

# Lingvo-Pedagogical Understanding of the Concepts of “Discourse Competence” and “Patriotic Discourse”



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**Abstract:** The article attempts to comprehend the essence and possibility of forming discourse competence among foreign and Russian students with simultaneous immersion in patriotic discourse. It is highlighted that the addition of the humanitarian series of “History of Civilizations” and “Features of Russian Civilization” to the educational process at the university creates the necessary pedagogical conditions for organizing a special linguo-ethno-cultural environment that forms active social interaction of authors within the framework of the medical and patriotic linguistic scenario. The authors of the article conducted a semantic and historical analysis of interpretations of the concept of “patriotism” that were studied from the point of view of traditional and liberal culture. The article presents the results of a socio-pedagogical study of students’ perceptions of this concept. The article describes various theoretical and methodological approaches to the definition of the concepts of “discourse” and “discursive picture of the world” as well as psycholinguistic features of the method of semantic differential. Special attention in the article is paid to the typologies of discourse presented in the scientific literature. The authors of the article present the principle of genre and the principle of thematic correlation as the basis for distinguishing between types of discourse and highlight differences in language and discursive pictures of the world. The tasks of educators is to form not only purely medical discursive competence, but also to immerse the listener in “correctly” interpreted picture, saturated with verbal patterns that allow to create statements of patriotic content.

**Keywords:** Discourse, Genre, Interpretation, Picture Of The World, Linguistic Educational Environment, Linguistic And Cultural Environment, Patriotism, Verbal Interaction, Semantic Differential.

## I. INTRODUCTION

In modern global society, including Russia, the lack of spirituality,

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the increasing level of the moral crisis, and the aggravation of ethical and bioethical problems will inevitably lead to instability of the state system. We can see ways out of this situation primarily in the field of education and medicine, because only in conditions of joint cognitive and cultural activities of Russian and foreign students (volunteer movement, domestic tourism) there are special opportunities for their inclusion in religious and cultural models of their nations on the basis of adequate ethnic, moral and medical tolerance. It can become a reliable lever of civic and patriotic education.

The creative activity of Russian and foreign students creates a good foundation for the development of patriotism. This activity can present as a link between the main directions of the future medical profession. This opportunity allows students to show their professional competence in the course of realization of various joint events.

Indeed, modern youth in a certain sense is nihilistic, its desire for radical transformations and innovations sometimes moves aside something reasonable and eternal that determined the development of countries. The modern youth is forgetting the words of Jean Jaurès, who said: "Take the fire from the altars of the past, not the ashes".

In such conditions, the cultivation of patriotism requires careful and constructive study of all stages of native history, understanding the causes and essence of social contradictions through the teaching of humanitarian and specific medical subjects.

## II. PROPOSED METHODOLOGY

### A. Patriotism and The Causes of The Semantic Differences of The Concept

It seems to us that in Pyatigorsk Medical Pharmaceutical Institute, the introduction to the cycle of humanities "History of Civilizations" and "Features of Russian Civilization" allows to contribute to the patriotic education of both Russian and foreign students. The content of these disciplines allows to touch upon topics that generate pride in the deeds of the ancestors of nations (the emphasis made on the successes and achievements in the field of medicine in Russia and other countries).

The culture of Russia and some eastern and Arab States are very similar in their introversion, devotion to traditions and priority of the social benefit over the personal one. Relying on this commonality,



it is possible to conduct the semantic analysis of the concepts of "patriotism", "patriot", "love for the Motherland", "self-sacrifice" and compare their interpretations with interpretations given by western culture. Thus, the concept of "patriotism" can become the subject of consideration at seminars, round tables or scientific conferences.

We have mentioned some differences in the semantics of the concept of "patriotism" in Russian and European culture, so it is expedient to investigate the causes of such differences.

The patriotism became the subject of active debate in Russia because of Peter Chaadaev and his "Philosophical Letters" that touched many people, including students of Moscow University, on the raw. For example: "Existence is dark, colorless, without power, without energy."... "There are no charming memories, there are no strong instructive examples in folk legends" [1]. As we can see it is a kind of sluggish, indifferent existence with the complete absence of ideas of duty, law, truth and order.

In fact, if you look closely at Russian history you will see that the whole course of it was reflected in the attitude to patriotism.

