



THE ROLE OF INTERCULTURAL COMMUNICATION IN THE MODERN PHASE

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Abstract. The article reveals the importance of intercultural communication, the basic approaches to teaching foreign languages in the modern stage.

Key words: intercultural communication, cultural dialogue, communicative competence, integrative approach.

The phenomenon of intercultural communication – it is a complex phenomenon, in which the study treated the representatives of different fields of scientific knowledge: philosophers, sociologists, anthropologists, linguists, cultural experts. This makes it possible to look at it from different points of view and, by comparing them to make the most holistic view of this complex part of social reality.

Currently it has done a huge amount of tourist travel, developing international trade, increased migration flows, each year hosts many international conferences, participants are people of different nationalities, representatives of different cultural groups, get more and more popular international education program. There is an acute problem of tolerance and respect for other cultures, overcoming hostility because of their redundancy or just being different. Also, the development of communication channels and changing the very forms of communication gives it a completely new functions, the study and understanding that becomes necessary for the existence in the modern world. Wednesday, cultural and communication space formed man of the XXI century. This makes intercultural communication one of the most important and interesting topics to explore.

Scientists believe that in the XX century, there was a so-called cultural turn, became a consequence of linguistic turn, which outlined the main topic of language study social sciences. Synthesis of sociology, anthropology, semiotics, and have given

rise to new concepts. Society itself, its specificity, the structure and the nature of social interactions, scientists have become increasingly determine culture and its features (and not vice versa). John Alexander, for example, considers the cultural code as a defining element for any social or actions. Of particular importance in terms of sociology become "values", "normal", "tradition", "stereotypes", "national character" through which explains the relationship of culture, language and ethnicity, defined features of intercultural communication.

First, you need to turn to the very terminology. What is intercultural communication? Intercultural communication – is an adequate understanding of the two participants in the communicative act, belonging to different national cultures. To supplement this definition can only be that the two – is not the only possible number of participants in such communications: it could be a group of people: a dialogue between civilizations will also be considered as a form of intercultural communication. But it is this definition very precisely introduces us to the crux of the problem: how do the communicants interacting with different ethnic and cultural origin, as the reach of understanding. No less interesting is the reverse side of the issue – the difficulty of intercultural communication, conflict between different cultures, their causes and ways to overcome them.

Consider intercultural communication from the perspective of the model of the American political scientist and sociologist, one of the founders of the School of Sociology Chigakskoy, G.Lasswell, who singled in the communicative act of the following five components: a communicator, receiver, message, channel, effect. This model is the most appropriate for use in the study, because it has a sufficient amount of components to imply a social context, in this case, let's not go far beyond the scope of the study.

Message as a component of communicative act, we will understand the message is transmitted in a particular language. "Every language – is a temple in which carefully preserved the soul speaking this language" – the words of the writer OU Holmes could not be better explained by the most important function of language as a cultural custodian. They imply that "language is inextricably linked to ethnic group, forming it through the storage and transmission of culture, traditions and social consciousness of the speech community". Features of thought enshrined in language and transmitted through communication, influence, in turn, the perception and behavior of its speakers. However, the possession of the same language does not guarantee understanding between people. The conflict may be the difference of cultures. Another PA Sorokin said that any society can be described and understood only in the light of the inherent values of the system, norms and values, i.e., culture as such. "In other words, native culture-this shield of national identity of the people, and deaf fence, fenced off from other peoples and cultures". This does not mean that the communicator and the

recipient, belonging to different cultures, will not be able to understand each other. But to build effective communication is essential to understand the cultural characteristics of its members.

"Communicator" and "recipient" in intercultural communication-they are representatives of the two (or more) different cultures, unreacted through the exchange of messages with a specific purpose. Each culture has a lot of character of the social environment, both verbal and non-verbal means of communication, by which people are guided and act in everyday life. Thus, each message has a cultural context, due to the communicants belonging to a particular culture, which determines its way of thinking.

T.N Persikov identifies the following components of the cultural context: communication and language, dress and appearance, food and table manners, time and perception, the nature of relationships, norms and values, a system of religious beliefs and perceptions, mental activity and teaching methods, work organization and attitude to work. For example, every nation has its own sign system, which other nations can be interpreted in exactly the opposite (Bulgarians, turning his head from side to side, meant "yes", and in Russia and most other countries, it means "no"). The difference in the lexical scope of languages is also obvious: that in Russian we will explain a few minutes, in English can be summed up in two or three sentences. For some people the food is even sacred meaning: do not eat beef to Hindus food, pork – Muslims and Jews; in Russian did not exist in the food taboos (only during religious fasts); and Koreans eat, probably everything. On the relation to the time it can be said that the Germans are very punctual, say every minute, and residents of some areas of Africa, guided by the sun and the time for them has no such fundamental importance.

Lack of understanding of cultural differences can cause communicants culture shock, which is the result of a comparison with their own culture and other improper interpretation. There are six aspects of culture shock: stress, a sense of loss or deprivation, a sense of rejection, failure in roles unexpected alarm or disgust, a sense of inferiority. However, most scientists (V. Kochetkov, S.P Myasoedov, and others) consider culture shock normal, because it is a natural part of the process of adaptation of individuals to the new conditions and even is useful for self-development and personal growth.

For us, matters belonging to the national culture, which defines the national character of the communicants-specific to a given ethnic community socio-psychological traits. Many scientists have been studying the national character. Wundt and G. Lebon created ethnocentric concept of national character, and the views of F. Boas, one of the founders of cultural anthropology, were completely opposite-he was "in a state of holy war, against racism". National cultural imprint has a special power, because, even if the person is out of their culture and way of life, it will still follow certain canons inherent in its culture. At the same time, it should be noted that national

character is determined by social factors, it is a product of social relations. Its formation has the greatest impact, such as the components of the culture traditions, customs, rituals, everyday culture, everyday behavior, "national picture of the world", artistic culture.

Today we live in a time when the development of information technology in many ways defines our way of life, especially the perception of reality, and, of course, methods and forms of communication. The ubiquity of the Internet leads to the intensification of contacts and joint retention and use of intellectual capital.

The study of new communication channels put M. McLuhan, anticipating his theory of the events that are now taking place everywhere. He believed that the development of society is determined by the development of means of communication, but rather the manner of its organization. Due to the spread of radio, television (and today, and the Internet), people exist in society, "the global village", where everyone interacts with everyone staying at home.

Digital communication today has the following characteristics: it is interactive, virtual, dispersed, modular, automated is variable. The main channel of communication is the international computer networks, which are able to provide almost instantaneous movement of any information. Internet services such allow people to participate in the creation of an information universe.