

Raising Students' Intercultural Competence Using Anecdotes about Gender

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Abstract: The article describes the role of anecdotes in raising students' intercultural competence. The didactic potential of anecdotes as an educational text is determined, which consists in the formation and development of cognitive activity, a positive effect on mental activity, an impact on the sphere of feelings and emotions, acquaintance with the language norm, development of a sense of language, enrichment of speech, in a hidden system for monitoring the correctness of understanding.

Keywords: anecdote, intercultural competence, language, cognitive activity.

INTRODUCTION

Language is the main expression unit of culture, and at the same time it performs the main task in the process of intercultural communication. The development of cultural and economic relations between countries and peoples increases the attention to learning foreign languages. Currently, one of the most important areas of education development is related to the development of human communication skills, cultural, social and informational skills.

Thanks to the linguistic approach to teaching, language learners learn not only the language, but also the traditions and customs of the people whose language is being studied, have respect for other cultures, and begin to respect the beliefs of other peoples through our own cultural heritage.

A Lingvocultural study is a science that emerged on the basis of linguistics and cultural studies and studies the manifestation of culture reflected in the language of the people whose language is being studied. It was recognized as a new independent direction in the field of linguistics. Linguistics is one of the relevant research fields within linguistics today, which studies the process of national-cultural organization of speech communication related to psychological or cognitive phenomena of language. Linguistics is also the expression of people's mentality in language.

If cultural studies are the processes which are related to human self-awareness in nature, society, art, history and other social and cultural processes, linguistics studies the worldview that reflects the linguistic landscape of the world in the form of cognitive models. The main research topic of linguistic and cultural studies is language and culture, which are in a constant state of interdependence.

MATERIALS AND ANALYSIS

Culture is a phenomenon rich in content and a complex process of communicative nature. Also, culture determines the specific place of humanity in the process of creation, presentation and use of material values. Culture is a special activity that allows humanity to carry out its activity in existence. It is worth saying that all the activities of a person in his life are reflected in society through culture. Therefore, the cultural activity of a person who is considered a representative of society is directly dependent on him, and because of this, culture is recognized as an integral part of society, and the process of its research is connected with the research of society itself. Analysis of language units from the point of view of culture led to the formation of a

number of new problems for linguistics. Linguistics as an independent field of knowledge should solve specific tasks and answer a number of questions:

- ✓ Participation in the formation of language concepts as a culture;
- ✓ which part of the language sign is given "cultural meaning";
- ✓ how this process is understood by the speaker and listeners and how it affects the speech strategy;
- ✓ whether the linguistic and cultural competence of the native speaker actually exists or not, which texts are used by the native speaker in a cultural context. As a clear definition of cultural and language competence, we can see the following: it is a natural process of language learning and speech formation, most importantly, it is necessary to have a cultural environment; It will be necessary to have new technologies for linguistic and cultural analysis of language units;

The above list of tasks is not considered final, because the process of eliminating them leads to a series of further tasks. R.M. Frumkina considers these phenomena to be common epistemological tasks for all disciplines, but there are also special tasks such as translation problems, language teaching, dictionary creation, related to the consideration of cultural information.

A very important feature that creates additional difficulties in the study of this problem: the cultural information of linguistic signs is implicit and hidden in the linguistic content.

Today, it is impossible to work in linguistics without linguistic and cultural phenomena. Ignorance of it destroys the ethnos of the scientific community (even in the form of a reasonable rejection).

The development of intercultural relations in modern society makes the problem of ethnic identity relevant. The main feature of stereotypes is their cultural determinism. Stereotypes, depending on the historical tradition and the economic and political situation in the world, attribute to representatives of a certain culture different behavior patterns, physical data, and character traits. So, in the view of representatives of other cultures, the French are friendly, the British are serious, the Russians are careless, etc. Researchers in science distinguish autostereotypes (reflecting what people think about their culture) and heterostereotypes (representations related to another culture). If autostereotypes have the best features of a national character and negative assessments of their people are rarely allowed, then heterostereotypes are sources of prejudice and negative emotional assessments. For example, what one people considers a manifestation of dexterity, another will be interpreted as an attempt to deceive.

