

La constatation du bon niveau du français des savoyards amène à faire deux remarques. La première est que les savoyards ayant parlé le français depuis longtemps, sa forme locale est un peu différente de la norme académique, comme c'est également le cas en Suisse ou en Belgique. Traditionnellement notamment, on compte comme septante, huitante et nonante, ainsi que cela se pratiquait plus généralement dans beaucoup de campagnes françaises. D'autre part on trouve dans ce français régional, des arpitanismes traditionnels, tel que le neutre "y" ("j'y sais", "j'y fais"), également rencontré dans une bonne partie de la région Rhône-Alpes (correspondance avec l'aire arpitaine).

De nombreuses expressions de formes anciennes du français ont perduré en Savoie, notamment du 19^e siècle.

Le dialecte savoyard est compris dans la charte européenne des langues minoritaires. Cependant, le savoyard est lui-même subdivisé en de nombreux sous-dialectes dans presque toutes les grandes vallées. Donc, le patois savoyard appartient à la famille du franco-provençal. Comme tout patois, il n'avait pas de forme écrite; de plus, il variait de village en village, et de vallée en vallée. C'est avec l'alphabétisation que l'on commence, au XIX^e siècle, à étudier les patois savoyards: c'est cette même alphabétisation qui introduit la langue française courante qui finira par remplacer le patois au XX^e siècle. Cependant, de nombreuses expressions de patois savoyard subsistent dans la description de la vie rurale. Même avec la standardisation de la langue, de nombreuses variantes de ces expressions sont toujours utilisées et témoignent de la richesse des patois de Savoie.

КУЛЬТУРОЛОГІЧНИЙ ПІДХІД ДО НАВЧАННЯ ІНОЗЕМНОЇ МОВИ

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The purpose of learning a foreign language is to learn to communicate in the target language, to learn the customs and traditions of the speech community, and to promote one's study and work. The communicative competence is acquired through the socialization of the speaker. Language and culture are inextricably tied: they cannot be separated without losing their essence and significance. What is language if not a means of communication operating in a defined socio-cultural context? Without language, communication would be very restricted; without culture, there would be no

communication at all. A crucial implication is that one cannot be taught without the other.

The relationship between language and culture is dynamic. Firstly, language is an important part of culture. It is the primary vehicle by which a culture transmits its beliefs, values and norms. Secondly, language is influenced by culture. Language is one of the most important carriers of culture and reflects the latter. If there is no language, culture would not be known. On the one hand, culture is the basis and one of the most important attributes of language and exerts great influence on the latter. If there is no culture, language will be like water without a source or a tree without roots.

In foreign language learning, linguistic transfer refers to the effect of one language, usually the native language on the learning of another usually the target language. This is also a common strategy employed by foreign language learners. They often use native language patterns or rules in learning target language, which results in errors or inappropriate forms in the target language. This is called negative transfer, also known as interference. Language is inextricably bound up with culture. Cultural values are both reflected by and carried through language. Accordingly, it is inevitable that the way of thinking and expressing influenced by the native culture will be unconsciously transferred to the target language during the intercultural communication. That is the cultural transfer. As a matter of fact, the most difficult thing for the language learners to deal with in their study of the foreign language is not the linguistic forms or grammar, but the cultural difference. In the process of cognition of the world, people always store the schemata into their brain, schemata can be compared to an immerse system of files in one's brain, where you can classify and store you brain and individual knowledge and experience. After receiving some new information, the brain will set up a new schema to store it or put it in an established schema of the same class. Cultural schema refers to the knowledge structure based on cultural knowledge. The teaching of cultural knowledge and the establishment of cultural schema will be of great help to the learners' linguistic comprehension and expression. Once needed, the cultural schema stored in one's brain will be used by the students to get rid of the obstruction and solve the problem resulting from cultural differences. Cultural schemata are of vital importance for many aspects of the foreign language learning.

In the past, in foreign language teaching, teachers usually focused on the language points while neglected the importance of culture introduction in language teaching, so most students know a great many of words and grammar knowledge well, but they lacked the ability to use the language properly. When such students communicate with foreign people, they may make a lot of mistakes. For example, when they meet foreigners, they may ask questions like 'how old are you, are you married, how much do you earn'. Such questions made foreign people embarrassed, because they do not ask these questions in their own country. These questions are very personal for them. Although we often ask such questions in our country when we chat with people. In our country, when we meet some acquaintance, we may say 'where are you going', so when students meet foreign teachers, they may ask such questions too.

Because of the culture difference, students also made mistakes when they just translates their native language and foreign language to each other. For instance, in English they say 'eat like a horse', but some students may say 'eat like a wolf and a tiger'. So if students don't know the culture background behind the language, they can not understand and use the language well. In foreign language teaching, teacher should not only let students know the basic knowledge of the language, the grammar, but also the culture knowledge. So students may develop a good thinking habit while they use the foreign language, that is our goal while teaching.

The teaching of culture knowledge will undeniably promote communicative ways and methods. The paper through a brief discussion of the relation between language and culture, the principle involve in cultivation of cultural awareness and the approaches to develop cultural awareness, aims at a tentative exploration into the modern teaching method of foreign language teaching. At the same time, attention should be given that cultural awareness, through important and indispensable in foreign language teaching, can not be so overemphasized as to neglect the teaching of linguistic knowledge. The proportionate combination of the two is delicate yet to be appreciated.

НАЦІОНАЛЬНО-КУЛЬТУРНИЙ КОМПОНЕНТ У ВИВЧЕННІ АНГЛІЙСЬКОЇ МОВИ

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Вивчення англійської мови як засобу комунікації є надзвичайно актуальним напрямом саморозвитку вже остані декілька років, з огляду на її масову популяризацію у всіх сферах життя різних країн світу. Процес вивчення мови певним чином визначається культурою та національною специфікою особи, яка прагне освоїти англійську. Проте, існує твердження, що культура впливає на шляхи використання мови, оскільки мова є її вербальним вираженням. Е. Сепір писав: «Не можу я визнати і справжньої причинної залежності між культурою і мовою. Культуру можна визначити як те, що суспільство робить і думає. Мова є те, як думають... Цілком справедливим є і те, що історія мови й історія культури розвиваються паралельно» [5, с. 171].

Аналіз теоретичних джерел підтвердив, що вивчення англійської у зіставленні з рідною мовою особи, породжує певні проблеми та протиріччя, які, в основному, зводяться до розбіжностей у лексиці і фразеології, відхиленнях у