

LINGUISTIC AND CULTURAL ACTIVITIES AT THE LESSONS OF RUSSIAN AS A FOREIGN LANGUAGE IN THE MODERN HIGHER SCHOOL

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Abstract

Introduction. In this work, we talk about the relevance of the choice of modern linguistic and cultural means in teaching Russian as a foreign language in the implementation of communicative activities of students.

Purpose: to study the experience of using linguistic and cultural activities at the lessons of Russian as a foreign language in the modern higher school.

Methods. In our work we used methods of analysis and generalization of scientific and methodical literature, pedagogical experiment, questioning, and methods of mathematical statistics.

Results. The article presents the results of an experimental analysis of the use of linguistic and cultural activities at the lessons on the "Practical course of Russian as a foreign language" subject for foreign students. These linguistic and cultural activities are aimed at comprehension by students of the language picture of the world, on the simultaneous vision and comparison of cultures of different peoples in the process of language learning.

The conclusion. The authors come to the conclusion that the use of such activities contributes to the development of the intellectual and creative abilities of foreign students, the expansion of their horizons, the enrichment of vocabulary, the development of students in various ways of mental and speech activity, the acquisition of communicative skills, the formation of a culture of feelings, emotions, and tolerance.

Keywords: linguistic and cultural activities; linguometodics; language picture of the world; teaching Russian as a foreign language; linguistic and cultural competence.

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ЗАДАНИЯ НА УРОКАХ РУССКОГО ЯЗЫКА КАК ИНОСТРАННОГО В СОВРЕМЕННОЙ ВЫСШЕЙ ШКОЛЕ

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Аннотация

В настоящей работе говорится об актуальности выбора современных лингвокультурологических средств при обучении русскому языку как иностранному в рамках осуществления коммуникативной деятельности студентов.

Цель: изучить опыт использования лингвокультурологических заданий на уроках русского языка как иностранного в современной высшей школе.

Методы. В своей работе мы использовали методы анализа и обобщения научно-методической литературы, педагогический эксперимент, анкетирование, методы математической статистики.

Результаты. В статье представлены результаты экспериментального анализа использования лингвокультурологических заданий на уроках по предмету «Практический курс русского языка как иностранного» для иностранных студентов. Данные лингвокультурологические задания ориентированы на постижение студентами языковой картины мира, на одновременное видение и сопоставление культуры разных народов в процессе изучения языка.

Заключение. Авторы приходят к выводу, что использование подобного рода заданий способствует развитию интеллектуальных и творческих способностей иностранных студентов, расширению их кругозора, обогащению словарного запаса, освоению студентами разных способов мыслительной и речевой деятельности, приобретению навыков коммуникативно целесообразного поведения, формированию культуры чувств, эмоций, умственного труда, толерантности.

Ключевые слова: лингвокультурологические задания; лингвометодика; языковая картина мира; преподавание русского языка как иностранного; лингвокультурологическая компетентность.

Introduction. Today, in the context of a multicultural and polyethnic environment, which is the Russian Federation, an important task is to educate students in Russian as a Foreign Language, the language of interethnic communication, and as a means to familiarize themselves with the spiritual riches of the Russian culture and literature. A special place here is formation of linguaculturological competence of students [4, 5].

In the lessons of the Russian language with the aim of forming a multicultural language personality of students, we propose to use linguaculturological activities through which the teacher can help create a linguistic picture of the world, introduce the vocabulary, phraseologicalisms, texts that reflect the culture of the Russian and native people. The activities with linguaculturological content should be comprehensive: it is necessary to make students simultaneously see, think, and compare the culture of different peoples in the process of learning the language [3].

The results of the research and their discussion. In this paper, we present the results of the analysis of linguocultural activities. In the experiment, 170 students of modern higher institution with the Russian language teaching participated. In task number 1, it was necessary to determine who in the poetic works are symbolized by the words birch, mountain ash, poplar, and maple? What definitions can be chosen for the words-symbols pine, spruce, birch, aspen, oak, maple,

poplar? Whom (what) do these words symbolize in the Tatar language?

