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**DEVELOPMENT OF UNDERSTANDING OF FOREIGN LANGUAGE
CULTURAL CONTEXT AMONG LINGUISTICS UNIVERSITY
STUDENTS**

**РАЗВИТИЕ ПОНИМАНИЯ ИНОЯЗЫЧНОГО КУЛЬТУРНОГО
КОНТЕКСТА У СТУДЕНТОВ ЛИНГВИСТИЧЕСКОГО УНИВЕРСИТЕТА**

Аннотация. В этой статье мы рассмотрим развитие понимания культурного контекста иностранного языка у студентов языковых вузов. В последние десятилетия проблема повышения качества высшего образования стала одной из приоритетных в сфере образования. Все больше абитуриентов выбирают вузы, гарантирующие качество профессиональной подготовки и обеспечивающие конкурентоспособность выпускников на рынке труда. Современное общество, интегрированное в мировую культуру, экономику и промышленность, предъявляет новые требования к системе высшего образования в целом, направленные на создание педагогических условий, повышающих качество подготовки специалистов. Стратегическая потребность общества заключается в таких выпускниках университетов, которые будут не только высококвалифицированными специалистами в своих областях, но и хорошо образованными людьми с гуманитарной подготовкой, которые смогут выразить себя на социальном, профессиональном, интеллектуальном и эмоциональном уровне с помощью иностранного языка.

Annotation. In this article we will consider the development of understanding of the foreign language cultural context among students of linguistic universities. In recent decades, the problem of improving the quality of higher education has become one of the priorities of education. More and more applicants are choosing

universities that guarantee the quality of professional training, ensuring the competitiveness of graduates in the labor market. Modern society, integrated into the world culture, economy and industry, imposes new requirements on the higher education system as a whole, aimed at creating pedagogical conditions that improve the quality of training specialists. The strategic need of society lies in such university graduates who will not only be highly qualified specialists in their fields, but also well-educated people with humanitarian training, able to express themselves at the social, professional, intellectual and emotional levels with the help of a foreign language.

Ключевые слова: иностранный язык, лингвистический университет, Межкультурное обучение, аксиомы, межкультурность, лингводидактика.

Keywords: foreign language, linguistics university, Cross-cultural training, axioms, interculturality, linguodidactics.

The peculiarities of the national-cultural specifics of proverbs and sayings require certain conditions for their presentation, because the reasons for their use or occurrence are sometimes hidden both in the specific ethno-cultural features of the life of peoples associated with geography, history, everyday life, etc., and in the specifics of worldview and world perception, moral principles that go back to the value intentions of culture.

A significant role in establishing intercultural communication is played by the vocabulary of the language, and in particular the knowledge of the national-cultural semantics of lexical units, since the semantic structure of the word contains a variety of information about the value system of a particular era, culture, and national vision of the world. It is known that it is the vocabulary that most appeals to the semantic and value parameters of the world model, it is the lexical fund of the language that reflects the mentality of the people, the peculiarities of its historical and cultural development, the traditions and customs of the people, the native speaker. In this regard, the conceptual content of identical lexemes in different languages may differ

significantly [1].

Cross-cultural training is aimed at:

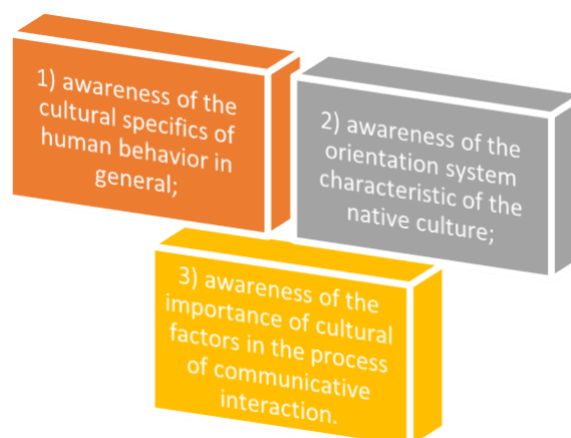


Figure 1- directions of cross-cultural training

Consequently, cross-cultural training contributes to the formation of creative speech skills and skills in various types of speech activity, as well as to mastering the linguistic code, familiarizing them with national culture, traditions and customs, a social system of values and realities created by another people, overcoming existing stereotypes, readiness for socio-cultural dialogue and compromise. Such training highlights the individuality of the foreign communicant and does not limit it only to the function of a representative of their culture, changes the role of the native language in the educational process: it becomes an integral aspect of intercultural communication, optimizing the entire process of learning a foreign language [2].