But let us first turn to the etymology of the concepts "patriotism" and "patriot". Their meaning is interpreted in different ways in different sources but without fundamental differences. Thus, in T. F. Efremova's dictionary patriotism is defined as "love for the Motherland, devotion to the people and responsibility for the nation, readiness to sacrifice and perform feats for the sake of the homeland". The semantics of the word "patriot" stems from the Greek "patriota" (countryman, compatriot) which originates from the words "patrios" (paternal, belonging to the fathers) and "patria" – homeland. M. Fasmer in his etymological dictionary refers the word "patriot" to the late borrowing through German (Patriot) or from French – patriot (son of the Motherland). And V. I. Dahl regarded patriot as "a lover of the Motherland, a zealot for its good". In other words, in the concept of "patriot" and its derivatives we find "love", which is given a special meaning, and "sacrifice" for the sake of the Motherland.

It is noted that in the past, European philosophy of patriotism was similar to the Russian interpretation of this concept. The differences are purely linguistic, stemming from the richness of the Russian language, which makes it possible to replace the word "country" with more emotionally expressive words as Motherland and Fatherland. In Russian the strong feeling of love is represented through verbs "to be faithful", "to be attached", "to be imbued" that actualize a powerful emotional component. On the contrary, the active position of the object is mainly emphasized in English and French: to support, to defend; servir; semettre à service, prendre les armes. This difference probably comes from different social and political traditions – liberal in the West, where a person has the right to choose whether or not to sacrifice themselves, and sacrificial in Russia, where the idea of serving the state has deep historical roots. The great Karamzin N. M. confirms our idea and designates another characteristic feature, without which patriotism is not quite complete in the classical sense: "But the physical and moral attachment to the Fatherland, the action of the nature and properties of the man do not yet constitute the great virtue for

which the Greeks and Romans were famous. Patriotism is the love of the good and glory of the Fatherland and the desire to promote them in all respects. It requires reasoning – and therefore not all people have it" [2].

K. S. Parker, a representative of the Western liberal tradition, made an attempt to specify the concept of "love" in relation to patriotism: "The love associated with patriotism includes the loyalty and devotion of an individual to the political institutions and values that support the political community..." [3]. It is no coincidence that in the XIX century Radishchev A. N. emphasized that "not everyone who was born in the Fatherland is worthy of the majestic name of the son of the Fatherland (patriot)", but not long after that patriot was described as one who is fully devoted to any social idea: from monarchical to revolutionary-democratic (if you are a democratic person – it means that you are a patriot). And in V. G. Belinsky's works this lexeme related to the Slavophiles acquires negative semantics. J. A. Baudouin de Courtenay quite vividly expressed his opinion about this phenomenon: "It is now customary to distinguish between a patriot (without quotes) and a "patriot" (in quotes). Similarly, one has to distinguish between word (without quotes) and "word" (in quotes). And meanwhile heralds of the "new word" confused these two different things and set up "word" for word" [4].

During the Soviet era, the word "patriot" was associated and sometimes became synonymous with the concepts of "Communist", "Bolshevik", "Leninist". Nowadays, due to the change of political forces, the semantics of the word "patriot" and its content are changing, and opposition is emerging: "Democrat-patriot" – "national-patriot". There are two lexical and semantic variants: a person devoted to their Fatherland, loving their nation, and a person of nationalist views - a national patriot.

According to the results of sociological research (for example, the research of the Institute of social technologies), for modern Russian citizen patriotism is the most important spiritual phenomenon designed to consolidate society. Nationalism acquires a positive meaning (pride in the nation), not associated with the concept of "fascism".

Thus, we observe an interesting linguistic phenomenon, when the same concept acquires different semantics depending on the addressee. Numerous political parties and movements, social and civic groups with their own social interests, often use the concept of "patriotism" for the implementation of certain goals and objectives without taking into account the real socio-economic conditions of life. In such an ambiguous situation, when certain sections of society (claiming their exclusive right to interpret patriotism in their own way) throw provocative (but posed as the concern about the Motherland) topics such as the vain victims of the siege of Leningrad, special efforts are needed to unite public (especially youth) sentiments in favor of true patriotism. Liberal ideas, to which we will inevitably have to adapt, according to radical liberals, lie in the mainstream of consumption (homeland is where I feel good; the word Motherland they deliberately write with a small letter).

These ideas are brightly highlighted in the messages of users of social networks. Here are some examples: "A perverted form of love (patriotism), used as a disguise for inferiority complex", "Recently, love for Russia resembles the Stockholm syndrome", "Is it really necessary to love the Motherland? Not to love the Motherland is not a crime", "Patriotism in the form that is most common in Russia is a brain disease caused by daily brainwashing", "To love the Motherland is to laugh at its Olympics", etc.

