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Homo narrans – A Dimension of Childhood Existence

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ABSTRACT

The objective of the present article is to discuss the issue of narrative. The author considers the essence of narrative from children's cultural, educational and developmental perspectives. She defines the meaning of narrative imaging. The author emphasizes its importance, its recent developments and the essence of the pedagogical discourse on education. The considerations were placed within the contexts of culture and education, which are tightly connected with each other. The author underlines the meaning of language in human life and in the pedagogical discourse as something that shapes the personality and attitudes of the young generation. It is emphasized that, in the entire process of education, the task of pedagogical discourse is to foster the level of students' linguistic competence, which influences a person's future functioning in the world. In the later part of the text, the author discusses the structure of narrative that was identified and named by Ida Kurcz. Also, she indicates the role of teachers and parents who should, with full awareness and responsibility, care about the narrative dimension of childhood existence. It was determined that narrative is necessary in the life of *homo narrans*, not only in people's childhood but also in their adulthood. This is all the more important when taking into account the current dominance of the culture of image and the increasing inflow of information.

The importance of culture and education

Mankind constantly creates culture, and the greatness of human achievements gives an individual many opportunities. The significance of the success that has already been achieved often intimidates a person in his/her actions, and only a complex process of cognition that provides the foundations of knowledge strengthens the person's self-esteem and encourages him/her to make further efforts that, in time, become the source of satisfaction.

The diversity of cultural development makes it necessary to introduce an individual into the culture of a given society so that the person can become a full and equal member of it. Antonina Kłoskowska emphasizes that an outstanding individual is able to give directions to the course of culture by opposing it in a skillful manner, but first the individual has to learn and master different forms of such culture (Kłoskowska 2011: 29). According to this statement, culture is co-created by the behaviours that are ascribed to common models and norms. Kłoskowska claims that one of the features of social habits is the ability to generalize the reactions proper for experiencing particular situations in which a person is not always aware of the correctness or incorrectness of his/her behaviour. Such a perspective assumes the existence of two cultural patterns: an unconscious and hidden one (*covert*), and an open and revealed one (*overt*). According to Kłoskowska, the best illustration for the functioning models are linguistic phenomena. Language reflects the generalization of a reaction that goes beyond imitation, which is most noticeable while watching how a child acquires language. In cultural patterns, we should differentiate the verbal reactions of participants of social interactions that are based on the individual's model of behaviour from separate models from a canon of general norms adopted for a given behaviour. Kłoskowska defines models as "recommendations referring to playing specific social roles and behaving in different social situations, formulated in the form of normative sentences or descriptive sentences that include clear assessments" (Kłoskowska 2011: 33). Models are an important social element in the process of shaping culture-based behaviours, including narrative.

Zbyszko Melosik and Tomasz Szkudlarek claim that education should adopt the research perspective of cultural studies that are of an interdisciplinary nature. According to Lawrence Grossberg, such studies reflect "the entire area of art, beliefs, institutions and communication practices of the society" (Grossberg 1992; Melosik, Szkudlarek 2009: 41). Richard Johnson assumed that the research field of cultural studies is included within the circle of the "cultural production" process, which depends on Szkudlarek, no cultural practice can be separated from the circumstances of its creation or articulation because without such circumstances it does not exist. Also, the representation of the reality in language is not its exact reflection, but

a presentation enriched with knowledge, beliefs, and ways of interpretation (Melosik, Szkudlarek 2009: 43).

Homo narrans. Existence in language

Edmund Leech claims that particular linguistic utterances constructed in a normal language (to use his words) are born in the person's mind, and the main challenge for analyses thereof is establishing the extent to which the meaning reaching the recipient in the meaning of the utterance is compliant with the author's intentions (Leech 2010). It is the author who, in his/her utterance, gives the final dimension of the verbal space that constitutes the image of the reality captured by the person who constructs the utterance, because narrative expresses humanity and it is a form that shows an understanding of the structure of the reality and the phenomena taking place in this structure. The source that gives a narrative the beginning of materialized existence in the form of thoughts is the human mind. Language as a system responsible for communication, along with all the conditions characteristic of linguistic competence, enables a narrative to be born in the space outside the individual's mind, i.e. it opens the meanings and content of the narrative to the recipient. The present time, complicated by multiple threats for humanity, is a challenge for everyone who cares about maintaining a safe process of educating and upbringing children and youths. Reaching the child's world makes it possible to open a dialogue with him/her, and such a dialogue is necessary for reaching an agreement. The common language of children, youths and adults is the foundation for bringing up and educating a person with a strong moral backbone, who is not afraid of challenges, and respects another person while taking them on. Revealing meanings in the space that is common to all interlocutors is satisfactory, but, first of all, it provides us with the foundations for co-existence.

