

UDC [811.111:316:101.1]

DOI <https://doi.org/10.24919/2308-4863/69-3-26>

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STUDYING A FOREIGN LANGUAGE AS COMPREHENSION OF EXISTENCE IN COMMUNICATION

The relevance of learning a foreign language for a successful educational process is substantiated, the main goal of which is the development of a number of competencies that are important for a modern young person, in particular, the formation of critical thinking, the development of creative abilities, the ability to communicate and the ability to work in teams. The presence of these competencies in a modern person, the ability to communicate with Others, establish and maintain contacts are in demand qualities in the modern globalized world. Proficiency in one or more foreign languages belonging to different language groups is a requirement of the time, which allows a person to gain more personal freedom, both internal and external, and opens up greater opportunities for self-realization in society. It is shown that knowledge of a foreign language is a necessary condition in overcoming the distance between the peoples of the world, which, by globalizing, gives a person the opportunity to meet with the Other, who has his own culture and traditions, communicates in a different language. Language acts as a tool for learning the traditions and customs of the Other. Only by knowing and understanding the language of the Other will a person is able to understand his mentality and characteristics of life, and understand his way of thinking. There is a real need for knowledge of a foreign language, which allows you to exchange information, knowledge and encourages cooperation with others, stimulates you to develop and realize your creative potential. A humanistic attitude when learning a foreign language helps to respect the language of the Other, makes it possible to understand that there is no concept of «foreign language», but there is a language that has a different sound, and which deserves a polite attitude, both to the native speaker of this language and to the language itself. Such an attitude today is a necessary and irreplaceable virtue for every person, which promotes understanding and brings closer to the Other at all existential levels of human existence.

Key words: *human existence, education, science, language, existential dimensions, creativity, humanistic attitude.*

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ВИВЧЕННЯ ІНОЗЕМНОЇ МОВИ ЯК ОСЯГНЕННЯ БУТТЯ В КОМУНІКАЦІЇ

Обґрунтовано актуальність вивчення іноземної мови для успішного освітнього процесу, головною метою якого є розвиток низки важливих для сучасної молоді людини компетенцій, зокрема формування критичного мислення, розвиток творчих здібностей, уміння комунікувати та здатність до командної роботи. Наявність у сучасної людини цих компетенцій, уміння спілкуватися з Іншим, налагоджувати та підтримувати контакти є

затребуваними якостями у сучасному глобалізованому світі. Володіння однією або декількома іноземними мовами, що належать до різних мовних груп, є вимогою часу, що дає можливість людині набутися більше особистісної свободи як внутрішньої, так і зовнішньої і відкриває більш широкі можливості для реалізації себе в соціумі. Показано, що знання іноземної мови є необхідною умовою у подоланні відстані між народами світу, який глобалізуючись, дає людині можливість зустрічі з Іншим, який має свою культуру та традиції, спілкується іншою мовою. Мова виступає знаряддям пізнання традицій, звичаїв Іншого. Тільки знаючи та розуміючи мову Іншого, людина зможе пізнати її ментальність та особливості життя, зрозуміти спосіб думки. Виникає реальна потреба у володінні іноземною мовою, що дозволяє обмінюватися інформацією, знаннями та спонукає до співпраці з Іншим, стимулює розвиватися та реалізовувати свій творчий потенціал. Гуманістична налаштованість при вивченні іноземної мови допомагає поважати мову Іншого, дає можливість зрозуміти, що не існує поняття «чужа мова», а є мова, яка відрізняється звучанням, і яка заслуговує ввічливого ставлення як до носія цієї мови, так і до самої мови. Таке ставлення сьогодні є необхідною та незамінною для кожної людини чесною, яка сприяє розумінню та зближує з Іншим на всіх екзистенційних рівнях людського буття.

Ключові слова: буття людини, освіта, наука, мова, екзистенційні виміри, творчий потенціал, гуманістична налаштованість.

Problem statement. Language is a unique phenomenon of human existence and represents, perhaps, the only possible way to penetrate into its essence. At the current level of development of humanitarian knowledge, it is relevant to attempt to systematize existential-phenomenological influences in the study of a foreign language and consider two apparently opposite paradigms of the philosophy of language – existential-personalistic and analytical – from the point of view of their belonging to «discursive practices», related due to their inclusion in the general context of modern communication. Language is analyzed not simply as the activity and «materialization» of thought, but as the main mediator in the communicative process; various forms of its use represent modes of action that are distinguished by their unique individuality and cannot be reduced to objective meanings. It is existentialism that seems to be the most promising in terms of understanding the nature of language, approaching its essence and comprehending being in communication. In various fields of humanitarian knowledge, there is now an increasing desire to establish criteria for its truth and scientific character; the formulation of methodological problems and the awareness of the need for synthesis at the theoretical level are especially acute. In this regard, the primary task becomes not the analysis of individual concepts and opinions and the discovery of their superficial differences, but the search for their deep kinship at the level of common mental structures.