S. Solovyov, V. Klyuchevsky, N. Berdyaev and D. Likhachev are right in their statements that "Russia and Russians can be characterized only by contradictions". In the Russian national character, according to D. Likhachev, each feature is opposed by certain counterweights: generosity and avarice, kindness and anger, self-respect and slavish obedience to the sovereign or the state. There are fundamental, essential features of the Russian mentality. Patriotism, love for the Motherland and spirituality are organically interwoven into the bundle of basic values." And there is a deviation from them (as if it was caused by an explosion, most often produced by intolerant or even extreme circumstances) to their opposites. But then, with varying degrees of delay there is the inevitable return to the basics, to the foundation" [5].

We optimistically assume that as long as there are nations and states in the world, "there will be concepts of "Motherland", "patriotism", "love for native ashes... Love for one's Motherland is a natural, organic feeling for people of any mentality. Not to appreciate and even to reject the land on which ancestors were born and lived, the world around them, their culture, language, and customs means not to accept the ethnos, to repudiate one's roots" [5, p. 29].

We hope that the internal self-consciousness of nations about the goals and methods of their development will sooner or later lead them to the acquisition of a set of general ideas and ideas about the concept of patriotism, as this a priori arises from the essence of any healthy nation.

### III. RESULTS AND DISCUSSION

#### A. Peculiarities of Formation of Discursive Competence in The Framework of Civil-Patriotic Education

It should be noted that if the educational environment of the university creates favorable psychological and pedagogical conditions for the formation of discursive competence, patriotic education of Russian and foreign students will become accessible and comprehensive. In this case, the discourse of Russian language should have not only medical, but also civil and patriotic features.

Here is the most universal, in our opinion, definition of discourse: "a speech activity and its products (works of a certain author, scientific articles and textbooks, media programs, speeches of politicians and cultural figures, business letters and religious sermons), that are the means of mutual influence of communicants" [6, p. 15]. It is important to distinguish the semantics of the concepts "discourse" and "text" in the aspect that the text is a formal, linear formation, and the discourse, on the contrary, is a nonlinear formation in which the listener (reader) takes the active part.

Considering the problem of patriotic education of Russian and foreign students, we adhere to the point of view of Yu.

Habermas, who regarded discourse as a form of collective reflection, designed to build social consensus and proceed from the conditions formed by discourse: "Every able-bodied subject who knows the language can take part in the discourse < ... > Everyone can introduce any statement into the discourse. Everyone can express their attitudes, desires and needs" [7]. Hence it must be admitted that the justified point of view of the student is as valuable as the arguments of the academician.

We have already noted that in the XXI century, many established phenomena of the spiritual sphere were analysed and reassessed, including the idea of patriotism. Let us return to the reflections of P. Chaadaev in his "Philosophical letters". Taking into account current sanctions applied by the West, many people reconsider Chaadaev's words about patriotism, so they acquire other connotations: "I have not learned to love my country with my eyes closed, with my head bowed, with my mouth shut" [8]. Young people notice changes in the modern language and create a world-view in which the traditional system of values loses its sacredness. The above statements in social networks and liberal media about love for the Motherland and patriotism illustrate this situation perfectly. Moreover, in the encyclopedic dictionary "The Human", published in 1999, the concept of patriotism is absent.

We conducted a survey of Russian and foreign students that allowed us to determine the semantic levels of attitude to patriotism, which is perceived by them as a feeling (47% of respondents), as a need (32%), and as a kind of religion (21%). Naturally, the most frequent answer to the question of how you perceive patriotism was the answer - as love for the Motherland. Philosopher I. A. Ilyin said that this is love of an individual "ME" to national "WE", when love to this subject exceeds love to oneself [9]. Hence, patriotic discourse, or verbal and mental activity expressed in its products, is perceived as feelings, as a need and as a religion. Such activity, as we have noted, requires active subject figures. By the way, almost all respondents negatively perceived Leo Tolstoy's attitude to patriotism as a blind feeling that leads to wars with other nations and inhibits social development.

During the analysis of the main motives of the poem by F. Tyutchev "Now you have no time for poetry", it turned out that the students caught the problem of changes and distortions of the Russian language, and the reason was seen by them in the corrupting influence of the West. They expressed concern and even resentment at the truth expressed by the poet.

Turning students to modern texts of Internet authors on this topic (there are many spelling and punctuation mistakes in such texts), we aimed to find out how violations of the grammatical structure of the language affect the understanding, and whether there is an effect of communication between the reader and the author. A lot of students defined the patriotic discourse as a speech or performance on the theme of patriotism, but only a few saw in it a certain form of interaction between people developing the ideas of patriotism.

