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DIALOGUE OF CULTURES IN THE PROCESS OF TEACHING A FOREIGN LANGUAGE

ДИАЛОГ КУЛЬТУР В ПРОЦЕССЕ ОБУЧЕНИЯ ИНОСТРАННОМУ ЯЗЫКУ

G. G. Shutko

Г. Г. Шутько

Rostov State Medical University
of the Ministry of Health of the Russian Federation
Rostov-on-Don, Russia

Ростовский государственный медицинский университет
Министерства здравоохранения Российской Федерации
Ростов-на-Дону, Россия

e-mail: lekseva@rambler.ru

The article considers the specifics and influence of cultural and linguistic world view of foreign students studying Russian on the formation of their secondary language personality, as well as the difficulties that arise in the process of teaching due to the conditions of intercultural communication and dialogue of cultures.

Keywords: dialogue of cultures; intercultural communication; linguistic world view; secondary language personality.

В статье рассматривается специфика и влияние культурной и языковой картин мира иностранных студентов, изучающих русский язык, на формирование у них вторичной языковой личности, а также сложно-

сти, которые возникают в процессе обучения в условиях межкультурной коммуникации и диалоге культур.

Ключевые слова: диалог культур; межкультурная коммуникация; языковая картина мира; вторичная языковая личность.

At the heart of any national language picture of the world lies the cultural picture of the world, specific to the people representing it. Specificity is determined by the geographical location of the country of residence of the people, its climate, natural conditions, as well as social structure, history and traditions, beliefs and the lifestyle of the people.

The cultural picture of the world is a reflection of a peculiarly refracted real picture of the world, refracted through the prism of individually formed concepts and representations of a particular subject of a particular ethnic group. Together, ethnic cultures form the cultural unity of mankind [3, p. 15].

In this regard, it is worth noting the special importance of this component in teaching a foreign language in terms of intercultural communication. It is in the process of learning that language learners become familiar with the foreign-language cultural picture of the world and its features, correlating and comparing it with their own picture of the world, which serves as the basis for intercultural communication and the dialogue of cultures.

According to V.N. Teliа, the language picture of the world is «information scattered throughout the conceptual framework and associated with the formation of concepts themselves by manipulating language values and their associative fields in this process, which enriches the conceptual system with language forms and content, which is used as the knowledge of the world by native speakers of this language» [4, p. 174].

Thus, all the elements that make up the picture of the world of a particular ethnic group not only reflect the objective reality of native speakers, but are the basis for the creation of new concepts.

Therefore, it is obvious that this understanding of the world intercultural communication in the field of foreign language teaching is based on the equality of the dialogue of cultures, mutual respect and desire to take sides. Every philosophical system ultimately produces a synergy of the most valuable and necessary in the learning process concepts, the concepts which are the relationships between teachers and students.

The dialogue of cultures is aimed at bringing together foreign-language cultures, expanding the cultural and spiritual horizons of foreign language learners in the process of intercultural communication. As rightly noted by E.A. Zhuravlevа, «only in the dialogue the way to new ideas opens, and there appears an opportunity to understand other people, their system of values, motivational attitudes» [2, p. 72].

Thus, the dialogue promotes a real exchange of opinions, emotions, experiences among representatives of different cultures, the development of mutual understanding, mutual respect and tolerance.

A special place is occupied by tolerance, because tolerance to a different world view, lifestyle, behavior and customs forms the necessary prerequisites and conditions for high-quality interaction between the teacher and students, which ultimately leads to a more successful assimilation of the studied language and more successful socialization in a foreign country, in a new society.

In addition to the above mentioned, in the process of learning it is necessary to take into account not only the factor of foreign-language culture for the student, but also the factor of their (native) culture. This is important because the process of learning a new culture in the context of intercultural communication is based on the means, first of all, language ones, and native culture. This is how the secondary language consciousness and, as a consequence, the secondary language personality are formed in students.

The secondary language personality carries in its picture of the world a fusion of two images of the world: the native, historically developed in this language ethnic group with all the knowledge and ideas about the world as such and fixed in the consciousness of a particular subject; as well as the foreign language one, which fixes in the studied language a certain concept of the world and extends it to all spheres of life of a foreign language group.

The difficulty in learning a foreign language in the process of intercultural communication can be not only the ignorance of the language learners, but also the individualization of beliefs about the world, their personal world view, experience expressed in their native language verbally, but incorrectly from the point of view of linguistic correctness of speech. In this case, as noted in the work of A.T. Fesenko, «the semantic content of concepts in the context of forms of thought of a native speaker is their ethno-cultural representation» [6, p. 87], which does not always correctly convey the desired thought due to the individual language experience of the speaker.

Thus, language, as defined by S.G. Ter-Minasova, is a kind of «mirror of culture», which reflects not only the real world and human life conditions, but also «the social consciousness of the people, their mentality, national character, way of life, traditions, customs, morality, value system, attitude, vision of the world» [5, p. 14].

Thus, it seems, that the main task in the process of teaching a foreign language in a situation of intercultural communication is to teach the correct choice and selection of adequate language means for transmitting one's own thoughts, emotions and experiences to students and their foreign colleagues.

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