

The link between language and culture on the lessons of Russian as a foreign language

СВЯЗЬ ЯЗЫКА И КУЛЬТУРЫ НА УРОКАХ РУССКОГО ЯЗЫКА КАК ИНОСТРАННОГО

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Abstract

The main aim of a foreign language teacher is to form a student's communicative competence, which is a complex of other competencies such as linguistic, discursive and linguocultural. For successful psychological and social adaptation in a new cultural and linguistic space for a foreign student is extremely important at the initial level of education begin to master the basic linguistic and cultural concepts that reflect the culture of the speakers of the studied language and leads to the adoption of a different worldview. Thus, for successful communication, you need not only use phonetic, grammatical, syntactic and pragmatic rules of the language, but also you should have a clear idea of the conceptual picture of the world of the people, who speaks this language. It follows that the study of any foreign language should occur inextricably linked with the knowledge of culture, values and understanding of the native people of this language. The objective of the work is to formulate the key linguocultural principles of teaching Russian as a foreign language. To achieve this objective, the works of leading researchers in the field of linguistics, didactics,

Аннотация

Основная цель преподавателя иностранного языка – сформировать у учащегося коммуникативную компетенцию, которая представляет собой комплекс других компетенций, таких как лингвистическая, дискурсивная и лингвокультурная. Для успешной психологической и социальной адаптации в новом культурном и языковом пространстве иностранному студенту крайне важно уже на начальном уровне обучения приступить к освоению базовых лингвокультурных концептов, которые отражают культуру носителей изучаемого языка и ведет к принятию иного миропонимания. Таким образом, для осуществления успешной коммуникации необходимо не только умение пользоваться фонетическими, грамматическими, синтаксическими и прагматическими правилами языка, но и иметь ясное представление о концептуальной картине мира народа, который говорит на этом языке. Отсюда следует, что изучение любого иностранного

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methods of teaching Russian as a foreign language have been analyzed. The research object is an inextricable link between learning a foreign language and the culture of its speakers. The research result is the proof of the need to learn a foreign language as being inextricably linked with knowledge of the culture, values and world outlook of the people - speakers of this language, as well as a list of basic linguocultural principles, on which teaching a foreign language, including Russian as a foreign language, should be based.

Keywords: Russian language, native speaker, culture, teaching methods, competence, sociocultural environment.

Introduction

Modern philology involves the study of language in the framework of the anthropocentric paradigm, the essence of which is the close relationship of the verbal sign with the linguistic personality and the linguistic and cultural community to which it belongs (that is, with a group of people united by a common language, history, culture). Language is a mirror of people speaking it, reflecting their key cultural and mental characteristics.

When the teacher teaches foreign students the Russian language, the teacher has a basic task - to teach the student to use the language in such a way as to understand and be understood, that is, to form a communicative competence. In turn, the successful use of communication skills is impossible without a well-formed linguistic and cultural competence, which involves not only knowledge of the phonetic and grammatical norms of the Russian language, not only knowledge of the "educational" language, but also the ability to communicate at the intercultural level, knowledge of the language picture of the interlocutor's world and the ability to interact with representatives of a different, in this case Russian, culture. Thus, the choice of this topic relates to the relevance of formation of the

языка должно происходить в неразрывной связи с познанием культуры, ценностей и миропонимания народа-носителя данного языка. Цель работы – сформулировать ключевые лингвокультурные принципы обучения русскому языку как иностранному. Для достижения данной цели проанализированы работы ведущих исследователей в области лингвистики, дидактики, методики обучения русскому языку как иностранному. Объектом исследования стала неразрывная связь между изучением иностранного языка и культуры его носителей. Результатом исследования служит доказательство необходимости изучения иностранного

языка в неразрывной связи с познанием культуры, ценностей и миропонимания народа-носителя данного языка, а также список базовых лингвокультурных принципов, на которые должно опираться обучение иностранному языку, в том числе русскому языку как иностранному.

Ключевые слова: русский язык, носитель языка, культура, методика обучения, компетенция, социокультурная среда.

linguocultural competence of foreign students in teaching Russian as a foreign language.