Variants of the answers to the question "Whose symbol in poetic works is the words of birch, mountain ash, poplar, and maple?" we summarized in the form of a table (see Table 1), in which the quantitative ratio of the answers is presented. According to the students, nouns of the female genus birch and mountain ash are in the poetic work by the symbols of the female, and the nouns of the masculine poplar and maple are the symbols of the males. However, it should be noted that some students did not write a symbol of whom, but a symbol of what the specified words belong to. We did not include these answers in the table, but only gave a small comment after the table.

Certainly, checking and analyzing answers of students, it is impossible to disregard a psychological factor of a personality of the pupil, and his reader's experience. At each answer, there is a subjectivity, erudition, and estimation of understanding a symbol. All these factors affected the fact that students have chosen inanimate nouns as answers. So, according to some of their answers, birch is a symbol of femininity, youth, beauty, kindness and the homeland (Russia). Mountain ash at some of them is associated with love, a fire and the fall, and maple – with an old age and tears.

The selection of definitions to symbols words a

Table 1 – Definition of Trees Symbolic

Names of trees	Birch	Mountain ash	Poplar	Maple
Symbols		Number of answers		
Girl	84	43		
Unmarried girl	11	5		
Unfortunate girl		8		
Woman	12	58		
Wife		9		
Bride		12		
Beauty	37			
Thin beauty		6		
Widow		7		
Young guy			65	62
High guy			16	
Curly guy				14
Cheerful guy				11
Kind young fellow			12	
Mighty athlete			9	
Groom				12
Man			34	35
Charming man			26	
Wise person			8	8
Lonely person				12
Old man				7

pine, a fir-tree, a birch, an aspen, an oak, a maple, a poplar became the following stage of performance of a task No.1 by students. So, to a noun a pine it is in a quantitative sense picked most of all up adjectives high and harmonious. Also to a word a pine such definitions as magnificent, mighty, strong, curly, majestic, green, flexible, beautiful are picked up. In a quantitative sense adjectives green and fluffy approached a noun a fir-tree more often. The smaller number of such definitions as harmonious, shaggy, stately, elegant, prickly is picked up. To a noun a birch adjectives white and harmonious and also thin, sad, curly, young, native, Russian are in a quantitative sense picked up generally. Adjectives harmonious and thin approached a noun an aspen more often.

There were such definitions as young, lonely, beautiful, shivering, trembling, graceful, elegant, thoughtful, flexible less. Apparently from definitions, many of them can be combined with the words designating female faces. The same can be told also about the definitions which are picked up to the words of a masculine gender an oak, a maple, a poplar. Some of adjectives can be combined with the words designating the male. So, to a word oak adjectives have been picked up: wise, old, big, strong, majestic, wide. However the adjective mighty was the most widespread. Among definitions to a word a maple (old, lonely, high, multi-colored, fiery, fallen down, curly, friendly, naughty, sad, mysterious) adjectives old and lonely in a quantitative sense prevail. To a noun a poplar more definitions white and big are picked up, it is less – lonely, shady, gloomy, talkative, air, young, and high.

Then the students had to identify who or what the words pine, spruce, birch, aspen, oak, maple, poplar in the Tatar language symbolize. According to students' answers, it was concluded that the noun of a birch is symbolized in the Tatar language as well as in Russian, as a girl, youth, and beauty. However, according to the Tatar students, birch in their native language can also symbolize mother, counselor, purity, grief and loneliness. Rowan in the Tatar language, as noted by the students, is a symbol of a girl, youth and religion. Pine is associated at Tatars with the giant, and harmony. Spruce symbolizes a girl in a dress, and happy childhood. Aspen according to students is a symbol of cowardice, fear, longing, wealth and sweetness. Poplar

and maple in the Tatar language, as in Russian, symbolize men. In addition, poplar - a symbol of strength, greatness, cunning, softness, and maple – a symbol of solitude, sadness, youth and old age. Oak, according to students, symbolizes patience, strength, wisdom, longevity, health, and strength. The following task No. 2 has been directed to an examination of students about stylistics of the Russian lexicon. The task has been formulated as follows: "How do you think why in the poem by N.A. Nekrasov the word sun is a noun of a neutral gender appears at the reader in different persons?"

