

FOREIGN LANGUAGE IN THE PROCESS OF THE INTERCULTURAL COMMUNICATION FORMATION

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Abstract: The article is devoted to the research of the problem of the formation of intercultural communicative competence of future specialists with the help of foreign language means. Based on the review, it was found that the formation of communication skills at the present stage involves the development of the communicative competence of students. The specifics of the context of intercultural speech communication are determined. The main directions of the formation of intercultural communicative competencies at studying a foreign language are considered. The principles of formation of intercultural communicative competence and the problems of its development in the process of learning foreign languages are studied. As a result of the research, it was established that intercultural communication has a pronounced interdisciplinary character and is a separate component of the professional training of students with the help of foreign languages.

Keywords: Communicative competence, Foreign language, Intercultural communication, Learning.

1 Introduction

Intercultural communication as a special type of communication involves communication between speakers of different languages and different cultures. The comparison of languages and cultures reveals not only the general, universal but also specific, national, original, which is due to differences in the history of peoples.

Intercultural communication deals with understanding and comprehension, which means: to understand someone else and at the same time to be understood by communicating in a foreign language. Intercultural learning and intercultural communication should be an essential part of foreign language classes.

Defining the concept of culture, we consider it as a universal and at the same time specific to a particular society, nation, organization, or group orientation system, which determines the perception, thinking, evaluation, and actions of people within the society. The orientation system can be represented by appropriate symbols (e.g., language, nonverbal forms of expression, such as facial expressions and gestures, and specific semantic norms of behaviour). It (the system) is passed on through the process of socialization to the next generation and enables members of society to overcome their life and natural obstacles.

Therefore, intercultural communication should be considered as a multifunctional phenomenon, which includes, first, knowledge of norms, principles of communicative behaviour in another socio-cultural environment, the ability to translate them into the plane of intercultural relations; secondly, the formation of specific qualities; ability to empathize and self-esteem. It is education, and above all, language education is seen as the foundation for the formation of the ability of public actors to intercultural interaction on the principles of democracy, equal rights, and opportunities.

One of the important factors of multiculturalism is the ability of the individual to intercultural communication, dialogue of cultures through language in particular. That is why the study of the influence of speech competencies on the quality of intercultural communications in the context of global trends in the formation of a single socio-cultural general civilization space becomes especially relevant.

2 Literature Review

Studies of the problems of learning and intercultural communication in its various aspects are widely covered in the scientific literature. In particular, such researchers as O. Agres [1], O. Binert [5], L. Burkun [8], K. Kruty [21], G. Kytaihorodska [22], M. Safina [25], I. Yakoviyk [41], I. Zymnia [46], I. Zhurakovska [47] and others addressed the issues of ensuring the effective development of communicative competence in the process of learning a foreign language. Their works have made a great contribution to the theory and practice of intercultural communication. It should be noted the difference in the approaches of different scholars on the methodology and technologies of teaching foreign languages.

A significant contribution to the study of the relevance of learning a foreign language by studying the elements of culture, made in the scientific works of such scientists and practitioners as O. Apostolyuk [2], O. Bodaliova [6], A. Boiar [7], E. Passov [24], T. Shmatkovska [27-29], P. Sysoev [37], R. Sodoma [30-32], Ya. Yanyshyn [42], and others. It should be noted that P. A. Duff and C. Polio [10], believe that ineffective communication is often one of the significant obstacles to success and causes problems in professional activities.

In addition, the problems of theoretical and practical approaches to communicative competence are considered in the studies of I. Balaniuk [3], Y. Chaliuk [9], M. Dziamulych [11-16], G. Kopyl [19], A. Leontiev [23], S. Shekhavtsova [26], O. Stashchuk [34-36], N. Vavdiuk [38-39], O. Yatsukh [43], V. Zagorodnova [45] and others. According to this group of researchers, communicative competence is defined as the choice and implementation of speech behaviour programs depending on a person's ability to navigate in communication situations and the ability to classify situations depending on the topic, objectives, and communicative guidelines.

