

Implementation of Intercultural Communication Principles in Teaching Foreign Languages

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Abstract—The article deals with the challenges of implementing the intercultural communication principle while teaching foreign languages in a modern diverse higher education facility. The article suggests ways to meet these challenges and considers the role of the foreign language teacher in upholding the values of tolerance and cultural sensitivity.

Key words—Diversity, intercultural communication, cultural sensitivity, tolerance, foreign language teaching

I. INTRODUCTION.

The cultural and ethnic diversity of Russian, European and world universities is growing at an accelerating pace, involving ethnic groups of students from all over the world who want to take advantage of the unique opportunities of higher education in different countries. The intercultural orientation of the educational process in the university, first of all, is realized in the internationalization of higher education. We define 'internationalization' as interconnection and interdependence of various states and organizations leading to the emergence of international associations in the economic, political, cultural, military and, finally, educational field.

The internationalization of higher education is defined as an objective process of sustainable interaction and mutual influence of national higher education systems, based on common goals and principles, meeting the needs of the world community and reflecting the progressive tendencies of the new century.

One of the forms of internationalization of higher education is the mobility of students. Exchange of students is one of the most powerful factors in the development of the international market for highly qualified specialists.

According to UNESCO, the level of international student mobility has increased by 300% over the past 25 years. In 2010, the number of students studying abroad was 2.8 million, and by 2025, according to experts, it will increase to 4.9 million. The domination of the English language in modern science and

international communication has made educational programs of leading European countries such as the United Kingdom and the United States attractive for hundreds of thousands of students. Along with the United States and Great Britain, Germany, France, Canada and Australia also joined the list of countries that receive the largest number of foreign students.

The student educational programs offered in Europe promote intercultural understanding and cooperation of European universities with universities all over the world. As for Russia, it should be noted that there is an increase in the diversity of students. First of all, they come from the CIS countries: Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, Turkmenistan, Azerbaijan, Ukraine, Belarus, Moldova, Georgia, Armenia. However, the ethnicity of foreign students is not limited to the representatives of the former Soviet Union. There are a lot of Asian students from China, India, Pakistan, Bangladesh, Vietnam, Indonesia, the Philippines, whose number reaches about 56% of the total number of foreign students in Russia. There are also students of various cultural backgrounds from the USA, Canada, Latin America, Australia and New Zealand.

II. METHODOLOGICAL FRAMEWORK.

Within the broad field of foreign language teaching methodology, we will focus on a specific field referred to as the study of intercultural communication. The domain of intercultural communication is studying the exchange of information across various cultural barriers. An individual can not normally exist in isolation from other people, and no culture can fully function in isolation from the cultural achievements of other nations. In the process of their existence they are forced to constantly turn to other cultures. Currently, there are practically no of the cultural communities which are completely isolated from the world, with the exception of some small indigenous tribes. Nowadays, most nations are open to the common globalized cultural experience, and at the same time they are ready to share the products of their own culture with other people. This process of cultural exchange was called

"interaction between cultures" or "intercultural communication".

The constructs coming from the field of intercultural communication, such as diversity, cultural sensitivity, and tolerance, will provide us with a common foundation for exploring the process of instilling intercultural tolerance while teaching foreign languages. What makes it an ideal choice for our efforts is the fact that this is an integral part of teaching foreign languages which by definition always involves an interaction between the learners' own culture and that of the language native speakers. As such, it was fashioned specifically for the purpose of explaining the role of the cultural component in foreign language learning [14].

III. RESULTS.

Due to the reasons mentioned in the introduction, Russia has entered a new paradigm of international relations and intercultural education, having determined the intercultural orientation of the educational process in universities. In these conditions, learning and communicating in a foreign language becomes a space for the meeting and interaction of ethnic cultures. We determine 'ethnic culture' as the sum of values, beliefs, traditions and customs. Language is the primary means of expression of ethnic culture and its integral parts. Being a marker of belonging to a certain sociocultural community, the language contains information about history, traditions, values, ideals, religions, expressed in proverbs, sayings, set expressions. However, it is necessary to understand that both culture and language contain culturally specific and universal components.