In the poem N.A. Nekrasov uses category of a sort as reception of stylization for creation of a seartrain artistic image by means of which more

In the spring, when the grandchildren are small, With ruddy sun-grandfather The clouds are playing ...	Of small, torn Merry clouds The red sun is laughing, Like a wench from sheaves.
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fully or visually any thought of an author or character reveals. In this poem sun appears at the reader in a male (sun grandfather) and a female (the sun is red as the maid).

The noun the sun in grammar of Russian belongs to a neutral gender. In the dictionary by V.I. Dahl we observe that the domination subject which is transferred by means of nouns of a masculine and feminine gender is connected with a word the sun (You are our gorgeous sun, the supporter or the benefactor, joy and hope). The male side of the sun is open to us in his name (masculine gender) in Ancient Russia — Dazhbog (son Svaroga). In one of ancient texts we read: The sun the Tsar son Svarogov is also Dazhgod [2].

Many students of national modern higher institutions have found it difficult to explain why the word sun appears at the reader as the person of a male or female gender. This task had different possible answers among performed ones. So, according to one student, N.A. Nekrasov has tried to compare the sun to different faces as it is impossible to tell what gender the sun is. Life on the earth is connected with a word the sun. The sun protects, patronizes, and is the head of all lives therefore this "sun

Table 2 – Linguoculturological Analysis

№ п/п	Analysis of Components	Content of Components
1.	Linguoculturological Text Analysis	1. What does this text say? 2. What kind of cultural value does it represent? 3. What information can be learned from this text? 4. What are the cultural symbols used in the text? Are there such symbols in your people?
2.	Linguoculturological Analysis of Language Means	1. What are the expressive means used in the text? What is the purpose? 2. What methods of stylization are used in the text? 3. Are there equivalent and nonequivalent words in the text? What is the reason for their use in the text?
3.	Linguoculturological Analysis of the Grammatical Category (Category of the Genus)	1. What kind do the words refer to? How did you determine the genus of these nouns? 2. Are the words of male and female gender presented in the text are of the evaluation character? Whom do they characterize? 3. Are the nouns of the neuter gender correlated with a male or female person in the text? 4. Does the grammatical way of expressing the genus of nouns coincide with cultural-associative? If it does not, what are the reasons for this contradiction? 5. Are the words a male or female person - the names of people - a reflection of speech behavior or speech etiquette? 6. Why are they so called? Look in the «Etymological dictionary». Which words correspond to them in your own language? Do you know what their origin is?

grandfather". And if "the sun is red as the maid", then it means that the sun is an embodiment of the feminine giving life, fertility, and joy. According to others, the sun at various times of the year shines differently. So, in the winter the sun sleeps more, gets up late and goes to bed early, and in the spring it as if comes to life, becomes ruddy therefore this "sun grandfather". Closer to summer the sun is tired to shine much therefore gives the duties to the granddaughter who appears in an image of the sun – maids and shines brighter and warmer [1].

The system of linguoculturological activities and exercises based on use of various principles and methods of training in Russian has allowed developing a structure of the linguoculturological comment (analysis) at modern higher institution

(See Table 2.). We suggest using the specified scheme during the studying of lexicon, the analysis of the text and a research of grammatical categories of Russian. According to us, the maintenance of components of the linguoculturological analysis promotes knowledge by students of a language picture of the world.

Conclusion. So, the experimental analysis shows that the use of activities on the formation of linguocultural competence contributes to the development of students' intellectual and creative abilities, broadening their horizons, enriching the vocabulary, mastering the various ways of thinking and speaking, learning the skills of communicatively appropriate behavior, forming a culture of feelings, emotions, mental labor, and tolerance.

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