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THE PROBLEM OF INTERCULTURAL COMMUNICATION IN THE STUDY OF FOREIGN LANGUAGES

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The article deals with the study of modern problems of intercultural communication, essential approaches in the study of foreign languages, which are aimed not only at their awareness, but also at the understanding of the culture of the country of the language that is studied, as this will contribute to the mutual understanding of people. In today's rapidly changing, globalizing world, understanding others is the essence of today. For a successful intercultural dialogue, it is necessary to encourage the study of the cultural world of each people in every possible way and to promote the fruitful interaction of nations.

Undoubtedly, it is in dialogue that the interaction of cultures and their development take place. The interaction of representatives of different people and countries contributes to the dialogue, not the monologue of each culture, to the creation of an atmosphere of mutual understanding. That is why various international exchange programs and educational projects are developed and implemented. Such practices of intercultural communication contribute to personality development, education of tolerance, respect for other cultures and life values of people of different nationalities.

The opportunity to personally immerse yourself in the culture of another people, its value orientations, the ability to communicate with representatives of other cultures makes it possible to get to know and understand each other better, and on a global scale they influence the development of universal values, become a contribution to the work of creating conditions for a true partnership between states. That is why scientists prioritize language as a means of communication and involvement in the cultural heritage of the countries and people of the language that is studied. That is why, in recent years, in the theory and methodology of foreign language teaching, approaches have been developed that are aimed not so much at teaching as at language education, the development of the personality of the students' education, the formation of the culture through the introduction of the discipline "Foreign language". Modern methodologists, specialists in the field of foreign language learning are looking for productive options not just for learning a foreign language, but options for socio-cultural education by means of a foreign language. Modeling options involves relying on a didactically oriented sociological analysis of the language learning environment, the socio-cultural context of foreign language learning, socio-cultural features of languages and cultures.

Key words: culture, intercultural communication, learning foreign languages, sociocultural approach.

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Problem statement. In modern humanities, the notion of "culture" is one of the fundamental ones. It has many meanings and is used in different contexts. For educational purposes, culture is a set of material objects, ideas, images created by man throughout his history. In this interpretation, culture appears as a "second nature", created by man, forming the actual human world, in contrast to wildlife.

Human language is a means of understanding this world, it absorbs and refracts knowledge and ideas about the world. On the one hand, language is a product of culture itself and a means of its expression. On the other hand, it is part of the culture [1].

Ultimately, it is assumed that the learner of a foreign language must get intercultural competence. Its main components are: knowledge and understanding of one's own culture, the picture of the world of a different socioculture, the ability to see the similarities and differences between communicating cultures and the skills of intercultural dialogue, which im-

plies a readiness to resolve conflicts, recognizing the semantic landmarks of another linguistic society, operating with foreign cultural concepts and means of social communication [1].

Learning a foreign language is always an invasion into another cultural dimension and the appropriation of something more than just a set of words and rules. And it is impossible to teach a foreign language in isolation from its cultural content.

Culture covers the entire spectrum of human heritage in the historical development of civilization – from folklore and mythological ideas and national customs to works of art and, in general, features of the life of different people. In intercultural communication, dialogue or polylogue of cultures plays a primary role.

Dialogue of cultures is the interaction of cultures in the process of intercultural communication, mastering foreign languages, which ensures the mutual enrichment of linguistic and cultural communities in contact.

The relevance of the article lies in the growing importance of intercultural communication in the process of globalization and migration. Various international contacts have shown that success in any field of international activity largely depends on the degree of training of specialists in the field of language and intercultural communication.

Analysis of recent research and publications. In the period of globalization and migration, intercultural competence is a key competence of the 21st century. Communication always takes place. Of all types of iconic (symbolic) behavior in the use of language (verbal communication) and accompanying non-verbal behavior (non-verbal communication) are the most important for human society. Together they are form symbolic communication, or communication in the narrow sense.

Researchers N. Halkova, O. Cherednychenko, C. Ehrhardt, A. Thomas note a high level of interest in intercultural communication [10].

The purpose of the article is to trace the connection between intercultural communication and language.

The presentation of the main material. Communication is built on the close interaction of two types - linguistic and non-linguistic. This interaction is especially clearly manifested in the conditions of intercommunication, that is, communication between speakers of different languages and cultures. Theoretical searches for the meaning of the concept “intercultural communication” gave us the opportunity to trace the following:

- Intercultural communication – adequate mutual understanding between two participants of the communicative act belonging to different national cultures [6].

- Intercultural communication is a set of specific processes of interaction between partners in communication, which belong to different linguistic and cultural communities [6].

- Intercultural communication is manifested in the ability to embrace, respect, value and productively use the conditions of culture and factors affecting it” [3].

