



Supplementary Notebook (RTEP - Brazilian academic journal, ISSN 2316-1493)

FORMATION OF THE LINGUACULTURAL COMPONENT IN THE PROCESS OF INTERCULTURAL COMMUNICATION

Margarita Anatolyevna Kozhevnikova ¹
 Svetlana Victorovna Shermazanova ²
 Liudmila Sergeevna Kryukova ³
 Aleksandr Vladimirovich Shelygov ⁴

¹ *Russian State Social University, Moscow, Russia. kozhevnikova_m.a@mail.ru.*

² *Military University: Ministry of Defense of the Russian Federation.*

³ *Military University: Ministry of Defense of the Russian Federation.*

⁴ *Moscow Polytechnic University, Moscow, Russia.*

Abstract: *The research is devoted to the study of the linguacultural component in the process of intercultural communication. It has been established that any language reflects the differences in mentality, culture, and lifestyle of representatives of a certain ethnocultural community. When studying a foreign language, it is necessary to pay attention not only to linguistic but also cultural differences and get acquainted with the rules of communicative behavior in a foreign language cultural space. Knowledge of the linguistic and cultural codes in their interaction allows one to prevent communication problems and conflicts, as well as realize the diversity of the vision of the world through the prism of other languages and cultures. The dynamic nature of intercultural communication presupposes the constant development and improvement of the quality of communication and the formation of a positive attitude towards differences and mutual understanding of cultures in different spheres and at different levels.*

Keywords: *linguacultural component, intercultural communication, communication process, educational space, quality, national traditions.*

INTRODUCTION

The entry of the Russian ethnosociety into the world economic, political, and educational space is gradually changing national traditions and expanding the boundaries of business and cultural communication. Therefore, society's need for specialists who speak a foreign language is growing. First, there is a need for verbal support of intercultural communication (establishing personal contacts, rewriting, conducting telephone conversations, holding negotiations, presentations and meetings, participating in symposia, conferences, and seminars). Language is the main mediator in the

intercultural communication process. Therefore, knowledge of foreign languages becomes an important, but not the only condition for successful educational and professional activities in a multicultural society, because overcoming the language barrier is a sufficient condition for ensuring the effectiveness of communication between representatives of different cultures. At the same time, intercultural communication is possible only under the condition of deep and versatile knowledge of the national character, lifestyle, customs, and traditions of native speakers. After all, any language is the key to knowing another culture, the spiritual heritage of the people, and its value system. The problems of the development of intercultural communication were considered in detail in the works of A.S. Gavrish (2019), T.N. Efimenko (2019), T.V. Mikhailova (2019), T. Musaeva (2018), I.V. Razenkov (2020), D.B. Shayakhmetova (2018), and others. At the same time, the linguocultural aspect of intercultural communication in modern linguistics is not fully disclosed in scientific publications.

METHODS

The theoretical and methodological basis of the research includes the following: the abstract-logical method, methods of induction, deduction, analysis, synthesis, and systematization – to substantiate approaches to the formation of intercultural communications in the context of integration processes; graphic method – to study the level and trends of changes in the parameters of the linguacultural aspect of intercultural communication. The information base of the study is the data of state bodies, legislative and normative documents regulating the development of intercultural communications, as well as the behavior of subjects in the context of globalization, and results of scientific research (Dotsenko et al., 2020; Lukiyanchuk et al., 2020; Reznikova et al., 2020). During the study, it is planned to highlight a typology of a participant's behavior models, which takes into account the diversity of intercultural interactions, form criteria for the development of the linguacultural aspect, and create a criterion approach to the development of intercultural communications to visualize and assess activity in intercultural communications.

