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ELEMENTS OF TEACHING INTERCULTURAL COMMUNICATION AT THE ENGLISH CLASSES FOR FUTURE INTERPRETERS

The article deals with the intercultural communication that takes place in the context of culturally determined differences in the communicative competence of its participants, that these differences significantly influence the success or failure of a communicative event. The authors claim that intercultural communication should become concrete, visible, tangible in real communication situations and ensure the implementation of complex skills and abilities formed in a foreign language that are aimed at adequate communication with native speakers of a foreign language, both at home and abroad. It has been stated that it is not only about general humanitarian, but also about professional intercultural communication.

It has also been highlighted that in the intercultural communication, the problem of ethics acquires special significance, since there is an interaction between representatives of different cultures, and each culture, of course, prescribes its own ethical norms and rules. An objective difficulty is represented by the fact that people belong to different nationalities, communicate in different languages, profess different religions; they are guided by different values, beliefs, norms prescribed by this culture, and have different expectations.

Key words: *intercultural communication, interpreters, professional activity, communicative competence, ethics.*

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ЕЛЕМЕНТИ НАВЧАННЯ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ НА ЗАНЯТТЯХ З АНГЛІЙСЬКОЇ МОВИ ДЛЯ МАЙБУТНІХ ПЕРЕКЛАДАЧІВ

У статті йдеться про міжкультурну комунікацію, що відбувається в контексті культурно обумовлених відмінностей у комунікативній компетентності його учасників. Саме відмінності істотно впливають на успіх чи невдачу комунікативної події. Автори стверджують, що міжкультурна комунікація має стати конкретною, видимою, відчутною в реальних ситуаціях спілкування та забезпечити реалізацію складних умінь та навичок, сформованих іноземною мовою, які спрямовані на адекватне спілкування з носіями іноземної мови, як вдома, так і за кордоном. Стверджується, що в процесі підготовки перекладачів мова повинна їти не лише про загальногуманітарну, а й про професійну міжкультурну комунікацію. Авторами наголошується, що в міжкультурному спілкуванні проблема етики набуває особливого значення, оскільки існує взаємодія між представниками різних культур, і кожна культура, звичайно, прописує свої етичні норми та правила.

Ключові слова: *міжкультурна комунікація, перекладачі, професійна діяльність, комунікативна компетентність, етика.*

Intercultural communication is communication carried out in conditions of such significant culturally determined differences in the communicative competence of its participants that these differences significantly affect the success or failure of a communicative event [4, p.151]. This is most pronounced in the professional sphere, where the success of negotiations sometimes depends on how deeply the parties are aware of the national characteristics, traditions and manners of doing each other's affairs. In this case, communicative competence is understood as knowledge of the symbolic systems used in communication and the rules of their functioning, as well as the principles of communicative interaction.

Intercultural communication is characterized by the fact that its participants, in direct contact, use special language options that are different from those that they use when communicating within the same culture. Communicative competence is also determined by the unique individual experience of each person, from which it follows that during communication, which is a process of messaging, meanings are constantly recreated, since they do not coincide even among people who speak the same language, who grew up in the same culture. It goes without saying that in the presence of different cultures and different languages, communication becomes so complicated that one can speak of full understanding only with a certain amount of irony.

The results of research and analysis of publications show that the issue of intercultural communication is extremely complex and significant. Thus, the aim of the article is to define the meaning of the concept of "intercultural communication" and its importance for the professional activities of future interpreters.

The term "intercultural communication" in a narrow sense appeared in literature in the 1970s [4, p.139]. By this time a scientific direction was also formed, the core of which was the study of communicative failures and their consequences in situations of intercultural communication. By 1972 a scientific direction was also formed, the core of which was the study of communicative failures and their consequences in situations of intercultural communication. Subsequently, the concept of intercultural communication was expanded to areas such as translation theory, teaching foreign languages, comparative cultural studies, etc. To date, scientific research in the field of intercultural communication is focused on the behavior of people who are faced with culturally determined differences in linguistic activity and the consequences of these differences.

The maximum development of communication skills is the main, promising task facing teachers of foreign languages. For its solutions, it is necessary to master both new teaching methods aimed at developing language skills, and fundamentally new teaching materials with which you can teach people to communicate effectively in the intercultural environment. Meanwhile, of course, it would be wrong to rush from one extreme to another and abandon all the old methods.