Research analysis. Those approaches are of greatest interest to its interpretation that served as the theoretical basis for the formation of the postclassical image of language within the framework of the existential philosophy of M. Heidegger, as well as the idea of dividing human knowledge into epistemes as historically changing systems of mental prerequisites for scientific and humanitarian knowledge in the structuralism of M. Foucault. The application of the ideas of structuralism opens up the possibility of

deeper reflection regarding historically established approaches to understanding the nature of language, its role in cognition and communication, which allows us to consider various philosophical concepts of language and methods of working with it as components of a single whole, mutually complementary.

The purpose of this article is to theoretically reconstruct the image of language and substantiate the epistemological status of the existential paradigm as the comprehension of being in communication, as well as to identify the complementarity and mutual influence of «discursive practices» as the implementation of «symbolic exchange» when learning a foreign language.

Presentation of the main material. Learning a foreign language includes elements of colloquial, professional, individual discourse and jargon. Professional and slang discourse are formed within the scientific discourse itself. Conversational discourse plays, firstly, a communicative role, ensuring dialogue between individuals; it also represents the language of communication and human thinking, and secondly, the role of the basis on which scientific discourse develops as knowledge increases in the specific area being studied, as the emergence of new theories and means of their expression in the language of science contain both elements of one language in which scientific reflection is carried out for a specific linguistic environment, and international concepts and symbols denoting constants, quantities, phenomena and laws. In this regard, the reality under study, independent of the native language of the individual, the national component is only conditional ideas, since in an adequate study, descriptions of the same phenomenon in different languages must, of course, be consistent with each other (to the extent that semantic coordination of one and the same text translated into different languages). Individual should be understood not subjective interpretations, but terms, formulations or descriptions proposed by the researcher to denote a

phenomenon, which take root in the scientific community and turn into professional discourse.

Language is a complex, multi-level system that requires diversity in approaches, methods and initial theoretical settings. One-sided consideration of the formal-logical side of linguistic expression, as well as the search for its deep existential essence, with almost complete ignorance of the form and rational aspect, turn out to be insufficient to achieve truly deep understanding of the language. The system-forming moment is the categorical triads “being-language-life experience” and “cognition-language-practice”, on the basis of which the nature, properties of language, its role in human existence, the rules of its use are interpreted (M. Beilin, I. Soina, 2019).

In the existential interpretation of the essence of language, the following phenomenological motives are clearly visible: considering the word as an “appearance” (being), understanding human existence as a world filled with meanings and meanings, intersubjective in nature and pre-given to each subjectivity. Communication, like language in its existential relation, appears as an integral attribute of human existence, being a manifestation of “being-for-another”; it underlies the linguistic ability and individual consciousness as a whole. “The world of the existence of the Other” is “my world”, in the strength of the communicative correlation between the Self and the non-Self. There is no gap between them, the subject and the object are so united that the very concept of an object is eliminated; the concept of the existence of the Other, as well as being in general, represents a kind of «pre-understanding» that is comprehended phenomenologically, the comprehensibility of the existence of others is primordial and inherent in the «with -being». Communication in existential philosophy appears as an integral attribute of human existence, being a manifestation of «being-for-others»; it underlies the linguistic ability and individual consciousness (I. Soina, L. Gaznyuk, 2021). As W. von Humboldt noted: “The creation of language is determined by the internal need of humanity. It is not only an external means of communication between people in society, support for common connections, it is inherent in the very nature of man and is necessary for the development of his spiritual powers and the formation of a worldview” (W. Humboldt, 1994: 168).

The world is globalizing and knowledge of a foreign language is becoming a necessary means of communication. Knowledge of a foreign language provides opportunities for the exchange of information, knowledge and cooperation with Others, allows you to develop and realize your creative potential. Foreign language acts as both a means of communication

and a tool for gaining knowledge, sharing experiences and traditions, especially nowadays. The French thinker M. Blanchot noted that it is language that makes it possible to overcome the distance between people. Language acts as a factor in bringing people together or separating them. “It is ordinary speech that unites and divides us. We are not two self-identical individuals, more or less whole when we engage in communication with each other. Not at all: we are a conversation, we exist only in conversation with each other, oral or written” (M. Бланшо, 2007: 7).

