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**LINGUOCULTURAL FEATURES OF INTERCULTURAL COMMUNICATION**

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**Abstract**

The article is devoted to the linguocultural features of intercultural communication. Interacting language and culture are the subjects of linguoculturology. It is revealed that the complex and multidimensional nature of the relationship between language and culture, their relationships, interrelationships, mutual influence, and interaction in the human communication process has led to the emergence of a new complex scientific discipline of the synthesizing type. This discipline is directly related to the study of culture – linguoculturology. Linguoculturology studies a selected and organized set of cultural values in its special way, explores the living, communicative processes of speech generation and perception, the experience of a language personality and national mentality, provides a systematic description of the global language picture, and ensures the implementation of educational and intellectual learning tasks. Cognitive picture of the world determines strategies for building the world and discourse. Problems in cross-cultural communication can arise when formal coincidence, the equivalence of verbal units turns into quasi-equivalence at the content level.

**Keywords**

Linguoculturology – Intercultural communication – Education – Language – Teaching – Behaviour

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## Introduction

The modern world is characterized by a tendency to expand and deepen international contacts in various spheres of economic, sociopolitical, social, and cultural life. It determines the need to address intercultural communication problems. However, if there is a mutual interest of different cultures representatives, communicants are often not familiar enough with other culture representatives and the peculiarities of the communicative behaviour of representatives of a different linguocultural community. In this case, the cross-cultural approach is the most relevant in highlighting the problems of linguistics at the present stage as a general methodological prerequisite for the anthropological knowledge system. It assumes tolerance of all ethnic mentalities and their language systems. This is why the tolerance of language paradigms is more relevant than ever in the anthropocentric scientific picture of the world. However, only cross-culture understood as the interpenetration of language worlds and cultures, the combination of the general and the particular, is the only correct approach to language teaching. The term "cross-culture" emerged in the 19th century and meant "intersection". It took a long time before it was in demand in philosophy and then psychology. Cross-cultural trends in the philosophy development do not mean the concretization of any particular culture, since, in methodological terms, the cross-cultural approach excludes the predominant role of any system of concepts, developing ideas about the ethical and mythical basis of culture. Therefore, from a cross-cultural perspective, the current situation in the world is viewed hermeneutically as a new way of dialogue between cultures, religions, and ideologies. The study of issues related to intercultural communication is reflected in the works of M. Ju. Anduganova<sup>1</sup>, A. N. Bertjakova<sup>2</sup>, F. A. Dautova<sup>3</sup>, S. M. Kerimova<sup>4</sup>, E. V. Prikazchikova<sup>5</sup>, I. N. Stoljarova<sup>6</sup>, and others. At the same time, there are no clear determinants of linguocultural features of intercultural communication.

## Methods

The theoretical and methodological basis of the research is an abstract-logical method and methods of induction, deduction, analysis, synthesis, and systematization used to justify approaches to understanding the linguocultural features of intercultural communication; as well as empirical methods – to study communication processes between representatives of different cultures at the present stage.

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<sup>1</sup> M. Ju. Anduganova y L. K. Postojan, "Lingvokulturologicheskie pomehi i problemy v mezhkulturnoj komunikacii grazhdan Rossii i SShA", Vestnik Marijskogo gosudarstvennogo universiteta Vol: 11 num 4 Vol: 28 (2017): 113-116.

<sup>2</sup> A. N. Bertjakova, "Sluzhebnye slova kak istochnik lingvokulturologicheskoj informacii", Izvestija Jugo-Zapadnogo gosudarstvennogo universiteta. Serija: Lingvistika i pedagogika Vol: 8 num 4 (2018): 6-13.

<sup>3</sup> F. A. Dautova y B. E. Bukabaeva, "Kognitivno-lingvokulturologicheskij kompleks (KLK) – osnova predmetnogo aspekta inozazychnogo obrazovanija", V mire nauki i iskusstva: voprosy filologii, iskusstvedenija i kulturologii num 59 (2016): 78-82.

<sup>4</sup> S. M. Kerimova, "Lingvokulturologicheskaja model perevoda v mezhkulturnoj komunikacii", Jazyki. Kultury. Perevod num 1 (2015): 149-155.

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<sup>6</sup> I. N. Stoljarova y E. V. Vasileva, "Mezhkulturnaja problematika v sovremennyh otechestvennyh issledovanijah po metodike obuchenija inostrannym jazykam", Mir nauki Vol: 6 num 4 (2018): 29.

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The information base of the article is statistical data of state bodies, legislative and regulatory documents regulating intercultural communication, assessment of the activities of the main participants' in the communication process in the context of contradictions in intercultural development, and research results <sup>7</sup>.

