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Professional Culture of the Specialist of the Future

RUSSIAN AS A FOREIGN LANGUAGE TEACHER'S PROFESSIONAL CULTURE IN THE GLOBALIZED WORLD

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Abstract

The article deals with the problems of formation professional culture of a teacher of Russian as a foreign language (further – RFL) in the globalized world. On analysing and generalizing relevant scientific materials the authors conclude that the professional culture of an RFL teacher is deeply connected with the trends actual for modern changing world. On analysing the changes of modern ideological sphere, the authors argue that modern world sees the increasing role of global culture. At the same time, we see the growing popularity of antiglobal ideas. The article points out that an RFL teacher does not have to be a professional ideologist, globalist or antiglobalist. But they have to bring up adequate modern people and so they have to understand all the nuances of modern civilization development. The article in terms of aspectology defines theoretical and practical aspects of teaching RFL. The novelty of the article lies in the fact that it defines the structure of the professional culture of an RFL teacher and shows the contents of each component of this structure. Among the theoretical aspects we see civilizational, ethnological, national, communicative, social and stratificational ones. The practical aspects include considering national education system, psychological traits of the students and mastering new technologies as a key quality of a professional in the global world.

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1. Introduction

Modern world sees the new opposite trends – global culture forming and antiglobal social movements. The development of methods of teaching Russian as a foreign language are caused by increasing global trends, and at the same time influence the world: “... beginning from XIX century this social group [university teachers – *V.S.*] played a significant role in the life in Russia and often marked political and social processes in the country” (Fominykh, Gribovskiy, & Sorokin, 2013, p. 67). This is the reason why the professional culture of a teacher of Russian as a foreign language is to correspond to new methodological, ideological and communicative demands. It makes the theme of the article actual.

Recently, the problem of the professional culture of an RFL teacher has been actively worked out.

For example, Znikina (2013) and further Tarasova (2016) study the gradation of professional qualities of an RFL teacher, professional, communicative, personal qualities revealed in his general cultural and professional and communicative competence. According to Znikina (2013), “general cultural and professional-communicative competence forms the style of RFL teacher’s behaviour as a professional. This style is eternal primary value, which is more important, than the information which the teacher delivers to his students verbally” (p. 222).

This opinion is close to the structure of cultural and professional qualities of an RFL teacher, described by Hainovskaya (2009), Koletvinova (2009). They see oral professional speech as the main component and define it as “narratives with different levels and of different genres with adequate differentiated speech shaping” (Koletvinova, 2009, p.125).

Molchanovsky (1999) reveals the following professional and general cultural competences of an RFL teacher:

- 1) linguistic – the system and rules of the Russian language;
- 2) psychological – knowledge in the sphere of psychology of communication;
- 3) pedagogical – general and specific pedagogic means of teaching;
- 4) methodical – methods of methods of teaching RFL;
- 5) general cultural – understanding the culture of his students’ country of origin (p. 16).

Krasnyuk and Yarkova (2016) specify the following professional and cultural knowledge necessary for an RFL teacher:

- 1) knowledge of the subject being taught;
- 2) knowledge of teaching methods;
- 3) knowledge of national and cultural specifics of the students;
- 4) knowledge of individual traits of the students (p. 276).

This knowledge should be acquired under the following conditions:

- 1) providing motivation and manageability of the process of professional training of students in the sphere of structuring oral professional speech;
- 2) determining constructing and optimization in the process of communication and pedagogic interaction;
- 3) relating to technological sphere of teaching students (Vishnyakov & Tarasova, 2017, pp. 50-53).

There is no doubt that professional culture of an RFL teacher is closely connected with the trends manifested in modern world development. This is due to the fact that an RFL teacher creates a new cultural

reality bringing together Russian culture and national cultures of his students. In fact, we can identify not monocultural, but multicultural environment in the classroom, and, consequently, a multicultural identity is formed. Multicultural identity can be characterised as “the occurrence of the individual in the communicative space of more than one culture and the awareness of oneself belonging to them” (Poplavskaja, 2019, p. 221). To some extent this new multicultural reality can be regarded as part of booming global culture. That is why an adequate evaluation of modern cultural trends, accordance of an RFL teacher’s personality, his behaviour with these trends substantially influences the effectiveness of teaching RFL.

2. Problem Statement

Let us point out the main trends and contradictions of modern world culture.

On the one hand, modern world sees the formation of common for all countries and nations global culture. This culture is based on the idea of mass production of standard and relatively cheap goods and services (from fast-food restaurants and standardised goods in supermarkets to cars and modern mass media and means of communication). Nevertheless, this mass production demands “big science and high technologies, supported by powerful national economies with relatively few transnational corporations” (Ilyin, 2013, p. 88).