Since some of the proposed texts contained explicit nationalist ideas, we focused on clarifying the whether the students tell the difference between patriotism and nationalism. During the round table, students actively exchanged views and agreed that the ideas of nationalism are unproductive and destructive, and true patriotism implies the natural emergence of a discourse based on communicative democracy that takes into account the opinions of students, teachers and scientists.

### B. The Linguistic and Educational Environment as A Condition for Formation of The Russian Discourse

Another fundamental condition for successful patriotic education among students is the ability of foreigners to enter the patriotic discourse from the point of view of their Russian language proficiency. In other words, it is the need to create a linguo-educational environment that implements the idea of discursive (language) competence, including immersion in the Russian medical discourse and in speech communication within its bioethical, social and patriotic framework. In this case, we share proposed by V. E. Chernyavskaya principle of thematic correlation as the basis for distinguishing types of discourse.

Moreover, the genre approach to teaching foreign students is actualized in the modern methodology of teaching Russian as a foreign language. This approach is reflected in the works by I. A. Sotova, O. A. Chistyakova, V. I. Shlyakhov, L. I. Vasetskaya, E. A. Volkova, A.V. Korobkova.

T. V. Shmeleva studied the concept of "genre" from the methodological point of view. She points out that the speech genre is a concept necessary not only for the realistic study of speech, but also for teaching [10]. I. A. Sotova points out the importance of the genre approach, emphasizing its ability to determine the relevant for a certain groups of student models of statements and the development of the so-called genre teaching methods and the resulting teaching methods and didactic content. Then, according to V. I. Shlyakhov, foreign students will be able to form the ability to "build a speech statement, using a set of features that determine the specifics of this genre" [11]. Undoubtedly, the mastering of the repertoire of speech genres in the field of medicine and ethics is a significant characteristic of the language personality of the future doctor. It is an indicator of the level of proficiency not only in professional speech, but also in understanding the most important moral concepts.

In modern linguistics, genre is considered as a unit of discourse, the understanding of which is presented in different ways. We have already defined discourse as verbal and mental activity and its products. Let us supplement this definition with statement given by E. G. Azimov and A. N. Shchukin, who consider discourse "as an activity that includes language as the source material and speech with its inherent procedurality as the method of its implementation. If discourse is a process, a method of utterance, then the result of such process is a text. In this regard, a number of types of verbal activity is proposed to be called not speech (oratory, judicial speech), but discourses" [12]. It is well known that medical discourse is at the intersection of interests and research subjects of a number of scientific disciplines: from linguistics to sociology, from psychology and deontology to the philosophical level of understanding the human

personality. E. V. Akaeva in the work "Communicative Strategies of Professional Medical Discourse", considering its communicative specificity, states that the influence of the speech of the doctor on the patient pursues the goals of cognitive and communicative plan: to change the picture of the patient's world, to convince them of the need for a certain method of treatment, to create an atmosphere of psychological comfort, to give credibility to themselves [13]. V. I. Karasik defines medical discourse as a specialized kind of communication between people who may not know each other but should communicate in accordance with the norms of society. The core of institutional discourse is the communication of the basic pair of participants of communication - doctor and patient, teacher and student, priest and parishioner [14].

In the framework of our study, the statement of M. L. Makarov is of interest. He claims that cognitive structures that control communicative action are usually organized in the form of scenarios that reflect the interaction of participants of communication. The theme of the interaction scenario is the type of interaction or communication, i.e. the type of discourse [15]. Thus, there is a process of "stratification" into different genres within the medical discourse. According to V. V. Zhura, first of all, it is an oral medical genre in form of "cognitive-communicative activity accompanying a typified event in the field of medicine" [16]. L. S. Beilinson identifies genres of the medical institutional discourse: diagnostic consultation, concilium, verbal treatment, medical recommendation, prescription, medical certificate, complaint of a patient, history card, medical examination certificates [17]. N. V. Goncharenko notes that there is "medical team" genre [18]. E. I. Sheigal and I. S. Chervatyuk distinguish genre of "surgical operation" [19].

In the arsenal of teachers, along with the genre approach to the formation of discursive competence there is a method of semantic differential developed in the middle of the XX century (by Charles Osgood) to measure the meanings of words. The meaning is interpreted by Charles Osgood as "that process or state in the behavior of a sign using organism which is assumed to be necessary consequence of reception of sign-stimuli and a necessary antecedent for the production of sign responses" [20]. In other words, the essence of the proposed method is to identify the attitude to the object based on the attitude to the sign or to "capture" the emotional side of the meaning perceived by individual, or "personal meaning". It is necessary to point out a mechanism of this method, a synesthesia - the phenomenon of combining certain sensations belonging to one sense with certain sensations of another modality, which occurs every time when there is a stimulus that corresponds to another modality. There is clearly a connection between synesthesia, thought and language. Psycholinguistic studies have demonstrated a direct connection between synesthesia and metaphors of language, music, and color. According to Osgood, this connection occurs when there is a "parallel alignment of two or more dimensions of experience" defined by means of antonyms (pairs of opposite adjectives, for example: patriotic – nationalist).

