

Humanistic and Socio-Cultural Key In Linguistic Education

Levintov A

Geography, Independent researcher, Russia

***Corresponding author**

Levintov A, Geography, Independent researcher, Russia

Submitted: 01 Aug 2022; **Accepted:** 10 Aug 2022; **Published:** 20 Aug 2022

Citation: Levintov A.,(2022). *Humanistic and Socio-Cultural Key In Linguistic Education. J Huma Soci Scie, 5(3):259-260.*

Annotation

The article argues that the most effective foreign language is given in the activity, and, consequently, mainly in the process of self-education. At the same time, linguistic education is based primarily on understanding, and not on the system of knowledge. Mastering a foreign language is impossible without mastering culture. Both are perceived as interpenetrations of native and foreign cultures, native and foreign languages, their mutual enrichment.

Keywords: Language, Culture, Understanding, Education, Cultural And Linguistic Interference

Introduction

After working for several years at the Monterey Institute of International Studies (MIIS, California) and the Defense Language Institute (DLI, California) as a teacher of Russian language and linguistic country studies (area studies, socio-cultural studies ect.), I outlined the experience of linguistic education in several articles and the book “Spy School” (A. Levintov – Spy School. M., Agraf, 2007, 256 p.) , some conclusions from which became the content of this speech.

1. Linguistic education should precede linguistic training and is by no means an alternative to vocational training. At the same time, it should be recognized that the language is most effectively taken in activities that, by the way, do not necessarily have a professional coloring.

As an example to illustrate this thesis:

Student N. as a failed person was placed in 10 individual sessions of probation, which is almost automatically followed by expulsion. His objective data confirmed the expected decision: age - over 45 years, artilleryman, hunter (and therefore very deaf), IQ is below average, level of education - only school, ignorance of any foreign languages. In this hopeless situation At one of these classes, we accidentally talked about his two hobbies , gambling and drinking. After he arranged the phrase (half of the gestures) “and

in the morning I pray in the toilet to my beer god”, he received a powerful impulse to communicate on his favorite topics and favorite activities - even in Russian language. He was not expelled, he successfully completed the course, was sent to Bulgaria, where he easily mastered the local language, the combine of Russian (synthetic) and English (analytical).

2. That is why linguistic education, as, indeed, any other education, is for the most part self-education and requires a concentration of intellectual efforts, as well as powerful motivation. Strictly speaking, linguistic education cannot be given, but it can be taken.

3. The role of understanding in linguistic education. Knowledge, especially linguistic knowledge, sometimes not only does not help, but can even interfere.

I, for example, could not master the English rules for using certain and indefinite articles - I was clearly hindered by the rules of German and Spanish. The same is true of the idea of animacy-inanimateness, which in English does not coincide with Russian, German and Spanish.

But the hermeneutic circle of Schleiermacher and the ag-effects of understanding described by the δ function help a lot in understanding.

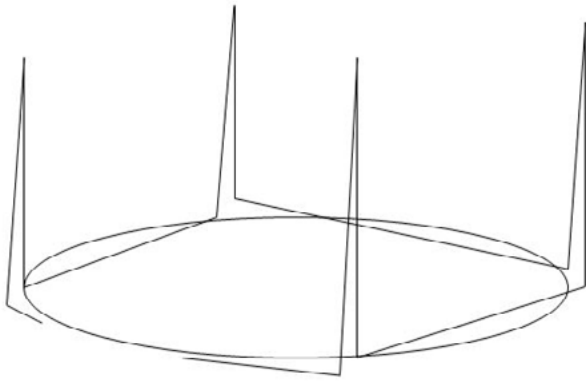
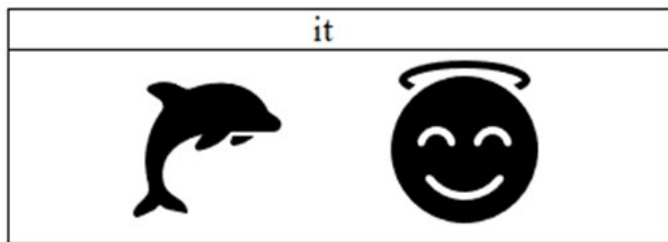
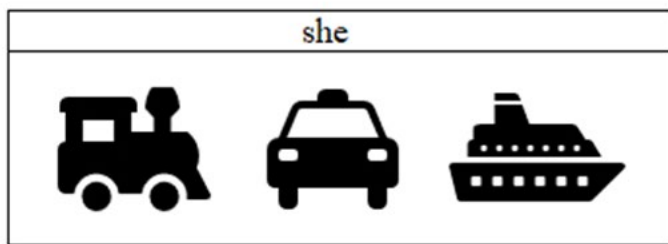


