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**METHODS OF TEACHING FOREIGN LANGUAGES IN THE CONTEXT
OF INTERCULTURAL COMMUNICATION**

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Abstract

The article is devoted to the methodology of teaching foreign languages in the context of intercultural communication. It is established that the condition for students to acquire a sufficiently high level of communicative competence in a relatively short period is the development of social and communicative creativity in the learning process, which is necessary for everyday and professional communication. In this case, this level should allow one to use a foreign language fluently in all types of activities. It is proved that the indicator of the student's creativity is the ability to solve problems arising in the process of interpersonal communication, participate in role-playing games and find a way out of a difficult, sometimes conflicting, intercultural communication situation. The main task of teaching a foreign language at the present stage is the development and formation of intercultural communicative competence, which at certain stages of language training allows one to use a foreign language both in professional activities and for self-educational purposes.

Keywords

Intercultural communication – Foreign language – Professional activity – Culture – Society

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Introduction

There is a constant dialogue about public life due to the existence of many cultures, faiths, ideologies, worldviews and other values. It is based on the circulation of various positions in the public consciousness. In the course of this dialogue, there is a clash of ideas, their interpenetration and mutual influence. Also, in recent years, the dialogue of cultures has become an important area of scientific research. Besides, it is a sign of the successful functioning of modern society in all its diversity.

At the same time, intercultural communication is constantly featured on the pages of scientific publications, popular sources and mass media. Therefore, the dialogue involves a mutual exchange, an exchange of replicas. An equilateral movement is not an exchange, and the latter requires, if not a bidirectional process, then at least feedback. If it comes to the dialogue of cultures, it means a bilateral or multilateral exchange of values of material and spiritual culture within the framework of intercultural communication.

However, for such dialogue to produce results regardless of the form of its flow, its participants must be guided by certain principles. First of all, it is the recognition of the equality of the parties. Each of the parties to the dialogue should have a measure of freedom that excludes the possibility of dictates, relations of domination and subordination. Dialogue is possible if each of the parties recognizes the right to exist and equal value of a different worldview system, a different type of thinking, different values, mutual respect for views and positions and rejection of power pressure.

The study of issues related to intercultural communication in the teaching of foreign languages is reflected in the works of N. A. Vanjushina¹, T. A. Dmitrenko², L. F. Kuchkarova³, L. P. Pavlova⁴, D. Sh. Rizaeva⁵, D. S. Savina⁶ and others. At the same time, there are no clear determinants of understanding the problems of intercultural communication in teaching foreign languages.

Methods

The theoretical and methodological basis of the research is an abstract-logical method, methods of induction, deduction, analysis, synthesis and systematization used to justify approaches to understanding intercultural communication in teaching foreign languages, as well as empirical methods — to study communication processes between teachers and students of foreign languages at the present stage.

¹ N. A. Vanjushina, "Bezjektivnaja leksika kak jelement kultury strany izuchaemogo jazyka", *Otechestvennaja i zarubezhnaja pedagogika* Vol: 1 num 1 (2020): 112-120.

² T. A. Dmitrenko, "Mezhkulturnaja paradigma v sisteme vysshego jazykovogo obrazovanija", *Lichnost. Kultura. Obshestvo* Vol: 19 num 1-2 (2017): 197-201.

³ L. F. Kuchkarova, "Anglojazychnaja terminologija finansovo-jekonomicheskoj sfery v kontekste perevoda i adaptacii", *Obrazovanie i nauka v Rossii i za rubezhom* Vol: 11 num 46 (2018): 216-222.

⁴ L. P. Pavlova, "Formirovanie mezhkulturnyh kompetencij u studentov v processe prepodavanija inostrannyh jazykov", *Chelovek i jazyk v kommunikativnom prostranstve* Vol: 9 num 9 (2018): 370-375

⁵ D. Sh. Rizaeva, "Osobennosti obuchenija inostrannomu jazyku (na primere obuchenija anglijskomu jazyku)", *European Science* Vol: 7 num 49 (2019): 63-65.

⁶ D. S. Savina, "Formirovanie sposobnosti k mezhkulturnoj kommunikacii u studentov nejazykovyh napravlenij", *Mir pedagogiki i psihologii* Vol: 4 num 21 (2018): 100-105.

The information base of the article is statistical data of state bodies, legislative and regulatory documents regulating intercultural communication in teaching foreign languages, assessment of the activities of the main participants in the communication process in the context of contradictions in intercultural development and research results⁷.