- Communication is not limited to the transmission and assimilation of information. It is impossible to limit oneself to an adequate translation of a foreign language, the process of intercultural communication goes beyond the limits and concerns the understanding of the historical context, the interaction of cognitive and value, scientific and non-scientific [3].

- Intercultural communication - communication carried out in conditions of such significant culturally determined differences in the communicative competence of its participants and these differences significantly affect the success or failure of a communicative event. At the same time, communicative competence is understood as knowledge of the use of prepositions, symbolic systems and the rules of their functioning, as well as the principles

of communicative interaction. Intercultural communication is characterized by the fact that its participants are in a direct contact, they use special language options and discursive strategies, different from those they use when communicating within the same culture [7].

Intercultural communication is a model of any communication, the conditions of which are the presence of some unity, as well as the presence of differences – if there were no differences between people, there would be no need for communication or exchange of information, feelings, thoughts, accompanied by an assessment of the interlocutor and self-assessment.

Traditionally, teaching a foreign culture is associated with linguistic and cultural studies, which focuses on the source of information about the history and culture of the country whose language is being studied. This aspect fully ensures the production of relevant and acceptable statements and an adequate understanding of someone else's speech or text, taking into account the intention or context, but characterizes intercultural competence in terms of the final result.

Another approach includes in the cultural content knowledge about all areas of life in the country of the language that is being studied, the features of the national vision of the world and the development of the ability to communicate in various life situations.

There is no need to talk at length about the fact that there is a single, complementary connection between teaching foreign languages and intercultural communication. This is already obvious. Every foreign language lesson, no matter where it takes place, at school or within the walls of a university, is a practical encounter with another culture, primarily through its main carrier – language. Each foreign word reflects a foreign culture; behind each word there is a subjective, conditioned only by a given linguistic culture, a unique impression of the surrounding world. Foreign languages and their teaching are in great demand today, as there is an urgent need to use such knowledge in everyday life. This, of course, has an impact on teaching methods. Previously used methods have now lost their practical significance and require radical updating and modernization. The increasing demand for teaching foreign languages, in turn, dictates its own conditions. Now, no one is interested in grammatical rules, much less the history and theory of language itself. Modern living conditions require learning a foreign language, first of all, functionality. Now they don't want to know the language, but use it as a means of real communication with speakers of other cultures. In this regard, it was necessary to radically change the view of teaching a foreign language, taking into account greater attention and emphasis on linguistics and intercultural communication. The main task of teaching foreign languages is to teach the functional side of a foreign language and its more practical application. The solution to this pragmatic problem is possible only under one condition – that a fairly strong fundamental theoretical base is created. To create it you must first of all:

- 1) apply the results of theoretical works in philology to the practice of teaching foreign languages;

- 2) theoretically comprehend and generalize the vast practical experience of foreign language teachers [6].

Today, teachers strive to teach how to practically use the available linguistic material. Nowadays, on the basis of higher education, teaching a foreign language is perceived precisely as a means of everyday communication with speakers of another culture. The task of higher education is to form a broadly educated person who has in his arsenal fundamental training not only in narrow specializations, but also in a broad sense, for example, like learning a foreign language without references to the chosen profession, that is, technical specialists must master not only and not so much technical English or another foreign language, but also to be able to use it, first of all, with similar specialists who only speak another foreign language. The main answer to the ques-

tion of solving the current problem of teaching foreign languages as a means of communication between representatives of different peoples and cultures is that languages should be studied in inextricable unity with the world and culture of people speaking these languages.

The main components of such a foreign culture include the following elements that bear a nationally specific coloring:

- traditions, as well as rituals;
- traditionally – everyday culture;
- everyday behavior;
- national pictures of the world that reflect the specifics of perception of the surrounding world;
- artistic culture, which can also be classified as elements of ethnography and ethnology [1].

The meaning of words and grammatical rules are not enough to consider that you speak a language. In other words, we can say that theoretical knowledge of the language must be complemented by practical skills of when to say, what to say, to whom and with whom, how to use the meaning of a given word in a specific context. That is why more and more attention is being paid to studying the world of language itself, that is, studying the country in which the foreign language is spoken. This direction is called “linguistic and regional studies”.

This direction, on the one hand, includes language teaching, and on the other, providing certain information about the country of the language that is studied. The main goal of linguistic and regional studies is to ensure communicative competence in acts of intercultural communication, primarily through adequate perception of the interlocutor’s speech and understanding of original texts. The leading task of linguistic and regional studies is the study of linguistic units that most clearly reflect the national characteristics of the culture of the native speakers:

1. realia (designations of objects and phenomena characteristic of one culture and absence in another);
2. connotative vocabulary (words that match the main meaning, but different in cultural and historical associations);
3. background vocabulary (designations of objects and phenomena that have analogues in compared cultures, but differ in the national characteristics of the functioning, form, purpose of objects).