The factor analysis of bipolar words helped to identify three independent factors (criteria): assessment – force – activity. The use of elements of the semantic differential method carries a sufficiently productive linguistic and pedagogical potential that helps to interpret Russian medical and patriotic discourse in a more comprehensive way.

Currently, various interesting modifications of the method have been developed: nonverbal, when the bipolar poles are graphic images; emotional states and personal differential. All of them allow to reveal and estimate parameters of social representations and stereotypes of various social groups, to define the content of stereotype, its coordination, positive or negative orientation and degree of expression of this orientation. The obtained results can be used to correct the applied pedagogical techniques in order to form different discursive pictures of students more adequately.

#### IV. INFERENCE

What are the main initial theoretical and methodological positions that allow to form the discursive competence of foreign medical students, while immersing them in the patriotic communicative scenario? We share the opinion of many researchers that the discursive picture of the world is formed within the direct interaction of the three concepts: "consciousness", "language" and "reality". Discourse occupies an intermediate position between language and reality and is determined by the connection with consciousness, which presents a certain difficulty in its comprehension. The well-known definitions of discourse as a language of life or a text immersed in life make it possible to remove the opposition of language as a sign system and reality as a given life world. We agree with Paul Ricoeur that the basis of a discourse is a statement that has a pragmatic intention to pronouncing based on the measurement of time, while the language system has no intentions and exists outside of time. However, thanks to the authority of the discourse, the language system has a reference. The intentionality of the discourse gives meanings that perpetuate the linguistic forms in reality. "This movement of meaning towards correlation is the essence of the language itself" [21], and the specificity of the world-view is found in the fact that it is not a reflection of the world and is not a "window" into the world, but it acts as its interpretation. In turn, the meanings appearing as a result of interpretation form a picture of the world.

Therefore, the teacher using the rich possibilities and flexibility of the Russian language, on the one hand, and the appropriate language means of the native language of foreign students, on the other hand, should form not only a purely medical discursive competence, but also to immerse the listener in the "correctly" interpreted picture, saturated with verbal images (models) that allow to construct patriotic statements (texts). This kind of intentional discourse of students will determine the semantic content of the discursive picture of the world, directly related and affecting social practices. In this case, the situationality, temporality, efficiency, and expediency of the discourse are reflected in the corresponding picture of the world.

It is necessary to remind of the difference between linguistic and discursive pictures. There are "special"

relations between them and the nonlinearity of these relations is determined by the fact that the discourse is "soldered" into the social process, providing an active dynamism of a discursive picture (multi-genre medical or patriotic), so they affect the social practice of students (participants of the discourse). The mentioned dynamism and deep immersion of discursive picture in social processes are important for us, because speech acts, communication, and interaction between speaker and listener occur in the reality. The teacher provides consistency and correction of discursive pictures that contribute to the establishment of mutual understanding of communicants, taking into account didactic goals and objectives. The use of the semantic differential method and its various modifications can also help the teacher to reach their didactic goal.

#### V. CONCLUSION

The formation of "pure" discursive competence of foreign students occurs in accordance with the available pedagogical techniques and a set of pedagogical conditions. This is the enrichment of the discourse through teaching humanitarian disciplines in the native language of students; through the inclusion of patriotic themed courses; through insertion into educational process objectives that related to the formation of individual experience of professional and personal development and immersion in social projects (discussions, round tables, trips, creating of wall newspapers, volunteering, etc.). It is naturally, the expansion of the world-view and discursive picture of the world happens with the individual experience of the student in mastering the culture of the studied language by learning elements of Russian linguo culture and comparing them with elements of their own culture. It is necessary to bring the conditions of the educational process as close as possible to the conditions of real communication in a foreign environment, so the students will master various ways of social interaction.

These, in our opinion, are the main approaches to the formation of the communicant's ability to perceive and generate discourse, i.e. to interpret and use the thesaurus of a discursive community in the process of decoding texts and through the understanding of the system characteristics of discourse to demonstrate the ability to organize language material into a compositionally complete and comprehensive speech in conditions of a socially, culturally, professionally and ideologically determined situation of speech interaction aimed at solving the communicative task in the most rational way [22].

#### VI. CONFLICT OF INTEREST

The authors confirm that the presented data does not contain a conflict of interest.

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