

ARTICLE

THE ROLE OF PHRASEOLOGICAL UNITS IN THE FORMATION OF LINGUISTIC-CULTURAL AND CROSS-CULTURAL COMPETENCE OF FOREIGN STUDENTS

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ABSTRACT

The most recent research on methodology of teaching Russian as a foreign language recognizes importance of supporting students' advanced language skills with socio-cultural competence as a state-of-the-art pre-requisite for successful mastering a foreign language. One of the reasons for communicative failures in the context of intercultural interaction is the low level of linguistic and cultural competence of foreign phones. The study of units, possessing an ethno-cultural component, including phraseological units and aphorisms, can, on the one hand, increase the level of Russian speech culture, and, on the other hand, create obstacles in intercultural communication, in case of incompetent or inappropriate use of phraseological units. The purpose of this article is to summarize the observations over the mastering of Russian phraseological units in the speech of foreign students of the advanced stage of training. With this purpose, we examined the use of idiomatic units in the poetic texts of Silver Age studied by foreign students-philologists; described the possible structural and semantic transformation of idiomatic expressions, and also made assumption that the use of phraseological units in the Russian speech is assessed differently by representatives of Chinese, German and Romanian culture.

INTRODUCTION

Teaching Russian as a foreign language at an advanced level involves not only developing the student's analytical and practical skills necessary for his or her further scope of business, but also the ability to manage communication, creating emotions, impressions and assessments necessary for a person at a certain moment. It is also important to form skill to overcome various communication barriers that hamper the communication process or guide its course in a way that the communicant does not need. To teach and to learn this, it is first necessary to understand that communication is a complex process affecting various aspects of the subjectivity of its participants. A tool language used during intercultural communication is foreign to all or some of the participants of this intercultural interaction, therefore, the formation of sociocultural competence of foreign language learners is a requirement in preparation for intercultural communication.

In situations of intercultural communication in a foreign language, the language serves as a communication tool, be it foreign to all, or to some participants of this international discourse. Therefore, development of the sociocultural competence is a necessary part of training in intercultural communication.

Intercultural communication focuses on intercultural conflict situations, ways of predicting and overcoming ethno-communicative conflicts (Edward T. Hall, S.G. Fast, Yu.E. Prokhorov and others).

However, the work on communicative and behavioral level of cross-cultural communication (development of the scenarios and models of verbal behavior) should be preceded by work on improving the cognitive level of cross-cultural competence of students, namely: possessing information about the similarities and differences of the interacting cultures. While language can and should be considered as an integral part of this culture. However, such linguistic units that differ in national and cultural specific character, should be subject to particularly close examination, since it is particularly in phraseological units and aphorisms a socio-historical experience of the people is generalized and the system of values reflected.

As the object of study in this work, we selected phraseological units, sayings.

The choice of phraseological units of language as an object of study does not contradict the fears expressed by various researchers regarding the "linguistic development of the learning process of intercultural communication" [1], since the direct object of study is the transformation of the original phraseological units in poetic texts. This approach allows us to accomplish a number of specific tasks:

1. to present examples of the use of the original phraseological units in the poetry of the Silver Age of Russian Literature;
2. to demonstrate possible transformations of phraseological units;
3. to analyze the changes in the structure and semantics of the transformed variants;
4. to establish the features of the functioning of different variants in texts of literary works and, possibly, in intercultural communication.

KEY WORDS

Phraseological units,
linguistic-cultural
competence, socio-
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METHODS

During the research, the following methods were used: descriptive-analytical: analysis of scientific, scientific and methodological literature; socio-pedagogical: study of the process of work of foreign students with Russian poetic texts in class on the history of Russian Literature at the Kazan Federal University (Kazan), and also in reading classes (Lektüre III) at Justus Liebig University Giessen; analysis of the speech of the trainees (in particular, oral answers, essays), analysis and generalization of the personal experience of the authors and teachers of the Russian Language Department in Kazan Federal University. In the description of phraseological units, the methods of the component, transformational and stylistic analysis of the language and the hermeneutic interpretation of the poetic text were also used.

The theoretical and methodological basis of this study is the provisions of the linguistic culture (E.M. Vereshchagin, V.G. Kostomarov and others), intercultural communication (Edward T. Hall, S.G. Fast, Yu.E. Prokhorov and others), theory and methodology of teaching foreign languages and Russian as a foreign language (T.M. Balykhina, A.N. Shchukin and others.), scientific and theoretical developments of linguists J. Ageeva [2], G.A. Golikova [3], D.N. Davletbaeva [4] and M.Yu. Varlamova [5].