Until recently, the history of mankind was the history of individual countries, peoples and cultures, but today it is turning into a global unified history: everything that happens in the life of individual countries is somehow reflected in life in other parts of the globe. At the same time, modern cultures lose their originality and isolation, and the boundaries between them are increasingly erased and disappear.

An obvious positive result of the globalization process was the opportunity to

communicate with representatives of different cultures, which quickly became an everyday reality for many countries and peoples. This circumstance initially gave rise to an interest in intercultural communication, and then the need to study it [3].

Currently, a whole group of humanities is engaged in the study of intercultural communication: cultural studies, psychology, sociology, linguistics, anthropology, ethnopsychology, etc.

In order to maintain diverse and multi-level contacts and forms of communication, it is necessary not only to know the appropriate language, but also to know the norms and rules of foreign language culture. Each participant of international contacts quickly realizes that knowledge of a foreign language alone is not enough for full-fledged intercultural understanding, that knowledge of the communication process itself is required in order to predict the possibilities of misunderstanding partners and avoid it. Human mutual understanding is becoming one of the most important aspects of the development of modern society. A modern person is characterized by a growing need for full-fledged communication, the desire to "be best understood and appreciated by others". The main means of achieving mutual understanding of people is their communication, in the process of which people manifest themselves, reveal all their qualities. In communication, a person learns universal human experience, historically established social norms, values, knowledge, ways of activity, thus forming as a person, as a carrier of culture [4].

The dissimilarity of people from each other creates favorable conditions for a person to acquire new skills and abilities, improve existing ones, but, on the other hand, the more differences in the characters, upbringing, education and level of culture of interacting partners, the more opportunities for contradictions and conflicts between them. Therefore, people should have a diverse arsenal of forms and means of cultural communication, the basics of psychological knowledge about the behavior of communication partners.

The solution of these issues is the subject of a new scientific direction, called "intercultural communication".

One of the most popular electronic dictionaries ABBYY Lingvo 12 contains

the following interpretation of the concept of “communication”:

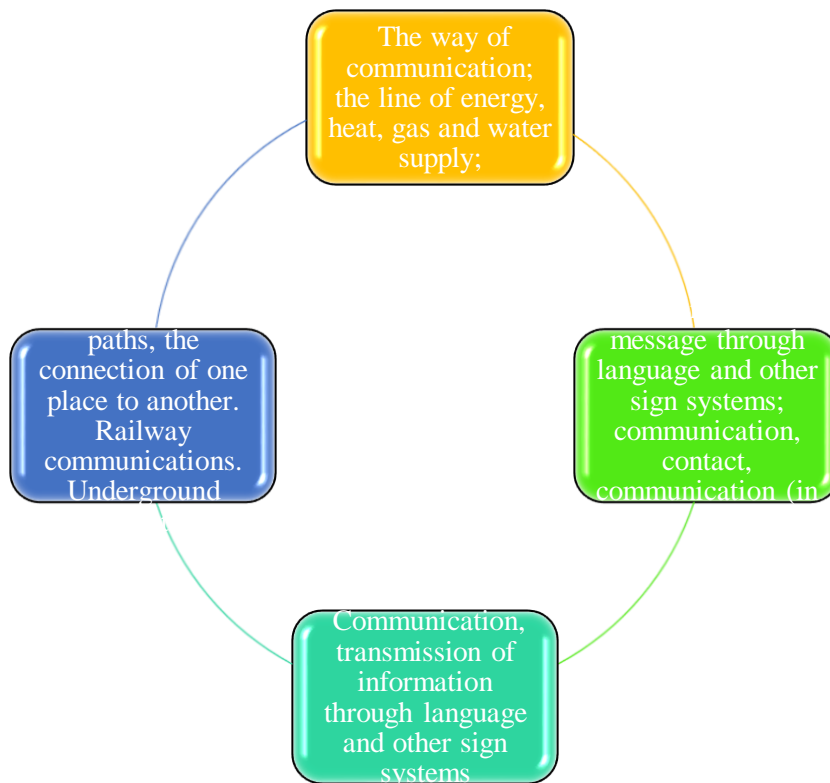


Figure 2 - definitions of the term communication

Related words: communicative (communication structures), communicative (communicative function of the language), sociable (sociable person). Etymology: From the Latin *communicatio* 'message', 'transmission' (*communico* 'I make common' 'I bind' 'I communicate'). In the Russian language-since the end of the XVIII century, initially in the meaning. 'the path of the message, the connection of one place to another'. Encyclopedic comment: Communication as communication, exchange of thoughts, information, ideas, etc. is a specific form of interaction of people in the process of their cognitive and labor activity. Unlike animal

communication, human forms of communication are characterized mainly by the functioning of language. In communication in direct communication communicants includes components and non-verbal (gestures, facial expressions, etc.) [5, p.19].

