

УДК 612.825.8

ВЛИЯНИЕ ИЗУЧЕНИЯ ИНОСТРАННЫХ ЯЗЫКОВ НА МОЗГ ЧЕЛОВЕКА

Лашина Екатерина Николаевна,

Старший преподаватель кафедры иностранных языков Санкт-Петербургского государственного университета промышленных технологий и дизайна. Высшая школа технологии и энергетики, Санкт-Петербург, ул. Ивана Черных, 4.

E-mail: lashinapiter@gmail.com

Аннотация

Изучение иностранного языка влияет положительно не только на уровень знаний, но и на формирование личности в целом. В данной статье описывается влияние изучения иностранных языков на мозг человека. Также рассматривается явление межкультурной чувствительности в большинстве случаев как составляющая межкультурной компетентности.

Ключевые слова: иностранный язык, коммуникативность, межкультурная коммуникация, билингвизм, чувствительность

INFLUENCE OF LEARNING FOREIGN LANGUAGES ON THE HUMAN BRAIN

Ekaterina N. Lashina,

Senior Lecturer of the Department of Foreign Languages, St. Petersburg State University of Industrial Technology and Design. Higher School of Technology and Energy, St. Petersburg, Ivan Chernykh Street, 4.

E-mail: lashinapiter@gmail.com

ABSTRACT

Learning a foreign language has a positive effect not only on the level of knowledge, but also on the formation of personality as a whole. This article describes the impact of learning foreign languages on the human brain. The phenomenon of intercultural sensitivity is also considered in most cases as a component of intercultural competence.

Keywords: foreign language, communication skills, intercultural communication, bilingualism, sensitivity

It is impossible to imagine a full life in the modern world without speaking a foreign language. Knowledge of a foreign language is in demand in many areas of human life, from professional activities to communication and intercultural communication. Globalization stimulates the growth of international cooperation in various industries and production, which

leads to the need to master the language of communication, as well as preserve and exchange information.

In addition to the obvious advantage of knowing a foreign language – the ability to communicate in it in different areas – there are also a number of positive aspects that influence a person speaking a foreign language.

There is such a thing as bilingual cognitive superiority.

Bilingualism is the fluency of two languages (native and non-native) and the use of them in practice.

The hypothesis of cognitive advantages in bilingualism suggests that people who are native speakers of two languages are superior to native speakers of one language (monolinguals) in terms of the level of development of cognitive mechanisms. In particular, it is believed that bilinguals have better developed executive functions such as attention, cognitive flexibility, and resistance to interference [1].

The idea of an individual's bilingual-cognitive superiority first emerged in the mid-1980s. last century and has since been developed under the guidance of University of Toronto psychologist Ellen Bialystock. She, like many, is concerned about the model of development and formation of intercultural sensitivity and the emergence on the horizon of our millennium of an intercultural personality capable of becoming a person of the world, while remaining the bearer of his own monoculture. Over the past 30 years, scientists have conducted research and found that bilinguals - children and adults - cope faster, better and more efficiently with complex test tasks that require constant switching of attention, quick resolution of cognitive-conflict situations, creative choice between relevant and irrelevant given information [2].

The phenomenon of intercultural sensitivity is in most cases considered as a component of intercultural competence. An analysis of the problems of mastering a foreign culture, culture shock, and acculturation raised the question of purposeful learning, preparing a person for life in a foreign culture and for intercultural interaction.

To do this, according to M. Bennett, it is necessary to develop intercultural sensitivity in a person. M. Bennett proposed a model for mastering a foreign culture, in which the emphasis was on sensory perception and interpretation of cultural differences [3].

M. Bennett's model of intercultural sensitivity is in some ways unique. It presents not only the stages of development from ethnocentrism to ethnorelativism, but also the cognitive abilities, specific skills, and emotional processes associated with each stage.

When there is an increase in intercultural communicative competence among people, then they are more connected with each other in global and cultural relations. Communication is the basis of cultural relativism, but it is not the only major component in intercultural competence.

M. Bennett's model is dynamic: it does not just assume certain fixed stages of development, but focuses on the changes that occur with a person within each stage. The model (DMIS, IDI) considers six stages of intercultural sensitivity. The first three stages describe ethnocentric stages of development, the other three describe ethnorelativistic stages. Ethnocentrism in science is understood as a set of ideas about one's own ethnic community and its culture as central, main in relation to others. As a rule, one's own, native culture claims this role. Relativism places emphasis on the diversity and differences of cultures, forms of knowledge, conceptual schemes, theories, and values. In other words, ethnorelativism presupposes that a person agrees with the existence of different ethnic cultures and accepts them as reality.

Let's consider the stages of the model proposed by M. Bennett.

1. Denial. The essence of this stage is the denial that cultural differences exist at all. Often, people at this stage are physically or psychologically isolated from other cultural groups. Or they may erect physical or social barriers to distance themselves or isolate themselves from such differences. This is the most primitive ethnocentric stage.

2. Protection. This ethnocentric stage is characterized by the fact that a person recognizes the existence of cultural differences, but protects himself from them in various ways, since differences are perceived as threatening the self-concept. Methods of protection from cultural differences here are denigration of others while maintaining derogatory attitudes towards them; on the other hand, an assessment of one's own cultural group as superior to others is formed. There is also a more sophisticated way of protecting against cultural differences - the direction of these two processes changes, expressed in denigrating one's own cultural group and assessing others as superior.

3. Understatement. At the third stage of ethnocentrism, there is an acknowledgment that cultural differences exist, but at the same time their influence on the individual's own life or their significance for it is downplayed. The most common way a person resorts to this stage is minimization, which is a "universalization" of cultural differences when they make themselves known ("Everyone is the same, so why should I worry about differences?").

