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**Cross-cultural communication as a basis for planning
and compiling a foreign language curriculum for non-linguistic
faculties of higher education institutions**

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Abstract

The article considers the issue of creating a new educational and methodological complex in a foreign language. Methodists face one of the main questions: what to teach and how to help a future specialist to master the norms of foreign language communication at a high level.

A foreign language as a tool of intercultural communication has become a really popular tool. The subject of intercultural communication is professional contacts, relationships between individual representatives of different cultures, as well as groups, communities belonging to different cultures, and, in a global aspect, between different cultures in their integral representation. A variety of communication practices with foreign specialists has proved that successful contacts with representatives of other cultures are impossible without knowledge of the peculiarities of these cultures and practical skills in intercultural communication. In this regard, at the present stage, language teaching has become impossible in isolation from culture.

The necessary conditions for the effectiveness of the process of foreign language communication between two or more representatives of different cultures are the following factors: foreign language proficiency, knowledge of the material and spiritual culture of another people, moral values, and worldviews, which together determine the cultural competence to solve the communicative tasks of dialogue partners.

To achieve this educational goal, new generation textbooks and new teaching and methodological complexes are required, which would not just be collections of materials, texts accompanied by exercises, books that teach, guides or reference books, but in the complex would perform an intermediary role between cultures and help to get acquainted and check the facts of culture on the material of the language of its native speakers.

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Keywords

Intercultural communication, language, culture, language picture of the world, linguoculture, inculturation, acculturation, foreign language teaching, educational and methodological complex.

Introduction

The modern period of development of methods of teaching foreign languages is characterized by an increased interest in creating a new educational and methodological complex. Methodists face one of the main questions: what to teach and how to help a future specialist to master the norms of foreign language communication at a high level.

A foreign language as an instrument of cross-cultural communication and a tool of production has turned from a "surplus of intelligence" into a really popular tool. The subject of intercultural communication is professional contacts, relationships between individual representatives of different cultures, as well as groups, communities belonging to different cultures, and, in a global aspect, between different cultures in their integral representation. A variety of communication practices with foreign specialists has proved that successful contacts with representatives of other cultures are impossible without knowledge of the peculiarities of these cultures and practical skills in intercultural communication. In this regard, at the present stage, language teaching has become impossible in isolation from culture

Main part

The term intercultural communication refers to an adequate understanding of two participants of a communication act belonging to different national cultures [Kagan, 1997]. The concept of "intercultural communication" is derived from the concepts of "culture" and "communication". Culture can be considered as a general, universal system of value orientations, stereotypes of consciousness and behavior, forms of communication and organization of joint activities of people that are transmitted from generation to generation. It affects the perception, thinking, and behavior of all members of society and determines their belonging to this society. In this interpretation, culture appears as an entity that differs from others due to religious, national-state borders or a set of ethnic characteristics. This understanding of culture is also the most functional from the point of view of the topic under consideration — intercultural communication. Cross-cultural communication is characterized by the fact that when representatives of different cultures meet, each of them acts in accordance with their own cultural norms. The classic definition is given in the book "Language and Culture" by E. M. Vereshchagin and V. G. Kostomarov, where intercultural communication is understood as an adequate understanding of two participants of a communicative act belonging to different national cultures [Vinogradova, Sinyuk, 2000]

A variety of communication practices with foreign specialists has proved that successful contacts

with representatives of other cultures are impossible without knowledge of the peculiarities of these cultures and practical skills in intercultural communication. In this regard, at the present stage, language teaching has become impossible in isolation from culture [Ter-Minasova, 2008].

A person is constantly in relationship with the world around him, which includes at least three worlds:

- real picture of the world (surrounding reality);
- cultural picture of the world (the world of human ideas and concepts about this world);
- language picture of the world (the world of words denoting these representations and concepts).

For many years each nation has built its own cultural picture of the world, which is a specific way of adapting a person to the existing physical and biological environment of existence, based on conscious activity. Thus, based on both the collective and individual view of the world of reality, the established generally accepted norms of behavior necessary for survival are passed on in each nation from generation to generation. Thanks to this, culture preserves, facilitates and protects human life by establishing models of its relationship with nature, with other people and with itself.

Thus, in addition to the process of socialization, which involves the integration of a person into society, the individual participates in the process of inculturation. The concept of "inculturation" implies the development of an individual's inherent culture of worldview and behavior, captured in the language picture of the world of this people.

