

PECULIARITIES OF THE LINGUOCULTURAL APPROACH TO TEACHING UKRAINIAN AS A FOREIGN LANGUAGE

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The changes that have taken place in the geopolitical position of Ukraine over the last three decades have caused new trends and directions in the development of higher education in the country. Nowadays, higher education institutions of Ukraine are a recognized exporter of educational services provided primarily to students from Asian countries and Africa. The growth of the authority of our state as a subject of international life causes the growth of interest of foreign students in the study of the Ukrainian language as a specialty.

Under such conditions, the purpose of education is to train not only a competent specialist, a bearer of a certain amount of knowledge about the Ukrainian language, who will be able to communicate in Ukrainian and teach others. Our purpose is to train also a competent specialist who will be able to interpret adequately the values of the Ukrainian worldview and culture for the bearers of different worldviews and cultural traditions. Therefore, foreign students who have chosen the Ukrainian language as a specialty should have not only a set of knowledge about the language being studied (Ukrainian phonetic system, vocabulary, syntax, etc.), but also the widest possible country studies and ethnocultural knowledge.

The use of linguocultural approach to teaching the Ukrainian language in higher education institutions is able to satisfy these requirements. Nowadays, this direction defines an important area of research in the methodology of teaching the Ukrainian language as a specialty for foreigners. It should also be noted that linguocultural approach is one of the important scientific and theoretical foundations of the methodology of teaching Ukrainian as a foreign language, along with a communicative approach and the use of the latest information technologies.

In modern humanities linguoculturology is understood as «a science that emerged at the crossroads of linguistics and culturology and studies the manifestations of the culture of the people, which are reflected and fixed in the language» [1, p. 28]. This approach treats the practical knowledge of a foreign (in our case – Ukrainian) language as, above all, a real access to Ukrainian culture and its representatives. It is aimed to reveal in the process of

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learning the Ukrainian language by foreign students the meaning of extralinguistic national and cultural values expressed by linguistic signs and their symbolic content.

The texts of Ukrainian writers and poets, in particular, the works of Panteleimon Kulish, provide ample opportunities for mastering specifically Ukrainian as another, different for foreign students, way of thinking and culture. Like the texts of other classics of Ukrainian literature, the works of this artist in the learning process act not only as **means** of mastering various types of speech activity, but also as a powerful **source** of country studies information and as one of the ways to penetrate the consciousness of native speakers. At the same time, the involvement of the poetic works of Panteleimon Kulish as an educational and illustrative material in the study of the Ukrainian language will help to expand the understanding of foreign audiences about this «prime star» of Ukrainian literature (I. Franko).

The linguocultural appeal of works, in particular, the poems of Panteleimon Kulish is determined primarily by their reproduction of natural and climatic features typical for Ukraine. In his poems the author depicts known from childhood (Panteleimon Kulish was born in Ukrainian Polissia – a region rich in rivers) typical pictures of Ukrainian nature and related manifestations of Ukrainian folk life, which are exotic to residents of arid regions of Asia – spring floods, wide flooding of rivers, fishing. This makes Panteleimon Kulish's poetry another source of country studies information about Ukraine for foreign students. Nouns available in Kulish's poems to denote meteorological phenomena characteristic of Polissia (*khmary, tuman, serpanok*), features of the Ukrainian rural landscape (*berehy, khaty, dvory, sady, levady, poplavok*) should be considered in the same way.

The signs of Ukrainian ethnoculture are such lexical units in the works of Panteleimon Kulish, which name the characters of Ukrainian mythology (*rusalochka*), genres of folk-ritual poetry (*vesnianka*) and so on. Due to the difference between geoclimatic and landscape realities, folklore and mythological traditions, they do not have regular counterparts in the native languages of most foreign students, and therefore require additional emphasis and explanation.

Lexemes that name artifacts, phenomena or figures that have acquired the meaning of the Ukrainian national symbol and which are many in poetic texts by Panteleimon Kulish, also requires applying of linguocultural approach. These are geographical (topographic, hydrological, etc.) realities, as well as outstanding figures of Ukrainian history and culture, presented by proper nouns (*Dnipro, Sich, Shevchenko, Kobzar*), names of objects of material culture (*kobza*, etc.)

Linguocultural approach defines one of the methodological bases in various forms of educational activity: lectures, seminars, practical classes, in independent and scientific work of students. At this time, such methods of work as linguistic commentary of the teacher, inclusion of elements of foreign students' independent work with explanatory dictionaries of the Ukrainian language, presentations, thematic messages, etc. can be used.

Thus, the reproduction of typical for Ukraine phenomena in Panteleimon Kulish's poetry makes it a source of country studies information about Ukraine, its nature, climate, landscape, history, material and nonmaterial culture. The mastering by foreign students of rich ethnocultural material containing in poetic texts by Panteleimon Kulish will contribute to the expansion of their linguistic and communicative, as well as linguocultural competence.

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