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ФОРМИРОВАНИЕ МУЛЬТИКУЛЬТУРНОЙ ЛИЧНОСТИ СТУДЕНТОВ ПОСРЕДСТВОМ ОБУЧЕНИЯ ФРАНЦУЗСКОМУ ЯЗЫКУ НА РАЗНЫХ УРОВНЯХ СЛОЖНОСТИ

Статья посвящена обобщению опыта преподавания французского языка в поликультурном контексте как на специальных курсах, посвященных лингвокультурологии, так и на практических занятиях в двух ведущих университетах Новосибирска. Особенностью преподавания французского языка является учет социокультурных факторов, специфика менталитета носителей культур России и Франции, что позволит сформировать в той или иной мере мультикультурную личность. Особое внимание уделено уровневому подходу, который полностью соответствует общеевропейским стандартам обучения.

Ключевые слова: французский язык, диалог культур, уровневый подход, социокультурная компетенция, менталитет, мультикультурная личность, лингвокультурный концепт.

The article is devoted to the generalization of the experience of teaching the French language in a multicultural context both in special courses on lingua-culturology and in practical training at two leading universities in Novosibirsk. A feature of the teaching of the French language is the consideration of socio-cultural factors, the specificity of the mentality of the culture carriers of Russia and France, which will allow to form, in one way or another, a multicultural personality. Particular attention is paid to the level approach, which fully corresponds to the all-European training standards.

Keywords: French language, dialogue of cultures, level approach, sociocultural competence, mentality, multicultural personality, linguocultural concept.

Methodological basis

The aim of our article is to summarize the scientific and practical experience of organizing French language classes at the Faculty of Foreign Languages in accordance with the European system of levels of language proficiency, based on the communicative approach and including all the main types of speech activity.

The methodological basis of our research is the theory of dialogue culture (M. Bakhtin), the concept of a level organization of teaching foreign languages,

which is the benchmark in the work of a foreign language teacher [1].

The last two or three decades have been marked by significant social changes related, inter alia, to globalization and increased mobility of people. Undoubtedly, these changes have affected the world of education. In today's foreign-language educational space, the communication of students and teachers representing different cultures becomes quite common. In their pedagogical practice, the authors of the article encounter representatives

of different linguistic societies, mainly francophones. In the context of the growth of cultural diversity and interaction, the system of foreign language education needs innovative methodological developments, which determines the relevance of our study.

Numerous works of philologists, linguists and educators on dialogue culture are based on the concept of dialogism of M. Bakhtin [1], who views the artistic text as a dialogue of the author not only with the reader, but also with all contemporary and previous culture. «Alien word» can form a worldview and consciousness.

Teaching researchers in the development of didactic materials rely primarily on the theory of the «national conceptsphere». Within the framework of the conceptology, the «mental concepts» or «operational units of national memory» that are inherent in all or individual countries and people are singled out. The mechanism of contrasting the cultural and linguistic space of countries allows us to identify the universal constants characteristic of all people, but is realized by different forms in the cultures of different peoples: nature, labor, family, fatherhood, motherhood, life, death, religion. «Personal concepts» associated with the names of historical figures, «event concepts» that fix «acts of national history», are differential concepts.

National constants, manifested differently in the mentality and language of people of different countries, can lead to certain problems in communication. The reason for the problems of intercultural communication can be not only the discrepancy in the language systems of communication participants, but also the «difference of national consciousnesses». On the material of a contrasting linguacultural experiment, the researcher N. Kurganova [7] simulates the structure of linguacultural concepts that reflect everyday culture (family, home, food, clothing, work, leisure, friends, country).

The complexity of distinguishing the concepts of culture is indicated by T. Zagryazkina, noting that «they are denoted by words, although not only by them, but can also be expressed in music, painting, photography, etc.» [4, p. 35]. Thus, the study of the value constants of the native culture and cultures of the countries of the studied language will allow the student to enter the multicultural educational environment.

In pedagogical practice, often in the absence of an authentic cultural and linguistic environment, the study of a foreign culture is reduced to the mechanical memorization of regional geography information, to the search for differences in the way of life of speakers of a non-native language.

In modern linguodidactics, the term «dialogue of cultures» is widely interpreted (learning technology, teaching concept, teaching principle). N. Baryshnikov [2] argues that the dialogue of cultures can be realized in practice if the teaching of a foreign language occurs in contact with representatives of the cultures of the studied language countries. Methodists-researchers and teachers-practitioners recognize the position «about the inseparability of studying a foreign language from acquaintance of the student studying with the culture of the studied language country, its history, socio-cultural traditions, peculiarities of the national vision of the world by the its people» [7, p. 15]. In a foreign language class, the student is directly connected to another culture, different from his own. Indeed, the study of a foreign language is closely intertwined with the study of a new culture, different ways of life and thinking.