It is necessary to select all the best and the most useful carefully, which has been tested by teaching practice, and what is necessary precisely for the purposes solved in a given professional situation. In this regard, it was required to change the view of teaching a foreign language radically, taking into account more attention and bias on linguistics and intercultural communication.

Now, on the basis of higher education, teaching a foreign language is perceived precisely as a means of everyday communication with carriers of another culture. The task of higher education is to form a well-educated person who has in his arsenal fundamental training not only in narrow specializations, but also in a broad sense, for example, as learning a foreign language without reference to the chosen profession, that is, technical interpreter must know not only and not so much technical English, or another foreign language, but also be able to apply it, first of all, with similar specialists, who are speaking another foreign language in the context of culture, literature, history, etiquette, etc. Now, on the basis of higher education, teaching a foreign language is perceived precisely as a means of everyday communication with carriers of another culture. And a graduate needs to know this culture, its foundations and features.

A survey of graduates whose major was interpreting showed that 85% of respondents actively use a foreign language at work. 78 % of the respondents did not have any difficulties in intercultural professional communication. Situations of general business communication, such as writing business letters, talking on the phone, participating in negotiations with foreign partners, searching for information about potential customers on the Internet, etc., do not cause significant difficulties [1]. We connect this with the large number of hours provided by the working curriculum in a foreign language, as well as with effective methods of organizing foreign language classes, which contribute to the achievement of communicative competence. It should be noted that the results of the survey also indicate that graduates (94% of those surveyed) do not feel any lack of the highly specialized focus in the study of a foreign language. In this regard, it seems reasonable to pay more attention to the study foreign language within the framework of specialization like economics, law, IT, etc.

Basic knowledge of a foreign language is no longer sufficient for a modern specialist. Therefore, from our point of view, a hierarchical three-stage model of a foreign language course is expedient. In West Ukrainian National University it includes: 1) a basic course of a foreign language, the purpose of which is to master the skills of everyday communication; 2) a business language course, laying down general professional communication skills; 3) a course in the language of professional business communication, which differs from the previous stage by the fact that it forms communication skills in the field of direct professional interests of a specialist. But it should be noted that the acquisition of knowledge, skills and abilities within the framework of the three-stage model of teaching foreign languages does not ensure successful intercultural professional communication. For the effective implementation of intercultural professional communication, the knowledge of a single professional language and a set of professional knowledge in a certain area by the subjects of communication is not sufficient. The very concept of intercultural communication is based on equal cultural interaction between representatives of various linguocultural communities, taking into account their originality. Adequate professional communication at an intercultural level requires intercultural sensitivity. The path to intercultural sensitivity is not easy; it requires the teacher to design foreign language classes in the spirit of a dialogue of cultures. Proclaiming dialogue cultures philosophy and one of the goals of teaching foreign languages, it is necessary to develop students' readiness for the peaceful resolution of cross-cultural gaps, collisions inevitable in intercultural communication.

The communicative goals of teaching a foreign language as a specialty are usually designated as the formation and development of a foreign language competence necessary and sufficient for the students to correctly solve communicative and practical tasks in the studied situations of everyday, pedagogical, scientific, business, political and socio-political communication, the development of abilities and qualities necessary for communicative and socio-cultural self-development of the personality of trainees. Conventionally, it is customary to designate all this with the term "foreign language communicative competence" [2, p. 25].

Practicing skills and abilities of foreign language communicative competence, includes

- a) identification of geographically marked linguistic units and geopolitically marked regional concepts i.e. realities that function in the studied spheres of intercultural communication;
- b) "de-objectification" of the socio-cultural content of the studied types of a foreign language text;
- c) the correct socio-cultural use of geographically marked linguistic units in speech;
- d) linguistic and cultural commenting on the socio-cultural content of linguistic realities in foreign and native languages;
- e) translation of country-specific linguistic units from foreign into Ukrainian and from Ukrainian into foreign languages [2, p. 26].

Thus, the socio-cultural learning by means of a foreign language in the context of modern trends and trends in its reform in the world is an integral part of the international education standard.