Inculturation is a constant process of development and self-development of a person as a subject of culture as a result of activity on "spreading out" and "defining" (M. S. Kagan) the actual meanings of culture, fixed, reflected in its material, spiritual and artistic subsystems. The main point, in our opinion, is the importance of understanding the fact that a person is a subject of culture from birth to death. In this sense, it cannot be "turned" into a "cultural subject" (a task that, among other things, is set for teachers by various Federal Standards of Education). At different stages of life, the specifics of its activities, the nature of established relationships, the need and skills to interpret (assign and create) the meanings of culture change. The space of inculturation is also expanding - from mastering the culture of one's family to internalizing the heritage and actual phenomena of the entire world culture. An important feature of this process is the change in the axiological system of the individual as a result of the development of these meanings and their transformation into immanent regulatory mechanisms of everyday human activity (material, spiritual, artistic). Accordingly, in this case, it is possible to evaluate not the result (satisfactory / unsatisfactory), but only the nature and quality of the process itself (volume, direction, speed, specifics of transformations).

Language, like culture, does not exist outside of man, and man does not exist outside of language and culture. Language reflects the world around us, the culture created by man, keeps it for humans and passes it from person to person. Language is an instrument of knowledge with which a person comprehends the world and culture. Finally, language is an instrument of culture: it forms a person, determines his behavior, lifestyle, worldview, mentality, national character, and ideology [Ter-Minasova, 2004, 29].

Familiarization with spiritual values reflected in the language and literature being studied (materials of oral folk art, texts, etc.) means entering a different culture, since the problem of unity of language and culture, language and society is considered solved in science. Language is the guardian of national culture, so a foreign language should be taught not only as a way to express your thoughts and feelings, but also as a source of information about the culture of the people. The word is a universal tool for understanding and accepting spiritual values. Language is a universal means of learning culture.

The degree of development of language proficiency indicates the level of "culture" of the individual. We also note that the knowledge of several languages significantly expands the capabilities of a person in the knowledge of culture, the perception of the same phenomenon (subject) becomes multidimensional, according to the language and cultural traditions of different societies. The more languages a person speaks, the more adequate his perception of a certain cultural phenomenon

The universal language, the core and model of language in general is the "natural", "national" language - historically formed in everyday communication of people. "A lot of languages are necessary for culture precisely because," says M. S. Kagan, "its information content is rich in many ways, and each specific information process needs adequate means of implementation". In short, Scherba's thought that "the world that is given to us in our direct experience, while remaining everywhere the same, is comprehended in different ways in different languages, even in those spoken by peoples who represent a certain unity from the point of view of culture..." expressed at the beginning of the century became relevant. The Sepiere-Wharf's theory is based on the same thesis: in all cases of discrepancies in the content of the corresponding words of different languages, the concepts of native speakers of these languages also differ. That is, we can say that each language forms a certain image of the world for its native speaker, represented in the language by a semantic network of concepts that is specific to this language: both associative experiments and difficulties encountered in intercultural communication and translation prove this. We would like to draw attention to the fact that the problems of human interaction are becoming more and more firmly linked with the problems of language learning. So, language is a way of communication between people, organization and activity of consciousness, carried out mainly through a system of voice sounds, the combinations of which are socially assigned meanings that are significant for the community. Arutyunova in the book "Functions of language" gives the following interpretation: "Being the most important means of communication, language unites people, regulates their interpersonal and social interaction, co-ordination of the practical activities involved in the formation of ideological systems and national images of the world, ensures the accumulation and storage of information, including those related to history and historical experience of the people and the personal experience of the individual, divides, classifies and reinforces concepts that creates consciousness and self-consciousness, is the material and form of art". The fundamental ability of language is to fix and link together realities and representations of various degrees of concreteness and generality — from an indication of a subject directly given to the senses to an extremely broad concept that incorporates the results of multiple abstractions. The main functions of the language usually include:

- communicative (communication function);
- thought-forming (function of embodiment and expression of thought);
- expressive (function of expressing the inner state of the speaker);
- aesthetic (the function of creating beauty by means of language).

Other linguists (V. A. Avrorin, A. A. Leontiev, V. Z. Panfilov, R. O.) also distinguish:

- cognitive-evaluative function - naming, designating phenomena of reality and relations between them; cognition and evaluation, requiring the use of language means of generalization, abstraction, comparison of a specific object and an ideal standard, etc.;

- emotional-expressive - design and expression of the emotional state, attitudes, aspirations, the embodiment of the mood of the soul in an image, including artistic, and so on.;

- metalanguage, since natural language, being universal, is able to provide a description of itself and other languages.

Language is a necessary component of moral, religious, cognitive, aesthetic-artistic, educational and other areas of human activity. Each community of people and sphere of life has its own language features, its own rules of word usage, its own "language games" (L. Wittgenstein). Recently, the problem of the relationship between culture and language are comprehensively discussed, various studies of the language world picture of native speakers of a particular language are conducted, an associative dictionaries of different languages are created, which gives rich material for studying of features of perception of reality within a particular culture. Over the past two centuries, three perspectives have emerged on the relationship between culture and language. Some experts believe that language and culture are different entities that do not coincide in content and functions (I. S. Ulukhanov); others (N. I. Tolstoy) emphasize the inseparable unity of culture and language, arguing that it is possible to consider the relationship between them as a whole and a part, considering that language is an autonomous component of culture. The third point of view is developed and clarified in the works of S. G. Ter-Minasova, which characterizes the relationship between language and culture from various positions and in various directions of their implementation: language as a mirror of culture, language as a tool of culture, and others. All the above points of view depend on the general understanding of culture.