As a result of global trends peoples’ lives become more comfortable, simple and understandable, a new labour market arises, country borders get nominal.

The new world does not demand deep universal education, because it requires only narrowly focused specialists. However, technologization and automatization of mass production make whole social groups and some countries unclaimed. In the future this can lead to huge unemployment, increasing migration, popularity of pro-fascist ideas (Stiglitz, 2002).

It can result in “social strain and sharp political struggle in developed countries. Social contradictions will deepen because of unprecedented property stratification of national societies and forming elite of owners and managers of transnational corporations and financial groups where property and managerial functions are hereditary” (Pan’kov, 2011, p. 16). So “such achievements of western culture as democracy and freedom of speech become fictional, act as ideological shelter for new forms of dictate and total control of life and activity of all the citizens” (Levin, 2007, p. 24).

On the other hand, the modern world is characterised by growing popularity of anti-global trends (Prokushev, 2018), revealed not only in vivid aspiration to save the remaining centres of national cultures and manufacturing (for example, attempts to save Finnish folk songs, wine industry in France), but also in efforts to return to the concept of national economies (the most important evidence is electing Trump as the President of the USA, who promised to moderate the financial sector and return home real production from abroad).

The whole world is interested in the questions of new and sometimes far from historical truth concepts of culture and ideologies: “The superiority in this sense comes to the countries where the centres of wealth management and transnational corporations are located, i.e. the USA and Great Britain” (Chumakov & Ioseliani, 2015, p. 64).

To sum it up, modern world culture is contradictory and complicated. Meanwhile, an RFL teacher does not have to be a professional ideologist, globalist or anti-globalist. First of all, he has to bring up modern people and understand all the nuances of world civilization development. The result of the education is the main thing in education evaluation (Gurova, Piattoeva, & Takala, 2015).

Professional culture of an RFL teacher operates in different spheres.

First of all, it is informational sphere proposing a deep knowledge of the modern world, its trends, contradictions arising from these trends. Informational sphere also includes understanding of politics with its implacable enemies pursuing sometimes opposed interests which go against the interests of the bigger part of world population. An RFL teacher has to assess the possibilities and resources of these forces.

The second sphere, also very important is the sphere of professional communication, or his communicative professionalism aimed at organising the dialogue between two opposite points of view on world politics, international, civilizational and interracial communication.

This implies the third sphere of an RFL teacher's professional culture – personal. As it was mentioned above, an RFL teacher does not have to hold certain political views which can even interfere in reaching professional goals. Understanding world politics and being above it, regarding cultural and life situations of his students as more important than the problems of world politics is the utmost manifestation of the teacher's professional culture (Hazin & Scheglov, 2016, p. 146).

3. Research Questions

The tasks of the article are as follows:

- Define the main modern ideological trends
- Find the place of methods of teaching of Russian as a foreign language in modern ideological sphere;
- Elicit the contents of theoretical aspects of teaching Russian as a foreign language;
- Substantiate the contents of practical aspects of teaching Russian as a foreign language

4. Purpose of the Study

The article aims at defining the structure of the professional culture of Russian as a foreign language teacher.

5. Research Methods

The authors have used the following methods: the analysis of scientific materials, generalisation, classification, descriptive method.

6. Findings

In respect of teaching aspectology we can point out the following theoretical and practical aspects under the conditions of globalizing culture.

6.1. The most important theoretical aspects are:

- 1) civilizational, aimed at analysing the students from the point of view of their civilizational characteristics;
- 2) ethnological, aimed at analysing the students from the point of view of their ethnic characteristics;
- 3) state and national, considering students' relations as representatives of different ethnic groups within one nation;
- 4) communicative, showing the specifics of interaction in a polyethnic audience;
- 5) social and stratificational relating the students to different social strata.

Let us characterise the aspects in detail.

6.1.1. Civilizational aspect

Students' belonging to a certain civilization plays an important role in their interaction with the teacher.

According to western traditional humanities, civilization is a phase of society development, characterised by a certain level of thinking rationalisation and the essence of interaction of social (national) institutions and an individual. Western scientists argue that the uppermost phase of civilization development is reached by modern societies of Western Europe and North America with their individualistic people and democratic national and social institutions.

The other societies are regarded as a certain emanation of this civilization. So civilizations of Russia, China, etc. are estimated as transitional to the developed civilizations. The undermost stage of civilization is the Stone Age.

Here appears the term "civility" introduced by the French historian L. Febrve. This understanding of civilization and civility gave birth to racialism supported by popular European philosophers (Vol'ter, 2016; Hegel, 1993; Kant, 2016).