RESULTS

Knowing the world around us, a person fixes the result of his knowledge in the language, however, the language not only reflects the real world, but reflects it, presents to us its interpretation created by the human consciousness, and, thereby, creates a new reality in which man lives.

Teaching, revealing the peculiarities of the country's culture, history, customs and traditions of the native country and the country of the studied language, contributes to the effective formation of the linguistic and cultural competence. Native culture is mastered most deeply through interaction with similar and different ways of perception and circumstances in a different culture and in interaction with them. Different phraseological units serve to absolutely close understanding and revealing the mentality, the world outlook of people. It is mainly because of them it becomes possible to trace the development of language and thinking.

In most cases, the native speakers do not often use the original phraseological units. Due to various kinds of changes, phraseological units change, and their transformation takes place. Through the use of different phraseological units (including transformed catchphrases) in texts of fiction studied in Russian as a foreign language, students are given an example of the unusual use of a phrase they know in a slightly different way. In this case, the initial imaginative impulse is in a phraseological unit. However, let us pay attention, first, to the fact that the processes remain "behind the text." Successful communication requires the use of a sharp philological unit not only by the addresser, but also by the addressee. Secondly, in examples of this kind, the implementation of the general language metaphor is brought to the limit, the language clichés are destroyed (compare, galloping like mad – mad galloping).

Furthermore, 'idioms are carriers of cultural information about the world and the society, conveying it directly (in denotation), or indirectly (through associations and images relevant to standards, symbols and stereotypes of national culture). Therefore, phraseological units may be considered as a bank of national wisdom and wits that sustain and pass the nation's genuine mentality and culture from generations to generations" [6].

Contemporary linguists offer numerous definitions of the term 'a phraseological unit'. For example, V. Teliya asserts that 'phraseological nature of these units lies in their reproducibility' [7]. N. Shanskiy notes that 'attribution of particular word combinations to phraseology or, on the contrary, their exclusion from phraseological units is determined by whether they are entirely drawn from memory or created in the process of communication' [8].

We can often see many phraseological combinations and various sayings in poetic texts. In this case, the phraseological models in the poetic text can be changed (due to the loss of some element or by word formation), transformed, but they retain their original meaning embedded in them. An example is the following phraseological units, functioning in poetic texts.

Phraseological unit "Quieter than water, lower than grass" meaning very timid, modest, not attracting attention is often used in poetry. Be happy with your life, / Behave quieter than water, lower than grass! [Blok]. Sometimes the authors poetically transform this combination, using the plural to enhance the emotionality, demonstrating the significance of a large number: We are already / not quieter than waters, / lower than grasses - / anger / of working people / thickens in the air [Mayakovsky]; Quieter than waters, lower than grasses - Scrubby devil [Blok]. Sometimes poets omit part of the phraseological unit, but its meaning remains the same: Having been pampered from the five-year doing nothing/ strong as washstands, / still live - / behave quieter than water [Mayakovsky].

The phraseological unit "Do not pour water out" - inseparable friends - in the poetic text is transformed by using the verb in the second person singular to stylize the colloquial version of the use of this phrase: Before / each / bristled like a hedgehog, / and now / friendship, / you do not pour water out [Mayakovsky].

In one example, B.L. Pasternak contaminates two phraseological units ("As if has sunk in water" - disappeared, disappeared without a trace, and "Sunk in Lethe" - to be completely forgotten): Suddenly, the fuss and the noise of the game, / Drooping round, / Falling into the tartaras / As if has sunk in water [Pasternak]; ... I drink waters from Lethe. / I'm banned from despondency by the doctor [Akhmatova]. The two authors quite independently of each other use synonyms from ancient mythology, denoting the underground realm of the dead. Only if B.L. Pasternak narrates about the deepest abyss, then A.A. Akhmatova speaks of the river of oblivion, Lethe leading to the realm of the dead, having drunk the water of which, the souls of the dead forget the earthly life. In this passage, the meaning of the second phraseological combination is realized.

From the phraseological phrase "Ends into the water" - to destroy all the evidence of something - V.V. Mayakovsky uses only the second part, but the meaning of the whole unit is guessed, it is clear what the poet writes about. This excerpt becomes especially interesting, since the speech in the poem is about birds throwing into the water (the swiftness of the movement of these creatures can be compared with the metaphor of transience of time). The category of time here is also indicated not only in its direct meaning, but also in terms of the change, the speed of life that sweeps, imperceptibly like a gull. Therefore, the ambiguity of the semantics of the phrase "into the water" is amplified, the associative series becomes wider, which attracts a lot of attention: Only Demyan has a mustache outward, / and a whale / inward. Years are gulls. / They will fly out in a row - / and into the water / /To stuff the belly with fish / Hid out the gulls. / In essence, / where are the birds? [Mayakovsky].