RESULTS

The interdisciplinarity of intercultural communication ensures the effectiveness of its practical application in wide areas: from the study of foreign languages to diplomatic activities and various international exchanges, the goal of which is always to achieve mutual understanding and establish contacts between people belonging to different national and cultural communities. In addition, participants in intercultural communication are carriers of different cultures. The closer cultures are, the easier it is for their representatives to communicate. Therefore, the remoteness of cultures can become an obstacle to understanding. In this case, the culture of each ethnic group is reflected in the linguistic picture of the world, which today, is an object of study by linguists, culturologists, psychologists, sociologists, ethnographers, etc. Studies show that the linguistic and cultural picture of the individual's world plays an important role in the process of intercultural communication: the influence of the native culture and language makes it difficult to communicate with the native speaker of a foreign linguistic culture. At the same time, during the study of a foreign language, a secondary picture of the world is formed, which is superimposed on the primary picture of the world of the native

language and culture. The secondary picture of the world is not so much a picture reflected by language as a picture created by language. The interaction of the primary and secondary pictures of the world is a complex psychological process that requires a complete rejection of one's own self and the formation of a national linguistic personality (Figure 1).

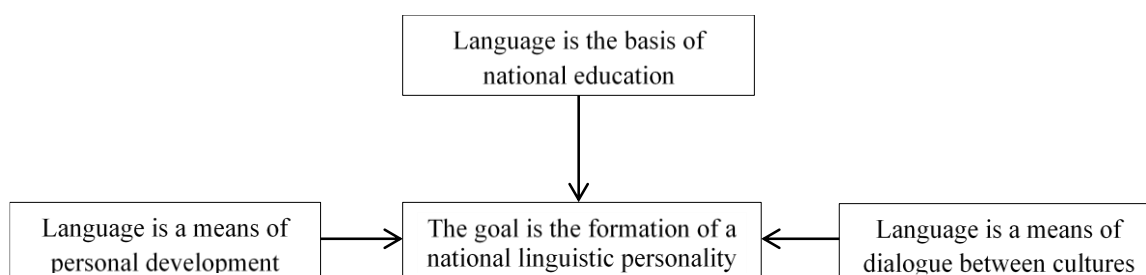


Figure 1. Formation of a national linguistic personality

To avoid mistakes and contradictions in communicating with other people, it is necessary to understand that each individual has their own uniqueness and originality through their own life circumstances. The deeper each individual understands what distinguishes them from others, the shorter the path to mutual understanding will be and the more opportunities will open up for true equality in communication, based on mutual respect for the right of everyone to be themselves. Practice has shown that successful intercultural communication presupposes, along with knowledge of a foreign language, the ability to correctly interpret the communicative behavior of a representative of a foreign society, as well as the willingness of communication participants to perceive the differences in their communicative behavior, understand the cultural conditioning of this phenomenon, and be tolerant towards each other. The strategy for a successful communication process between representatives of various ethnic and linguistic communities should be based on the interaction of linguistic and cultural factors and the structure of linguistic communication (Figure 2).