In the course of the research, it is planned to systematize the features of intercultural communication in the teaching of foreign languages, develop measures for coordinating activities between the main participants of the educational process, improve the model of the communication process in the field of teaching foreign languages and determine its features within the framework of intercultural communications.

Results

Research shows that it is important for a modern person to know the world of their native and world culture. Therefore, each nation's experience has its own, unique, produced by its thoughts and efforts, national energy. In the culture of a nation, it shows what other nations have reinterpreted and transformed into their own. Since there are no completely separate, completely self-absorbed nations in the world, familiarization with the traditions and customs of other peoples makes a person richer both spiritually and emotionally.

However, rapid changes in the general cultural situation show how the need to combine ethnic and universal criteria is constantly increasing. In this case, the dialogue of cultures is of exceptional importance in strengthening interethnic relations, promoting tolerance and mutual trust between representatives of different nations and ethnic groups in society. Also, the dialogue of cultures is aimed at bringing cultures closer and enriching each other. It contributes to the expansion of spiritual and cultural horizons, the development of universal values, the development of imaginative thinking and the acquisition of a socio-cultural component (Figure 1).

⁷ Ek. V. Agamirova; El. V. Agamirova; O. Ye. Lebedeva; K. A. Lebedev y S. V. Ilkevich, "Methodology of estimation of quality of tourist product", *Quality — Access to Success* Vol: 18 num 157 (2017): 82-84; E. Yu. Nikolskaya; N. I. Kovaleva; M. E. Uspenskaya; N. I. Makshakova; E. N. Lysoivanenko y K. A. Lebedev, "Innovative quality improvements in hotel services", *European Research Studies Journal* Vol: 21 num 2 (2018): 489-498 y N. A. Zavalko, V. O. Kozhina, A. G. Zhakevich, O. E. Matyunina, 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.

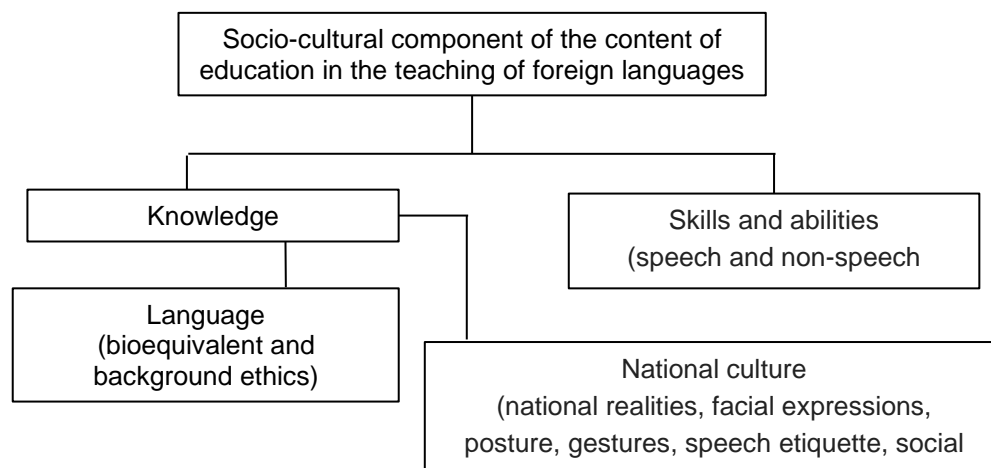


Figure 1

Socio-cultural component of the curriculum in teaching foreign languages

At the same time, in the educational process, a person learns cultural values (historical heritage of art, architecture). Since the achievements of a cognitive nature are the totality of the material and spiritual heritage of mankind, the development of initial scientific positions is also the cultural value acquisition. As a result, the didactic concept of culture is formulated as training and education of the young generation using culture.

However, the process of interaction as the appropriation and creation of new cultural values by a person within the education system is creative. This means that it is connected with culture in its dynamic aspect. In a broader sense, any culture arises and exists within a unique nation in a specific geographical area and consists of local and shared components. Due to such local components, national-specific differences in the language picture of the world are formed, leading to intercultural misunderstandings.

It becomes clear why the transfer of names and descriptions of specific elements of another culture is so problematic and requires a special approach. This approach involves considering the linguistic and extralinguistic material in the transmission of national identity, as well as the socio-cultural conditionality of such transmission. At the same time, in any complex, unstable situation, it is likely to find communication errors and intercultural misunderstandings that prevent the problem from being resolved constructively. Whether it is a relationship in the Arab world, corporate decisions or the relationship between the levels in an international Corporation. All this requires the formation of intercultural competence of the individual (Figure 2).