It is planned to systematize the linguocultural features of intercultural communication, develop measures for coordination between the main participants of intercultural communication, improve the communication process model, and determine its characteristics in the framework of intercultural communication and cross-cultural linguistics.

## Results

Proponents of modern intercultural philosophy strive to achieve grounds that facilitate communication with others. They also adopt a hermeneutical approach, which both on the individual and cultural levels suggests rejecting any culture absolutization, including one's own. On the contrary, it asserts the sphere of interaction and counteraction, that opens up prospects for the development of philosophy in the future. From our point of view, it is the most promising approach in modern Russian reality in general and in the forming process a cross-cultural paradigm of the Russian person in particular.

However, this research area appears to be new and insufficiently developed. This is since in this knowledge area, there is still no agreement on a theoretical basis that can serve as a clear guide in solving complex hermeneutical and methodological issues. Thus, cross-culturalism and interculturalism are polyphonic processes, striving for the harmony of different voices, but with a constant opposition of positions and the desire to understand someone else's opinion.

Therefore, in the context of the cultures mosaic of the people inhabiting planet Earth, universal values cannot be understood unambiguously. Each time, the consideration should be based on unique features of the national culture. For this purpose, their significance should be realized by people living outside of this culture. In this case, the problems that concern humanity today urgently call for awareness of the role of general humanistic values.

On their basis, the hermeneutical mind is designed to recreate and rethink the cultural and historical process, the current situation and draw possible contours of linguistic and sociocultural competence (Figure 1).

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<sup>7</sup> I. N. Abanina; E. V. Ogloblina; N. N. Drobysheva; M. I. Seredina y K. A. Lebedev, "Methodological techniques for assessing the unevenness of economic development in the world", *The Journal of Social Sciences Research* num 3 (2018): 8-12; N. I. Demkina; P. A. Kostikov y K. A. Lebedev, "Formation of professional competence of future specialists in the field of information environment", *Espacios* Vol: 40 num 23 (2019) y A. A. Fedulin; L. V. Zgonnik; O. Ye. Lebedeva; L. L. Dukhovnaya y S. V. Ilkevich, "Methodological approaches to the assessment of historical and cultural resources in tourist destinations", *Journal of Environmental Management and Tourism* Vol: 8 num 6(22) (2017): 1198-1204.

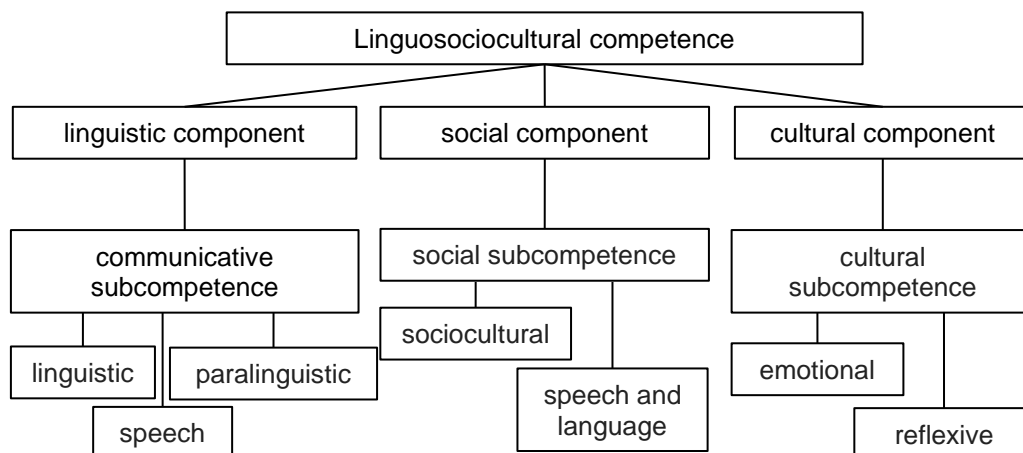


Figure 1  
Components of linguistic and sociocultural competence

This understanding of the cross-cultural importance interaction in today's Russian reality is exceptionally relevant. People living in a multi-ethnic, multicultural society need not only to understand the value of the different people culture in the country but also to build their interaction based on cross-cultural pluralistic assumptions. It is also essential to learn to understand other people's values and pass this knowledge and valuable communicating experience with other cultures from generation to generation. All this contributes to the unity of the multicultural space of Russia.

Cross-cultural foundations open up new perspectives for analytical work in general and in particular for understanding the uniqueness of national cultures, clarifying their role in the development and formation of a political science way of understanding reality. Cross-cultural dialogue as the integration and interaction of cultures is intended for the modern approach to serving as the basis for understanding different cultures and traditions. In the end, this is the worldview basis.