Knowledge of a foreign language reveals the world of the Other and provides great opportunities, namely: “Firstly, such a person is included in various communities, whose worldview is reflected in their languages. Secondly, knowledge of several languages makes it possible not only to overcome the language barrier, it opens up the spiritual wealth of different peoples, reflected in spiritual, scientific, and technical literature. Thirdly, knowledge of languages helps an individual expand his understanding of the world, promotes mental «gymnastics», and develops the individual’s cognitive abilities” (M. Абісова, 2019: 114).

Attitude and motivation when learning a foreign language helps to respect the language of the Other. “The importance of language in the culture of any nation cannot be overestimated. Language is an instrument of culture that shapes a person’s personality; it is through language that he perceives the mentality, traditions and customs of his people, as well as a specific cultural image of the world” (Комарницька, 2009: 14–15). Knowing and mastering the language of the Other, a person can better understand him and his mentality, value guidelines that have existed for a long time, regardless of specific economic and political conditions, are based on ethnic and historical traditions and are manifested in the feelings, mind and will of an individual member of society based on a common language, which creates the ethno-mental space of the people on the territory of their existence.

Foreign language plays an important role in the process of intercultural dialogue, which is based on the attitude towards another as a representative of his culture. “The study of foreign languages is, of course, a very favorable environment for the formation of a space for intercultural dialogue, since in its process there is an increase in knowledge about other peoples, there is an accumulation of cultural information, and under appropriate conditions it becomes a powerful stimulus and driver of dialogue. After all, knowledge about others removes barriers to communication with them, the conclusions of which produce a space of intellectual culture within the physical space. Knowledge of the language helps to form a holistic

understanding of the world of another people. It is not for nothing that Wilhelm von Humboldt pointed out the connection between the content of speech and the spiritual life of the people who are native speakers of the language. The scientist noted that language is a reflection of the ethnic group of the people, traditions, customs, and vision of the world, everything that is called the «spirit of the people». Humboldt emphasizes: “The acquisition of a foreign language could be likened to the conquest of a new position in the previous vision of the world” (W. Humboldt, 1946: 15). Agreeing with Humboldt's opinion, we can say without exaggeration that the role of the teacher in language learning is the main and integral one.

How interested the student will be in learning a foreign language and his success in achieving a level of proficiency. The teacher not only teaches language, but also, with the help of language, develops and fosters a humane attitude towards the Other and helps to become an individual. After all, he is faced with a task, as V. Sukhomlinsky pointed out, which amounts to “painstaking carving and sculpting of the subtlest features of a person's spiritual appearance” (В. Сухомлинський, 1968: 7). The teacher must show that language is an ordered phonetic and grammatical system. A. Rosenstock-Hüssi notes: “Grammar is the self-awareness of language, just as logic is the self-awareness of thinking... By talking, we strengthen the temporal and spatial axes of our civilization, because we occupy a place in its center, standing face to face with its four aspects – its future, its present, its internal solidarity, its external struggle. And in the face of this specific and dangerous openness to the four spheres of life, our words must establish a certain balance: at each given moment, speech distributes and organizes the universe anew” (E. Rosenstock-Huessy, 1988: 21). The Language of the Other is another world, consisting of its own rules. And in order to learn a language, you need to enter it, become familiar with all the rules that reign in it and be ready to accept them.

The philosophy of language presents a rich palette of pictures of the world through words and intonations. «The linguistic picture of the world consists of nominative units (words and set phrases), which, like a mosaic, cover all of reality. It is a picture, a «cast» of the real world. It is clear that each language is a unique picture of reality. That is why mastering a language in a certain way means understanding the spirit of the people, its cognitive achievements and potential» (Н. Ашиток, 2011: 212). “Language is the house of being”, noted Heidegger (М. Гайдеггер, 1998: 192). For someone who studies a language, it