In this regard, the definition of "Foreign Language" as an academic discipline reveals its unique pedagogical functions. V.V. Safonova emphasizes that at the present stage of the development of the world community it is necessary to teach a foreign language "as a means of intercultural communication in the studied spheres of human activity, mutual understanding of peoples, countries, social systems and generalization of the achievements of national cultures in the development of universal culture, enrichment with spiritual values created by different peoples and humanity as a whole ... "[18].

The reforms that have taken place in modern Russian society for two decades have shown that the system of students' value orientations is very diverse. It depends on the level and profile of education, social status, regional factors, ethnicity, religion and much more.

The principle of nationality is scientifically justified by K.D. Ushinsky as a principle of national education [22]. The works of this scientist are an example in the installment of such values as patriotism, tolerance, intercultural communication. Awareness of one's cultural belonging is necessary for self-affirmation, self-realization of the individual. However, it supports self-realization only on condition of understanding its place in the context of universal human culture. Differences between people are due primarily to the uniqueness of their cultures, and not to differences in anthropological or ethnographic characteristics. At present, the movement for a return to traditional forms of family life and upbringing is growing. A powerful impetus to this is given by the revival of

the national identity of peoples, which is based on family traditions, which are unique for each ethnic group.

Modern education theory believes in the integration of the traditional and the new, and not in opposing and repressing one another. Cultural education theory explores and generalizes the educational experience of all peoples. Humanistic education as the highest stage in the development of all historical forms of upbringing that humanity has ever had, absorbs the positive pedagogical achievements of all approaches to education [9].

The revival and preservation of the spiritual values of each culture, their use in the ethnic and cultural formation of new generations, makes it extremely sensible and expedient to organize the process of education and upbringing. Education and upbringing should be based on both universal and progressive national principles, taking into account the specifics and experience of every culture. Culture, in turn, should be viewed not as a theoretical abstraction, but as the spiritual potential of the people. Culture develops on the basis of continuity, traditions and is the result of the creativity of many generations, which is important for the development of a common culture, the formation of creative abilities and aesthetic taste of the individual, as it accumulates a rich historical, spiritual, aesthetic experience. This allows us to improve the forms of cultural interaction, avoiding the unification of cultures, developing mutual understanding and respect.

The values of Russian youth are represented by a variety of examples, reflecting the diversity of social relations. In the conditions of democratization and multi-ethnic society, the modern Russia needs young people characterized by intellectual freedom, morals, good aesthetic taste, skills of interpersonal, intercultural and social communication. The development of all these qualities on a sufficiently large scale can not be imagined without studying a foreign language. Knowledge of foreign languages is an integral part of the overall culture of the individual in today's global space. With the help of a foreign language, a person becomes attached to the world culture by entering into a dialogue of cultures (intercultural communication), realized on basis of the foreign language. On the other hand, only by mastering the values of the native culture we may gain a deeper perception of other cultures.

The main trend of modern domestic and foreign methods is the teaching of a foreign language from the point of view of intercultural communication. Simultaneous study of language and culture ensures secondary socialization of the personality and allows the learners to master the background knowledge, without which the formation of communicative competence is impossible. One of the components of communicative competence is socio-cultural competence, which is interpreted by scientists as knowledge of the rules and sociocultural norms of behavior of the speakers, traditions, history, culture and social system of the language. Each practical lesson in a foreign language is a crossroads of cultures, providing an opportunity to acquire the practice of intercultural communication, immersing students in a foreign world and culture.

It is not surprising that the socio-cultural approach contributes to the education of students in the positive attitude

to the country whose language they study, the language native speakers, as well as to the formation of empathic abilities, presupposing a willingness to overcome feelings of insecurity when meeting with someone else's culture. The teaching of foreign languages enriches the value-oriented worldview of students, develops the intellectual, emotional and active spheres of the personality. This can be further helped by using texts, special tasks and exercises that meet certain requirements. The texts of should reflect the interests of students, contain both humanitarian and professional information, familiarize students with Russian and world problems, activate historical and cultural knowledge of students, discover and develop their creative potential.

