Common European Framework of Reference for Languages (2009) – ausgewählte Kapitel

Die Themenliste des CEFR benennt folgende Bereiche, die im Anschluss (CERF 5.2.2.1) genauer ausgeführt werden.

5.1.1.2 Sociocultural knowledge

Strictly speaking, knowledge of the society and culture of the community or communities in which a language is spoken is one aspect of knowledge of the world. It is, however, of sufficient importance to the language learner to merit special attention, especially since unlike many other aspects of knowledge it is likely to lie outside the learner's previous experience and may well be distorted by stereotypes.

The features distinctively characteristic of a particular European society and its culture may relate, for example, to:

1. *Everyday living*, e.g.:

- food and drink, meal times, table manners;
- public holidays;
- working hours and practices;
- leisure activities (hobbies, sports, reading habits, media).

2. *Living conditions*, e.g.:

- living standards (with regional, class and ethnic variations);
- housing conditions;
- welfare arrangements.

3. *Interpersonal relations* (including relations of power and solidarity) e.g. with respect to:

- class structure of society and relations between classes;
- relations between sexes (gender, intimacy);
- family structures and relations;
- relations between generations;
- relations in work situations;
- relations between public and police, officials, etc.;
- race and community relations;
- relations among political and religious groupings.

Users of the Framework may wish to consider and where appropriate state:

- what knowledge of the world the language learner will be assumed/required to possess;
- what new knowledge of the world, particularly in respect of the country in which the

4. Values, beliefs and attitudes in relation to such factors as:

- social class;
- occupational groups (academic, management, public service, skilled and manual
- workforces);
- wealth (income and inherited);
- regional cultures;
- security;
- institutions;
- tradition and social change;

- history, especially iconic historical personages and events;
- minorities (ethnic, religious);
- national identity;
- foreign countries, states, peoples;
- politics;
- arts (music, visual arts, literature, drama, popular music and song);
- religion;
- humour.

5. Body language (see section 4.4.5). Knowledge of the conventions governing such behaviour form part of the user/learner's sociocultural competence.

6. Social conventions, e.g. with regard to giving and receiving hospitality, such as:

- punctuality;
- presents;
- dress;
- refreshments, drinks, meals;
- behavioural and conversational conventions and taboos;
- length of stay;
- leave-taking.

7. Ritual behaviour in such areas as:

- religious observances and rites;
- birth, marriage, death;
- audience and spectator behaviour at public performances and ceremonies;
- celebrations, festivals, dances, discos, etc

5.1.1.3 Intercultural awareness

[…]

Users of the Framework may wish to consider and where appropriate state:

- what prior sociocultural experience and knowledge the learner is assumed/required to have;
- what new experience and knowledge of social life in his/her community as well as in the target community the learner will need to acquire in order to meet the requirements of L2 communication;
- what awareness of the relation between home and target cultures the learner will need so as to develop an appropriate intercultural competence.

Quelle: Council of Europe (Hg.) (2009). *Common European Framework of Reference for Languages. Learning, teaching, assessment*. Cambridge/Strasbourg: Cambridge University Press; Council of Europe. http://www.coe.int/t/dg4/linguistic/Source/Framework_EN.pdf (16.07.2012), S. 102-104.

5.2.2.1 Linguistic markers of social relations

These are of course widely divergent in different languages and cultures, depending on such factors as a) relative status, b) closeness of relation, c) register of discourse, etc. The examples given below for English are not universally applicable and may or may not have equivalence in other languages.

- use and choice of greetings:
  on arrival, e.g. Hello! Good morning!
  introductions, e.g. How do you do?
  leave-taking, e.g. Good-bye . . . See you later
- use and choice of address forms:
  frozen, e.g. My Lord, Your Grace
  formal, e.g. Sir, Madam, Miss, Dr, Professor (+ surname)
  informal, e.g. first name only, such as John! Susan!
  informal, e.g. no address form
  familiar, e.g. dear, darling; (popular) mate, love
  peremptory, e.g. surname only, such as Smith! You (there)!
  ritual insult, e.g. you stupid idiot! (often affectionate)
- conventions for turntaking
- use and choice of expletives (e.g. Dear, dear!, My God!, Bloody Hell!, etc.)

5.2.2.2 Politeness conventions

Politeness conventions provide one of the most important reasons for departing from the straightforward application of the 'co-operative principle' (see section 5.2.3.1). They vary from one culture to another and are a frequent source of inter-ethnic misunderstanding, especially when polite expressions are literally interpreted.

1. 'positive' politeness, e.g.:

- showing interest in a person's well being;
- sharing experiences and concerns, 'troubles talk';
- expressing admiration, affection, gratitude;
- offering gifts, promising future favours, hospitality;

2. 'negative' politeness, e.g.:

- avoiding face-threatening behaviour (dogmatism, direct orders, etc.);
- expressing regret, apologising for face-threatening behaviour (correction, contradiction, prohibitions, etc.);
- using hedges, etc. (e.g. ' I think', tag questions, etc.);

3. appropriate use of 'please', 'thank you', etc.;

4. impoliteness (deliberate flouting of politeness conventions), e.g.:

- bluntness, frankness;
- expressing contempt, dislike;
- strong complaint and reprimand;
- venting anger, impatience;
- asserting superiority.

5.2.2.3 Expressions of folk wisdom

These fixed formulae, which both incorporate and reinforce common attitudes, make a significant contribution to popular culture. They are frequently used, or perhaps more often referred to or played upon, for instance in newspaper headlines. A knowledge of this accumulated folk wisdom, expressed in language assumed to be known to all, is a significant component of the linguistic aspect of sociocultural competence.

- proverbs, e.g. a stitch in time saves nine
- idioms, e.g. a sprat to catch a mackerel
- familiar quotations, e.g. a man's a man for a' that
- expressions of:
  belief, such as – weathersaws, e.g. Fine before seven, rain by eleven
  attitudes, such as – clichés, e.g. It takes all sorts to make a world
  values, e.g. It's not cricket.

Graffiti, T-shirt slogans, TV catch phrases, work-place cards and posters now often have this function.

5.2.2.4 Register differences

The term 'register' is used to refer to systematic differences between varieties of language used in different contexts. This is a very broad concept, which could cover what is here dealt with under 'tasks' (section 4.3), 'text-types' (4.6.4) and 'macrofunctions'(5.2.3.2). In this section we deal with differences in level of formality:

- frozen, e.g. Pray silence for His Worship the Mayor!
- formal, e.g. May we now come to order, please.
- neutral, e.g. Shall we begin?
- informal, e.g. Right. What about making a start?
- familiar, e.g. O.K. Let's get going.
- intimate, e.g. Ready dear?

In early learning (say up to level B1), a relatively neutral register is appropriate, unless there are compelling reasons otherwise. It is this register that native speakers are likely to use towards and expect from foreigners and strangers generally. Acquaintance with more formal or more familiar registers is likely to come over a period of time, perhaps through the reading of different text-types, particularly novels, at first as a receptive competence. Some caution should be exercised in using more formal or more familiar registers, since their inappropriate use may well lead to misinterpretation and ridicule.

Quelle: Council of Europe (Hg.) (2009). *Common European Framework of Reference for Languages. Learning, teaching, assessment.* Cambridge/Strasbourg: Cambridge University Press; Council of Europe. http://www.coe.int/t/dg4/linguistic/Source/Framework_EN.pdf (16.07.2012), S. 119-120[IK1].