In the linguistic picture of the world, the cultural specificity of the nation is manifested in an anecdote.

“National anecdote” is a reflection of stereotypes that record the historical experience of people, their values and traditions. Such anecdotes often have a stereotyped plot: representatives of different cultures in the same situation react in accordance with those features of the national character that are attributed to them by representatives of other cultures, or the traditions of their own culture. Note that these stereotypes are not always positive or neutral.

Researchers of the "joke" genre distinguish two types of national jokes: a) jokes that tell about representatives of one ethnic group; b) anecdotes containing a comparison of representatives of different cultures. The second group of anecdotes is characterized by stereotypes that do not have a clear evaluative character.

In national jokes, typical representatives of any people are also observed. These can be images of a “boss”, “representative of the law”, “wife”, etc. Such persons in different cultures equally manifest themselves in similar situations.

Adequate perception of stereotypes in ethnic jokes depends on the level of public consciousness and on the phenomenon of complementarity of a particular culture. Despite the universality of the plot situations used in anecdotes, their meaning is understandable with knowledge of national characteristics. Many comic things can be completely incomprehensible to some people and close to others due to the close connection with the cultural and linguistic characteristics of a particular society. Thus, an ethnic anecdote is a generalized typical representation, which includes evaluative and emotional judgments about the features of the behavior model and character of people belonging to a particular culture.

Through an anecdote, a person carries out identification, that is, he identifies himself with another person or group. Thanks to identification, the emotional solidarity of some nations with others is established, the acceptance of their norms and values, various behavioral models are assimilated.

The anecdote makes it possible to change the formal tense relations between groups in the direction of their improvement. But in a situation of open conflict, an anecdote will not be able to perform a harmonizing function, since the conflicting parties see for themselves in ironic and satirical intentions a direct insult or a threat to their own identification. In the conditions of globalization of modern industrial society, ethnic jokes restore blurred social boundaries, maintain a distance between “us” and “them”. As a result, elements of control and self-control over national communities are created, regardless of whether they belong to a minority or a majority. Moreover, these jokes can change their assessment from “positive” to “negative” depending on who uses them.

One of the most important and topical issues of language teaching methodology is the problem of selecting educational materials. Virtually unrestricted access to a wide variety of sources of information allows manual writers and educators to continually update teaching materials based on specific learning goals and student interests. Texts intended for teaching a foreign language must meet a number of requirements, one of which is their cultural value. Therefore, before using the text as a teaching one, it is necessary to determine its didactic potential, which is understood as the whole complex of opportunities contained (hidden) in it for teaching a foreign language and educating the personality of the student. Producing the text, the author does not think about their presence. Revealing these possibilities is the task of the teacher. It can be argued that such work is a necessary step in the selection of educational texts, since, first of all, we are talking about foreign language materials, and the language is subject to constant changes. The key to determining the didactic potential of the text can be its linguoculturological analysis.

DISCUSSIONS

One of the concepts of the national linguistic picture of the world is humor. Perhaps the most common form of humor is anecdotes that convey the variety of situations stored in the collective memory with a special mocking intention [1].

The high ethno-cultural significance of anecdotes is undeniable. They reflect the perception of the surrounding world, which can be both positive and negative. Anecdotes convey information about the norms of behavior, traditional worldview and socio-psychological attitudes of the people, as well as their ethnic ideas.

As a rule, the characteristic national super values of culture are the subject of ridicule in jokes. So, for example, for Russians, stupidity is the dominant value, for the British - individual independence and anti-fatalism. Misunderstanding of national humor by carriers of other linguistic cultures is due to the fact that, due to the lack of certain cultural and linguistic knowledge, they are not able to identify obvious absurdity or a strange state of affairs in them.

From the point of view of linguistics, an anecdote is, first of all, a text. But the text is not quite ordinary, but exists in two forms: primary (oral) and secondary [2].

Pursuing the goals of this study, the anecdote is of interest in its conditional, secondary form. In this form, the anecdote exists in the form of various written fixations, records, usually published in special collections or posted on Internet sites. In this form, the anecdote, unfortunately, is devoid of non-verbal features, such as the intonation of the narrator, his facial expressions and gestures.