Communication in any case, depending on the extralinguistic factors (situational specificity, the national cultural tradition, etc.). Communication can be performed using secondary semiotic systems (language Sciences, Morse code, programming languages), or by means of "mother tongue" (pantomime, gestures system).

All these meanings and concepts in communication studies appear in one or another context, but they are interpreted differently, depending on the theoretical positions, interests and tasks of researchers.

At least two people participate in social communication: the speaker and the listener (understanding), their roles may change. Communication is carried out with the help of signs, the corresponding meanings are assigned to the signs, which replace objects and concepts.

In communication studies, there are a large number of definitions and interpretations of the concepts of "communication", "intercultural communication", "intercultural communication".

A detailed analysis of the concept of "communication" and various communication models is offered by G.Pocheptsov, according to whom the various communication models under consideration arise based on different tasks that the researcher faces. These can be sociological and psychological models, models of communication from the point of view of "public relations", advertising and propaganda, semiotic models of communication, models of mythological communication, models of psychotherapeutic communication, models of communication in various fields of knowledge [6, p.15].

The presence of the following components unites most models and types of communication:

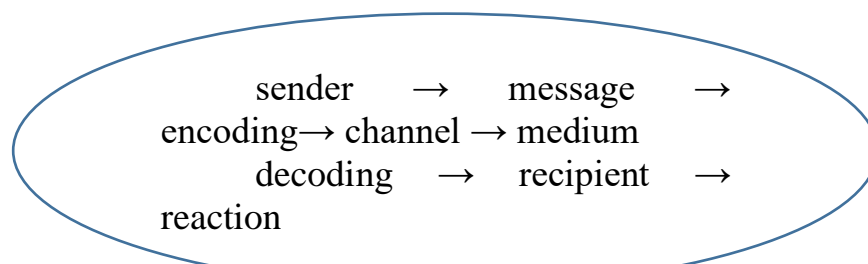


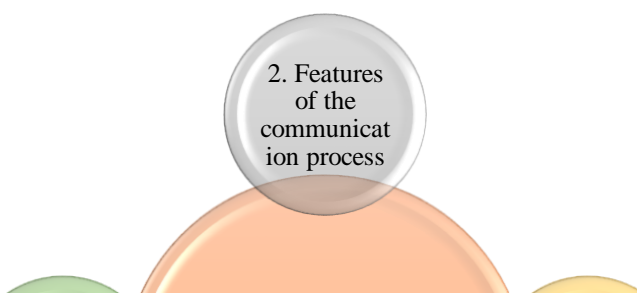
Figure 3 - compiled by the author

Provided that the sender transmits the message through a channel that is available to the recipient, and with the help of a medium that reaches the latter, and if the addressee owns the same code as the sender, the communication is considered successful.

A person cannot exist without communication with his own kind. This is one of the main provisions of communication. After all, there is no alternative to human behavior, since a person cannot not behave in any way. Even being alone, a person behaves accordingly. Any behavior in a situation of interaction has the character of a message, that is, it is a communication. It follows that no matter how hard a person tries, he will not be able not to communicate. Activity and inaction, words or silence—all this has the value of a message: they influence others, and these others, in turn, cannot help but respond to these messages and, thus, communicate themselves.

In other words, it is not necessary for a person to intentionally transmit a message to carry out communication. However, communication occurs whenever one person attaches importance to the behavior of another person or his own.

P. Watzlawick offers a theory of five axioms that are particularly pronounced at the intercultural level:



2. Features
of the
communication
process

Figure 4 - axioms of the intercultural level

1. Any of our actions is subject to interpretation, even inaction requires explanations. The English professor Lord Acton, a member of parliament at the end of the 19th century, never spoke at the meetings. A few years later, he explained that his point of view did not coincide with the position of his colleagues. But silence of this kind can be interpreted in different ways, often as consent. Attempts to explain the meaning of silence without taking into account the intercultural aspect of communication are particularly risky.

2. The nature of relations between communicants determines the features of the communication process. In the intercultural aspect, we are talking about the need to take into account the priorities of the business (content) plan and (or) the degree of trust between the communicants in the communication process.

3. Who should start the conversation, who gives the first hand, what can be

the order of discussion of topics – all these questions require additional explanations in the intercultural aspect. A classic example is the handshake of men and women when greeting in the German linguistic and cultural society and the narrowing of this parameter to the purely male category as we move east from Germany.

