INTERCULTURAL COMMUNICATION IN TEACHING FOREIGN LANGUAGES

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Abstract: The article deals with the issue of the formation of intercultural communication in the process of teaching foreign languages. Based on numerous studies of both foreign and Russian scientists, it turns out that the problem of the formation of intercultural communication holds leading positions in the field of theory and methods of teaching foreign languages both in Russia and abroad. The dialogue of cultures plays an important role in strengthening interethnic ties, establishing tolerance, mutual trust between representatives of various nations and ethnic groups in society.

Key words: intercultural communication, Anglophone, slang, linguo-cultural aspect, cultural synergy.

In public life due to the existence of many cultures, confessions, ideologies, worldviews and other values, there is a constant dialogue, which is carried out on the basis of circulation in the public consciousness of various positions. In the course of this dialogue, there is a clash of ideas, their interpenetration, mutual influence. In recent years, the dialogue of cultures has become an actual area of scientific research, and in addition, the successful functioning of modern society in all its diversity. Intercultural communication constantly appears on the pages of scientific publications, popular sources and the media. Dialogue presupposes a mutual exchange, an exchange of remarks. As V. G. Kostomarov writes, one-way traffic is not an exchange, and for the latter, if not a bidirectional process, then at least feedback is needed [2]. If we are talking about a dialogue of cultures, then we mean a bilateral or multilateral exchange of values of material and spiritual culture - intercultural communication. For such dialogism to yield results, regardless of the form of flow, its participants must be guided by certain principles. First of all, it is the recognition of the equality of the parties. Each of the parties to the dialogue must have that measure of freedom that excludes the possibility of diktat, relations of domination and subordination. Dialogue is possible provided that each of the parties is recognized for the right to exist and the equivalence of a different worldview systems, a different type of thinking, other value systems, mutual respect for each other's views and positions, rejection of forceful pressure and other forms of influence[3]. According to P. Florensky and A. Losev, it is important for a person of modern times to know the world of their native and world culture. The experience of every nation has its own, unique, obtained by its own thought, its own efforts, its own national energy. In the culture of a nation, we find what is perceived from other nations, rethought, transformed into our own. Absolutely separated, completely self-absorbed nations do not exist in the world. Familiarity with the traditions and customs of other peoples makes a person richer both spiritually and emotionally. Rapid changes in the general cultural situation show how the need to combine ethnic and universal criteria is constantly increasing. The dialogue of cultures is of exceptional importance in strengthening interethnic ties, establishing tolerance, mutual trust between representatives of various nations and ethnic groups in society. The dialogue of cultures is aimed at rapprochement and mutual enrichment of cultures; it contributes to the expansion of the spiritual, cultural horizons, the development of universal human values, the development of imaginative thinking, the acquisition of emotional experience[4]. The ethno-cultural component

is closely connected with the worldview of the people, with its past and present. It is based on the ideological and aesthetic tradition of folklore and manifests itself not only at the level of linguistic units, but also at the level of content. There is a close relationship and interdependence between the teaching of foreign languages and intercultural communication. Each lesson in a foreign language is a crossroads of cultures, it is a practice of intercultural communication, because each foreign word reflects a foreign world and a foreign culture: behind each word there is an idea of the world conditioned by national consciousness[7]. One of the urgent tasks of teaching foreign languages as a means of communication between representatives of different peoples and cultures is that languages should be studied in inseparable unity with the world and the culture of the peoples who speak these languages. The effectiveness of communication in a foreign language, in addition to knowledge of the language, depends on many factors: the conditions and culture of communication, the rules of etiquette, knowledge of non-verbal forms of expression (facial expressions, gestures), deep background knowledge and much more. But overcoming the language and cultural barrier is sometimes not enough to ensure the effectiveness of communication between representatives of different cultures. Thus, the BBC Capital columnist came to a paradoxical conclusion: if in a group of people communicating in the same language, at least for some of the interlocutors it is not native, then they have little chance of truly understanding each other. And often it is native speakers who cannot convey their thoughts to others. Since English is not a native language for most of the inhabitants of the planet, Anglophones will probably have to adjust. As a rule, 90% of the speaking time at meetings is spent by speakers whose native language is English. “In situations where “lingua franca” is used - a single language of interethnic communication, which is usually English, native speakers are at a disadvantage,” says Jennifer Jenkins, a professor at the British University of Southampton, who specializes in various varieties of English language in the world. “It is the Anglophones who have the hardest time explaining themselves and understanding other people.” People who speak a foreign language usually have a poorer vocabulary in it and choose simple phrases without flowery phrases and slang. This helps them understand each other without ambiguity. In the process of education, a person masters cultural values (the historical heritage of art, architecture). Since the achievements of a cognitive nature represent the totality of the material and spiritual heritage of mankind, in so far as the development of the original scientific provisions is also the acquisition of cultural values. As a result, a didactic concept of culture was formulated - training and education of the younger generation by means of culture. The process of interaction as the appropriation and creation of new cultural values by a person within the framework of the educational system is creation, that is, it is associated with culture in its dynamic aspect. In a broader sense, any culture arises and exists within a unique nation in a particular geographical area and consists of local and general components. Due to such local components, national-specific differences are formed in the linguistic picture of the world, leading to intercultural misunderstanding. It becomes clear why the transfer of names and descriptions of specific elements of another culture is so problematic and requires a special approach. This approach implies taking into account linguistic and extralinguistic material in the transfer of national identity, as well as the socio-cultural conditionality of such transfer. In any complex, unstable situation - relationships in the Arab world, corporate decisions, or relationships between the management and executive levels in an international corporation - it is likely that communication errors and intercultural misunderstandings can be found that prevented the problem from being resolved in a constructive way. [5]. Regarding the picture of the world, scientists share the point of view that, firstly, the picture of the world is one of the basic concepts for a person; secondly, the picture of the world has a complex character; thirdly, the picture of the world is the result of a person's reflection on reality, although there are a number of disagreements on this issue. At a foreign language lesson in a Russian-speaking