However, despite the fact that the problem of teaching intercultural communication occupies an important place in scientific and methodological research, it cannot be considered completely solved, because the methodological support of this goal with adequate methods of work is insufficiently developed and in most cases is reduced to questions that update similar information. native culture and elaboration of local lore texts. The issue of teaching intercultural communication in higher pedagogical educational institutions, taking into account the specifics of the future professional activity of foreign language specialists, also remains undeveloped.

3 Materials and Methods

The main areas of research in the field of intercultural communication, which are used in the study, can be divided into several typical areas:

1. *Sociological.* Sociologists use traditional survey methods. Questionnaires are aimed at identifying values and stereotypes that are manifested in people's behaviour. On the basis of generalizations obtained by sociologists about the types of behaviour characteristic of one or another cultural group, appropriate practical recommendations are formed, which are implemented in the form of social intercultural pieces of training. The most common sociolinguistic problems are related to the social adaptation of migrants, the preservation or loss of traditional cultures of national minorities.

2. *Psychological.* Psychologists in the field of intercultural communication are primarily interested in the impact of cultural differences on the processes of interpretation and concretization, as well as the origin of relevant stereotypes of behaviour.

3. *Linguistic*. Linguists are primarily interested in how the process of foreign language professional communication takes place. The psychological term “accommodation” is applied to such parameters of communication as topics of speech, the choice of appropriate vocabulary when talking to a foreigner. Cross-cultural studies of discourse and cross-cultural pragmatics are also becoming widespread [4].

The main stages of the study are based on the study of two key elements of socio-cultural interaction – communication and intercultural communication, which require a clear definition of their definition.

Communication is a socially conditioned process of exchanging information of different nature and content, purposefully transmitted through various means and aims to achieve mutual understanding between partners in accordance with certain rules and regulations.

Intercultural communication is the communication of people representing different cultures. According to E. Vereshchagin and V. Kostomarov, the concept of “intercultural communication” – an adequate understanding of the two participants in the communicative act, which belong to different national cultures [40].

New solutions in the field of pedagogy, psychology, and other sciences involve the application of a holistic concept of learning, which combines productive traditional and innovative approaches and is an associative-reflexive concept of learning. This concept is based on the basic laws of the conditioned reflex activity of the human cerebral cortex. According to the theory of the physiology of higher nervous activity in the human cerebral cortex is constantly the formation of many new conditioned reflex connections (associations) between various systems of stimuli and reactions. Accordingly, the learning process is presented as a set of stimuli (intentional pedagogical influences) and reactions (cognitive actions of students). Therefore, the acquisition of knowledge, the formation of skills, abilities, and personal qualities is a process of education in the human mind of various systems of associations of varying degrees of complexity. These provisions are the basis of the associative-reflex concept of learning and intercultural communication.

4 Results and Discussion

Globalization trends contribute to the understanding of communication between different cultural systems as an essential element of the picture of the modern world. The processes connected with the phenomenon of globalization provide frequent regular contacts in various spheres between representatives of various cultures. In general, intercultural meetings have ceased to be elitist. Intercultural contacts become more frequent, longer, and in their context, practical activities are carried out. This situation requires the simultaneous solution of practical tasks and issues of cultural adaptation. The formation of multicultural competence in the process of learning foreign languages, in turn, contributes to the development of practical skills of communication with representatives of other cultures, allows minimizing the possibility of offending the feelings of other cultures, and maximizing cooperation and mutual understanding.

The process of intercultural communication is a specific form of activity, which is not limited to knowledge of foreign languages, but also requires knowledge of the material and spiritual culture of other people, religion, values, moral attitudes, worldviews, etc.; together determine the behaviour of communication partners. The study of foreign languages and their use as a means of international communication today is impossible without a deep and diverse knowledge of the culture of speakers of these languages, their mentality, national character, and way of life, worldview, customs, traditions, and more. Only the combination of these two types of knowledge – language and culture – provides effective and fruitful communication [40].