is necessary to create conditions in which he would feel the atmosphere and mentality of the people whose language he is studying, and depending on what the teachings show interest in. Motivation and situational awareness optimize the learning process and encourage language learning, both as a means of communication and access to use foreign primary sources necessary for a future specialist. Presenting a foreign language, the teacher gives the student the opportunity to use language to open doors to an unfamiliar world, become open to new communication, and feel the culture of the Other. “To be effective in another culture, we need to be open to it, interested in it, affected by it. This will create opportunities for us to notice cultural differences and thus be ready to modify our behavior as a sign of respect for representatives of another culture” (M. Beilin, I. Soyina, 2019: 16). It should be noted that each culture is special and unique, it consists of national and international elements unique to it and cannot be identical to any other culture (I. Soina, Yu. Semenova, 2019: 282). In the concept of psychoanalysis by S. Freud, the term «culture» denotes the entire sum of achievements that distinguish our life from the life of our ancestors and the animal world, and serve two purposes: protecting humans from nature and regulating relations between people” (З. Фрейд, 2015: 51). O. Spengler emphasized that culture is not universal, but each nation has its own, each culture is characterized by versatility. “... I see the phenomenon of many powerful cultures, with primitive strength growing from the bowels of the country that gave birth to them, to which they are strictly tied throughout their existence, and each of them imposes on its material – humanity – its own form and in each its own idea, one's own passions, one's own life, desires and feelings and, finally, one's own death” (O. Шпенглер, 2000: 55).

When studying a foreign language, it is necessary to form new concepts in a person's mind that differ from those found in his native language and national culture. What is needed is “...an awareness of the diversity of ideas and practices that can be found in human societies around the world, how such ideas and practices compare, and the ideas and ways of life of one's own society can be viewed from the point of view of other people” (R. Hanvey, 2014: 20). U. Eco notes: “Talking about language does not mean working out, explaining structures or adding rules of belonging to certain specific cultural situations. It means giving vent to all the connotative power, turning language into an act of creativity so that in that speaking one can hear the call of being” (U. Eco, 1968: 31).

Modern conditions, accompanied by the development of global information, scientific, technical and educational interaction, promote academic mobility and provide unlimited opportunities for everyone to access the global educational space. “Academic mobility is the most developed form of internationalization of education, which provides access to the leading scientific achievements of developed countries and supports the development of intercultural interaction” (Д. Свириденко, 2014: 81). Today, people everywhere encounter the need to solve dynamic life situations, updating a wide range of specific skills: the ability to intercultural communication; the ability for self-reflection and existential openness to the world. Therefore, one of the main tasks of a modern foreign language teacher is the development of global competence. Proficiency in a foreign language is one of the means of improving the quality of training and education of future specialists in a university environment, capable of research activities, creative application of modern world scientific achievements and professional self-development in their profession.

Global competence is possessed by «a person who has sufficiently stable knowledge, perceptive understanding and intercultural communication skills for effective interaction in our global interdependent world” (J. Dewey, 1993: 116–137). The role of the teacher in the process of teaching a foreign language is associated with the existential-personality dimension of education as a spiritual practice of interaction between cultures. After all, a person’s comprehension of the world is the desire of a finite being to understand the infinite, the eternal. When learning a language, it is important to organize the learning process so that the student begins to think in the language he is learning. M. Heidegger noted that thinking and language represent one whole. When Heidegger argues that the “path to language” lies in language itself and our immersion in language, he states a connection, expressed in various ways, with the unspoken. The latter manifests itself as “not yet expressed”, as something that must remain unspoken due to the inaccessibility of this content for verbalization. Being nevertheless expressed, the content of thinking seems to us to be separated from the language itself and from the one who speaks. In fact, this is not so, the philosopher believes: «In any case, we remain in language, immersed in it. Language as “self-speaking”, as “legends” is part of our being-in-the-world» (М. Гайдергер, 1998: 332–345). The French philosopher E. Morin, in developing this thought, notes: “In the process of learning, the natural ability of the mind to pose and solve the most important problems must be developed and, accordingly, the full use of the general ability of thinking must be maintained. This

ability must be constantly stimulated, or, if she sleeps, wakes up. In fulfilling its mission, which is the comprehensive development of the general capacity of thinking of individuals, education in the future must be designed to make use of existing knowledge, overcome the contradictions that arise as a result of progress in specialized fields of knowledge, and exhibit distorted rationality” (E. Morin, 2000: 39). By the way, creative and productive thinking is used when learning a language, heuristics of thinking, which is the process of moving thoughts variably, that is, searching for different options in cognitive situations and determining the optimal option. As M.K. Mamardashvili noted: “As long as a person performs the act of comparing external objects that have nothing to do with him, and does not involve himself in the act of comparison, he does not think”. D. Dewey, developing the idea of thinking in the teaching process, writes: “In any case, it is desirable that the teacher deprive himself of the idea that thinking is a universal, unchanging ability; he must recognize that it is a term that denotes the different ways in which things acquire meaning. It is also desirable to get rid of the related idea that some subjects are inherently “intellectual” and therefore have an almost magical power for training the faculty of judgment.