Anecdotes are a sign that identifies culture, as they have all the characteristics of precedent texts, since they: 1) are significant for representatives of an ethnic group in cognitive and emotional terms; 2) are known to a wide range of representatives of the ethnic group; 3) the appeal to them is renewed repeatedly [3].

The authorship of the anecdotes, with rare exceptions, is unknown. The text of an anecdote can exist both in the form of a monologue and in the form of a dialogue. In its structure there is: a plot in the form of a story about an event, a dialogue of actors (characters) and a climax or an unexpected denouement, which is the main intention of the text.

Perhaps the main feature of the anecdote is their multiplicity and some "incompleteness", since all the unsaid must be restored by the recipient, this is the whole "salt" of the genre. It is these characteristics that prevent their adequate understanding, sometimes even in their native language.

According to the subject, jokes are political, ethnic, student, professional, family, sports, etc. According to their content, they can be classified into decent and indecent. Of course, only the second of them can be used for educational purposes [4].

Depending on the material on which the comic effect is based, anecdotes can be divided into two groups: referential and linguistic. Referential anecdotes are built on the absurdity or absurdity of the situation, the discrepancy between ideas about the world and the behavior of the characters. Linguistic ones are tied to playing off one or another linguistic phenomenon. These can be such phenomena as the polysemy of words, homonymy, stylistic differentiation of vocabulary (homophony or word play), etc. Understanding jokes of this type requires deep linguistic knowledge, which is why they are not recommended to be used as educational texts. Conversely, the texts of referential anecdotes can be successfully used as educational textual material. In support of this, we present the following arguments:

1. Acquaintance with anecdotes contributes to the formation and development of cognitive activity, as they carry information about the culture and lifestyle of the people.
2. Such texts have a beneficial effect on mental activity, as they affect the sphere of feelings and emotions, which cannot but contribute to the development of creative abilities, the formation of aesthetic taste.
3. Reading humorous texts, students get acquainted with the "natural ideal" of the language norm, develop a sense of language, make their speech brighter, more figurative.
4. These texts do not need to develop an additional system for monitoring the correctness of understanding, since the reader's reaction (smile, laughter, bewilderment, etc.) is the main indicator of the adequacy of perception.

The authenticity of textual material, the great variety and accessibility of anecdotes, the richness of cultural information and their intercultural nature also testify in favor of using this type of text for educational purposes. At the same time, it is irrational to choose an anecdote in its classical form as the main educational text precisely because of the limited language material. Rather, we can recommend such texts as additional

ones that help increase learning motivation. For example, when studying specific topics, in accordance with the stage of education (school - about studying at school; profession - jokes on a professional topic, etc.).

Further, the selected texts were subjected to linguoculturological analysis, which is the author's approach and allows you to identify all the conditional means of reflecting the national linguistic picture of the world contained in them. This analysis consists of several stages and includes the following steps: selection of keywords (concepts) within the corpus of texts; combining words into lexical-thematic groups (by parts of speech); assignment of selected words to speech styles; determination of the nature of the conceptual system (direct or figurative meaning, metaphor); determination of the presence of words denoting the realities characteristic of native speakers of a given language; determination of the presence of idiomatic expressions in the text; determination of the presence of phraseological families with selected keywords. An important, but rather time-consuming stage for the subsequent methodical processing and supply of various types of text with exercises can be the determination of associations of various types (referential, cognitive, linguistic, cultural), which form, in the process of the reader's cognitive activity, an idea of different sides of the artistic concept reflected in the text [5].

CONCLUSION

Such an analysis allows not only to make the most of all the possibilities of the text and develop a set of exercises (for synonymy and antonymy, compatibility, polysemy, etc.), but also to remove all possible difficulties associated with perception and understanding that students have when reading (for example, through commenting, reasonable adaptation).

Experience shows that working with texts of jokes is interesting for students. Relevant information extracted from anecdotes destroys false stereotypes about representatives of ethnic groups and the groups themselves as a whole and helps to form a true idea of the people and their culture.

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