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**RUSSIAN PROVERBS AND SAYINGS AS A LINGUOCULTURAL  
PHENOMENON IN TEACHING SENIOR SCHOOL STUDENTS  
FROM FAMILIES OF FOREIGN CITIZENS**

***Abstract:** this article is dedicated to the consideration of issues related to teaching Russian as a foreign language to high school students from families of foreign citizens. In particular, it examines the students' acquisition of the linguoculturological component of the Russian language, namely, the understanding and correct use of Russian proverbs and sayings in speech.*

***Keywords:** linguoculturology, foreign high school students, teaching, Russian proverbs and sayings.*

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**РУССКИЕ ПОСЛОВИЦЫ И ПОГОВОРКИ КАК ЛИНГВОКУЛЬТУРНЫЙ  
ФЕНОМЕН В ОБУЧЕНИИ СТАРШЕКЛАССНИКОВ  
ИЗ СЕМЕЙ ИНОСТРАННЫХ ГРАЖДАН**

***Аннотация:** статья посвящена рассмотрению вопросов, связанных с преподаванием русского языка как иностранного старшеклассникам из семей иностранных граждан. В частности, рассматривается усвоение учащимися лингвокультурологической составляющей русского языка, а именно понимание и правильное использование русских пословиц и поговорок в речи.*

**Ключевые слова:** лингвокультурология, иностранные старшеклассники, преподавание, русские пословицы и поговорки.

Successful acquisition of Russian by high school students from foreign families depends not only on their level of language proficiency and grammar, but also on an understanding of basic etiquette, the specifics of nonverbal communication, and background information related to the country's history and culture. Undoubtedly, success in mastering a foreign language can be measured by the degree of immersion the foreign student has in the world of native speakers, their way of life, and the cultural characteristics of the nation as a whole. One of the keys to understanding the fundamental features of a national mentality, value system, and ethical framework, in our view, is folklore; in particular, minor genres of folklore prose, such as proverbs and sayings, are the subject of this article.

Introducing international students to the key linguistic and regional characteristics of paremias can facilitate a deeper study of the language, allowing them to «become imbued with the spirit of Russian culture and experience the beauty and expressiveness of the Russian word» [2, p. 3]. Indeed, folklore texts, by helping students acquire the knowledge necessary for adequate communication, reading, and writing in Russian, serve as a vital source of familiarization with living colloquial speech, which subsequently determines the emergence of a holistic linguistic personality capable of reading «between the lines," that is, understanding the specifics of Russian humorous culture and independently generating jokes in spontaneous communication; understanding and decoding figurative speech; recognizing sources of citation and perceiving national precedent phenomena actively included in media texts and advertising in Russian. Introducing high school students from foreign families to small forms of folklore also serves the purely pragmatic purposes of the educational process, focusing on developing and reinforcing vocabulary, grammar, and phonetic skills. Proverbs and sayings, which students memorize, tend to become firmly ingrained in their memory, and their memorization is facilitated by the consonance of set expressions, rhyme, and rhythm they contain.

Thus, teachers of Russian and Russian as a foreign language often turn to proverbs and sayings to practice the sound of speech – for example, during phonetic exercises. Furthermore, set, laconic sayings, memorized as a whole, are rich in verbal lexical units, which can later be reproduced by students outside the context of the proverbs themselves, similar to phrases from popular songs. The didactic quality characteristic of small folklore genres is supported by an abundance of imperative mood forms, which facilitates further mastery of this grammatical topic.

Native speakers often resort to paremias in situations where the speaker is required to demonstrate «emotional engagement and generalize a range of ideas» [1, p. 37], as proverbs and sayings are structures inherently given by language. In addition to their high figurativeness, they are standardized, meaning they are reproduced in a ready-made form, without requiring the speaker to generate new lexical and grammatical connections. This fact is an undeniable advantage for someone learning a foreign language, in this case, Russian.

It is generally accepted that proverbs and sayings make a foreigner's speech more natural and figurative, demonstrating a deep knowledge of the linguistic system. At the same time, it is important to remember that «context plays a huge role in the study of this layer of language» [1, p. 39], meaning the use of these units must be appropriate. Teaching Russian and Russian as a foreign language demonstrates that foreign students' incorporation of proverbs into their speech often appears artificial and inappropriate, as what is reproducible and natural to a native speaker appears to a foreigner merely as decoration, a game element. Despite this, many textbooks, when introducing students to folklore, limit themselves to simply introducing a particular proverb or saying into the lesson without delving into the cultural context, which gives rise to a number of communicative errors when using proverbs in speech. In this regard, it is worth recalling the statement by S.G. Ter-Minasova: «Cultural errors are not easily forgiven and leave a very negative impression» [3, p. 38].