Within the last few years, issues related to narrative have become the subject of a lively discussion. An event that is considered to have become the symbol of such increased interest was the publication of Thomas Mitchell's book *On Narrative* in 1981. In this book, he described the phenomenon of a *narrative shift/turn* existing in social sciences (Mitchell 1981; Denzin 2006; Rosner 2006; Straś-Romanowska, Bartosz, Żurko 2010). Narrative was considered to be the fundamental tool of communication. It presents a sequence of events, and the sequence becomes the carrier of a meaning. At the same time, as noticed by Jerome Bruner, not every sequence – functioning in the mind, experienced or not – is worth conveying/describing (Bruner 2006: 170; Wojciechowska 2014: 52). A narrative is a discourse which makes it possible to distinguish thoughts constructed in silence from verbalized thoughts; it is a form of

communication in which the person's needs, expectations, desires and attitudes towards the reality are expressed.

A pedagogical discourse, as a discourse that shapes the young generation's personality and interior, definitely requires consistency and clarity, because "the creation, re-creation and transformation of culture" depend on the internal order in the pedagogical instrument which, because of the rules concerning distribution, re-contextualization and evaluation, provides language with the means necessary for constructing a pedagogical discourse (Bernstein 1990: 167). Within the past years, the sociology of education has often omitted the analysis of internal features that determined the specific attributes of the pedagogical discourse in the process of education (Bernstein 1990: 163). Despite experience and reflection, little attention was paid to the issue of regulatory practices in the analysis of the pedagogical discourse. In the 1970s, the sociology of education analyzed knowledge and the way of acquiring it, as well as the formulas of conveying information and grading students, in a new dimension. Basil Bernstein believed that the suggestions of Bourdieu and Passeron were the most valuable for re-creating the relationships among social classes with reference to education. Bourdieu and Passeron dealt, i. a., with the principles of communication and with the system of meanings conveyed within this process. While trying to generalize the specific educational discourse, they distinguished two forms of communication: a tutorial one and a common one. The tutorial form was typical of people whose task was to pass knowledge on, while the common one was ascribed to the working class. Bourdieu and Passeron analyzed attitudes towards pedagogical communication rather than the relationships within a process of a particular form themselves (Bernstein 1990: 165).

It turned out that the research in which the scientists assumed the analysis of the principles of communication and interaction practice with reference to the conditions that determine the society of a school class was crucial.

Much less attention was paid, however, to the assumption according to which the rules of discourse are determined by the distribution of power. Pedagogical discourse, as the collection of rules specifying the specialist forms of communication, depends on re-contextualization principles. According to Bernstein, such discourse has the power to differentiate transmission and acquisition, and its characteristic feature is the privilege to place the discourse related to competences within the discourse of social order in the system in which social order dominates the competences. Due to the principle of re-contextualization, it is possible to re-orient other forms of discourse towards the need and purpose of the pedagogical discourse-specific traits on the basis of taking over other codes and connections among them (Bernstein 1990: 171-172).

Pedagogical discourse and the perspective of narrative

Pedagogical discourse requires many different analyses in various aspects related to particular areas. Language, speech and knowledge are the foundations for a consistent discourse which, in front of a competent language user, opens appropriate spaces, facilitates self-fulfilment, and embodies his/her pursuits, giving them the basis for self-confidence and self-esteem. In the entire process of education, the task of pedagogical discourse is taking a particular care about the level of linguistic competences of individuals who, to a large extent, determine the existence of mankind in the world, taking responsibility for people's ability to understand, create and recreate culture. Sociolinguistic analyses of the process of education and its contexts, taking into account dynamic changes in the culture in which we live, are searching for tools for interdisciplinary considerations (Denzin, Lincoln 2009).