Figure 1: Schleiermacher's hermeneutic circle and the δ function of understanding

If in English the *aga*-understanding prevails and the *ing*, procedural form of understanding is practically unused, then in Russian it is this grammatical form that dominates: "understanding" as *-ing*.

4. Professional linguists usually forbid questions such as "why?", believing that language, developing chaotically, in the course of the historical process, loses the logic of its rules. As a geographer, that is, a representative of natural science, I cannot deny myself the pleasure of searching for causes in linguistics:



All vehicles in English are feminine, because on ancient ships the nose of the hull was decorated with a rostra, usually a woman. All unnamed creatures are of the middle/indeterminate kind, from the microbe to the angel and God.

5. The language is not *rav en kul'e*, which one can only regret and which one does not want to believe in. Nevertheless, the language of V. Nabokov is Russian, but for a representative of Russian Soviet culture it is indistinct, and therefore not readable. It is liked only by those who have preserved the atavisms of Russian pre-revolutionary culture. And F.M. Dostoevsky is better read with *yats* and *phytoa*, than in spelling after 1918.

To illustrate:

Sauna in the sports complex DLI. I sit with a friend on the top shelf already in complete exhaustion. Enters an American teacher of the Russian language, boasting about the purity of his pronunciation (which is true):

- With light steam!

My buddy, coming to his senses of amazement:

- is he crazy?

6. This is a general education problem, but it is most acute in linguistic education: how to teach what is not yet there?

In this situation, the habitual teacher-student relationship as subject-object is impossible. Subject-subjectivity is created by the fact that:

A) both the teacher and the student, mastering another language and another culture, at the same time mastering his own language and culture - the deeper he penetrated into the other, the deeper he penetrated into his own:

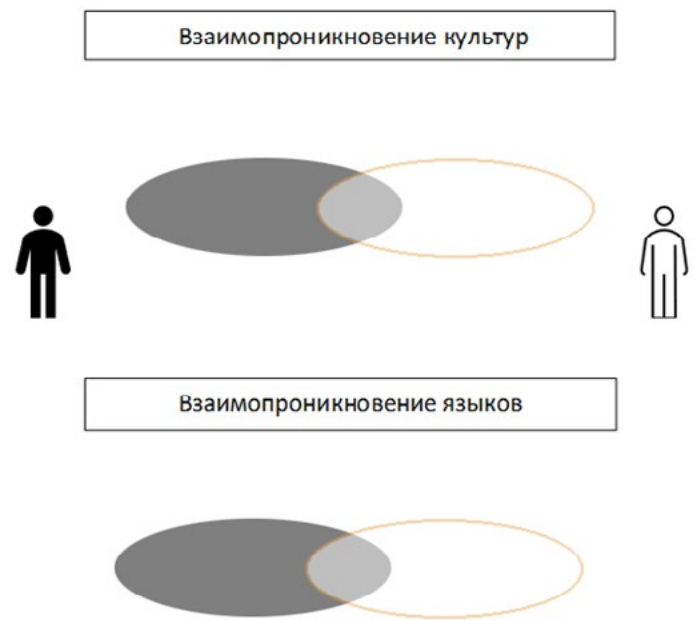


Figure 2: Cultural and linguistic interference

B) And, since we have something new in the process and result of education every time, we can talk about joint creation, about joint creativity.

And this turns the educational process into a linguistic partnership, a language partnership that involves not only belonging to different languages and cultures, but also personal characteristics, and, consequently, the individualization of relationships: likes and dislikes, empathy, trust, respect, etc.

Copyright: ©2022 Levintov A. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.