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PROFESSIONAL TRAINING OF FUTURE TEACHER IN CROSS-CULTURAL DIALOGUE

ABSTRACT

On the example of propaedeutic educational course "Introduction to Slavic Philology" features of future teachers' professional training of cross-cultural dialogue are considered. Among the main objectives of the course, attention is focused on native language and other languages admirer's tolerance education, students' skills formation of making linguistic and cultural comments on folklore, literary texts and discourses; building a strategy and tactics of intercultural communication in accordance to national psychology.

The examples of tokens, "ukrainisms" in Slavic languages and phrases are presented; also, it is considered Slavists as tolerant intermediaries towards intercultural cooperation of countries and peoples, the need for skills of translation activity that caused the cross-cultural dialogue.

Based on scientific and encyclopedic sources analysis, educational course testing is making conclusion that Slavic philology is a powerful tool for cross-cultural dialogue. It contains of big factual material that promotes understanding the process of formation and development of ethno-cultural communities in time and space, formation of human values and national identity of supranational cross-cultural thought, ways of tolerant behavior, language understanding and usage. Also it creates conditions for the realization of individuality as Ukrainian language and other languages, cultures, intellectual and emotional contacts between these languages and cultures.

Key words: *future teacher, multicultural education, professional training, intercultural communication, propaedeutic educational course "Introduction to Slavic Philology", cross-cultural dialogue, vocabulary, Slavic peoples' phraseology.*

INTRODUCTION

The report of the International Commission of UNESCO's global strategy of education development of the XXI century stated that one of the most important functions of the modern school is to teach people to live together, to help them transform the existing interdependence of states and ethnic groups in conscious solidarity (Report of the UNESCO General Director on the global action plan to achieve the goals of Education for All). The mission of the teacher as a carrier of ethical and aesthetic values of cross-cultural dialogue in multiethnic and multilingual society is special. In conditions of intensive integration process and inter-ethnic contacts education community actually need teachers who are deeply aware of their national roots and honor the cultural traditions of other nations, in facility format of learning activities promote to educate a citizen of the world with planetary vision of a tolerant society. In Poland, Romania, France, Japan pupils and students are offered a range of classes in history, language, geography, exciting excursions to famous historic and cultural monuments in order to preserve original cultural identity, assimilation



patterns and values of cultural and historical experiences of different peoples forming the need for intercultural communication, development of tolerance, active social interaction with students from different culture.

A special role in cross-cultural dialogue belongs to the language of experience, knowledge, feelings. "Learning languages is a world history of thoughts and feelings of mankind "... – persuaded prominent German scholar V. von Humboldt (Гумбольдт, 1984, 349). V. Humboldt's thesis of the identity of language and the "spirit of the people" was significantly transformed in the concept of Ukrainian scientist O. Potebnya. Agreeing to the fact that the spirit is impossible without language, Slavic and cultural scientist argued: "Accepting...spirit in understanding conscious mental activity that involves concepts that are formed only through words, we see that the spirit is impossible without language, because it is formed through language, and the language in it is the first time an event" (Потебня, 1913, 37). Concept of Potebnya is important for understanding the nature of national and polylanguage and cultural language personality that is important for language education in Ukraine.

The program of the Ukrainian language in high school, especially in specialized philological school provides particular a block "Ukrainian language among other Slavic and non-Slavic languages" which is implemented in the following topics: "Ukrainian language in the "dialogue of cultures", "Common Slavic traditions and their linguistic expression", "Ethnic proximity of Slavic peoples", "Traditions, customs, rituals of residents living near the Ukrainians" (Мацько, Семенов, 2011). To propaedeutic courses, the priority of which are values of culture as a form of human coexistence, cross-cultural dialogue, tolerance, "cooperation" Ukrainian and other languages, referred "Introduction to Slavic Philology". To professional values of modern teacher an important place take linguistic and cultural knowledge and skills using them in the educational process: to conduct associative links between objects and phenomena in Slavic (non-Slavic) and Ukrainian traditions; to make linguistic and cultural commentary folk and literary texts and discourses; to build a strategy and tactics of intercultural communication in accordance with national psychology. Enriching knowledge of Slavic, Slavic language, Slavonic literature, by information about scientists Slavic promotes universal values and national identity of supranational cross-cultural thought, methods of tolerant behavior language cognition and language use, creates conditions for the realization identity as a Ukrainian language and other languages, cultures, intellectual and emotional contact between languages and cultures.