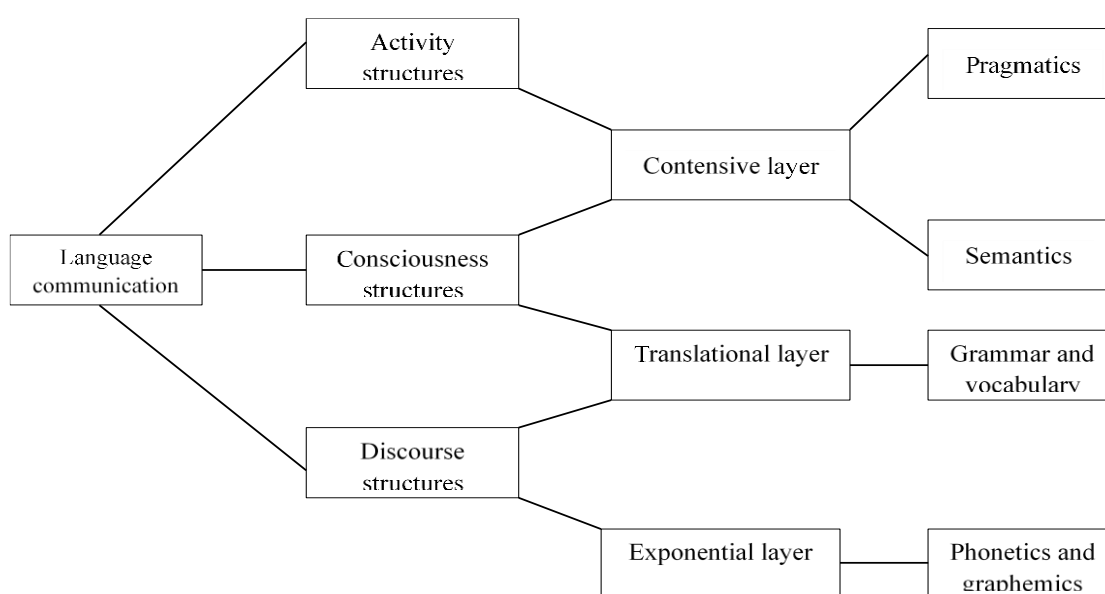


Figure 2. Structure of language communication

The issue of understanding is the main one here. It should be noted that language is, first, a tool for transmitting verbal information, as well as forms of verbal behavior, which creates an environment for intercultural communication. However, in intercultural communication, understanding is a complex process of interpretation, which depends on a complex of linguistic and extralinguistic factors. To achieve understanding in intercultural communication, its participants must not only master the grammar and vocabulary of a particular speech, but also know the cultural component of the meaning of the word and the realities of a foreign culture. Therefore, even lexical units for the designation of well-known concepts require additional interpretation and background cultural knowledge.

Therefore, interlanguage and intercultural contacts contribute to the enrichment of languages with new lexical and phraseological units, exporting new concepts and changing the established views on already existing concepts. Along with this, there is also a lacunarity, reproducing a kind of ethnos view of the world that surrounds people. Research shows that the main lexical-semantic groups in West Germanic and East Slavic languages coincide, since they designate the same spheres of life of linguistic communities, for example, everyday life, food, etc. Such groups may differ in quantitative composition, but in the compared languages, they are generally characterized by the presence of isomorphic features rather than allomorphic ones. For example, the names of such daily natural phenomena as *den-noch* (day-night) and *utro-vecher* (morning-evening), at first glance, seem to be obvious interlingual equivalents. However, if one compares them with the English words day-night and morning-evening, one can see the discrepancies in ideas about the parts of the day among different peoples. English morning lasts twelve hours, exactly half a day – from midnight to noon, so the English speak not the first/second hour of the night as Russians do, but 1/2 o'clock in the morning.

In German, as well as in English, the time after 12 o'clock in the morning is called morning, so in the German airport at half-past midnight one can hear *Guten Morgen!* (Good morning!). If in Russian, the day is divided into four parts (morning, day, evening, night), then in German there are six such parts: *Morgen* – morning, *Vormittag* – time before noon, *Mittag* – noon, *Nachmittag* – time after noon, *Abend* – evening, *Nacht* – night. Therefore, the expression *segodnia vecherom* (tonight) in Russian expresses a concept that is longer in time than its counterparts in English and German.

For representatives of East Slavic cultures, the morning begins with waking up, washing, jogging in the morning, etc. The person is a kind of reference point, that is, the Russians carry out the division of the day in the context of the anthropocentric system of time coordinates. For the representatives of Arab culture, this starting point is not a person, but the position of the sun. In the Arabic linguistic picture of the world, as in the Western European ones mentioned above, the morning begins after midnight and lasts until 12 o'clock in the afternoon. Evening falls around 6 o'clock, and by 9 o'clock it is replaced by night. In this case, not knowing the cultural realities and the linguistic specifics of their display, it is difficult to correctly translate the sentence: *Last night they had dinner in a restaurant*. Indeed, in addition to temporary discrepancies in determining the parts of the day, we also identify differences in the traditions of food consumption. For Russians, *zavtrak*, *obed*, and *uzhin* are common. Their equivalents in English are, respectively, breakfast, dinner, and supper. However, in English, there is also the word *lunch*, which has no equivalent in the East Slavic languages.

Currently, the borrowed lexeme *lunch* is becoming more and more widespread: in restaurants and cafes, at international conferences and meetings, one can see and hear

the word *lunch* instead of the usual words *zavtrak* or *obed* for native Russian speakers. The lexical unit *lunch* means a midday meal, which in terms of time is close to the meaning of the Russian word *obed*. For Russians, *obed* is the second meal. Traditionally, Russian *lunch* has an approximate time limit from 12 to 3 pm. The hourly interval for *lunch* is much shorter, and in terms of the set of dishes, the Russian *obed* differs significantly from *lunch*. The traditional English *dinner* is closer to the Russian *uzhin* in the time frame. In English-speaking countries, the word *dinner* is often used to denote official events. In particular, in the central states of the United States, *dinner* means an official meal (usually in the afternoon) or *lunch* in a restaurant at any time of the day and *supper* is always an informal dinner, mainly at home. Although some residents of the United States claim that the word *supper* is outdated and out of use.