At the same time, professional motives have a dominant influence on the attitude to academic disciplines. Students, who have strong professional motives for learning, evaluate the importance of subjects and interest in them much higher than those who do not seek to become true specialists and gain in-depth knowledge. The process of learning a foreign language is aimed at forming elements of general cultural and professional competencies. It is the combination of these competencies in the future that will determine the level of training of future professionals, the degree of their readiness for professional self-determination and professional activity.

The problem of cultural barriers and the development of intercultural communication is one of the urgent tasks in foreign language teaching today, as the interaction between different cultural regions is part of the spectrum of global problems of today. In the context of Ukraine's membership in world organizations, and, consequently, in the orbits of different cultures, it is important to pay attention to the quality of intercultural processes and communicative openness, as well as take into account the main difficulties that may arise as a result of intensive intercultural contact.

It is necessary to take into account the fact that the communication strategies of different cultures are formed in relation to their behavioural norms and in accordance with the permissible and desired communicative behaviour within the culture. Communicative channels of culture reflect its priorities in the hierarchy of values, which can differ significantly in different cultures and cause problems in understanding between the representatives of these cultures. Differences in the communicative scenarios of different cultures are not limited to linguistic and behavioural areas and relate to differences in the cultural experience of different cultural communities, which affects the structure and configuration of communication systems inherent in these communities.

However, just as communication within a culture, intercultural communication has a major problem – to meet the needs of society and use the necessary resources with the least loss for both sides of the dialogue, but the situation can worsen for two reasons. First, in intercultural communication, not all participants in the communicative process need information available to a representative of another culture, because people, for whom a particular language is foreign, perceive the content and form of certain linguistic structures differently than native speakers who, in turn, also cannot use all available means of broadcasting. This is because the other side of the dialogue does not understand them. Secondly, in the event of a problem in society, the participants in the dialogue can expand or narrow the boundaries of the conflict, depending on the content of the required information and what are the means of its transmission [18].

Therefore the direct connection of training of a foreign language and culture today causes objections neither in linguistic nor in pedagogical spheres. Moreover, it moved into the political sphere: as a result of population migration and the emergence of multicultural societies, the process of learning foreign languages acquires a different status. A foreign language is one of the main tools for educating a linguistic personality with global thinking, able to adapt to the modern level and style of professional and personal communication. This is ensured by the introduction of various forms of communication using creative and innovative technologies, which promotes the development of the ability to clearly define situations and the purpose of communication with their systematic implementation, expanding the creative and scientific potential of students in the context of intercultural communication.

Thus, it can be argued that in practice it is advisable to use authentic materials as a source of extralinguistic and linguistic information. This is considered the most important way to involve students in the study of the culture of another country: thematic, local lore, artistic texts, as well as dialogues (polylogues), poems, songs, letters, interviews, audio recordings,

videos. Elaboration (annotation, abstracting) of current articles from periodicals and online publications is effective. In the process of learning, students can be offered such a creative task as writing a letter to the newspaper editor or author of an article, which reflects their thoughts on what was read in response to the topic presented (disclosed) in the article. Another task may be to offer to draw a political caricature to express one's point of view on a particular topic, event or phenomenon.

Therefore, such an orientation results in the use of a group of applied methods of teaching intercultural communication, which leads to an increase in its effectiveness and purposefulness. The main of these methods are the following:

1. A method of interactive modelling, which focuses on the conscious reproduction of various individual and group situations of intercultural communication. Due to this, the intercultural and emotional energy of the participants of the educational process is directed to the analysis and assessment of situations. The simplified world of interactive models allows participants to get to know and study the ways and types of relationships in intercultural contacts better than in reality. It is possible to offer a discussion of the problematic situation that arose in the process of communication between representatives of different cultures, which differ in language, behaviour, customs, and so on.