THE AIM OF THE STUDY

In article on the course of "Introduction to Slavic Philology" we review the aspects of professional training of future teachers to cross-cultural dialogue.

THEORETICAL FRAMEWORK AND RESEARCH METHODS

Analysis of the literature shows: multicultural education today is seen through the prism of the concepts of cultural interaction, intercultural communication, ethnic and cross-cultural psychology (N. Ikonnikov, N. Lebedyeva, S. Ter-Minasova). Cross-cultural (from the English "Crossing Cultures") scientists examine, in particular, as a comprehensive scientific knowledge of linguistic identity in the multicultural world (Y. Karaulov, L. Krysin, V. Postovalova, L. Sayahova). In the field of Ukrainian (I. Holubovska, P. Hrytsenko, V. Doroz, V. Zhayvoronok, V. Konobrodskya, M. Kocherhan, V. Manakin, O. Selivanova, V. Sklyarenko), Russian and Belarusian scientists (V. Vorobyov, V. Kostomarov, B. Fine, V. Maslova, V. Teliya, Ye. Brysina etc.) various aspects of Slavic problem is presented (language situation in Slavic countries Slavic ritual Slav 'Slavic literature), which promotes professional training future teachers to cross-cultural dialogue.

The research methods we used are: theoretical analysis, synthesis, the method of studying educational and historical documents.



RESULTS

The purpose of Slavic propaedeutic discipline we consider in formation and development of students' general cultural and professional competence, the ability to apply lessons learned in the theory and history of the main Slavic (Ukrainian) language, communicative linguistics, philology of text analysis, willingness to spread and popularize philological knowledge educational work with students. One of the main tasks of the course is to educate the native language tolerance to our and other languages, we engage students in discussions of philosophical and cultural orientation. The basis for reasoning serves, for example, what the German linguist H. Hadamera: "When we talk about eternal being of homeland, first of all we think about language.... native language ... in close proximity to the relative in it are customs, traditions and familiar world ... in real terms birthplace is primarily linguistic homeland" (Introduction to comparative and historical study of Slavic languages, 123).

In studying the theme "History and development of Slavic Studies" student take part in the conference the purpose of which is to get acquainted with scientific centers of the Slavs, the main activities of Ukrainian, Russian, Czech, Polish, Slovak, Croatian scientists I. Boduena, de Courtenay, F. Buslayeva, O. Vostokova, Y. Dobrovskuy, A. Krymskuy, T. Lera-Splavynskuy, M. Lomonosov, F. Mikloshych, L. Niderle, D. Ovsyanyko-Kulikovskiy, O. Potebnya O. Sobolevskuy, S. Smal-Stockiy, I. Sreznyevskuy, O. Tymchenko, P. Shafaryk, O. Shahmatov, V. Yahych, the works of modern Ukrainian linguists, writers and cultural figures: L. Bulahovskuy, O. Horbach, A. Zelen'ko, O. Kurylo, O. Melnychuk, H. Pivtorak, Yu. Shevelov (Sherekh). Slavists always acted as mediators tolerant towards intercultural countries and peoples. Also highlight the historical and cultural, social and economic characteristics of the era, which created and enrich the teaching of Slavic linguists, literary critics, historians Slavic peoples, experts in Slavic ethnography and folklore, we characterize slavist as linguistic personality. Abstracting publications we direct to acquire skills students present a general characterization of conceptual positions of scientists concerning the place of the native language in the world and in a family of closely related languages, their discussion on the educational function of language.

Offering for comparative analysis texts which represent Slavic languages we consider them as a national identity card of every nation. The topics of texts describe the history, literature, geography, and culture of the Slavic peoples and content promotes knowledge of the world mentality of each of the nations, teach a sense of citizenship, patriotism, forming research skills, the desire at least at the elementary level to master another language. For example we read an abstract of the poem "Testament" written by Shevchenko in various Slavic languages in order to find common language and different elements in different texts. Such tasks encourage the development of intelligence, creativity, freedom of thought. We form a need for mastering the art of words, define its role, place and opportunities for self-realization in the world of communicating. The attention to the original texts enables the students to increase their participation in the "dialogue of cultures", it helps not only to understand the text, but also understand the features of the national outlook of the writer.

