assimilation of linguocultural information.

For instance, for mastering the topic “Travelling” different subtopics are offered for each level. To study the subtopic “Geography” at the initial A1 level a video about Senegal lasting 30 seconds is provided, and the learner is offered to complete the following tasks after having watched it: to answer the questions; to choose if the statements are true or false; to listen to sentences and to insert the missing words.

The intermediate level B1 is represented by the sub-topic “Venezuela – a danger on the roads”. After watching a video (01 minute 36 seconds), the learner is offered to complete the following tasks: to place phrases in the correct order; to fill in the gaps in the text; to indicate whether the information is relevant to the video; to make up a phrase in the past tense using the given words.

For self-examination at each level, the learner can use the tapescript of the video, which greatly facilitates the understanding of what has been seen and heard. Video stories relate d to the chosen topic and vocabulary. Grammar and phonetics tasks are also offered.

The main feature of modern educational resources in France is bright design, many pictures, charts, graphs, photographs, video clips, etc., which greatly facilitates the perception of information and the possibility of learning the language in a non-stop mode. For this purpose, there is a permanent chat contact between the addressee and the source.

Independent study of the language, history and culture of France is facilitated by a variety of educational materials, such as: French textbooks for primary, secondary and experienced users (see the resource <https://www.pinterest.fr>), textbooks on culture-through language studies of France (see <https://livreslib.com/18677/histoire-civilisation-francaise>, www.frenchpdf.com, ld.brusov.am/.../Civilisation-France-final), materials about the historical and cultural heritage of the French Republic (www.cafs-sorbonne.fr, www.coderprof.com, <https://www.icp.fr>), materials about outstanding people of France (<https://anniversaire-celebrite.com>, <https://bibliobs.nouvelobs.com>, www.vanityfair.fr, francaiscelebres.com).

The following modern tutorials are used in accordance with the All-European Recommendations on Language Education (Cadre européen commun de référence pour les langues) and help to deepen the culture-through-language knowledge of French culture: “Connexions” (Mérieux & Loiseau, 2004), “Edito” (Alcaraz, Braud, Calvez, & Cornuau, 2016), “Echo” (Girardet & Pécheur, 2013), “Rond Point”(Capucho, Denyer, Labascoule & Royer, 2007), “Saison” (Cocton, 2014) etc.

The above-mentioned methods form the following linguocultural knowledge, skills and abilities of:

- applying background knowledge and the national-cultural component of the language for communication;
- using knowledge about French culture, elements of non-verbal behaviour, non-verbal (kinesic, proxemic and paralinguistic) knowledge, skills and abilities: 1) kinesic (gestures, facial expressions, eye

contact); 2) proxemic (communicants' positions, body movements, distance between participants during communication); 3) paralinguistic (rhythm, melody, intonation, pause, phonation, exclamations);

– taking into account cultural, individual and role differences in the process of professional activity in order to avoid discrimination.

The majority of these materials are freely available for download from special electronic resources – www.bonjourdefrance.com, <https://www.francaisfacile.com>, <https://www.pinterest.com>, francais.enseignement.over-blog.com etc., which are actively supported by both the government and the French community.

Civil society is actively involved in the process of francisation, which is confirmed by holding of a large number of events dedicated to popularising the French language and culture in the Republic and abroad: celebration of the International Day of Francophonie (Jour de la Francophonie), weeks of the French language (Semaine de la Langue française), festival of the French language (Francofête), a growing number of French cultural and educational institutions (Alliance française, Organisation internationale de la Francophonie) and others.

Culture-through-language studies as the direction of socio-pedagogical work is carried out by institutions of social and pedagogical infrastructure (educational establishments, social and pedagogical organisations, centres of social and psychological help, clubs, non-governmental organisations, etc.) as well as by local authorities. This work focuses on deepening the knowledge of the language, history, culture of France, its economic and political structure, the formation of socio-cultural competence of individuals, the upbringing of respect for national norms, customs, and traditions of the country. The realisation of the tasks is carried out by conducting conversations, discussions, roundtables, competitions on the knowledge of language, literature, culture, history of France, festivals, excursions, meetings with outstanding people of the country, demonstration of artistic and feature films, performances about the role of France in the world society. The comprehensive measures on linguistic and cultural education aim at organising and supporting French cinematography, publishing houses, charitable libraries, providing information and consulting services, etc.

An important role is played by resource centres, which provide information on the historical, cultural, political, economic, and social development of the Republic. The portals www.franceculture.fr, www.histoire-france.net, www.france-pittoresque.com etc. and the official website of the French administration www.culturecommunication.gouv.fr etc. provide practical information and are responsible for informing the population about the historical and cultural development of the country.

Conclusions

Thus, the organisation of social and pedagogical work is carried out on the basis of social servicing, provision of social, pedagogical and psychological assistance in creating the necessary conditions for ensuring the ability of each individual to socialise, adapt, self-develop, take an active part in socially significant activities aimed at development of the civil society of France. Culture-through-language studies in the socio-pedagogical work aims at organising the process of acquiring, deepening and systematising the knowledge of culture, history, literature, language of the country, in order to make the indigenous population of France as well as the representatives of other cultures that live on the territory of the country be aware of their belonging to the French society.

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