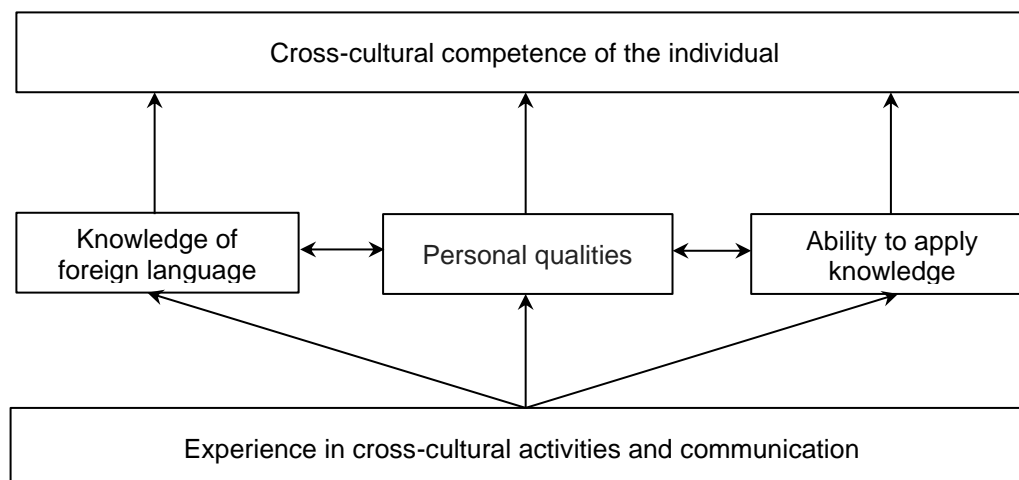


Figure 2
Formation of an individual's intercultural competence

Regarding the world picture, one can understand the following. Firstly, the world picture is one of the basic concepts for a person. Secondly, the world picture has a complex character. Thirdly, the world picture is the result of a person's reflection on reality, although there are several disagreements on this issue. For example, in a foreign language class in a Russian-speaking audience, a teacher from a different culture asked students to compose the text of an advertisement for a nursing home as a task. This task left Russian students in shock. This is since in Russia it is considered shameful to send a grandparent to a nursing home. At the same time, in Western Europe, reaction to this phenomenon is different. The students failed the task because the teacher did not consider the world picture of Russian students. This is a clear example of a failure in intercultural communication.

In the Russian language culture, advertising companies are very popular with attractive slogans such as "*low prices*", "*meager prices*", "*funny prices*" (meaning such *low prices* that it is *funny*), "*goods at bargain prices*" (that is, at *extremely low prices*) and so on. In German culture, this kind of strategy and practice will not be successful because there are other connotations associated with low prices. Instead, they say *preiswert*, *preisgiintig* and so on. However, this does not mean that the Germans are willing to pay the extra money or that they are less economical and more wasteful than the Russians.

In German linguoculture, it is unthinkable to talk about a low price as an advertising trick, since a low price is associated with a low-quality product. Therefore, national cultures are too different to interact without problems. As for language (speech), it seems inappropriate to consider in the field of the dialogue of cultures issues of cross-language translation (this is a one-way process), comparative studies (even on the material of closely related languages), the facts of some languages influence on others, including classical languages on modern ones. One cannot treat the dialogue of cultures as teaching a foreign language.

Therefore, the use of the phrase "dialogue of cultures" to a variety of situations and facts often has nothing to do with ethnic groups or interethnic or intercultural communication. This makes it necessary to touch at least briefly on the culture concept (and language in relation to culture) and the possibility of interaction between ethnic cultures. As a result, the concept of culture covers various spheres of social and individual life of people, and a

comprehensive definition is formulated. In this case, culture is understood as the totality of all material and spiritual products of human activity and as the ways of their creation and use that change in space and time.

The socio-cultural determinism of a language's vocabulary is easily demonstrated. It is not just that the number of names in a particular field of activity directly depends on the degree of the social significance of this sphere. Traditionally, as an example of this dependence, a large number of names of different snow types are mentioned among the Eskimos or numerous words for horse coat colours among Argentinian shepherds. However, no less interesting are the facts of reflection in the meaning and use of lexical units of the originality of understanding by representatives of this culture of the surrounding world.

Thus, in English culture, "*noon*" has a special meaning — 12 o'clock in the afternoon, which serves as the main point of reference for time. This is not only the middle of the *day* (*midday*) but also the end of the *morning*, which lasts from *midnight*, partially overlapping both the *dark* (*night*) and *light* (*day*) time of the day. This point is also linked to a *special meal* — "*lunch*" in contrast to the *main meal* of the day — "*dinner*", which is eaten in the middle or at the end of the day.