"The interaction and blend of cultural norms, stereotypes, values, beliefs and bans take place not only in the real world but also in the language classroom where learning environment is the arena of both transfer and clash of cultures" [3]. Consequently, the content of the language material and the types of exercises aimed at developing communicative skills should evoke an emotional response, the desire to analyze, evaluate the moral essence of the actions and actions of people belonging to different cultures, teach them to interpret their own actions from the point of view taken in their culture as well as in world culture of moral norms, to teach to understand the deep meaning of the text, situation, etc. In this case, the teaching of foreign languages corresponds to the goals of training both a fully developed personality and a competitive specialist. Moreover, the "foreign language" is one of the main academic disciplines aimed at solving one of the urgent problems of the modern Russian diverse society, the development of a culture of tolerant intercultural communication among the future graduates.

IV. DISCUSSION.

Recognition of the self-worth of any person, regardless of nationality, is one of the important conditions for constructive multicultural dialogue and peaceful resolution of possible conflicts. In a successful dialogue of cultures one should speak of tolerant intercultural communication. The main obstacle to tolerant intercultural communication among students is the perception of another's culture through their prism, as a result of which the ideas about the neighboring culture become extremely limited.

The problem of tolerance has now become especially relevant in connection with the process of globalization, which confronts the civilizational, religious, national, ethnic identities of various cultures and peoples. Now it has become the focus of attention of Russian scientists, public figures, teachers.

In the scientific literature, the following definitions of tolerance exist: Tolerance (from Latin *tolerantia* - patience) is a definite ideological and moral-psychological attitude of the individual to the extent to which it accepts or does not accept various, primarily alien, ideas, customs, culture, norms of behavior, etc. Its main usage is in the context of tolerance for something "alien", "different". This quality can be inherent not only to an individual person, but also to a specific collective, to a particular social group, to society as a whole [20].

Intercultural tolerance is the ability of a person to show understanding and respect for the unfamiliar ways of life of representatives of other ethnic communities, their behavior, national traditions, customs, feelings, opinions, ideas, beliefs, etc. Outwardly, intercultural tolerance is reflected in self-control, the ability of an individual to respect representatives of other cultures and co-exist with them for a long time. A person with a tolerant consciousness is mentally and emotionally stable, they have a low level of anxiety, a developed sense of empathy, their ethnic prejudices are absent, they assume that people of all ethnic and social backgrounds are equal, they have an active life position, they are disciplined and responsible [19]. Mechanisms for the formation of tolerant thinking are intellectual development in childhood and comprehension of their own cultural experience in adulthood. Principles of tolerance include internationalism, solidarity, and empathy, which should be instilled in a person from an early age and, most importantly, in the family. Only such a position can be the basis for the development of people and the whole country in a multicultural, multiconfessional society, where none of the cultures and nations can exist in isolation.

V. CONCLUSION.

The problems of intercultural communication are extremely urgent in the university student social group, which was always considered to be the generator of ideas. At the same time, the teacher's position has a great influence on the formation and development of students' values. Intercultural approach to teaching, to the studied culture, to the values of the educational process should become the basis of teaching activity.

Encouraging personal involvement of the teacher in the educational process as its subject and co-author involves the use of tasks that refer to their life experience, the ability to make independent choices, assess, compare, take an active stance, express their point of view, independently organize and host events. Involvement of students of various national or ethnic groups in various types of educational activity causes the expansion of the boundaries of the educational space as a field of creativity, research and social practice through the integration of educational and extracurricular activities in a multicultural educational process that favors the formation of interethnic tolerance through increased awareness, development of interest and respect for a different culture, empathy, ethnic identity, and enriching the experience by including students in the joint cross-cultural activities.

The process of instilling intercultural tolerance in students should be regulated by the principles of openness, acceptance, equality, individualization, subjectivity and ensure the functioning of mechanisms for the development of the unity of tolerant consciousness and behavior: cultural identity, dialogue, destruction of ethnic stereotypes. The lessons of foreign language should aim for educating the students in the field of intercultural tolerance, and taking into account the diversity and multiculturalism of the university students.

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