Therefore, the new worldview experience puts cultural meanings and symbols of all epochs and people in a state of endless cross-cultural dialogue. It is connected with the modern processes of globalization and internationalization. In this case, overcoming ethnocentrism in the modern pluralistic world becomes vital and the global world must be created in the civilizations dialogue as a common space of multifaceted spirituality. It is always open and eternally perfected in the process of understanding the other.

In this case, cross-cultural dialogue as the integration and interaction of cultures is intended, for modern psychology, to serve as the basis for understanding different cultures and traditions and ultimately – the basis of world understanding. We also consider it appropriate to introduce this concept into linguistics and linguodidactics as the methodological basis of these sciences. However, the concept of cross-culture should be distinguished from the concepts of linguoculturology and intercultural communication. Research shows that one of the expressions of the anthropocentric paradigm in linguistics is the emergence of a new direction – linguoculturology. Its subject is language and culture, which are in dialogue and interaction with each other. The complex and multidimensional nature of the relationship between language and culture, their relationships, interrelationships, mutual influence, and interaction in the human communication process has led to the emergence of a new complex scientific discipline of the synthesizing type,

directly related to the study of culture – linguoculturology. This discipline studies a certain way selected and organized set of cultural values, explores the living, communicative processes of generation and perception of speech, the experience of the language personality and national mentality, and gives a systematic description of the language picture of the world.

Thus, linguoculturology, in the broadest sense, examines the manifestations of people's culture, which are reflected and fixed in the language. Besides, linguoculturology is a science that deals with the problems of the relationship between language and culture, the formation of a world language picture. However, it does not deal with the interaction and interpenetration of different languages and cultures.

At the same time, ethnopsychology uses linguocultural research methods and addresses the important concept of cross-cultural in the study of national specifics of discourses in their uniqueness and interaction. The cognitive picture of the world also determines strategies for building the world and discourse. Problems in cross-cultural communication can arise when formal coincidence, the equivalence of verbal units turns into quasi-equivalence at the content level.

However, cross-cultural communication, which enriches national cultures, is an ambiguous phenomenon. It can contribute to the creation of a secondary language personality and helps to remove the contradiction "friend-foe". However, it can also be an instrument of cultural expansion, crowding out other people's culture. Therefore, any communication between representatives of different people and cultures requires special knowledge and skills. As a rule, cross-linguistic research is devoted to the deepening of cultural exchange between different nations, which is expressed in the mutual influence of languages and cultures.

The practice has shown that language phenomena and language units are conditioned by social factors: communication conditions (time, place, participants, goals), customs, traditions, and abilities for cross-cultural communication (Figure 2).

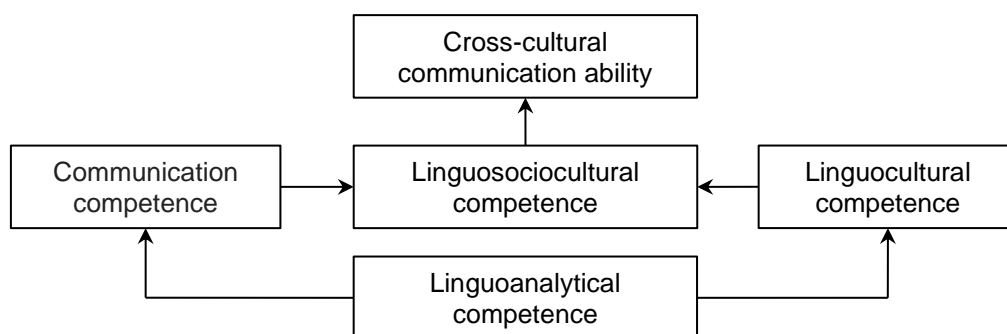


Figure 2  
Structure of cross-cultural communication

The interethnic communication process and the factors that determine it, as well as the ethnic identity phenomenon, are devoted to ethnopsychological, ethnolinguistic, and ethnopsycholinguistic studies, which are partly close to linguoculturological ones. However, they are opposed to them, because in the centre of modern ethnolinguistics are only those

language system elements that are correlated with a certain material or cultural-historical complexes.

The obvious need for careful consideration of the problem of communication and mutual understanding of different people and cultures has led to the emergence of another new scientific knowledge field – the intercultural communication theory. The very original name of this area shows its inextricable connection with the concept of cross-culture. Communication and culture are inextricably linked. It was during the acceptance and discussion of these ideas by the scientific community that the concepts of "intercultural", "cross-cultural", and "multicultural" appeared. These concepts, without receiving a clear strict distinction, coexist in scientific research.

