

Intercultural Communication As A Subject Of Research In The Modern Education

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Abstract: This article presents the analysis of the concept “Intercultural communication”, introduces the subject and object of its study, with the main directions of the study. Also it gives an idea of cultural phenomena and national associative background within modern theory of precedent, about precedent phenomena of culture, as well as about non-verbal communication in aspect of intercultural communication. This article shows the stereotypes and archetypes of thinking and behavior, gives an appeal to the units of language, speech, mythological text, cognitive aspects of linguistic consciousness, the concept of mentality, pictures of world, concept and concept sphere with the fundamental constants of culture, reflecting mental characteristics of nations.

Keywords: intercultural communication, precedent phenomenon, cross-culture, worldview, concept.

Ethno psychological, ethno linguistic and ethno psycholinguistic studies are devoted to the process of interethnic communication and the factors that determine it, as well as to the phenomenon of ethnic identity [1, p.35; 2, p.132; 3, p.25]. The elements of the language system that are correlated with certain material or cultural and historical complexes [4, p.41; 5, p. 219].

At the same time, ethno psychology uses linguoculturological researches, methods, referring to the important concepts of cross-cultural for us in the study of national discourses in their uniqueness and interaction. According to the fact that “strategies for building the world and discourse are determined, among other things, by the cognitive picture of the world, and problems in intercultural communication can arise when formal “coincidence”, the equivalence of verbal units turns into quasi-equivalence at the substantive level” [6, p. 319].

The obvious need for a careful consideration of the problem of communication and mutual understanding of different peoples and cultures lead to the emergence of another new field of scientific knowledge - the theory of intercultural communication, the very original name of which (cross cultural communication) shows its inextricable connection with the concept of cross-cultural.

In accordance with the focus of this work, the theory of intercultural communication is the interest to the extent that its problems borderline with cultural linguistics, since it is the cross-cultural features of linguistic and verbal communication and effective language learning are the focus of this study.

E. Hall determined the founder of the theory of intercultural communication, who proved convincingly the connection between culture and communication, stated: “communication is culture, culture is communication” [1, p.87; 2 p.42;], and he drew an analogy with the study of foreign languages, with using grammatical categories.

During the acceptance and discussion by the scientific community of E. Hall’s ideas that the concepts of “intercultural”, “cross-cultural” and “multicultural”, which, having not received an unambiguous strict distinction, coexist in scientific research [5, p61]. However, the term “intercultural” is most widespread, so that a new direction of scientific knowledge is called the theory of intercultural communication. It should be noted that, cross-cultural studies can serve as a basis for further development of the problems of intercultural interaction at different levels. The main idea of E. Hall and his followers is the recognition of the thesis about the need of teaching the culture of communication with other people, because if the culture can be studied, then the knowledge gained can be taught, it is proposed not only to make intercultural communication for subject of scientific research, but also to refer to it as the topic of an independent training course. We perceive this provision as one of those basic moments that turn out to be the basis of the linguodidactic study of cross-cultural problems [6, p.39].

It seems interesting that the initial appeal to the problematic intercultural communication in the European scientific community is made precisely by pedagogues-practitioners who used certain regional aspects in their work development of cultures. It is the same initiative of foreign language teachers that lead to the formation of the study of intercultural communication in the domestic science and education system. It become obvious that successful contacts with representatives of other cultures are impossible without knowledge of the characteristics of these cultures and practical skills of cross-cultural interaction.

This development of new scientific and educational direction is vital, necessary. However, at the level of school education, the manifestations of these trends are not observed. This position is relevant in the relation to the national educational organizations in the country, in particular, communication, due attention is not paid to this aspect, although contacts with residents of foreign countries. occur in the daily life of a person, especially a child, contacts with representatives of various nationalities of a particular region of their country living and studying areas.

Emotional sense of belonging to one's own culture or ethnos encourages people to fight for the preservation of their ethnic identity, to protect cultural norms of stronger people, the preservation of culture. The assimilation of cultural norms occurs during socialization. The impact of cultural norms that a certain stage they become part of cultural identity. But regulatory pressure, which is the guarantee of permanent reproduction society is not omnipotent. If it is dominated, then there would not be social change. Cultural development takes place through "deviations". In this case, we are talking not only about individual deviations. Subcultures can be perceived as a form of "collective deviations". Deviating norms of subcultures can be the future norms of the dominant culture. The example of transformation can be new social movements (environmental, feminist, pacifist,

etc.), confirm transformation of the values of modern society. For multicultural societies, such processes are great importance, since they create the basis for mutual enrichment for living by members of different cultures.

Upon reaching stages of intercultural understanding four abilities must be developed:

1. Ability for self-determination and the formation of social identities through cooperation, not limitation;
2. The ability to be aware of own norms, interactions. And acquaintance with different opinions, norms, communicative rules are not difficult, it is much more difficult to accept them, as such step can shake the student's perception of others;
3. Someone's perception, ability. These assume participants in the intercultural communication.
4. The ability to accept different quality that "all people are equal", to abandon the negative cultural markers.

Certain norms can not coexist even when there is a great empathy and tolerance. Some regulatory differences are not very serious, depending on the place of flow of intercultural communication. This is confirmed by normative perception of time frames, receptions, negotiation sessions, friendly gatherings, etc.

It is noted that modern researchers work in line with the theory of intercultural communications, in turn, indicate that "many more questions and problems of intercultural communication have not become a subject of scientific interest until now" from representatives of various humanities [6,p. 274]. We hope that this study will contribute to change the current situation, at least in one of the possible aspects of the practical application of cross-cultural communication. Answering to the question – "Why cognize culture through", the need for one culture, knowledge of another culture, the need for interpenetration, primarily in order to

understand another culture, different from own world, is formed by the space of another culture. Therefore it is possible to conclude cross-cultural ties to permeate all spheres of life in modern society, which is clearly manifested in the life of our state, and therefore, should be reflected in the education system as a cross-cultural aspect of the formation of the personality paradigm of the student.

Thus, having considered the manifestations of cross-cultural communication as a defining element of the modern worldview, we can conclude that cross-cultural communication is a kind of linguo-philosophical paradigm. One of the methodological foundations of cross-cultural communication, which acts as an integrated synthesizing approach to the relationship, interaction of language and culture in their functioning with an orientation on the system of universal humanistic values. Another methodological basis for cross-cultural communication is the theory of intercultural communication. In other words, cultural linguistics and the theory of intercultural communication serve to embody the ideas of cross-cultural communication. Cross-cultural is not only a tool or method of cognition reality, but also a new way of perception of the world, attitude and a new approach to education, which is embodied in cross-cultural trends in the development of linguodidactics (in particular, the need to study the process of forming a system of ethno psychological personality traits, the development of a person's ethnic self-awareness lead to the emergence of area of knowledge with an interdisciplinary approach.

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