In Canada, *breakfast* is served at about 8 o'clock. At 12:30 pm, Canadians have *lunch*, during which they consume a variety of sweets and drinks or more nutritious meals, depending on their habits and the time of year. At 3:30 pm it is time for *dinner*, during which they eat various sandwiches, salads, and the like. Some Canadians postpone their *dinner* until early in the evening. An hour before bedtime, they consume a light *supper*, which can include drinks and salads. In this case, questions often arise regarding the translation of lexical units into the designation of food intake, both from English into Russian and vice versa. It is quite difficult to answer these questions unequivocally, but usually, breakfast is *zavtrak*; lunch – *obed*; dinner/supper – *uzhin* (although *uzhin* can also mean lunch, it all depends on the time of food consumption). In addition to the designated names, native English speakers use the colloquial form *brunch*, which meant a cross between breakfast and lunch.

Research shows that knowing a word and its translation is not enough. Representatives of different cultures need to be knowledgeable in the customs and traditions of other peoples to understand each other and achieve the goal of communication. Therefore, the linguocultural approach to the study of a foreign language allows us to explain the content of lexical units in connection with the culture of native speakers. In particular, we translate the Russian word *drug* into English as friend. However, the content of this concept is different in East Slavic and North American cultures, which is associated with differences in understanding and identifying friendly relations. Russians usually call *drug* (pl. *druzia*) the closest people with whom they are well acquainted and whom they can rely on in any life situation. For Americans, the word *friend* means both friends and acquaintances. Ordinary Americans will call a *friend* a person they just met at a party or met by chance and talked a little. The use of the word *acquaintance* is limited due to the fact that in American society, it is considered offensive if one is not called a friend, but an acquaintance. The Russian word *drug* means a concept that is narrower in content than its English equivalent, and the synonyms of the lexical unit *drug* (acquaintance, friend, comrade) and their colloquial variants (brother) indicate a gradation of friendly relations. In this case, a foreign language should become for those who master it, an instrument of verbal consciousness, as well as a means of immersion in a foreign-language picture of the world and cultural environment, where its own laws and rules (and not only grammar ones) prevail.

DISCUSSION

The reliability of the approaches presented is confirmed by the fact that in the English-language official communication, they use traditional etiquette formulas of

politeness that correspond to literary norms, and in the unofficial one, they use speech constructions inherent in the colloquial style (Agamirova et al., 2017; Martynova et al., 2020; Ogloblina et al., 2020). This allows one to distinguish between formal and informal communication even in the absence of a specific form of the personal pronoun. The participation of the Russian Federation in globalization processes, the spread of mobility, and the development of modern technologies that provide access to information have led to changes in both the lifestyle and the outlook of citizens. In the modern world, which is characterized by increased mobility, expansion and qualitative changes in international relations, good knowledge of a foreign language is one of the conditions for the popularity of a specialist in the labor market.

In this regard, the problem of effective teaching a foreign language requires a new approach. Traditional approaches do not sufficiently take into account the specifics of the language as a reflection of the system of cultural values, based on which models of behavior of representatives of a particular culture are built. Hence, the goal of teaching foreign languages is to form a personality that will be able to communicate effectively with representatives of other cultures. In this context, the first place comes to the problem of intercultural communication, which is a new field of research. Fundamental in intercultural communication is the idea that it is through culture that people learn to speak. Therefore, intercultural communication has a pronounced applied character. It is not only science but also a set of skills that must be possessed. The central concept in the field of applied intercultural communication is intercultural sensitivity. In addition, the results of research on intercultural communication can be applied to real-life situations to create cultural synergies between people from different cultures in the workplace, educational environment, or everyday communication. There are two main approaches to the issues of intercultural communication: instrumental and understanding. The first is aimed at achieving a practical result (a successful adaptation of individuals in an unfamiliar environment and creation of a method of teaching effective communication in a certain context). The second allows one to explore changes in individuals and culture in general, as well as the human ability to develop intercultural competence and form a personality that would be able to function as a mediator between cultures.