audience, a teacher, a representative of a different culture, offered students as a task to compose the text of an advertisement for a nursing home. This task shocked the Russian students, because in Russia it is considered shameful to send a grandparent to a nursing home, while in Western Europe they have a different attitude to this phenomenon. The students failed the task, because the teacher did not take into account the picture of the world of Russian students. This is a prime example of failure in intercultural communication. In the Russian language culture in advertising companies, “enticing slogans” such as “low prices”, “very low prices”, “ridiculous prices” (meaning such low prices that it’s funny), “goods for bargain prices” (that is, extremely low prices), etc. In German culture, such strategies and practices will not be successful, since other connotations are associated with low prices. Instead, they say preiswert, preisgünstig, etc. (3). However, this does not mean that the Germans are ready to overpay extra money, that they are less economical and more wasteful than the Russians. In German linguistic culture, it is unthinkable to talk about a low price as a publicity stunt, since a low price is associated with a low quality product. National cultures are too different to interact without problems. As for the language (speech), it seems unreasonable to consider, within the framework of the dialogue of cultures, the issues of interlingual translation (this is clearly a one-way process), comparative studies (even on the material of closely related languages), the facts of the influence of some languages on others, including classical languages into modern ones; You can not treat the dialogue of cultures as teaching a foreign language. The use of the phrase “dialogue of cultures” to a variety of situations and facts, sometimes not related either to ethnic groups or to interethnic, intercultural communication, makes it necessary to at least briefly touch on the concept of culture (and language in connection with culture) and the possibility of interaction between ethnic cultures[2]. According to modern culturologists, there are over 300 definitions of this concept). By the end of the twentieth century. as a result of the concept of culture encompassing various spheres of public and individual life of people, a complex, comprehensive definition is formulated, in which culture is understood as the totality of all material and spiritual products of human activity and as ways of their changing in space and time, creation and use (assignment). The socio-cultural determinism of the vocabulary of the language is easily demonstrated. This is not only about the fact that the number of titles in a certain field of activity directly depends on the degree of social significance of this field. Traditionally, as an example of such dependence, a large number of names for different types of snow among the Eskimos or numerous names for the color of horses among the Argentine shepherds are mentioned. However, no less interesting are the facts of reflection in the meaning and use of lexical units of the originality of understanding by representatives of this culture of the world around. So, in English culture, "noon" - 12 o'clock in the afternoon, which serves as the main reference point of time, has a special meaning. This is not only the middle of the day (midday), but also the end of the morning (morning), which lasts from midnight, partially covering both the dark (night) and light (day) times of the day. A special meal is also attached to this point - “lunch”, in contrast to the main meal of the day - “dinner”, which is eaten in the middle or at the end of the day. After that, “afternoon” (postmeridian) begins - the second half of the day, which lasts until sunset (before sun set or nightfall). But “nightfall” is, after all, the onset of night, or rather, darkness, the first part of which, apparently, is “evening”, since it can also be called “night”. English tea (tea) is served towards evening or in the late afternoon (in the late afternoon), but there is also a “supper”, which is eaten in the evening (if the “dinner” was eaten in the middle of the day) or late at night. In general, a peculiar picture of the day is formed, which is characteristic of English culture[6]. In the interaction of cultures, it is assumed that one of the cultures will be dominant, that is, such a culture that expresses the key values shared by the majority. It includes global components of the perception of organizational culture, which distinguish one cultural organization from another. One of the basic concepts of such a process is the process of

"acculturation" (in other words, cultural adaptation or socialization). When the process of dialogue of cultures functions successfully, it is about "cultural synergy", which is understood as building additional potential through the cultural diversity in the world for joint growth and development through cooperation; emphasizes similarities and common intentions and integrates differences to enrich human activity and existence. Depending on the adoption of one or another point of view on the relationship between culture and language, another fundamental issue can be resolved - about the national mentality and, in this regard, about the national picture of the world: scientific (conceptual), artistic, folklore, linguistic. Most scientists, until recently, tended to think about the invariant of scientific knowledge with the possibility of the existence of a scientific picture of the world “in a national language shell” and with a clear distinction between national mentalities embodied and reflected in national linguistic pictures of the world. As a result, the possibility of mutual permeability of languages and cultures was rejected (national linguistic pictures of the world are “impenetrable for foreign-language consciousness”) and only their mutual comprehension was recognized. This point of view goes back to the “law of the diversity of national cultures”, proposed back in the early 1920s. 20 th century Trubetskoy N. S., who wrote that thanks to this law, “communication between representatives of different peoples is difficult, and with a certain degree of difference between cultures, it even becomes completely impossible” [7]. By combining the best of different cultures, unconventional approaches and new solutions are created.

As you know, language is a way of knowing the world around us and a means of communication. At the same time, he acts as a custodian and spokesman of spiritual culture, which is transmitted both from generation to generation, and in the conditions of educational institutions. It is no coincidence that the level of culture of an era (and of an individual) is determined by the attitude to language as a separate component of an integral culture. Therefore, the mission of education is to form in the younger generation a responsible attitude to the native and foreign languages, to the preservation and enrichment of historical, scientific and cultural values.

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