The purpose of this study is to analyze the results of research by leading scientists in the field of linguocultural studies and foreign language education, and then to identify and explain the main methodological principles of the formation of the linguocultural competence on the lessons of Russian as a foreign language.

The object of this work is the relationship between language and culture, the results of the influence of the cultural space of native speakers on the process of learning a foreign language.

The main answer to the question of solving the urgent task of teaching foreign languages as a means of communication between representatives of different peoples and cultures is that languages should be studied in inextricable unity with the world and culture of peoples speaking these languages (Ter-Minasova, 2011: 94). In addition, the philosophy of language has long raised the question of the interaction of conceptual and linguistic pictures of the world (Bloch, 2010). Thus, the formation of a secondary linguistic personality, in addition to knowledge of phonetics and grammar, "consists

of mastering the verbal-semantic code of the language being studied, that is, the "linguistic picture of the world" of the speakers of this language and the "conceptual picture of the world", which allows a person to understand a new social reality for him" (Lopukhina, 2009: 34). Thus, the hypothesis of the study is that the formation of a full-fledged communicative competence in learning a foreign language is possible subject to the basic methodological principles of the formation of the linguocultural competence of a non-native speaker learner, and the result of this work is the compilation of a list of key methodologically sound linguocultural principles that should be applied when teaching Russian as a foreign language.

In the lessons of the Russian language, the student gradually plunges into the world of spiritual values of the new social environment, its cultural, historical and metal features. In accordance with the teachings of L. Weisgerber, who was one of the first to characterize the concept of the "language picture of the world", we can say that learning a new language reality for a student includes not only the development of phonetics, vocabulary and syntax of the language, but also its idioms.

Materials and Methods

To achieve the objective of the study, the following methods were used:

- analysis of literature in the field of teaching foreign languages, the formation of a secondary linguistic personality and its communicative competence.
- synthesis of theoretical data from various fields of linguistics, including linguoculturology, methods of teaching foreign languages, methods of teaching Russian as a foreign language.
- monitoring the educational activities of foreign students on the lessons of Russian as a foreign language and the analysis of its results.

Note that there are significant differences between learning a language in a language environment and outside it. The main differences were identified by O. P. Bykova (Bykova, 2008: 11-16), Doctor of Philology, professor with extensive experience in teaching students outside the language environment. First of all, it is a different motivation. If students coming to Russia plan to use the language in everyday life and professional life, then studying at home is usually a bonus in finding a job. It is

important that the author relates the desire to get acquainted with the history and culture of the country to subjective motivation when studying the Russian language outside of Russia. Also, the most important difference is the quantity and quality of training parameters. If in Russia foreign students are surrounded by a sea of linguistic elements in the form of natural visual, auditory, situational, cultural supports, then outside Russia the circle of these supports is much narrower, they are more often educational and artificial. In a non-language environment, the role of teaching aids is growing immeasurably. The third difference is directly related to the previous one. In the language environment, most methodological strategies are based on the "from reality to the text" model; outside Russia, the inverse model is implemented: "from text to reality".

However, despite the immersion in language and culture, students studying in Russia also encounter difficulties in using the language, which are associated with the process of linguocultural adaptation, when, having mastered a certain number of lexical units, communicative models, the student is not able to use them in speech-cognitive processes, in connection with which communicative acts with native speakers are often unsuccessful.

Thus, regardless of the environment in which the language is studied, the importance of the formation of linguocultural competence remains unchanged, since its component skills realize the communicative needs of students and their desire to learn the culture and national characteristics of the country of the language being studied. This task leads us to a relevant anthropocentric approach to teaching a foreign language, which includes not only the cognitive aspect of teaching, but also the linguistic and cultural one. The study of means and methods of storing cultural information in a language is carried out by linguoculturology, the basic methodological principles of which are:

1. A systematic approach to verbal representations of culture;
2. An active approach that defines the unity of activity and consciousness, allowing us to represent speech-thinking activity as an explanatory principle;
3. Axiological, culturological, hermeneutic approaches that allow interpreting linguistic phenomena in accordance with the value scale formed by a particular linguocultural community;

4. Philosophical principles of determinism, which determines the interdependence of all phenomena of reality, and anthropocentrism, which gives a person the status of a "classifying creature" (O. Jespersen) (Tokarev, 2009: 6).