Let's examine and analyze the relationship between language and culture, comparing their most important common functions, and identifying what they have in common.

1. Cognitive function of culture manifests itself most clearly in science and achievements of scientific and technological progress. In the products of culture, a person learns about the world and himself, systematizes his knowledge. Language is a carrier of information about cultural phenomena and a means of its cognition.

2. Information function of culture is manifested in the achievements of spiritual and material activities of people, their transmission in time and space. In turn, language is a repository of knowledge, a means of recording information about all the achievements of human experience.

3. Semiotic (sign) function of culture consists in the fact that any product of culture is at the same time a sign reflecting its level, quality, national and social belonging. Language is generally recognized as a system of signs and reflects the same properties of culture.

4. Communicative function of culture implements the exchange of cultural achievements between individual human communities and individuals. As for the language, the above-mentioned function is almost the most important in its functioning. Language is a means of human communication.

5. Axiological function of culture. Since the system of values and the ways of their expression are different among representatives of different nations, they are implemented differently depending on the type of culture, its level, but it is an undoubted fact that the system of values exists in each culture. As for language, it should be noted that, on the one hand, there are language forms in a separate language that record the assessment of a person, his behavior, and individual qualities; on the other hand, the language tools themselves and their choice are evaluated from the point of view of a certain, for example, social group of people.

6. Regulatory (regulatory) function of culture is manifested primarily in the norms of morality and law. This function is also typical for the language. A language is a set of standardized norms at all levels, from phonemes to textual units. Language is also a set of norms according to which speech is constructed. Language reflects and fixes the existing system of values in a certain culture.

7. Expressive and emotional function of culture is realized primarily in art. Speaking about the use of this function in language, it should be said that language is a means of emotional influence on the

recipient in various genres of speech. This function is embedded in any object of material and spiritual culture, and the language reveals this function by describing the properties of the object.

8. The function of differentiation and integration of social, national and other communities of people. On the one hand, culture is the embodiment of the national mentality. Language is inherent to all mankind, national languages have a common structure, and the meanings embedded in words and their meanings allow us to adequately describe the cultural phenomena of the society in which this particular language exists. Having a command of many languages, a person is able to combine and differentiate phenomena by a greater number of characteristics inherent in them.

9. The function of the transition from social adaptation to individualization and back. The presence of this function allows a person to master all the achievements of culture while preserving their individuality. V. M. Leychik notes that the combination of group and individual language, the transition from the first to the second and from the second to the first ensures the formation of natural languages and at the same time the creation of individual languages. Each person's style of using the language is different. On the basis of a common (national) language, sublanguages (argot, jargon, professionalism, etc.) are formed that are inherent in different subcultures. It can be seen from the above that most functions of language and culture are shared. Culture and language are linked by a variety of relationships, since they are a single whole.

Language is a way of expressing and learning about culture. Moving from language to language, a person makes the transition from culture to culture. Knowledge of a foreign language allows you to more fully and comprehensively reveal the essence of cultural realities and solve the problem of adequate understanding and experiencing the phenomena of culture, both native and foreign.

The level of culture that a person will acquire in the process of learning a foreign language will be expressed in his competence as a systemic quality of personality that allows him to realize his individual achievements in terms of mastering a foreign language culture in a specific activity (for example, communication or translation). Thus, a foreign language allows you to see and understand all the facets of the culture of the country of the language being studied.

Therefore, in the process of speech activity in a foreign language, the entire cultural and worldview system is transferred to a different cultural environment. And, as a result, our speech in a foreign language, created taking into account its cultural context, often turns out to be incomprehensible or incomprehensible to the communication partner. This is because a person communicating with representatives of other linguistic cultures, most often cannot predict their behavior, based only on their own cultural norms and rules. At the same time, the main goal of communication is to understand the meaning of each specific speech act of the dialogue partner, but this meaning does not always lie on the surface, it is often hidden in traditional ideas about correct and incorrect speech behavior, which differ significantly in different cultures and socio-cultural groups. Researchers believe that the more contradictions between cultures, the more difficult the acculturation process is.

In cultural studies, the term "acculturation" is used to denote the interaction and mutual influence of cultures. Acculturation is both a process and a result of the mutual influence of different cultures, in which all or part of the representatives of one culture (the recipient culture) adopt the norms, values and traditions of another (the donor culture). In fact, the concept of acculturation is synonymous with the concept of intercultural communication, its content reflects various forms of communication of cultures, in relation to which acculturation itself acts as a meta-form.