At the same time, cultural and regional studies value, typicality, well-awareness and orientation to modern reality, thematic nature and functionality of phenomena are the most important criteria for selecting the linguistic and regional studies component of training content of foreign language.

When including a linguistic and cultural component into the content of teaching a foreign language, adequate means are needed for its acquisition.

Such means can be, first of all, authentic materials: literary and musical works, objects of reality and their illustrative images, which can most bring the student closer to the natural cultural environment.

Communicating knowledge about culture, history, realities and traditions helps to develop a positive attitude towards a foreign language and the culture of the native speaker of a given language. Difficulties arise mainly when teaching active methods of language acquisition – that is, learning how to write and speak [6].

Studying authentic texts, reading newspapers and magazines in a foreign language, listening to audio, watching videos acquaints students with the culture of another people,

helps to identify similarities and differences in the culture of the two peoples, gives students the opportunity to take a different look at the problems of their peers in the country of the language that is being studied, gives a chance to get acquainted with the specifics of the mentality of the people, customs, lifestyle of the country.

The teacher should take such a position in the process of pedagogical activity in which he will educate students in respect for the culture of another people, give an objective assessment of the phenomena of other culture, arouse in students the desire to learn as much as possible about the country of the language that is being studied, while taking into account the possibility of mutual enrichment of the cultures. Only in this case it will be possible to speak of a dialogue of cultures in the broad sense, which implies mutual understanding and mutual enrichment.

When a person begins to learn a foreign language, his consciousness is completely monolingual and the entire mechanism of generating and perceiving speech is tuned to his native language; everything that the student wants to say in a foreign language, in addition to his will, is formed in inner speech into an utterance in his native language with all culturally determined features. When speaking in a foreign language, re-encoding is often required (a way to overcome the intercultural gap, uniting two consciousnesses), and learning these actions becomes a real dialogue of cultures. In other words, the student, first of all, must know when he can rely on the experience of his native language, and when this cannot be done, and that often behind his mistakes is not insufficient knowledge of the rules of a foreign language (for example, when constructing a sentence), but a different vision of the world [7].

Language is a sign system that is a means of communication and thinking. Language is a means of knowledge of the world, preserving and transmitting information. Therefore, knowledge of languages and their practical usage indicates the culture of the individual. The development of the national language, its multidimensionality, vocabulary, internal fragmentation into units of different levels testify to the level of national culture. Functionally, it provides expression of certain feelings, moods, emotions. We consider language, first of all, as that part of cultural mentality, which is the sphere of spirit, values and meanings. Language does not exist outside of culture as a socially inherited set of practical skills and ideas that characterize our way of life.

Claus Ehrhardt believes that the use of foreign languages is the main criterion for defining the term “intercultural communication”: “It is obvious that the use of foreign languages is a characteristic (perhaps the most important) criterion for situations in which intercultural communication takes place” [11].

Speaking about the consequences of using foreign languages in intercultural communication, the question arises whether all the participants of the communication can communicate in a foreign language or if only one (or several) is enough when the other interlocutors speak their native language. Those communication partners who speak their native language, on the basis of their linguistic competence, use an advantageous position in a communicative situation.

In a communicative situation in which the participants speak the same native language, there are obvious differences regarding the regional variants of this language. For example, an Australian, an Englishman, a Canadian speak English, but use different variants of the same language. And this – like the use of different languages – can lead to intercultural misunderstandings. Not only are the words used differently, but also what they are unfamiliar to the interlocutor, can cause problems. Also, certain types of propriety, for example, the expression of politeness through language structures, can differ significantly in different dialects.

The process of learning one’s native language can be connected with the process of

learning culture. Both processes occur simultaneously, cover each other and are dependent on each other. Language is not only a means of perceiving social relations, language can be seen as a repertoire of categories that are considered relevant in a culture. When learning the native language individuals learn, to a greater extent subconsciously, communicative styles that are characteristic of the culture in which they are brought up. At the initial acquisition of the language, according to surroundings, cultural norms, own desires, learn the commonly used rules of greeting / farewell.

Problems in communication between representatives of different cultures may arise from insufficient mastery of pronunciation, vocabulary, grammar (as one or all communication partners). Often, intercultural problems of understanding or misunderstanding are often the result of culturally specific behavior with language as a tool of action.

If, when formulating a request, an unintentional – due to insufficient pragmatic-communicative competence – construction is used, which is perceived by the interlocutor as impolite, this can sometimes have much worse consequences than incorrect pronunciation. Then, when incorrect pronunciation is interpreted as a consequence of insufficient linguistic competence, impolite behavior can be evaluated as an insult that can also be reduced to insufficient linguistic competence.