Numerous studies conducted within the framework of these methodological principles have consolidated the understanding of language as a carrier of culture and values, reflecting not only a conceptual foundation, but also an axiological one. This information is stored in a structured language, forming a picture of the world of a given linguistic and cultural community.

The problem of the relationship between language and culture began to be studied back in the 19th century and remains a key one in modern philology and linguodidactics. The work of V. Humboldt, A.A. Potebni, E.M. Vereshchagin, V.N. Telia, I.A. Sternin and other researchers. In general, their main findings can be summarized as follows:

- 1) Any culture, as material. So it is spiritual, national, and it is embodied in the language (V. Humboldt, A. A. Potebni, etc.);
- 2) The national character of culture is expressed in the national language through a vision of the world, that is, the language is characterized by an internal form specific to each nation, which is an expression of the "national" spirit ", its culture (V. Humboldt and others);
- 3) Language is that which lies on the surface of human being in culture; language is the link between man and the world around him;
- 4) Language and reality are interconnected and structurally similar; language is included in the culture in the same way that culture is included in the language, that is, language, culture, reality are interconnected (E.F. Tarasov and others).

Language and culture, being semiotic systems, have much in common:

- language and culture are forms of consciousness that reflect a person's worldview (E.M. Vereshchagin, V.G. Kostomarov, Yu.E. Prokhorov);
- language and culture exist in a dialogue among themselves, the language is included in the culture, since the sign itself is a cultural code in the form of which the linguistic and verbal ability of a person is determined, and the significance of the sign

as a cultural entity arises only in human activity. This is the first. Secondly, culture is included in the language, as it is modeled in the text (E.F. Tarasov) (Intriago, Kravchenko, 2013: 335).

Thus, language is the cultural code of the nation, the key to understanding the worldview models of the people, since the national language reflects national features inherent only to this people, its world outlook, mentality. This means that a full study of the language is impossible without knowledge of the main national characteristics reflected in it.

Results and Discussion

The results of the conceptualization of reality are nationally specific and are embodied in concepts, multidimensional, structured units containing the results of knowledge of the world of a given linguistic and cultural community, its experience and knowledge. This knowledge is extremely important when teaching a foreign language, because, while learning a language, a student learns not only the lexical and grammatical system, but also the cultural, spiritual world of another people.

The consciousness of each native speaker is historically and culturally determined: possession of the axiological foundation, subject knowledge, social and cultural stereotypes, cognitive schemes belongs to the collective unconscious certain linguocultural group and is not recognized by its individual members. However, the commonality of this knowledge determines the commonality in the system of world perception, thinking, and consciousness of the speakers of the language and culture entering into communication, which, in turn, makes it possible for them to communicate signally, that is, individuals have the same images for the same signs (for example, a nod to the representative of the Russian linguistic and cultural community is a sign of consent, and for the representative of Bulgaria - a sign of negation). For successful integration into a new cultural and linguistic community, social and psychological adaptation, a foreign student needs to master the basic linguocultural units already at the initial stages of training, which, as we said above, reflect the national culture of native speakers, are the key to understanding a different mentality.

Based on the foregoing, we consider it necessary to include in the methodology of teaching a foreign language the principles traditionally referred to as linguoculturological, but by

updating the anthropocentric approach in all areas of education, including language, they become an integral part of teaching a foreign language. These principles include:

1. The principle of introducing foreign students through the language to a new reality for him, which is implemented in a communicative (that is, to be an instrument for transmitting information from one participant in a communication act to another), cumulative (accumulative - the language is able to reflect, record and store information about the person comprehended reality) and directive (directing, influencing and shaping personality) functions (Dolgikh, 2009: 269). By this principle, we mean students mastering relevant mental structures through language learning, which will allow us to be a successful participant in communication at all levels of communication in this cultural and linguistic community.
2. The principle of understanding the process of learning and teaching the Russian language as a process of acculturation, that is, the assimilation by a person who has grown up in one national culture of the essential facts, norms and values of another national culture (Dolgikh, 2009: 269). Here we also speak not of formal memorization of the facts of history and culture of a native speaker, but of cognition through a language of cultural and spiritual values.
3. The principle of integrity and homogeneity of the language educational process, that is, the basis of training is information from the natural forms of the language and from educational texts, which should not be brought in from the outside, be artificially created (Dolgikh, 2009: 270). Here we say that the above principles should not contradict the general didactic principles of consistency and accessibility.

According to researchers, the concepts of culture are most fully and accurately represented in natural language.

It should be noted that the concept of culture is recognized by linguoculturologists, including Y. Stepanov: (a) an attribute of culture, "a clot of culture in the human mind" (Tokarev, 2009: 14). A concept is (b) a multidimensional global structure consisting of concepts, an emotionally-evaluative unit, a concise history and etymology. Concept (c) is objective and (d) is historically determined. It (e) can have the status of a "constant of culture" if it exists continuously or

for a long time (Tokarev, 2009: 1; Tokarev, 2009: 15). This means that concept (e) plays the role of the "principle of culture" (Tokarev, 2009: 15). The concept is objective and culturally historically determined. Many researchers have come to the conclusion that people think in concepts.

Of course, the lexical level accumulates in itself all the necessary linguistic and cultural aspects of the language: specifically-conceptual, cultural-historical, associative, evaluative, national information. Work with vocabulary in the classroom seems to be the most affordable way to build linguistic and cultural competence. In Russian, the most important value, cultural, life-orientating information is in phraseological units - proverbs and sayings. If we want to describe the basic ideas of the Russian linguistic and cultural community about such key concepts of culture as, for example, family, home, work - we should first turn to the phraseology fund. The verbal material of proverbs and sayings, which has absorbed the peculiarities of mentality and national specifics, provides rich ground for conceptual research (Maslova, 2017: 189). Of course, over time, the filling of concepts changes, people's ideas about the same phenomena become different, however, the key knowledge stored in proverbs and sayings is most stable to social and cultural changes, and therefore this is the most objective way of building linguistic and cultural competence of foreign students. In addition, through these concepts a foreign student can become familiar with the national image of the world as a whole. For example, through the concept of "labor" in the Russian language, as modern cultural studies have shown, one can understand the phenomenon of labor, the philosophy of work in Russian culture (for more details see the study of the metaphysics of labor in Russia (Simonova, Dudareva, Mikhalkin et al, 2019).

Studying and mastering paremiology in a foreign audience facilitates the transition to another sign system, which is necessary for the formation of a "secondary" linguistic identity of foreign philology students and, thus, forms linguistic and cultural competence in them. Therefore, the presentation of paremiology in the aspect of linguoculturology is of particular importance already from the first stages of the study of RCTs (Ignatova, 2009: 298).

Conclusion

The formation of the linguistic and cultural competence of foreign students is the most

important task of the teacher. Language is firmly connected with national culture, reflects it, becoming one of the most important ways of understanding individual national characteristics. In addition, the content and structure of the language provide insights into the behavioral principles of the people, their axiological foundation, and ethical rules. Linguoculturological knowledge of the language not only broadens the horizons of the student, but also is a productive means of adaptation in the new sociocultural environment, forming ideas about the world picture of the new society, thereby creating a predictability effect - knowledge of the responses and cultural, behavioral norms within which the student plans to exist. Thus, knowledge of the linguistic picture of the world of a native speaker and the ability to fit into it contribute to the realization of a wide range of students' needs: a high level of communication skills, knowledge of the culture and national characteristics of the linguistic and cultural community, broadening of the linguistic horizons, etc. The analysis of concepts that are dominant for a linguocultural community has an undoubted educational potential. Working with phraseology is possible at different levels of Russian language proficiency, starting with the elementary level.

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