

AUTOCOMMUNICATION AND ITS ROLE IN THE PROCESS OF FOREIGN LANGUAGE STUDY

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Abstract. The article considers the essence and value of autocommunication as well as its contradictory role in the process of foreign language study. The analysis of the materials devoted to autocommunication allows coming to the conclusion that culturogenic character is this process inherent, though autocommunication influence may turn out to be negative as it can transform personal humanitarian values system.

Key words: social communication, autocommunication, foreign language, humanitarian values system.

АКАДЕМИЧЕСКАЯ МОБИЛЬНОСТЬ В РАМКАХ ДИСТАНЦИОННОГО ОБУЧЕНИЯ

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Аннотация. В статье рассматриваются педагогические особенности реализации программ академической мобильности в рамках дистанционного обучения. Проанализированы формы педагогического взаимодействия со студентами-участниками программы, перечислены возникающие педагогические трудности. Сделаны выводы о влиянии педагога на процесс обучения.

Ключевые слова: академическая мобильность, дистанционное обучение, программы мобильности.



When considering the significance of such a process as autocommunication when learning a foreign language, it is necessary to turn to the essence of this concept. The appearance of the term “autocommunication” (in modern sources – “autocommunication”) in scientific use is associated with the name of the outstanding literary critic, cultural scientist and semiotician Yu.M. Lotman [1]. An analysis of works devoted to the essence and significance of autocommunication shows that this type of communication attracts the attention of researchers in various fields of scientific knowledge: psychologists [2, 3], which can be explained by the fact that autocommunication is a process occurring in the mind of an individual, which has a certain influence on a person’s personality; philosophers [4] in the broadest sense of this process; culturologists and sociologists [5, 6, 7], since within its framework the communicative interaction of individuals in the sociocultural environment is studied; linguists and literary scholars [8, 9]; as well as semioticians [10, 11], since communication involves, on the one hand, the use of natural language, and on the other hand, the study of the possibility of transmitting information using other sign systems during this type of communication.

In addition, autocommunication is in the area of interest of practitioners - translators and teachers of native and foreign languages [12]. However, it must be recognized that the problem of “autocommunication” does not currently find serious multilateral coverage among specialists and researchers involved in theoretical and practical issues of teaching foreign languages.

It should be noted that it is difficult to study auto-communication, since it occurs in the human mind and is often not expressed in an objectified form.

Communication in all its forms has cultural significance. A special role in the formation and development of personal culture is played by verbal communication, and such a communication mechanism as autocommunication, that is, internalized social communication, a special type of communication, during which the same person acts both as a subject and as an object of communication, since he transmits message to yourself. The author of this term is Yu.M. Lotman viewed autocommunication as the transmission of a message through the “I - I” channel, in contrast to communication, in which certain information is transmitted from one person to another. In this case, a specific, predetermined code is used. It is interesting to note that in the process of autocommunication, that is, when transmitting information through the “I - I” channel, there is an “increase in information, its transformation, reformulation in other categories, and not new messages are introduced, but new codes, and the receiving and transmitting ones are combined in one person” [1, p. 84]. Autocommunication is “a special form of human interaction with himself” [2].

The significance of autocommunication for Western culture is explained by the fact that its traditional form is the “I-OH” system, which means that the consumer of information, as a rule, is in a passive position, receives

information and knowledge from the outside “as a ready message about someone else’s mental effort” [1, p. 89]. This passivity in the perception of information is partly caused by the tradition of classical education. Thus, according to Lotman, autocommunication can, to a certain extent, contribute to a gradual shift away from “mental consumerism” and the development of spiritual activity.

In fact, for the development of personality culture, a balance between two types of communication is important. The need for a person to actively use autocommunication is being studied by psychologists, who note that it can take the form of both dialogue and monologue. “As an internal monologue [autocommunication] is understood as “a form, a way of complex,



unidirectional influence of a person on himself” [3], in addition, such a monologue “can be a way of expressing the final result of one’s reasoning” [ibid.].

In this context, one can pay attention to the original point of view of T.L. Kallio and J. Sandström, who in their article [6] consider a doctoral dissertation as an example of autocommunication. The text of the dissertation in this case acts as an objectified internal monologue. The authors of the article argue that "autocommunicative aspects probably play a much more important role in rationalized Western culture and science than is commonly believed." The main idea of Kallio and Sandström is that the most important reason for writing a doctoral dissertation ... may be the scientist’s communication with himself” [6].