Children's narrative, due to its specific features, constitutes a separate subject of research (Wojciechowska 2013). One of the conditions for such a status is adopting the perspective of understanding childhood in which constructing a narrative by the child enables the recipient to grasp the imagination and perception of the author's world. At the same time, it should be emphasized that the multifacetedness of the research on the meaning of narrative combines the analyses of psychologists, teachers, linguists, and sociologists. The representatives of various disciplines, while outlining different meanings of terms typical of scientific works on narrative, carry out their investigations in a way compliant with the direction of interest. The Latin term *narratio* means a story; Jerzy Trzebiński describes a narrative as "telling someone about something" and perceives it as a special kind of interpersonal communication (Trzebiński 2002: 13), while Maria Kielar-Turska details narrative as an effect of verbal expression and a reflection of the way in which a person understands reality (Kielar-Turska 2018).

Słownik współczesnego języka polskiego [Lexicon of Contemporary Polish] defines a narrative as "an utterance that presents a series of events, situated in a specific temporal and logical order, the essence of which is the basic form of utterances constructed in epic" (Dunaj 2002). Tomasz Woźniak refers to the discursive perspective of understanding the meaning of narrative adopted by Elinor Ochs, according to whom a narrative is a kind of activity aimed at the creation of a meaning. Ochs claims that a narrative is the basic means for expressing the perception of meanings and specifying ideas included in a linguistic image, which is why it enables us to describe events (Ochs 1998: 185-207; Woźniak 2005: 73). In the books on this subject, the following theories of narrative function:

1. narrative as a strategy of integrating information;
2. narrative as a procedure of explaining events;

3. narrative as a model of experience;
4. narrative as a symbolic action aimed at creating meanings (Woźniak 2005: 79).

For Barbara Boniecka (2010), using narrative structures is a reflection of an order, an explanation of an individual's experience. Her research helped her develop a definition of a text which, according to Boniecka, is a semantic unit of language in use, fulfilled both in oral and written sentences that constitute information given in social situations. The line of a narrative is a sequence of changes of the reference reality in time, arranged by the author, while the field of narration includes a sequence of reference situations which reflect what was happening in time in the space controlled by the narrator (Woźniak 2005: 79).

The representatives of modern psychology have formulated the thesis that narrative thinking facilitates a person's health, mental stability and proper functioning through giving him/her a sense of control over events. Also, such thinking reflects the power of one's will because it confirms the ability to continue actions related to the fulfilment of an intention. It helps us focus our attention and makes us convinced that we are staying in an understandable environment that soothes us. Finally, it increases our motivation through narrative aims such as those which are related to an individual's identity (Stemplewska-Żakowicz, Zalewski 2010: 17).

A child's narrative reflects understanding everyday experiences and is deeply rooted in thinking. The need to experience truth, goodness and beauty (Nowak 2019: 49) arouses the need to care about language, but we have to remember that, in early childhood, this process requires the control of people responsible for education and upbringing because it needs a model. A process included in shaping the child's personality should be supported by music experience (Majzner 2019: 118), as well as aesthetic experience (Zawada 2019: 23). This means that narrative imaging in language is derived from the way of perceiving the world, as well as the way of thinking and analyzing things. We have to be aware of the fact that each person's needs are different (Borzęcka 2019: 85), because each kind of thinking results from the need for reason; satisfying it depends on a discursive thought embodied through words that have meaning. Thoughts can also exist without being spoken: "thinking, though it always occurs in words, does not require listeners" (Arendt 1991: 84). If thoughts are to exist in the minds of listeners, language is necessary. A person as a thinking creature aims at a dialogue in order not to function in social isolation. Hannah Arendt points to the thesis of Anselm of Canterbury, a medieval philosopher and theologian, who claimed that the person's inner speech, which is not vocalized, aims at finding "order with the data of everyday experience" (Arendt 1991: 149). This means that a person carries out an inner monologue or dialogue with themselves, which helps them understand and order different experiences.

Each person's inner nature is biologically conditioned and typical partially of a given individual, and partially of humankind (Maslow 2004: 5). A child has in-born communication predispositions which include, first of all, the proper structure of articulation organs and the intellectual developmental standard, while he/she also acquires communication patterns due to, i. a., cultural schemes of their kind.