At the same time modern Russian historical science, having European roots, is practically based on the principle of cultural and stadial typology of cultures and societies, i.e. on western traditional understanding of civilization.

From the point of view of non-European cultures, this understanding of civilization and civility is racist, chauvinistic, even fascist. This is the reason why the terms were overviewed in the second half of the XX century. Civilization got the meaning of the type of culture, and civility began to mean cultural behaviour in everyday life and business corresponding to European standards.

All cultural communities of the modern world, from Western Europe to the culture of the Indians of South America were declared different, but equal. The world cultures are now described not as developing or developed, but rather as having specific inner structure and traditions.

The main types of civilizations of the modern world are as follows: Western European, Asia-Pacific, Euro-Asian (Russian), Indian, Muslim (Arab, Iranian, Turkish), Central and South African, Latin American, Paleo-Caucasian. The representatives of all civilizations have equal mental abilities and are equally able to learn sciences and foreign languages (Erasov, 2002).

The worldview of an RFL teacher has to correspond to the principles of international law. At the same time an RFL teacher has to understand a certain conventionality of the principles and consider mental

abilities, character, values, motivation of the representatives of different civilizations, i.e. everything which forms the ability to learn. However, the specificity of RFL teacher's work does not make him inconsistent with the main direction of modern humanitarian knowledge.

6.1.2. Ethnological aspect

This aspect is to a certain extent close to a civilizational one, but the difference lies in the fact that it specifies the audience relating it to a certain ethnic type. It is really important in modern education system due to the fact that "school classes are more linguistically diverse than in the past due to the mobility of the population" (Gorter & Cenoz, 2017, p. 231).

In other words, any civilization consists of a group of nations, close in their worldviews, character, traditions, religious beliefs, economic, social, family laws, but different from each other in other parameters, such as language, high or low level of living, traditional clothes, military traditions, geographical feature, etc. For example, the inhabitants of Inner Mongolia – the representatives of Turko-Mongol Bedouin civilization – are close to Chinese, or Asia-Pacific civilization. Meanwhile, kazakhs – the representatives of the same civilization – have always been close to Russian civilization.

An RFL teacher, in such a way, has to consider not only civilizational, but also ethnic characteristics of the students while planning the results and the style of teaching.

6.1.3. State and national aspect

This aspect also considers the ethnic features of the students, but not in terms of national traditions, but from a perspective of modern state and law standards.

As a rule, interaction of ethnic groups within one state is rather complex. It depends not only on different national languages and traditions, but also history of national struggle. But in one modern state with its standardised law system these contradictions diminish with the course of time, though they are not forgotten absolutely. This has many examples, such as interaction of the Russians and Tatars, Tatars and Baskirs in the Russian Empire, the Ukrainians (Ruthenians) and Polanders in Polish-Lithuanian Commonwealth, etc.

An RFL teacher has to understand that belonging of different nations to one civilization does not always mean good relations between them. These relations can sometimes be strained, and this should be taken into account in group formation, in disagreement resolution and distributing functions within one group.

6.1.4. Communicative aspect

This aspect usually means the possibility or failure for a teacher to esteem the relations within a student group, which is extremely important to reach the goals of teaching: "teacher-pupil interaction is fundamental to pupil's progress in early years settings and schools" (Wyse, Hayward, Higgins, & Livingston, 2017, p. 443). It implies the teacher's understanding of a type of communicative culture in a certain civilizational and ethnic group.

If the group is civilizationally and ethnically homogenous, the teacher can easily esteem interaction in the group. If the group is heterogenous, the teacher can observe aloofness or even hostility among the students, and this problem is sometimes really hard to solve.

6.1.5. Social and stratificational aspect

This aspect does not only show certain students' ability to learn the material, but also reflects the inner gradation within the group. This gradation corresponds to the social status of the students in their native countries and in their ethnic groups.

As a rule, children of rich parents feel themselves more confident. However, high social status of parents does not always guarantee their dominance in the group, psychological features and physical abilities are also very important. But the student's status does not only depend on his social status or physical features. High status can also base on belonging to the so-called trendy youth. Sometimes such non-formal leaders become destructive elements of the group, they miss lectures and incline others to do the same.

An RFL teacher should feel the social roles of certain students, not only feel, but even manage them. This managerial function is not hard for an experienced teacher. The main thing is to adequately understand the roles from the very beginning.

- 6.2.** In the terms of aspectology of teaching RFL in our global world it is important to take into consideration not only the above-mentioned theoretical aspects, but also practical ones. **The practical aspects are:**

6.2.1. Considering national education system

This aspect considers oral or written perception of the teaching material and reproductive or heuristic way of teaching.