Based on the position that consciousness is a living fabric of communication, it is created by communication and connected into a single whole, as well as on the research of scientists, it can be argued that the most common form of autocommunication is dialogue. When considering autocommunication in the form of dialogue, researchers note that such “internal dialogue...shows the presence of different points of view in a person’s mind” [3]. Despite the fact that in the process of autocommunication in the form of dialogue a person communicates with himself and, it would seem, conveys information already known to him, the communication partner can, in particular, be the image of a real person or the image of a fictitious interlocutor. Such a “partner” of autocommunication can play the role of “a kind of referent.” In this case, one of the goals and results of autocommunication becomes clear: the process of “interaction between partners involves the generation of new meaning” [ibid.].

The process of autocommunication is of great importance in the formation of personality. Yu.M. Lotman noted that in its course a certain tension arises between the initial message and the secondary code, “a reshaping of the personality itself occurs, which is associated with a very wide range of cultural functions - from the sense of one’s separate existence necessary for a person in certain types of culture to self-knowledge and autopsychotherapy” [1 , With. 84].

During communication, the transmitter of information must encode it, and the receiver decodes it. Communication will be successful if both participants have the same code. According to Lotman, the difference between the process of autocommunication is that the transmitter and receiver of information are combined in one person (I-I), new information is not transmitted, however, it acquires an additional code, and thus, to a certain extent, changes its meaning.

Learning a foreign language is a process that is inextricably linked with autocommunication. It is aimed at acquiring new communication skills. As already noted, autocommunication is a person’s continuous communication with himself in the form of a monologue or dialogue.

The use of internal dialogue when learning a foreign language is a necessary condition for its mastery.

V.V. In this regard, Matsura points to “the functional connection of autocommunication with interpersonal communication: the experience of communicative stress initiates an internal dialogue in which a person seeks to relieve emotional stress, provide support for himself and analyze the situation” [2]. This statement clearly shows the range of problems that arise in a person when mastering dialogic speech in a foreign language. Thus, the constructive role of internal dialogue during autocommunication in acquiring communication skills in a foreign language becomes clear.

If we are talking about the monologue form of auto-communication when learning a foreign language, you can turn to such activities as translating your statement (written or oral) into another language. In this case, there is a constant recoding of the text, a tension arises between the initial message (native language) and the secondary code (foreign language). The same



applies to cases where a text originally prepared in a foreign language is translated by the author into his native language. The tension that arises, as in the case of internal dialogue, indicates the cultural creative nature of the process.

Autocommunication “can occur in an objectified form (for example, a personal diary, an autobiography, reading one’s own text)” [4] and (we would add) in the form of a translation of one’s own text. It is necessary to keep in mind, however, that, as researchers note, this kind of autocommunication with a qualitative transformation of information (native language - foreign language; foreign language - native language) “can ultimately lead to a transformation of the consciousness of the Self itself” [9]. By transmitting recoded information to himself, “the addressee internally rebuilds his essence, since the essence of a person can be interpreted as an individual set of significant codes for communication, and this set changes in the process of autocommunication” [ibid.]. Such a transformation can lead to a distortion of the individual’s value system.

The changes that occur with a person in the process of autocommunication when learning a foreign language can be confirmed by the conclusions of the psychologist and writer D. Matsumoto, who analyzed the results of psychological tests of people who speak foreign languages [13]. Based on an analysis of a number of studies on the influence of a second language on a person’s value system, D. Matsumoto points out that the subjects noted that “they think, feel and act differently depending on which language they are currently using” [13, With. 273]. This example clearly demonstrates a direct or indirect change in an individual set of significant personality codes formed by national culture.

It is obvious that at present, in the absence of a strong humanitarian core in the system of personal culture, a person may be in danger of weakening the foundations of his self-identification. In this regard, it is vital to maintain resistance to outside influence, as well as to acquire communicative competencies, which, in particular, are developed in the process of autocommunication and prevent influences that distort the personality.

Autocommunication when learning a foreign language can be characterized as a contradictory process. On the one hand, it is one of the types of social communication and flows continuously, contributing to the development of communication skills in a foreign language. On the other hand, in the process of autocommunication, tension arises between the initial message (native language) and the secondary code (foreign language), which indicates a restructuring of the personality, that is, autocommunication is constructive in nature, participating in the formation and development of the individual’s culture. At the same time, when learning a foreign language, autocommunication can show its destructive potential, since under certain conditions it can transform a person’s value system, changing his cultural code. Research into the essence and significance of auto communication is becoming increasingly relevant. This is due to the fact that the contradictory nature of this type of communication when learning a foreign language requires further study in order to better understand its positive role in the formation and development of a person’s system of humanitarian values, as well as to find ways to remove its negative impact on a person’s self-identification and the transformation of his culture .

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