The child's developmental process includes the progress of many different areas. Particular aspects develop in each period with changing intensity, depending on the nature of the developmental line, and each stage has its own and unique structure (Wygotski 2002: 76). The process of speech development, depending on the moment of intensity, is treated as a central or secondary (but definitely important) enhancement line (Wygotski 2002: 76-77). According to Piaget's (1972) epistemological-genetic theory of mental development, the bases of linguistic development are cognition, experience and action. The communication competence is fulfilled in several areas of skills, including the linguistic one, which is fundamental and supported by the following competences: social, situational, pragmatic, and cultural competence (Dołęga 2003: 44). Along with this development, our awareness of using narrative and our level of linguistic competence increases. Also, our belief in the existence in language and through language becomes more and more important. The original function of the word in the child's use indicates a certain thing that he/she is focused on (Wygotski 2002: 270-271; Schafer 2007: 258). With age, a gesture changes into a narrative, which becomes a broad source of information. The child extends the field of understandable meanings, creates more and more developed semantic categories, and enriches the lexical scope. The child's existence in narrative means that he/she expresses intentions in particular communicative situations, presents his/her point of view, indicates the individual perception of principles through which he/she presents their logic and truth, defines and provides explications, uses arguments, represents the awareness of his/her social rank, is conscious of the nature of his/her utterances, uses persuasion, represents a specific politeness in intertextual utterances which, at the same time, usually do not meet the requirements of textuality (Boniecka 2010), and specifies time (Kielar-Turska 1989). Children's narratives provide a picture of the world of imagination, and the analysis of such narratives helps us outline particular archetypes (Baluch 1992; Wasilewska 2013). This analysis may be based on the model of children's language that refers to the communication competence, which includes propositional meanings, sociolinguistics (socially determined variants), conversational interactions included in discourse, and the intentionality of the acts of speech. This competence is based on individual, direct communication interactions and observed social interactions that are not experienced by the child in a direct manner. The knowledge of things, people, events and social categories provides the child

with knowledge that is outside language and complements the model of children's language (Rice 2007: 257).

Reality

The course of human life, which is permanently rooted in a cultural category, changes the hierarchy of values, making the image of the reality even more detailed (Kaja 2010: 66-69), and this is also reflected in the way of constructing a narrative. Each individual gives meaning to the symbols of the surrounding reality and builds the contents of meanings included in his/her own experience and in the experience of others, which is strongly related to the theory of value. The interpretation and skilful reading of meanings are deeply rooted in thinking processes and in the culture of a given society. The intentionality of consciousness, which is Husserl's greatest discovery, assumes that each subjective act requires the object of cognition. On the other hand, each phenomenon needs an observer if it is to exist in reception and function both in the mental and physical space. The presence of an observer, who becomes a recipient, assumes recognition and subjective acknowledgement (Arendt 1991: 84). Hannah Arendt assumes the existence of three basic, independent kinds of mental acts: thinking, willing and judging. Thinking results from the individual's internal aim to reveal the need for reason in speculations. This is Kant's conclusion with which Arendt agrees while considering the question "What makes us think?" (Arendt 1991: 111). Narrative is based on thinking because thinking enables us to create and maintain the structure of a narrative. Ida Kurcz distinguishes the following elements in this structure:

- introduction (summary, abstract), which tells the recipient that the author will tell an individually constructed story. In this part, the author demands the right to tell his/her story and suggests that it is worth listening to it;
- recognition, in which characters are introduced, duration time is specified, and the surrounding circumstances and frames of events are described;
- complication, which consists of sequences of events leading to the climax, during which time the author tries to catch the recipient's attention to the maximum extent possible;
- evaluation, in which the author indicates the elements in the narrative that maintain the recipient's attention and emphasize what is the most interesting;
- conclusion or solution, which is the part that releases tension; at this moment, the final interpretation of the contents is carried out;
- coda or ending, which includes parts of the sentences that summarize the narrative (Kurcz 2001: 154; Soroko 2010: 103).

Taking into account the above considerations, we have to be aware of the major role of teachers, educators and parents, who should do their best to care about the narrative dimension of the child's existence. The dominance of the culture of image (Leszczyński, Zając 2013: 16-17), as well as immersion in the sea of information (Kielar-Turska 2018), are among the reasons why those adults should make children sensitive, from their earliest years, to the quality of life of *homo narrans*. Transferring the child into the world of symbolic, abstract ideas is possible by plunging them into the literary world through reading and understanding texts (Baluch 1994; 2005). Children's literature teaches young recipients to care about the quality of utterances, both oral and written ones. *Homo narrans* integrates senses and lives in a dialogue that may take various formulas of existence and transmission. He/she exists in the dialogues with themselves, with other people, with art and with the entire world, the meaning of which – due to his/her openness and ability to change thoughts into words – they can read. “The narrating person” requires the constant support of those who care about his/her development.

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