2. The method of stimulation, which consists in artificially creating a specific situation of intercultural communication and predicting possible options and results, based on different points of view and aspects. Singular situations make it possible to enter the image of a person of another culture and, as a rule, are a generalized experience of intercultural communication of all participants in the process. An important feature of this method is the mandatory creation of conditions for cultural creativity because creativity is the main activity of its participants.

On the other hand, the concepts of intercultural communication and intercultural transfer are most relevant in the translation process. The translated text is original not only because it consists of language signs that actualize the possibilities of another language system, but also because these language units are appropriately monoculturally connected. Where there is a discrepancy between the "source culture" and the "destination culture", the translator is faced with the problem: which of the cultures (source or destination) should be the focus of his translation. Literary translation is thus a matter of intercultural communication, which takes place not only directly between the author of the source text and the recipient but also with the involvement of a third person, translator, as a weighty partner and conscious co-author who brings his views and attitudes and in some way it is influenced and controlled by [17].

Thus, it can be argued that the modern educational process should be aimed not only at involving the individual in the conceptual system of another linguistic society, but also at the cross-cultural understanding of the dimensions of somewhat different socio-cultural communities. It should be borne in mind that the national component affects not only the formation of worldview but also the process of developing ideas. A person who speaks two languages, making the transition from one to another, changes at the same time the nature and direction of the development of his thoughts.

However, it is necessary to consider that at entry into the communication of carriers of various cultures it is quite a probable emergence of certain problems which from the beginning are connected with involvement in various cultures. Problems of this nature can be difficulties in understanding, misunderstanding, creating certain prejudices, and in the future - communication, separation, resentment, mental isolation [20]. Intercultural communication is the communication of people in which the methods of communication or functions of language events are identical, but there are differences in their implementation and interpretation in certain situations. In order to prepare their compatriots for foreign language professional

speech, help them see their picture of the world around them, and at the same time realize themselves as an integral part of intercultural interaction, it is necessary to change approaches to foreign language teaching, local lore, communication and move from theoretical to practical knowledge via pieces of training, courses, destroy false cultural stereotypes.

Thus, the process of teaching intercultural communication is based on the analysis and interpretation of real cultural contacts. Therefore, the most effective method of teaching intercultural communication, as mentioned above, is training. Traditional forms of education involve mainly the general development of personality, while training is more focused on practical requirements and the study of specific situations [33].

5 Conclusion

Thus, we come to the conclusion that the process of intercultural communication is a specific form of activity that is not limited to knowledge of foreign languages but also requires knowledge of the material and spiritual culture of other people. The study of foreign languages and their use as a means of international communication today is impossible without a deep and diverse knowledge of the culture of speakers of these languages, national character, the way of life, worldview, customs, traditions, and more.

An important role is played by the fact that modern processes of globalization and integration and related socio-economic transformations necessitate the reform of foreign language training in higher pedagogical educational institutions. The practice of intercultural communication shows that knowledge of the lexical and grammatical system of a foreign language does not guarantee the achievement of mutual understanding, because cultural differences of interlocutors can lead to misunderstandings or even conflict and "culture shock". Given these circumstances, the main purpose of training specialists in foreign languages should be the formation of the ability to intercultural communication.

Thus, since foreign language training of specialists in various fields is considered as one of the ways to prepare for intercultural communication, the curriculum must contain a mandatory cultural component, which forms the basis of intercultural communicative competence – integrative ability to understand foreign culture and worldview. Successful implementation of intercultural communicative competence allows establishing contact with foreign-language communicators, to recognize their cultural values. At the same time, important factors of human competence are the quality education received by him, the accumulated life experience, and the ability to professionally apply knowledge in practice. The study of foreign languages in the context of an intercultural paradigm has great potential for personal development. Intercultural communicative competence allows the language personality to go beyond its own culture and become an intercultural personality without losing its cultural identity.

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