The concept of acculturation covers those phenomena that arise as a result of the entry of groups of individuals with different cultures into continuous direct contact, causing subsequent changes in the

original cultural patterns of one or both groups" [Biles, 1997, 348-349]. Therefore, acculturation is based on the communicative process of mastering another culture. Just as local people acquire their own cultural characteristics during the process of inculturation, so foreigners become familiar with new cultural conditions and learn new strategies for foreign language communication during the process of acculturation. In this regard, the acculturation process can be considered as a way of entering the foreign language culture of the student.

Acculturation is the conventional recognition and use by an individual (or group) of the norms and traditions of a particular culture. In this case, it is just possible to talk about the "transformation" of the individual into the subject of a (certain) culture. At the same time, there is no restructuring of the individual's perception of the world. The assessment criteria in this case are much simpler: the degree of possession of certain knowledge and skills peculiar to the subjects of this culture can be checked and evaluated using traditional methods (good / bad).

Based on the above, the content of inculturation is culture, and acculturation is foreign - language culture.

Passov E. I. speaks about the need to change the "foreign language training", which will be assigned a certain place, to "foreign language education", in fact, he offers to change the knowledge-centric paradigm to a culture-like one. According to Passov's concept, foreign language education is seen as a purposeful process of learning a foreign language culture through a foreign language and mastering a foreign language through a foreign culture. At the same time, if the content of any education is considered culture, then the content of foreign-language education, first of all, should not be considered knowledge, skills, texts or language units themselves, but their internal state, i.e. foreign-language culture as a system of values and its inherent worldview and behavior strategies. Hence, the objective of foreign language education lies in learning through a foreign culture of sustainable ethical guidelines that govern life in any area: culture, professional communication, culture, creative work, consumer culture, culture of knowledge, culture and worldview [Pass, 2007, 21], and the result of mastering a foreign language culture will be the integrative complex, the ability to manage all human activities in the dialogue of cultures.

In this regard, the methodology of teaching foreign languages establishes an intercultural approach, which is based on the cultural and anthropological aspect. Therefore, at present, the goal of teaching foreign languages should be understood as a consciously planned result of teaching and learning language and culture (which are themselves communicative disciplines), as well as the formation of a competent language personality that is able and willing to self-identify and creatively act in various situations of foreign language communication [Galskova, Gez, 2004, 78].

Conclusion

The necessary conditions for the effectiveness of the process of foreign language communication between two or more representatives of different cultures are the following factors: foreign language proficiency, knowledge of the material and spiritual culture of another people, moral values, worldviews, which together determine the cultural competence to solve the communicative tasks of dialogue partners.

To achieve this educational goal, we need a new generation of textbooks, new educational and methodological complexes that would not just be collections of materials, texts accompanied by exercises, books that teach, guides or reference books, but in the complex would perform an intermediary role between cultures and help to get acquainted and check the facts of culture on the material of the language of its native speakers.

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Межкультурная коммуникация как основа при планировании и составлении УМК по иностранному языку для неязыковых факультетов вузов

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Аннотация

В статье рассматривается вопрос создания нового учебно-методического комплекса по иностранному языку. Перед методистами встает один из основных вопросов: чему и как учить, чтобы помочь будущему специалисту на высоком уровне овладеть нормами иноязычного общения.

Иностранный язык как инструмент межкультурной коммуникации превратился в реально востребованное средство. Предметом межкультурной коммуникации являются

профессиональные контакты, взаимосвязи между отдельными представителями различных культур, а также группами, сообществами, принадлежащими к различным культурам, и, в глобальном аспекте, между различными культурами в целостном их представлении. Разнообразная практика общения с иностранными специалистами доказала, что успешные контакты с представителями других культур невозможны без знания особенностей этих культур и практических навыков в межкультурном общении. В связи с этим, на современном этапе преподавание языка стало невозможным в отрыве от культуры.

Необходимыми условиями эффективности процесса иноязычного общения двух или более представителей различных культур являются следующие факторы: владение иностранным языком, знание материальной и духовной культуры другого народа, нравственных ценностей, мировоззренческих представлений, которые в совокупности определяют культурную компетенцию для решения коммуникативных задач партнеров по диалогу.

Для достижения этой образовательной цели требуются учебники нового поколения, новые учебно-методические комплексы, которые были бы не просто сборниками материалов, текстов, сопровождаемых упражнениями, книгами, которые учат, путеводителями или справочниками, а в комплексе осуществляли посредническую роль между культурами и помогали знакомиться и проверять факты культуры на материале языка ее носителей.

Для цитирования в научных исследованиях

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Ключевые слова

Межкультурная коммуникация, язык, культура, языковая картина мира, лингвокультура, инкультурация, аккультурация, обучение иностранному языку, учебно-методический комплекс.

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