Conclusions. Language is as a functional system of elements connected by certain relations, and its main function is communicative. Language is not only the direct reality of thought, but also facilitates the exchange of thoughts, mutual understanding of people, organization of their joint actions. It creates the structure of the world through the individual to a large extent so that the individual does not even know about it. Since the language belongs to the unconscious knowledge of the speakers of this language, the successful structuring of world perception is also an unconscious process. The effectiveness of communication, first of all, is related to the success of linguistic interaction, which always takes place in some social and cultural context, which largely determines the content and form of the message.

Intercultural communication acts as a central socio-pedagogical condition during the formation of socio-cultural competence. It is in the process of intercultural communication that the sociocultural tolerance of foreign language specialists is manifested.

The problem of intercultural communication in teaching foreign languages has existed for a long time, but linguists have approached its close study only recently. It follows that the strength of mastery of language material necessary for intercultural communication is achievable only with initially comprehensive training in all types of speech activity and the assimilation of language material in the interaction of all analyzers, in the unity of speaking, listening, reading and writing. The need for this follows from the psychophysiological position about the inextricable interaction of the analyzers of the cerebral cortex.

It is important that people understand the potential problems of intercultural communication and consciously try to overcome them. At the same time, it should be kept in mind that they cannot always be avoided, no matter how hard we try. Therefore, you need to be prepared for various kinds of communication complications caused by an incomplete understanding of the specifics and some of the nuances of the culture with which the communication is taking place. Excessive confidence in our knowledge in this case can lead to negative results. It should always be assumed that cultural differences cause problems in communication, misunderstandings, and can cause a negative reaction from the interlocutor. Therefore, we must carefully monitor the reaction of the interlocutor and, having noticed an inadequate, from our point of view, reaction, try to understand what caused it, adjust our behavior, speech. Thus, during intercultural communication one should al-

ways take into account the high probability of misunderstanding, exercise patience, and be ready to adjust one's behavior in accordance with the current situation.

Thus, in order to teach students to enter into direct dialogical interaction with representatives of another culture, it is necessary to form the skills of foreign language dialogical speech activity, taking into account the speech norms adopted in the given language community. At the same time, the student must necessarily have communicative or discursive competence, which implies not only the text and extralinguistic factors necessary for understanding of the text, but also understanding of the situation and cultural, social psychological characteristics of the communicating parties.

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ПРОБЛЕМА МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ У ВИВЧЕННІ ІНОЗЕМНИХ МОВ

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Статтю присвячено вивченню сучасних проблем міжкультурної комунікації, сутнісних підходів у вивченні іноземних мов, які спрямовані не лише на їх усвідомлення, а й на розуміння культури країни мови, що вивчається, оскільки це сприятиме взаєморозумінню людей. У сучасному світі, що швидко змінюється, в якому стрімко проходить глобалізація, розуміння інших – сутність сьогодення. Для успішного міжкультурного діалогу потрібно всіляко заохочувати вивчення культурного світу кожного народу та сприяти плідній взаємодії націй.

Безумовно, саме у діалозі здійснюється взаємодія культур, їх розвиток. Проте за таким глобальним поняттям стоять окремі люди, їхнє спілкування. Взаємодія представників різних народів, країн сприяє саме діалогу, а не монологу кожної з культур, створенню атмосфери взаєморозуміння. Саме тому розробляють та реалізують різні програми міжнародного обміну, освітні проєкти. Такі практики міжкультурного спілкування сприяють розвитку особистості, вихованню толерантності, повазі до інших культур та життєвих цінностей людей різних національностей.

Можливість особисто зануритися в культуру іншого народу, його ціннісні орієнтації, вміння спілкуватися з представниками інших культур дають змогу краще пізнати та зрозуміти один одного, а в глобальному масштабі впливають на вироблення загальнолюдських цінностей, стають внеском у роботу щодо створення умов для справжнього партнерства між державами. Ось чому вчені-педагогі пріоритетно розглядають мову як засіб спілкування та залучення до культурної спадщини країн і народів мови, що вивчається. Саме тому в останні роки в теорії та методиці навчання засобами іноземної мови стали розроблятися підходи, спрямовані не так на навчання, як на мовну освіту, розвиток особистості здобувачів освіти, формування її культури шляхом впровадження дисципліни “Іноземна мова”. Сучасні вчені-педагогі, методисти, фахівці у галузі вивчення іноземних мов шукають продуктивні варіанти не просто вивчення іноземної мови, а варіанти соціокультурної освіти засобами іноземної мови. Моделювання варіантів передбачає опору на дидактично орієнтований соціологічний аналіз мовного середовища навчання, соціокультурний контекст вивчення іноземної мови, соціокультурні особливості мов та культур.

Ключові слова: культура, міжкультурна комунікація, навчання іноземних мов, соціокультурний підхід.

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