The authors of this article use the experience of conducting French classes at the Novosibirsk National Pedagogical University and the Novosibirsk State University, not only with the participation of native speakers, but also through cultural-oriented activities in the classroom for

practical training in the French language, which allows creating an environment for the formation of the sociocultural competence of students. The model of communicative competence proposed by the authors of the «Pan-European Competences» includes the following components: linguistic, sociolinguistic (linguistic markers of social relations, rules of politeness, communication registers), pragmatic (knowledge of the rules of constructing utterances and their union into text), functional (ability to use utterances for performance of various communicative functions) of competence, as well as the competence of the schematic construction of speech [10].

Through the culture of another country, through the introduction into different cultures, adherence to universal human values takes place [18]. National and universal values are considered as components of the educational aspect of foreign culture, along with the cognitive aspect [11].

In this article, the dialogue of cultures in the French language classes is interpreted as an approach consisting in revealing the national specificity of people's thinking by comparing linguistic units, works of art belonging to different national cultures, and stereotypes of speech behavior of speakers of different languages. The teacher should select for classroom and independent work of students educational materials that take into account cultural differences and similarities between the studied cultures and allow to implement the elements of the «alien» culture, as well as enrich the perception of the phenomena of the native culture.

Formation of sociocultural competence on different language levels

The modern organization of teaching a foreign language is characterized by a level approach, which is described in detail in the monograph «Common European Framework of Reference: Learning,

Teaching, Assessment», which is the result of many years of work of experts and specialists in teaching foreign languages of the EU countries. The proposed unified system of levels of language proficiency is based on a communicative approach and includes all the main types of speech activity.

The level system consists of 6 elements, which are combined into 3 large levels: level A «Basic User» (breakthrough level A1, waystage level A2), level B «Independent User» (threshold level B1, vantage level B2) and level C «Proficient User» (effective operational proficiency C1 and mastery C2). Each level is described through a system of graduated descriptors of the type «I can», developed not only for describing linguistic competence, but also for pragmatic and sociocultural competencies. Sociocultural knowledge, intercultural knowledge, abilities and skills are a constituent of communicative competence [10].

For successful work on the formation of sociocultural competence, it is necessary to analyze in which spheres communication of trainees will occur. At the initial stage (level A), the dominant spheres of communication are the everyday sphere (personal communication) and the social sphere in its «tourist» plan (to shop at the store, use public transport, read signboards, ask how to get somewhere, etc.). At subsequent stages, there is an expansion of the range of situations within these spheres (for example, interaction with the administration, banks), and the addition of new areas of communication, such as educational and professional. Each level of knowledge of a foreign language assumes its own specific ways of developing the sociocultural competence of students.

Basic User (A1, A2)

At the initial stage of training (level A), when students lack not only linguistic knowledge, but also encyclopedic knowledge about the culture of the

country of the studied language, the dialogue of cultures and the development of sociocultural competence, it is logical to implement by drawing students' attention to the examples of sociolinguistic differences encountered during the training, comparing them with the existing order in their home country, as well as explaining and discussing these differences.

For example, the first episode of the training video course for beginners *Chez Mimi* [16] allows you to talk with students about how the French greet each other (*faire la bise*), why meetings in cafes play an important role in their lives, what are the specifics of the work of French concierges.

Also it is necessary to attract the attention of the students to the incomplete coincidence of seminal composition of the common vocabulary of the French and Russian languages, to acquaint them with the connotative meanings of the words and expressions being studied, which will allow to avoid mistakes caused by interlingual interference. An example of this discrepancy is the morning lexeme in Russian and French.

Sociocultural competence, which is an integral part of communicative competence, includes two aspects: substantial (knowledge of the cultural specificity of the country of the language studied) and actionable (ability to interpret speech acts of native speakers, adequately respond to them, use socially acceptable forms of communication, etc.) [3, p. 42]. While organizing the mastering of the content component of the sociocultural competence by the students in the classroom is quite realistic outside the French-speaking environment, the acquirement of the activity aspects of the sociocultural competence is faster and more efficient in a foreign environment when the student is not acting as a learner (*un apprenant*) but as a direct participant in real communication (*un acteur social*) [19, p. 158].

One of the most attractive pedagogical technologies for the formation of sociocultural competence is the method of projects. A student or group of students is given a series of assignments on the topic «Journey to France», during which they get acquainted with the daily life of the French. A project for beginners «Planning an independent trip to one of the cities of France» has successfully proven itself at the Novosibirsk State University in 2017 [8; 9]. Work on the project motivates, expands encyclopedic and sociocultural knowledge of students, gives them confidence in their abilities. The discussion with the teacher of individual assignments allows them to better understand the differences in the everyday life of Russians and French.

At the senior years of education (levels B and C) new opportunities for improving communicative competence and development of socio-cultural competence appear.