Among written and reproductive education systems we can name those of Asia-Pacific region (China, Japan, South and North Korea). The fact is hieroglyph writing forms a certain type of learning. This writing reflects the worldview of Asia-Pacific civilization. The systems of Chinese, Japanese, and Korean philosophy are unique, because the thoughts are conveyed through hieroglyphs. The signs of hieroglyphic writings broaden the information of philosophic texts, because they decrypt the meaning of philosophic notions with the help of images.

Learning hieroglyphs requests unprecedented diligence from the student and an important role of the teacher who always corrects his student. That is why the teacher is an absolute authority for his student. The teacher's status also raises because of the fact that only a professional with classical education could become a teacher. As a result, the student mainly keeps silence and tries to remember what the teacher says.

To some extent this system is opposite to oral and heuristic system of European education.

Simplicity of European alphabet made education available. Reading ability itself was not elite. For the same reason a person could become a teacher after a short-term education. Consequently, the main point of education was not literacy, but the ability to think and speak, so education had a heuristic nature.

The differences between Asia-Pacific and European education systems are widely used in teaching RFL. Chinese, Japanese, Korean students are very industrious, the teacher for them is an authority. Despite of the differences between their native languages and the Russian language these students are very effective in learning RFL.

European students meet less difficulties in learning Russian, because it is very close to Slavonic or German languages. They quickly find lexical and grammar similarities. However, they are not so quick in learning exceptions, because they are not so good at learning by heart.

6.2.2. Considering psychological features of the students

This aspect is based on their civilizational or national features. In this aspect communicative linguistics define high-context and low-context cultures (Gordeeva & Degteva, 2016). In high-context cultures, the relations of speakers are defined by non-linguistic context, first of all the status of the speakers. High-context people are characterised by laconicalness, courtesy, traditional idioms and non-verbal means of communication. Among high-context are traditional societies of Asia. In low-context cultures, the main information is verbalised by words, cultural context does not play an important informational role. The representative of a low-context culture expresses his opinion directly. Among the low-context are the culture of Western Europe.

Psychological characteristics of the student would be incomplete without the parameter of extraversion/introversion.

An extravert is open to the world, sociable, initiative, talkative, enjoys being in a big company. An introvert is focused on his inner world. He is an individualist, analyses his own actions and the actions of other people. Students from Scandinavian countries, Germany, Holland are mainly introverts, and most Slavs and students from France, Italy, Spain are extraverts.

An RFL teacher works both with extraverts and introverts, he should remember about their advantages and disadvantages. The advantage of extraverts is their ability and wish to start speaking Russian at the first lessons. However, an extravert pays little attention to grammar and makes a lot of mistakes. The advantage of introverts is that they constantly enrich their passive vocabulary, fulfil all grammar tasks.

6.2.3. Mastering new technologies

It is a very important skill of a modern RFL teacher. The main technological means are the Internet, web-sites, computer and mobile means of communication (Canfarotta, Wolf, & Casado-Muñoz, 2018; Deryabina & Dyakova, 2018; Furniss, 2016; Saini, 2017; Shamraj, 2017).

The most effective are electronic visual aids. They are based on linguistic country studies and cultural linguistics as disciplines deeply connected with methods of teaching RFL.

Electronic means of education

- give unlimited access to different learning materials: texts, textbooks, manuals. Through electronic means the teacher can send tasks and control his students.
- allow to communicate in Russian with native speakers.
- give the possibility to publish articles in online journals of leading world universities;

- broaden possibilities of distant learning of RFL.

However, electronic means of education cannot replace face-to-face communication of teachers and students and linguistic and cultural environment of a university – neither now, nor in the future.

7. Conclusion

- 7.1. An RFL teacher professional culture has been extensively worked out in modern science. It is naturally connected with the trends of modern world development.
- 7.2. On the one hand, modern world gives the rise to the trend of forming common for all countries and peoples global culture. On the other hand, anti-global trends are becoming more and more popular.
- 7.3. Modern global culture is complex and contradictory, but an RFL teacher does not have to be a professional ideologist, globalist or anti-globalist. First of all, he has to bring up adequate modern people and understand all the nuances of modern civilization development.
- 7.4. In terms of aspectology of teaching RFL in modern globalized culture we can point out theoretical and practical aspects of the teacher's work.
- 7.5. There can be pointed out the following theoretical aspects:
 - 7.5.1. Civilizational;
 - 7.5.2. Ethnological;
 - 7.5.3. State and national;
 - 7.5.4. Communicative;
 - 7.5.5. Social and stratificational.
- 7.6. The following practical aspects play a very important role:
 - 7.6.1. Considering national education system;
 - 7.6.2. Considering students' psychological features;
 - 7.6.3. Mastering new technologies.

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