4. Acceptance. In this first stage of ethnorelativist development, cultural differences are not only recognized but also respected. Respect manifests itself at two levels: first at the level of various behavioral manifestations of cultural differences, and then at the level of cultural values held by representatives of different cultures.

5. Adaptation. In the next stage of ethnorelativistic development, individuals adjust to the cultural differences they now recognize and begin to acquire new skills to relate to and communicate with members of other cultures. One of these skills is empathy - the ability to feel the emotions and experiences of another person by taking their point of view. When we connect with people from different cultures and adapt to those differences, showing empathy (as opposed to sympathy) means that we not only understand their situation cognitively, but can experience it as if it means the same to us, as for them. The second skill relates to the concept of pluralism. Individuals begin to grasp the philosophy of pluralism in relation to their understanding of values, ideas and attitudes, mentally creating multiple cultural contexts that contain their concepts of plurality and difference. Pluralism in this sense is closely related to the terms biculturalism and multiculturalism.

6. Integration. The final stage of ethnorelativism involves incorporating pluralism as a philosophy and informed understanding into the ability to appreciate cultural differences in terms of the context in which they occur. Differences are assessed on the basis of plurality and context, not from any single cultural position. This level of integration can lead to constructive marginality, in which individuals can mentally live within the boundaries of different cultural systems, fitting in and out of those cultural systems according to social context.

When there is an increase in intercultural communicative competence among people, then they are more connected with each other in global and cultural relations. Communication is the basis of cultural relativism, but it is not the only major component in intercultural competence [4].

If we consider the functioning of the brain from a physiological point of view, then this is a thought process that requires some effort. The difficulty of learning and mastering a foreign language is great, because this process is quite energy-intensive, and some believe that it is overwhelming. The most difficult thing, according to students, is the process of memorizing words. Many people find it impossible to remember such a large amount of new vocabulary and not forget it. Yes, this task is quite difficult, but quite doable [5].

But it is in this process that all the benefits for brain development lie. When learning new vocabulary (new words, ways of using it, etc.), new neural connections are formed that ensure the development and training of a person's mental activity.

According to Canadian scientists, by learning foreign languages, we push back dementia for several years due to the development and increase in neural connections, and therefore are socially more active and in demand. In a person who speaks several foreign

languages, the neural network works more intensively, and the brain, accordingly, develops and does not fall into dementia, that is, into acquired dementia with the manifestation of a persistent decrease in the cognitive activity of the brain and with the loss of previously acquired knowledge and skills. This theoretically and practically postpones a possible decline in intellectual abilities, as well as memory loss, which, as a consequence, entails a decline in social adaptability and activity [2].

Researching the benefits of learning languages for the brain, scientists came to the conclusion that foreign languages have an impact on the size and volume of brain regions. For example, neuroscientists from the University of London found that the more languages a person speaks, the larger the volume of his cerebral cortex. In addition, it was found that knowledge of a foreign language affects the size of the areas of the brain responsible for concentration and short-term memory [6].

Learning a foreign language plays a significant role not only in obtaining and mastering certain knowledge and skills, but also directly affects the development and improvement of the individual as a whole.

Список литературы:

1. Лещенко, Ю. Е. Гипотеза когнитивных преимуществ при билингвизме: экспериментальное исследование с носителями коми-пермяцко-русского двуязычия / Ю. Е. Лещенко // Ежегодник финно-угорских исследований. – 2022. – Т. 16, № 2. – С. 214-226. – DOI 10.35634/2224-9443-2022-16-2-214-226. – EDN NAZCEU.
2. Серебрянская, В. Н. Влияние изучения иностранных языков на социализацию личности / В. Н. Серебрянская // Конференциум АСОУ: сборник научных трудов и материалов научно-практических конференций. – 2019. – № 1. – С. 34-50. – EDN BZINKI.
3. Большакова, О. Б. Зарубежные концептуальные модели межкультурной компетентности (часть 2) / О. Б. Большакова, Т. А. Терехова // Психология в экономике и управлении. – 2012. – № 1. – С. 87-97. – EDN SIVQND.
4. Модель межкультурной сенситивности М. Беннета <https://scibook.net/sotsialnaya-psihologiya-knigi/121-model-mejkulturnoy-sensitivnosti-78254.html>
5. Как изучение иностранных языков влияет на наш мозг <https://dzen.ru/a/Ур2Flbrrq3meqTvU>
6. Что дает изучение языков и как влияет на личность <https://ideaplus.pro/poleznoe/chto-daet-izuchenie-yazykov>

References.

1. Leshchenko, Yu. E. Hypothesis of cognitive advantages in bilingualism: an experimental study with speakers of Komi-Permyak-Russian bilingualism / Yu. E. Leshchenko // Yearbook of Finno-Ugric studies. – 2022. – Т. 16, No. 2. – P. 214-226. – DOI 10.35634/2224-9443-2022-16-2-214-226. – EDN NAZCEU.
2. Serebryanskaya, V. N. The influence of learning foreign languages on the socialization of the individual / V. N. Serebryanskaya // ASOU Conference: collection of scientific papers and materials of scientific and practical conferences. – 2019. – No. 1. – P. 34-50. – EDN BZINKI.

3. Bolshakova, O. B. Foreign conceptual models of intercultural competence (part 2) / O. B. Bolshakova, T. A. Terekhova // Psychology in economics and management. – 2012. – No. 1. – P. 87-97. – EDN SIVQND.
4. M. Bennett's model of intercultural sensitivity <https://scibook.net/sotsialnaya-psihologiya-knigi/121-mode>
5. How learning foreign languages affects our brain <https://dzen.ru/a/Yp2Flbrrq3meqTvU>
6. What does learning languages give and how does it affect personality <https://ideaplus.pro/poleznoe/chto-daet-izuchenie-yazykov>