In the vocabulary of the language, as in a mirror, people's lives is reflected (Леонтьев, 1999), its linguistic wealth variety, harmony, simplicity and clarity in pronunciation, imagery, scenic, and is due to the specificity of thinking, attitude and worldview. In various Slavic languages saved to ten thousand words in Proto-Slavic origin. For example, we note that the words *child* and *guy* are interrelated. It turns out that in Indian European language *-orbh*



means “small”. In Russian language the word appropriate and *child* in Ukrainian dialectal *robnya* (unlike slovac term *Robya* – “Maid in person depending on the lord” In the XIV–XV centuries etymological root *-orbh* contributed to the derivatives' *parobok* “in the sense of” feudal dependent person, household, servant (in Polish language *parobek* “hireling”), and in the XVI–XVIII centuries the word has acquired another meaning – “single man” (cf. in German language *erbe* – “heir”).

Ukrainian word *сват* matchmaker has identical sound in Belarusian, Russian (*svat*), Bulgarian (*сват*), Serb. (*сват*), Slovenian (*svât*), Czech and Slovak (*svat*), Polish, Upper Lusatian (*swat*). The word is derived from pronominal bases *svo*, *sve* and interpreted as a “guest”, “stranger”, “alone”, “relative”, “friend” (History of the Ukrainian language. Vocabulary and phraseology).

Text material for the theme “The vocabulary and phraseology of the Slavic peoples”, offered to students of folklore and literature texts are aimed to find and explain the meanings of Slavic languages vocabulary (for example, the actual words of *Ukrainian varenyky*, *borshch*, *halushky*, Belarusian *vetraz'* “parus”, *aposhni* “ostanniy” Russian *pashnya*, *derevnya*, *yamshchyk*, etc.), lexical borrowing (eg, Polish: *skarha*, *lizhko*, *mazurka*, *obitsyaty*, *keps'kyy*, *bilyzna*, *misto*; Bulgarian: *hlava*, *blahodat'*, *voskresnuty*, *podvyh*, *sotvoryty*; Belarusian: *nashchadak*, *ponedilok*; Czech language: *brama*, *parkan*, *rechnyk*, *chasopys* etc.). Such borrowings are due to economic, political and cultural relations between Ukrainian and other Slavic languages, and are introduced to the Ukrainian language throughout the whole history of Ukrainian people.

Cognitive values have exercises which describe Ukrainian borrowing in the Slavic languages, for example, in Belarusian: *traven'* (may), *okhoronyaty*, *titka*, in Russian: *smalets'*, *pluhatar'*, *borshch*, *bondar*, in Polish: *hreczka*, *hopak*, *koczerga*, *hodowac*, in Upper-Lusatian, Czech *kozak* languages. Useful are exercises which express interlingual homonyms: in Ukrainian *mountain* (*gora*) in Bulgarian Macedonian means forest (*lis'*); Russian word *saucebox* in Ukrainian means sudden, Polish *saw* in Ukrainian means *ball* Ukrainian *loaf* in Bulgarian means bride, Ukrainian *vegetable* in Polish means *fruit*; Russian *izba* means house, home farmer in Bulgarian *izba* is a dugout cellar in Serbian – cellar, in Polish *izba* means room chamber. The word “speech” in Russian means “said, uttered” in Ukrainian, Bulgarian languages the word means “thing”, “the subject”; the Polish “*rzecz*” means “thing, object, matter” (*Rzecz pospolita* – general case, republic state. The term “*time*” in Belarusian, Polish, Czech, Upper-Lusatian languages means “common notion of time” in Russian, Bulgarian, Serbian, Croatian languages means “hour”, in Bulgarian word “hour” means “year”.

In cross-cultural dialogue an important is phraseology. National and cultural peculiarities of the language system are shown through the phraseology and are the most vivid and distinctive. When translating paremographics fund from one language to another is important to know the characteristics the mentality of people. For example, compare such idioms as Ukrainian *in the year one*, Polish *Za krola Cwiczka*, Slovak *za Kakana kral'a* according to etymological phrasebook. Denoted phraseology concept perceived by native different languages equally, but images that underlying are specific and express ethnopsychology nations.

Expansion, deepening the knowledge of cross-cultural dialogue of Slavic peoples stimulates learning the theme “Traditions of the Slavic peoples”. Analyzing texts, doing educational, scientific work, reading fiction, performing tests, viewing videos, modeling game situations we notice mutual influence of cultures, common and distinctive features in the home, in the crafts, the family calendar and rituals Ukrainian, Polish, Macedonian, Bulgarians, Belarusians, Czechs, Russians, Slovaks, Serbs, Slovenes, Croats, Sorbs.