4. The discreteness and (or) continuity of communication is most clearly manifested by the example of the difference between verbal and non-verbal communication processes. In verbal communication, words with separate meanings are linked into a chain, the meaning of which follows from the meaning of its individual components. This type of communication is defined as discrete. In nonverbal communication, we are dealing rather with a continuous game according to certain rules. This type of communication is defined as analog.

5. In symmetrical communication, partners are equal, all participants in the communication process strive for equality. This type of communication can be interpreted rather as an ideal to which one should strive. In reality, we are more often dealing with an asymmetric type of communication, when one of the communicants strives for dominance. Ignoring the interests of the communication partner leads to a conflict, at the intercultural level, often to an international conflict.

Cultural differences, intercultural contacts, interculturality-the presence of these parameters in society is considered a necessary condition for the development of human civilization. The object of research "intercultural communication" is addressed by numerous humanitarian disciplines that define their subject of research in different ways [7].

The role of research on intercultural communication in linguistic, aesthetic, historical, everyday and other aspects in the context of increasingly increasing transcultural contacts, and often conflicts, is becoming increasingly important. In the process of confrontation with foreign cultures, the standard pattern of behavior is disautomatized both at the linguistic and other levels of social interaction. Samples and models, as well as the rules of communication of sign units in such conditions require a more acute perception. On the one hand, the process of mutual understanding can be complicated, but on the other hand, it can also be enriched by

attracting other (other, alien) forms of content transmission.

The noun "interculturality" is derived from lat. inter – between, among and cultura:

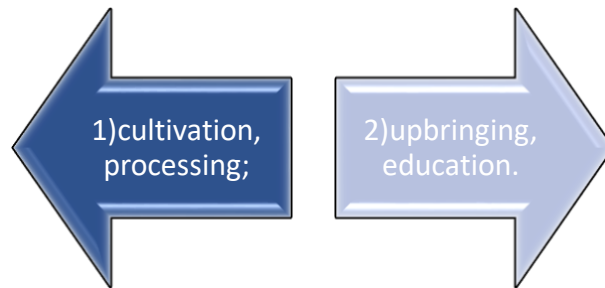


Figure 5 - compiled by the author

From the second meaning, since the time of Herder, the general concept of culture has been developing as a designation of a set of spiritual and aesthetic achievements of a community, which can become the basis for identifying a certain social group, language community, nationality, etc.

In theoretical works, culture is compared with a program embedded in a person's head, then with a screen standing between him and the world, then with a tool in his hands.

One of the concepts in the field of applied intercultural communication is intercultural receptivity. It is associated with a set of linguistic and cultural knowledge and skills necessary for those whose professional activity is related to the interaction between cultures, when mistakes and failures lead to ineffective work in the professional sphere. Increasing cross-cultural sensitivity in the conditions of multiplying differences, uncertainty, ambiguity and changes that characterize modern society becomes an important component of the professional suitability of a specialist. Various reference books, manuals, manuals on how to trade better, train, work, etc. provide specific knowledge about the features of a particular culture in the field of professional, social and interpersonal communication.

This knowledge should be mastered in such a way as to change some communicative and cultural presumptions and thereby influence the behavior of people in situations of intercultural communication. Based on this, we can also talk about different functional areas of intercultural communication: interpersonal, social, public, intergroup, professional, communication within small groups [8, p.8].

Based on the above, it should be emphasized once again that the context of a foreign language culture in intercultural communication cannot be complete without familiarization with the culture of the country of the language being studied, with the mentality of people who speak this language, etc. In other words, it is necessary to master not only the language itself, but also the "image of the world" of those who speak it, since representatives of another culture should not be psychologically "strangers" for us. For linguodidactics, it is important to develop such a methodology for teaching the procedure of semantic conclusions, which would allow "their knowledge" of a native speaker of one language and one culture not to automatically transfer to the knowledge of a native speaker of another language and another culture and not to make an obstacle to understanding the surrounding reality. The communicative relevance of semantic conclusions is due to the socially significant practice of human communication, and because of the latter, semantic conclusions are an objective phenomenon derived from the nomenclature of features characteristic of the intercultural community as a whole. Selecting the necessary "inventory of concepts" for various training purposes, which is part of the system of knowledge and ideas of a foreign-cultural speech collective about the world picture, we must take into account that the world picture of one national language personality will not be congruent to another foreign-language picture of the world.

In general, summing up this section, we can conclude that modern living conditions require learning a foreign language, first, functionality. It is necessary to get to know the culture of the language being studied as deeply as possible. In other words, we can say that theoretical knowledge of the language should be supplemented 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 the study of the world of language itself, that is, to the study of the country in which the foreign language being studied is spoken.

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