Independent User (B1, B2)

At level B (B1 and B2), the stylistic differentiation of vocabulary begins to obtain great importance, therefore it is recommended to use authentic texts (informative and argumentative), tasks and exercises aimed at mastering the specific features of the stylistic registers of modern French. When selecting didactic materials, attention should be paid to the texts of the regional geography. The main topics for discussion are «Modern French Society», «Culture and traditions of France (country of the studied language)», «Education», «Francophonie in the Modern World», etc. If possible, we should compare and analyze similar topics in the countries studied, for example, system of secondary and higher education, features of entering the university in various countries. Such work contributes to the development of socio-cultural competence and the implementation of intercultural dialogue in the learning process in various types of speech activity. Particular attention is

paid to the study of thematic lexicon, the comparison of French terms with Russian equivalents (*président de l'université en France, recteur de l'université en Russie, académie, cursus*, etc.). [6]. Thus, the didactic material offered in the classes on oral and written speech, regional studies, is saturated with regional information supplemented by press materials.

During the classes on oral and written speech, it is proposed to use, among others the works of the modern French writer Henri Troyat, who has Russian roots and combines the values of France and Russia in his works [12; 13]. The characters of A. Troyat belong to different cultures and are intermediaries between the French and Russian cultures. Dialogue of cultures is realized by intertextual inclusions of Russian citations and reminiscences, as well as explicit or implicit use of Russian lexicon [18]. Russian-French parallels contribute to the identification of differences in French and Russian cultures (*maison russe / maison française, repas russe / repas français, église orthodoxe / église catholique, langue russe / langue française*).

We adhere to the opinion that the work of contemporary French writers who have Russian roots (J. Kessel, M. Druon, A. Troyat, A. Makin) presents for researchers a vast field of new searches and findings. In the XXI century the work of the French prose writer Andrei Makin whose creation is built on the opposition of the East and West, Russia and France, is being actively explored, which ensures the commercial success of his works. Researcher A. Silvestzhak-Vzhelaki [20] explores the influence of the author's bi-cultural identity on his works, the critic E. Harmath [17] is engaged in the influence of A. Makin on all francophone literature.

Thus, the use of texts by bilingual writers in French classes helps to remove intercultural barriers related to ignorance of certain values and norms of behavior

in a different cultural and linguistic space, and to establish an effective dialogue of cultures [14]. Note also that the beneficial material for comparing cultural Franco-Russian parallels is the study of travel notes of French and Russians.

As T. Zagryazkina [4] rightly noted, there is a certain difficulty in singling out the concepts of culture of the two countries, and, of course, it is quite obvious that there are certain concepts that repeat in any pair of compared cultures, and there are concepts specific to selected countries.

Proficient User (C1, C2)

At high levels of language training, namely, at the C1 – C2 level, all the learning parameters contribute to the realization of the intercultural aspect. Of course, not only the language complexity, but also the form of competencies are quite different. Mastering the competence of producing oral and written speech provides the greatest opportunities for discussing intercultural interactions. This is due to the large preparatory stage for these activities. In the preparation of a written review (*synthèse*) on the topic GMOs, which is a compression of several texts, three texts of a similar theme are proposed concerning the harm and benefit of products containing GMOs. This topic, which is relevant to the inhabitants of the countries of the Francophonie, is no less interesting to Russian citizens, as it concerns their daily life and health. However, the attitude towards GMOs in two cultures is significantly different, which is the subject of intercultural comparison. It is possible and necessary to describe these linguocultural concepts not only in practical classes in French, but also in special-purpose classes, namely, in regional studies and linguoculturology, as well as in the implementation of the scientific research block of work (preparation of term paper, graduation project, conference talks).

In the framework of the discipline of

choice «Comparative linguoculturology of the French and Russian languages», the following linguocultural concepts were proposed for undergraduate students for comparison: choc linguistique (linguistic shock), image linguistique (linguistic image), symboles, types de symboles (symbols and their types), archétype et métaphore (archetype and metaphor), stéréotypes (stereotypes), intertexte et intertextualité (precedent phenomena). The choice of these topics is determined by the tasks that were set in the course, namely, reliance on language phenomena, the importance of understanding these linguistic phenomena for the correct evaluation of the cultural values of both linguocultures, the possibility of independent research, and of course, the expansion and deepening of knowledge as a foreign language, and about their native linguoculture.

The teacher of a foreign language should take into account in his professional practice the multicultural aspect and has to be able to adapt to the sociocultural heterogeneity of students [15, p.19].

Agreeing with many researchers (N. Abdelaziz [14], E. Tareva [11]), we

recognize that the mastering of a foreign language allows us to open new horizons and expand our thinking. We realize that in the process of teaching French in a multicultural environment, the student's personal culture interacts and interweaves with the culture of other students and with the culture of the studied language through our mediation.

Conclusion

When organizing classes in French with the intercultural approach, the student's personality as «the subject of culture and the subject of intercultural communication» (E. Tareva [11]), is the «target and content reference point». In the classes in French, the formation of universal values takes place along with the strengthening of the skills to understand other people's points of view on the issues discussed. Work on sociocultural competence within the framework of the dialogue of cultures allows us to achieve a certain mutual understanding in the circumstances of disagreement of points of view and beliefs. It should be noted that the structure of linguocultural concepts is expanding and being enriched depending on the level of teaching the foreign language.

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