Thinking is specific, not in the mold of a machine ready-made apparatus, it is applied indifferently and at will to all objects, such as how a lantern can equally illuminate squares, streets, gardens, trees or rivers. Thinking is specific in those different things suggesting their own meanings, tell about their own unique characteristics, and this happens in different ways for different people. Just as the body grows by assimilating food, so the thinking process develops thanks to the improvement of the logical organization of objective situations” (J. Dewey, 1993: 38).

The process of learning a language is not a simple mindless memorization of words, which the student then cannot accept in the necessary situation, but a creative process that also requires effort. Today, education cannot be the teaching of ready-made truths. Searches, doubts, and experiences should accompany learning, involving all participants. To do this, it is necessary that the teacher rely not so much on book knowledge, supplemented by personal experience, but on his own, on creative search. An important potential for systematizing your own knowledge is the need to “communicate in a foreign language: the lack of language skills allows you to better understand what you are talking about, systematize and rethink your knowledge or ideas on some issue. The need to build communication in a foreign language creates a problematic situation, a situation of ultimate existence” (Д. Свириденко, 2014: 161).

M. Heidegger gave a very interesting interpretation of thinking: “What is learning? A person learns insofar as he brings all his deeds and actions into conformity with what is addressed to him in a parti” (M. Гайдеггер, 1998: 25). Learning a language depends on the conditions in which it is studied, on the favorable environment. J. Ortega y Gasset notes: “Each of us consists half of his «I» and half of the environment in which he lives...when the environment contributes to the aspiration of our «I», we fully realize ourselves: the social atmosphere contributes to our self-affirmation and self-expression. The environment that is inside us is always an echo of the hostility of the external environment, contributes to the continuous disintegration of our personality, forces us to wage a constant struggle with ourselves” ((J. Ortega, Y. Gasset, 2019: 147). Language requires immersion in the environment, inspires learning, encourages acquiring knowledge, opens up communication, discussion, and dialogue. According to V.A. Malakhov: “Dialogism can be defined as the subject’s ability to perceive and take into account the legitimacy, internal validity of not only his own opinion, but also other methods of reasoning and statements that they embody” (В. Малахов, 2000: 73). This is an environment where there is no distance between the teacher and the student: the student expresses his thoughts, exchanges them with other students, and the teacher does not make comments, does not criticize, does not interrupt, but only correctly dwells on those moments where inaccuracy was made, encourages use of a foreign language. As V.P. Andryushchenko notes, “it is necessary to apply a new methodology of synthesis, which helps to form a worldview on the global changes taking place”. The philosophical vision of the new picture of the world is, first of all, the dominance in the existence of open rationalism, built on the principles of global evolutionism, the unity of

sciences nature and the sciences of spirituality, that is, synthesizing various ways of spiritual and practical comprehension of the world (В. Андрущенко, 2005: 15–16).

Language is a means of communication; therefore, the main task is to develop communicative competence in students – the ability to communicate with Others. Communicative competence is a person’s ability to establish and maintain necessary contacts with other people; a set of knowledge, skills and abilities in the field of verbal and non-verbal means for adequate perception and reflection of reality in various communication situations; a conglomerate of knowledge, linguistic and non-linguistic skills and communication skills that are provided in the course of natural socialization, training and education. The ability to communicate in a foreign language makes it possible for a person not to get confused in the future and to gain the freedom, both internal and external, that is so necessary for him. As E. Fromm wrote: “If a person can realize his inner potential in spontaneous activity and thus unite himself with the world, then he will lose loneliness: the individual and the world around him will merge in unity, the person will take his place in the sun and no longer feel fear according to the meaning of life and oneself» (Е. Фромм, 2019: 323).

Findings. Thus, studying a foreign language and training a specialist with professional knowledge of a foreign language and a humane attitude towards the Other will be an effective response to educational policy that proclaims the issue of preparing specialists for coexistence in an increasingly multicultural society and the creation of an educational space that will help prevent discrimination, rejection, violence and conflicts associated with the interaction of different cultures and the comprehension of being in communication.

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