CONCLUSION

Summing up, it can be noted that any language reflects the differences in mentality, culture, and lifestyle of representatives of a certain ethnocultural community. When studying a foreign language, it is necessary to pay attention not only to linguistic but also cultural differences and get acquainted with the rules of communicative behavior in a foreign language cultural space. Therefore, to achieve success in intercultural communication, the linguacultural component is of great importance. In this case, knowledge of the linguistic and cultural codes in their interaction allows one to prevent communication problems and conflicts and realize the diversity of the vision of the world through the prism of other languages and cultures. Therefore, the dynamic nature of intercultural communication presupposes the constant development and improvement of the quality of communication and the formation of a positive attitude towards differences and mutual understanding of cultures in different areas and at different levels.

REFERENCES

- 1 Agamirova, Ek.V., Agamirova, El.V., Lebedeva, O.Ye., Lebedev, K.A., & Ilkevich, S.V. (2017). Methodology of estimation of quality of tourist product. *Quality - Access to Success*, 18(157), 82-84.
- 2 Dotsenko, E., Galoyan, D., Burdenko, E., & Mudrova, S. (2020). Structural inertia as a constraint differences in quality of life reducing. *E3S Web of Conferences*, 174(5), 04041.
- 3 Efimenko, T.N. (2019). Assessment manifestation in media and political discourse. *Bulletin of Moscow Region State University. Series: Linguistics*, 5, 29-39.
- 4 Gavrish, A.S., Kalashnikova, O.K., & Samsonova, T.I. (2019). Vopros izucheniia kontseptov v kontekste globaliziruiushchegosia mira [The Issue of Studying Concepts in the Context of the Globalizing World]. *Philological Aspect*, 5(49), 158-166 (in Russian).
- 5 Lukiyanchuk, I.N., Panasenko, S.V., Kazantseva, S.Yu., Lebedev, K.A., & Lebedeva, O.Ye. (2020). Development of online retailing logistics flows in a globalized digital economy. *Revista Inclusiones*, 7(S2-1), 407-416.
- 6 Martynova, M.Yu., Evreeva, O.A., Bagdasarova, E.V., Ganyushina, M.A., & Bogatyreva, S.N. (2020). The use of open platforms for the implementation of online learning: the search for optimal forms. *Revista Inclusiones*, 7(S3-3), 186-197.
- 7 Mikhailova, T.V., & Duisekova, K.K. (2019). Obuchenie inostrannomu iazyku: lingvokulturologicheskii podkhod [Foreign Language Teaching: Linguocultural Approach]. *Bulletin of the Moscow State Linguistic University. Education and Pedagogical Sciences*, 4(833), 122-135.
- 8 Musaeva, T. (2018). Lingvokulturologicheskie aspekty mezhkulturnoi kommunikatsii [Linguoculturological Aspects of Intercultural Communication]. *Bulletin of Osh State University*, 1, 127-131.
- 9 Ogloblina, E.V., Seredina, M.I., Altunina, J.O., Kodolov, V.A., & Lebedev, K.A. (2020). Socio-economic consequences of digital development of the economy. *Revista Inclusiones*, 7(Especial), 421-430.
- 10 Razenkov, I.V., Razenkova, A.S., & Akhmatyanova, Z.S. (2020). Osobennosti formirovaniia mezhkulturnoi kommunikatsii studentov vuza [Features of Formation of Intercultural Communication of University Students]. *Modern Humanities Success*, 10, 111-114.
- 11 Reznikova, O.S., Ganieva, A.K., Verna, V.V., Korolenko, J.N., & Shelygov, A.V. (2020). Determinants of the Russian Labor Market Model. *Revista Inclusiones*, 7(Especial), 260-267.
- 12 Shayakhmetova, D.B., & Ualikhanuly, A. (2018). Nauchno-teoreticheskie osobennosti formirovaniia vtorichnogo iazykovogo soznaniia [Scientific-theoretical Peculiarities in Formation of Second Language Cognition]. *Wschodnioeuropejskie Czasopismo Naukowe*, 2-4(30), 29-33.