In intercultural communication, the problem of ethics acquires special significance, since there is an interaction between representatives of different cultures, and each culture, of course, prescribes its own ethical norms and rules. An objective difficulty is represented by the fact that people belong to different nationalities, communicate in different languages, profess different religions;

they are guided by different values, beliefs, norms prescribed by this culture, and have different expectations. Researchers of intercultural communication problems describe the “zoo effect”, when people classify other cultures as “exotic”, considering their culture as the only “normal” one [3, p. 122]. Ethical intercultural behavior assumes that a person accustomed to his culture does not consider it the best, correct, exemplary, does not impose his cultural patterns, rejecting ethnocentrism. Ethical behavior is also characterized by tolerance for cultural differences, recognition of the right to their existence, and respect for them. Prejudice, misunderstanding are factors that hinder intercultural interaction.

In intercultural communication, the influence of various external factors is traced, while their role is so great that they can change the goals of communication and provide a plurality of ways to express it. The success of communication depends to a large extent on knowledge bearing the pragmatic meaning of verbal communication, such as a subject, a native speaker of the language and culture, his ethnic and social affiliation. The pragmatic factors influencing the communication process include: context as an external factor modeling the social structure of society, including social, cultural elements, background encyclopedic knowledge of communicants; forms and copper communication; intentions and speech acts; theme; type of relationship between communicants.

When establishing business relations, it is important that communication, dialogue, mutual understanding take place, and not a clash of two cultures. If partners have cultural information about each other, it is easier for them to find mutual understanding when solving business issues. The language in which negotiations are conducted and the level of proficiency in it are of great importance. It is good if the partners communicate in two contacting languages, but this is an ideal option, unfortunately, rarely seen. Usually negotiations between the parties are provided by the translator or one of the partners [4, p. 90].

Scientists identified six main obstacles, or "stumbling blocks" that hinder effective intercultural communication.

1. Assumption of similarities. One of the reasons for misunderstanding in intercultural communication is that people naively assume that they are all the same, or at least similar enough to easily communicate with each other. Of course, all humans share a number of basic similarities in biological and social needs. However, communication is a unique human characteristic that is shaped by specific cultures and societies. Indeed, communication is a product of culture. In addition, people from some cultures make more assumptions about similarities than people from others; that is, the degree to which people admit that others are like them varies from culture to culture. Thus, the very assumption of similarities is a cultural variable.

2. Language differences. When people try to communicate in a language that they do not know perfectly, they often believe that a word, phrase or sentence has one and only one meaning – the one that they intend to convey. To make this assumption is to ignore all the other possible sources of signals and messages discussed in the previous two chapters, including non-verbal expression, voice intonation, posture, gestures and actions. Because people cling to solitary, simple interpretations of what is essentially a complex process, communication problems will arise.

3. Erroneous non-verbal interpretations. As we have seen, in any culture, non-verbal behavior makes up the majority of communication messages. But it is very difficult to fully understand the non-verbal language of a culture other than your own. Misinterpreting non-verbal behavior can easily lead to conflicts or confrontation that disrupt the communication process.

4. Prejudice and stereotypes. As mentioned earlier, stereotypes and prejudices against people are natural and inevitable psychological processes that affect all our perceptions and communication contacts. Excessive reliance on stereotypes can prevent us from objectively looking at other people and their messages and finding clues that will help us interpret these messages in the way in which we intended to convey them. Stereotypes are supported by a variety of psychological processes (including selective attention) that can negatively affect communication.

5. The desire to evaluate. Cultural values also affect our attributions to other people and the world around us. Different values can cause negative assessments, which become another stumbling block on the path to effective intercultural communication.

6. Increased anxiety or tension. Episodes of intercultural communication are often associated with more anxiety and stress than familiar situations of intracultural communication. In many cases, a certain degree of anxiety and tension is necessary for optimal "performance", whether in intercultural communication or in other areas of life (for example, when taking an exam or in sports). However, excessive anxiety and stress can lead to dysfunctional thought processes and behavior. Stress and anxiety can make all other stumbling blocks even bigger, making people more likely to dogmatically cling to rigid interpretations, stick to stereotypes despite objective evidence to the contrary, and judge others negatively.

Thus, the analysis of cultural-pragmatic means is associated with the study of information, topics, text, discourse, their axiological value, as well as the study of communicative forms of behavior that open up opportunities for the presentation of cultural pragmatics in the practice of teaching foreign languages. For effective intercultural interaction and practical learning goals, a cultural and pragmatic description of the language as a means of intercultural communication is necessary

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