It is in language that the verbalization of the national cultural picture of the world takes place, as well as its preservation and transmission from generation to generation, but it should be clarified that «the national picture of the world is more

complete, richer and deeper than the corresponding linguistic one» [3, p. 102]. Thus, when studying a foreign language, one can memorize a wealth of new vocabulary, including set expressions and etiquette formulas, but the next – and perhaps the most difficult – stage in learning will be the use of the learned material in the practice of real communication in accordance with the communicative situation – place, time, participants in communication, the requirements of appropriateness for a given type of communication, etc. In this regard, a particular challenge for the methodology of teaching foreign languages, and Russian in particular, is the introduction of foreign students to national culture through folklore texts, represented by proverbs and sayings – the quintessence of the wisdom and experience of ancestors.

As an expression of historical experience related to work, everyday life, and culture, folklore texts undoubtedly offer fertile ground for learning a foreign language. However, teaching foreign students the correct, and most importantly, appropriate, use of proverbs and sayings in speech presents certain professional challenges for teaching Russian as a foreign language. Consequently, a number of standardized tasks are proposed to develop students' creative abilities: virtually every Russian as a foreign language lesson involves written or oral presentations on topics such as «My Home», «My Family», «The Weather in Russia», and so on. If such assignments are preceded by a discussion of proverbs and sayings, the most diligent students are likely to attempt to apply the theory in practice and incorporate them into the story, which in some cases would be inappropriate. What «appears standard and reproducible to a native speaker, for a long time becomes a linguistic embellishment or an element of the game» for a foreigner [1, p. 39].

Thus, it is clear that the expression «He's not all at home», when used in native speech in its finished form, is loaded with emotion and is highly dependent on style, genre, and context. This means that to understand this expression, a foreign student clearly needs more than just a basic knowledge of the grammar system, which allows them to construct the phrase from scratch. They need the support of a teacher who can provide detailed commentary and extensive contextual information. For example:

«You know, he told me I don't need to go to class because they won't ask about these topics on the exam». – «Don't listen to him. He's not all right!».

In our opinion, when teaching Russian as a foreign language, it's also worthwhile to emphasize the difference between proverbs and sayings. This difference is understood through a comparative analysis of the syntactic features of a proverb (sentence) and a saying (phrase), whose form is close to a phraseological unit. The units offered for comparison can be grouped thematically. Let's return to the proverb «He's not all right!» It can be supplemented with other expressions related to the theme of madness in small genres of folklore prose – for example, the proverb «He lived to gray hair, but never gained any wisdom». Senior foreign students can be asked what, in their opinion, is the main difference between the two statements, focusing on the verb forms and the sentence type itself- simple/complex, one-part/two-part. This conversation will help reveal the attributive nature of the first utterance – the saying «He's not all there», which fits well into the structure of a complex sentence with a subordinate clause, the formation of which is keyed by the conjunction «which." For example, in class, you could ask students to construct sentences based on the model: This is a person who.../I met a guy who.../I stopped being friends with a girl who...

In the light of methodological science, the pragmatic aspect of the study of paremias comes to the forefront, revealing the peculiarities of the existence of proverbs and sayings in the speech of a native speaker, the specifics of their use and the main functions performed by units of a given linguistic layer.

It is necessary to take into account that paremia – as a substitute for a creative thought and speech act – «works in certain contexts, manifesting itself in speech when it is necessary: a) to emotionally strengthen the utterance; b) to fill a pause; c) to generalize what has been said; d) to adequately respond to the interlocutor's utterance and express a valuable thought at the same time; d) to create conditions for language play; e) to shift semantic emphasis from one object to another» [1, p. 39].

It follows that proverbs and sayings are learned by students only within the context of their use due to their extralinguistic content, as paremias are «comparatively more loaded than other standardized structures» [1, p. 39].

Therefore, teachers must carefully and meticulously select set expressions for lessons if they serve as illustrative material for the proposed grammatical or lexical topic. Equally careful selection of paremias is necessary in the opposite situation, when a folklore text serves as a multifunctional unity – as both a goal and a means of developing skills in various types of speech activity. In this case, in our opinion, when teaching high school students from foreign families, it is advisable to refer to the existing classification of set expressions in paremiology.

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