Such a phrase as "bread and water", for example, in various combinations, indicating "smth. that is extremely necessary": Moscow will be repeated in Paris, / New fruits will ripen, / But I will say about the close by, / Wanted more than bread and water [Mandelshtam]; What did you know, except bread and water, / hardly / getting by / from day to day? [Mayakovsky]; You need more bread, more water, / here it is: / "Citizens, for the guns! [Mayakovsky]. Mixing these two words with another conjunction or without it, changes the meaning of the saying into "poor life": They did not sit down at dinner to the cauldron / And they ate silently / Bread, water, / When suddenly somebody shouted: / - Everybody's to the quarter-deck! [Pasternak]. In the following passage there is a clinging, a fusion of two components, only one verb eat is used (when usually words are used in combinations to eat bread, but to drink water). With bread I eat with water I swallow / bitterness, sorrow-sadness. [Tsvetaeva]. The expression "to keep on bread and water" - not to feed, to keep hungry - is also used in poetic texts: The Emperor? / On water? And black crust? [Mayakovsky]. The author uses in this poem transformation of phraseological combination - the replacement of the second element (not bread, but only a black crust) to enhance the semantic effect.

As it can be seen from all the above examples, poets often used phraseological phrases, sayings, set expressions in their work. Familiarity with the poetic texts of foreign students, who receive a qualification of philologist-specialist in Russian Philology, helps to increase receptive vocabulary by incorporating idiomatic, and wider, aphoristic units of language, and, therefore, improve his linguistic competence.

Russian poets of the Silver Age sometimes modified the phraseological units in their works, guided by their original meaning. Comparison of all possible transformations (such as changing the grammatical form or lexical composition, replacing the component of a phraseological unit) of the same phraseological unit in different poetic contexts allows foreign students to develop their analytical and prognostic language abilities, increase motivation in the educational process as a whole.

It is important to emphasize that the poets of the Silver Age, transforming in their poetic texts, set phraseological combinations, introducing new, and author's interpretations in them, preserved, however, their original significance and assessment. Transformations of phraseological units in poetic speech helps to demonstrate to foreign students, on the one hand, the "multi layered ness" of its meaning, and on the other, to isolate certain constants of the Russian mentality that are reflected in the language.

DISCUSSION

Special attention and further study deserves the fact that, according to our subjective observing (not supported by statistical data), Chinese students after studying phraseological units better interpret their use in texts and try to use them in the process of communication, sometimes making mistakes. German students, even at the advanced stage of training, on the contrary, avoid using set phraseological expressions in the speech. Representatives of the Chinese culture expressed their opinion in the class, according to which the use of phraseological units inevitably makes the speech brighter, more colorful and more refined. Whereas representatives of the German culture several times claimed that behind the use of phraseological units other motives are hidden, namely: the desire of the communicant- the bearer of the Russian culture - to confirm his or her thoughts, conclusions or evaluations with popular wisdom, to receive their collective approval. Moreover, speech, rich in phraseological phrases, was more often interpreted as unconvincing and banal. If these observations are confirmed in further studies, then it becomes possible to develop recommendations on the use of phraseological units in speech, depending on the culture of the communicant.

CONCLUSION

All of the above-mentioned benefits of movies used in learning enhance students' motivation and progress, and help them minimize mistakes in their inter-cultural communication. Culture-through-languages competence development equips international students in their speech and behavior with profound knowledge of culture-specific linguistic phenomena (including knowledge of the origin and use of idioms and popular set phrases), thus enabling their meaningful communication in situations of inter-cultural interaction.

Together, this makes it possible to increase the motivation of students and the effectiveness of the educational process, as well as to avoid typical mistakes in intercultural interaction. As a result of the application of the linguistic and cultural competence that allows foreign students to form their speech and behavioral activity on the basis of a linguistic and cultural outlook, (including the lexical background of phraseological units and set expressions), it is possible to achieve better communication in cross-cultural interaction.

Application of culture-through-language competence that allows foreign students to build their speech and behavior upon culture-specific linguistic intelligence (including based on knowledge of the lexical background of idioms and fixed phrases) renders comprehensive communication possible in the context of cross-cultural interaction.

CONFLICT OF INTEREST

There is no conflict of interest.

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None

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