However, the term "intercultural" is most widely used. The emerging new direction of scientific knowledge is called the intercultural communication theory. It should be noted that cross-cultural research can serve as a basis for further development of problems of intercultural interaction at different levels. The main idea, in this case, is the recognition of the thesis about the need to learn the culture of communication with other people. This is since if culture can be studied, then the acquired knowledge can be taught. This means that it is proposed not only to make intercultural communication a subject of scientific research but also to address it as a topic of an independent training course.

We perceive this position as one of the main points that were at the heart of the linguodidactic study of cross-cultural problems. This is since the main purpose of studying the problems of intercultural communication is to study the practical needs of different cultures representatives for their successful communication with each other. We find it interesting that the initial approach to the intercultural communication problem in the European scientific community was made by practitioners. They were the ones who used certain country-specific aspects of cultural development in their work. It is the same initiative of foreign language teachers that led to the formation of the study of intercultural communication in the national science and education system. It became obvious that successful contacts with representatives of other cultures are impossible without knowledge of the characteristics of these cultures and the practical skills of cross-cultural interaction. For this reason, several Russian universities have included a new academic discipline – "Intercultural communication" in their curricula. Its goal is to prepare students for effective intercultural contacts, primarily at the level of everyday interpersonal communication.

## Discussion

The reliability of the presented approaches is confirmed by the fact that many other issues and problems of intercultural communication have not yet become the subject of scientific interest among representatives of various humanitarian sciences, which is quite true for linguodidactics<sup>8</sup>.

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<sup>8</sup> Ek. V. Agamirova; El. V. Agamirova; O. Ye. Lebedeva; K. A. Lebedev y S. V. Ilkevich, "Methodology of estimation of the quality of tourist product", *Quality – Access to Success* Vol: 18 num 157 (2017): 82-84; I. L. Cherkasov; M. I. Seredina; O. I. Mishurova; T. A. Adashova y O. Ye. Lebedeva, "The effect of international tourism on the development of global social-economic processes", *Journal of Environmental Management and Tourism* Vol: 8 num 6(22) (2017): 1166-1170 y N. A. Zavalko; V. O. Kozhina; A. G. Zhakevich; O. E. Matyunina y O. Ye. Lebedeva, "Methodical approaches to rating the quality of financial control at the enterprise", *Quality – Access to Success* Vol: 18 num 161 (2017): 69-72.

Therefore, this study will contribute in some way to changing the current situation, at least in one of the possible aspects of the practical application of cross-cultural communication.

At the same time, the question underlying both linguoculturology and the theory of intercultural communication can be formulated as follows: "Why is it necessary to learn culture through language?". The answer to this question is the need for one culture to know another culture. It is necessary to interpenetrate, first of all, to understand another world, different from one's own, formed by the different cultural space. Therefore, we can conclude that cross-cultural connections permeate all modern society spheres. This is evident in the life of the state and, therefore, should also be reflected in the education system as a cross-cultural formation aspect of the student's personality paradigm.

However, intercultural communication is a science that defines the interaction processes between different cultures and ethnic groups in a multicultural world. It does not deal with the issues of their mutual influence and interpenetration. Therefore, cross-culture is based on the synthesis of two sciences – linguoculturology and intercultural communication. On the other hand, linguoculturology and the theory of intercultural communication at the present stage of development serve to embody cross-culture ideas.

As the "cross-culture" concept is broader than "linguoculturology" and "intercultural communication". It not only calls for the understanding and study of the native language culture and not only helps to communicate with speakers of other languages but through common and different language enriches the culture media for all ethnic spectrum of the world reflection in language.

However, the departure from ethnocentrism in the study of language is an essential step at the present stage of linguodidactics development. The most exciting aspect of this approach is the application of the experience of teaching Russian as a foreign language in a multi-ethnic and multicultural community.

In this case, cross-culture can be considered both in linguistic and in linguodidactic aspects. Naturally, cross-cultural linguistics becomes one of the most relevant areas in modern linguistics, creating the basis for cross-cultural linguodidactics.

## **Conclusion**

Summing up, it can be noted that considering the linguocultural features of intercultural communication, it is necessary to take into account the cross-culture principles in a multi-ethnic language and cultural space. In this case, cross-cultural linguodidactics involves both teaching the native and foreign languages, primarily Russian as the language of international communication. It means that the curriculum of national schools should pay attention to both, teaching the native language and culture and teaching the Russian language.

However, we talk about cross-cultural interaction if the participants in this interaction not only resort to their own traditions, customs, ideas, and ways of behaviour but also get acquainted with other people's rules and norms. Such development of a new scientific and educational direction is vital. However, at the higher education level, there is almost no

manifestation of these trends. There is a certain one-sided approach to the cross-cultural interaction problem.

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