

INTERCULTURAL COMMUNICATION AND LEARNING

Voronova Ye. M.

Kharkiv National Automobile and Highway University, Kharkiv

In the last few years, it has become clear that communication is not only the transfer of certain bits of unchanging information from addressee to addressee but it is also the transfer of informational, emotional and intellectual meaning (spirit). It's known that communication proceeds the more successfully, the wider the zone of intersection of these spaces is. It is important for communicators to own the core of knowledge and ideas, which is the property of all members of the lingua ethnocultural community. This explains the fact that intercultural communication is currently becoming the subject of interest of philosophers and pedagogues, psychologists, lingua didactists and methodologists, teachers of foreign languages

In the theory of teaching foreign languages, intercultural communication is interpreted as an adequate interaction of speakers of different languages and cultures, to differ in one way or another by the contradiction between national stereotypes of thinking and communicative behavior. Some researches consider intercultural communication as a process of communication (verbal and non-verbal) between communicants who are carriers of different cultures and languages, or otherwise - a set of specific processes of interaction between people belonging to different cultures and languages. Intercultural communication (with all its possible failures and mistakes) occurs only when communication partners not only belong to different linguistic and ethnic cultures, but also realize the fact of each other's «foreignness».

In situations of intercultural interaction between communicants, intercultural relations are formed in which «cultural consistency is recognized at the moments of going beyond the boundaries of the system» [1]. This suggests that in situations of intercultural communication, its participants, on the basis of their linguistic and cultural experience and their national and cultural habits, traditions and rituals, at the same time try to take into account also a different language code, other traditions and customs, other manifestations of social behavior, while realizing the fact of the alienness of the latter. If this does not happen, then the act of intercultural interaction may not occur or be disrupted due to the occurrence of so-called «communication failures», which are fraught with more significant negative consequences for the mutual understanding of communicants than language errors. Mastering new cultural phenomena, the student, studying a foreign language, expands the possibilities of his reflection, and this process unfolds against the background of the already existing linguistic and cultural baggage, which, naturally, can lead to inadequate interpretations and misunderstanding of these phenomena [1].

References:

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