We compare, for example, Ukrainian Slovakian holiday “Years” described in the text. The idea of family holidays means to be thankful to spirits and pagan gods for a rich harvest and prayer for the harvest of next year. Each house gets ready for the holiday. People clean the house, bake goose, and cook beer. Polish people have a holiday *Małgorzata* which is also associated with a rich harvest of grain. They say: “holy *Małgorzata* the House is full of Bread”. In ceremonies that are performed by Slovenes in St. Yuriy Day reflects the old idea of awakening of nature, the magic power of greenery and flowers, which were collected in meadows and then people decorated houses, people and animals. This holiday is also called “Green Yuriy” and the main character was a man of holidays, decorated with herbs. The same character holiday exists in Ukraine. Bulgarian holiday *Laduvannya* (divination by rings), which occurs on New Year reminds Ukrainian girls divination. At the wedding, Ukrainian and Belarusian people bake tutorial *pidruchnik padruchnik* “kind of loaf that is put to a young under the arm” Russians baked “*stolovuhu*” “wedding bread”, Slovaks has *radostnik, radovnik* “ritual cookies” Czech people baked *radvanec* cookies that are baked on the eve of a young marriage, at the bachelorette party (Slavic ethnolinguistics). Analysis of Czech, Bulgarian, Serbian, Slovenian and other traditions helps the students philologists to conclude each of stored rites Slavs permeates relationship.

Students which have a research interest to Slavonic philology are invited to prepare speeches “Ukrainian-Polish (Slovak, Czech, Russian) language contacts”, “Ukrainistics in Bulgaria (the Czech Republic, Belarus, Slovakia, Poland, Croatia)”. We consider that Ukraine is a multinational state, so we draw attention to the cultural heritage of the Slavic peoples in our country, we find out whether and how schools operate with Polish, Slovak and other languages. It is natural to turn to the acquisition of the Ukrainian writers. It is known, for example, that *Lesya Ukrayinka* was good in Ancient Greek, Latin, German, French, English, Russian, Bulgarian, she translated from fourteen languages. Each translation for a writer, according to the Ivan Franko, was like a gold bridge which combined the Ukrainian language and Ukrainian soul with many languages in the world. To create future topics it is important to find a research material. Here we can combine the various fields of knowledge: history of ethnicity, history, culture, history, language and history of literature, ethnic pedagogy and ethnic psychology. Method of reconstruction is of a great importance (history, culture, language) it allows to link the course of history, philosophy, literature, excluding repeat, extends the methodological toolbox of listeners. When you master the course of pedagogy it is important so-called dialogues of pedagogical culture of the Slavic peoples according the works of Janusz Korczak. Polish writer, teacher, doctor Janusz Korczak with their pets in orphanage house with two hundred orphans in 1942, was taken to the concentration camp at Treblinka. He could not save the children, but “did not leave them in the face of death, if not leave them in the face of life”. The same fate had Vasil Sukhomlinsky in 1942 he wore in his chest a fragments of lead German bullet. A personality and activity of beautiful Polish educator Janusz Korczak made a great impression on Ukrainian teacher. Studying the works of Old doctor (as in Poland was called Korczak), who was committed to children prompted V. Sukhomlynskiy to title his talented book “The heart is given to children”.

Lectures, seminars, workshops we enrich with interactive technologies. Extensive problem-search capabilities to implement interdisciplinary relationships offer seminars and conferences. Lessons-excursions, “dialogues personalities” complement by exhibits of scientific papers of scientists Slavic and student essays and role-playing elements. During this work the future teachers of literature learn how to put forward hypotheses, argue their responses, compare. Working with texts of Slavic books, newspapers, magazines, viewing



the video, cultural analysis of websites of Slavic states gives the students skills in researching, promotes knowledge of the world mentality of each of the nations.

CONCLUSIONS

So Slavic philology is a powerful means of cross-cultural dialogue containing rich factual material that promotes understanding the process of formation and development of ethnic cultural communities in time and space. Multicultural approach leads to a more conscious attitude of students to such questions as features of belief, history, culture and character of Ukrainian and other Slavic peoples. In future career, teaching native language, a teacher adequately presents its place in the world's languages, as well as in a family of closely related Slavic languages.

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