Then begins "*afternoon*" (*postmeridian*) — the second half of the day, which lasts until *sunset* or *nightfall*. However, "*nightfall*" is after all the *onset of night*, or more precisely — *darkness*, the first part of which is "*evening*", since it can also be called "*night*". English tea is served in the *late afternoon*, but there is also a "*supper*" that is eaten in the evening (if the "*dinner*" is eaten in the middle of the day) or late at night. In general, a peculiar picture of the day is formed, characteristic of English culture.

At the same time, in the interaction of the cultures, it is assumed that one of the cultures will be the dominant one, i.e. one that expresses the core values shared by the majority. It includes global components of organizational culture perception that distinguish one cultural organization from another. One of the main concepts of this process is "acculturation" (in other words, cultural adaptation or socialization). When the cultural dialogue functions successfully, it is a "cultural synergy". This term refers to the additional capacity-building at the expense of cultural diversity in the world for joint growth and development through cooperation. Cultural synergy emphasizes similarities and shared intentions and integrates differences to enrich human activity and existence.

Also, depending on the adoption of a particular point of view on the relationship between culture and language, another fundamental question may be solved concerning the national mentality and, in this connection, the national picture of the world: scientific (conceptual), artistic, folklore, and linguistic. Until recently, people have thought about the invariant of scientific knowledge in the possibility of the existence of a scientific world picture in the national language shell and with a clear distinction between national mentalities, embodied and reflected in the national language pictures of the world. As a result, the possibility of inter-penetrability of languages and cultures was rejected (national language pictures of the world are impenetrable for foreign language consciousness) and only their mutual comprehension was recognized. This position goes back to the law of national cultures diversity. Thus, e-communication between representatives of different peoples is difficult, and with a certain degree of difference between cultures, it even becomes completely impossible. Therefore, by combining the best from different cultures, non-traditional approaches and new solutions are created.

Discussion

The reliability of the presented approaches is confirmed by the fact that a language is a way of learning about the surrounding world and communication means. At the same time, it acts as a guardian and exponent of spiritual culture. Culture is transmitted from generation to generation, as well as in educational institutions^{8,9,10}. It is no coincidence that the culture level of an epoch and an individual is determined by the attitude to language as a separate component of an integral culture.

Therefore, the education mission is to form a responsible attitude to the native and foreign languages among the younger generation, to preserve and enrich historical, scientific and cultural values. Since language is a mirror and treasury of culture, as well as its transmitter and tool, the solution to the urgent task of teaching a foreign language as a communication means between representatives of different peoples is that languages should be studied in unity with the world and culture of the peoples who speak this language.

In this case, the process of the entering of the Russian Federation into international educational space becomes more and more intensive. In this regard, the question of finding the optimal relationship between the established traditions in the national higher school and new trends arises. New trends included in the state standard for foreign language are the expanded range of intercultural communication competencies.

Besides, at the present stage of development of Russian society, when numerous cultural connections arise everywhere, there is inevitably a redistribution of values, orientations and motivations in the education system. Teaching intercultural communication is becoming a universal approach to the education system. The intercultural communication concept already includes equal cultural interaction of representatives of various linguistic and cultural communities, considering their identity and originality. The teacher of a foreign language currently faces an extremely difficult task — the maximum development of the communicative abilities of a modern student as a widely educated person with fundamental training.

Conclusion

Summing up, it can be noted that the condition for students to acquire a sufficiently high level of communicative competence in a relatively short period is the development of social and communicative creativity in the learning process, which is necessary for everyday and professional communication. This level allows one to freely use a foreign language in any activity type. An indicator of the student's creativity is the ability to solve problems that arise in the interpersonal communication process, participate in role-playing games and find a way out of a difficult, sometimes conflicting, intercultural communication situation.

⁸ 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 S3 (2018): 8-12.

⁹ 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 (2017): 1166-1170.

¹⁰ M. I. Seredina; G. V. Tretyakova; T. V. Oberemko; V. O. Kozhina y K. A. Lebedev, "Impact of external labour migration on labour market development", *Journal of Advanced Research in Law and Economics* Vol: 8 num 2 (2017): 596-600.

The main tasks of teaching a foreign language at the present stage are teaching practical command of spoken and everyday speech for active use of a foreign language, both in everyday and professional communication; development and formation of intercultural communicative competence, the level of which at certain stages of language training allows one to use a foreign language in professional activities and for self-educational purposes; learning a foreign language as a cultural and social phenomenon. The latter contributes to improving the intellectual and general cultural level of students, mastering ethical norms of communication.

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