CROSS-CULTURAL TEACHING OF A FOREIGN LANGUAGE - A NEW PARADIGM IN EDUCATION

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Abstract. *This article examines the cultural approach in teaching a foreign language as a component of the students’ cross-cultural competence. Teaching a foreign language involves its use as a tool for the presentation of national culture in a foreign language and the knowledge of foreign culture, the formation of students’ cross-cultural communicative competence, the education of a multicultural personality acting as a mediator of cultures or a person immersed in the context of universal culture and various languages.*

Key-words: *communicative competence, competence, cross-cultural learning, cross-cultural communication, cultural awareness, dialogue of cultures.*

INTRODUCTION

The inevitability of turning to the ideas of teaching a foreign language for the implementation of cross-cultural communication as a "dialogue of cultures" has been proved in the works of many scientists such as V.V. Safonova, V.P. Furmanova, S.G. Ter – Minasova, N. D. Galskova, P.V. Sysoev, M. Byram, C. Morgan, Bennet, C. Kramsch and others.

In linguodidactics, this problem began to be intensively developed in the 1990s, so the terms "dialogue of cultures", "co-study of language and culture" or "interrelated language and culture teaching", "cross-cultural learning", "foreign language communicative competence", "cultural competence", "cross-cultural competence", "linguo-socio-cultural competence", "language personality", "secondary language personality", "bicultural consciousness" were introduced into the everyday use of linguodidactics, "cultural awareness".

MAIN PART

The priority philosophy of education in the field of cross-cultural communication is currently recognized as the "dialogue of cultures", the philosophical and methodological basis of which is the understanding of dialogue, when all worldview systems are not rejected, but coexist and interact. [5, p.28] The main feature of any culture is its dialogicity – "only in dialogues and contact with other cultures, cultures of other peoples, it is enriched and updated". [1, p.18] Therefore, only a full and equal dialogue is recognized, based on mutual respect of the cultures involved in the contact, in which there is an exchange of meanings and an equal representation of cultures with the aim of mutual enrichment, mutual development and mutual renewal. This means that cross-cultural communication involves an equal dialogue between its participants, the purpose of which is to exchange experiences and solve common problems. [4, p.12]

Of course, the ideas of cross-cultural communication have influenced the status of a foreign language, it has become seen as a tool for the bicultural / multicultural development of students' personalities, for the realization of oneself as a cultural and historical subject, as a means "to ensure a person's integration into a new society, into a new social situation". [2, p.4]

In the cultural orientation of teaching foreign languages, the main focus is on the study of the cultural component (socio-cultural, cross-cultural, linguocultural, linguosociocultural) of the content of teaching foreign languages and determining its place in the structure and content of foreign language communicative competence.

A number of researchers theoretically substantiate various approaches to the co – study of language and culture: B. Tomalin & S. Stemleski - practical; E. M. Vereshchagin and V.G. Kostomarov – linguistic and cultural studies; V. V. Safonova, V.P. Furmanova, P.V. Sysoev, D. Hymes – socio-cultural and ethnographic; C. Kramsch, G.V. Elizarova, N.D. Galskova – cross – cultural/cross-cultural; E.I. Passov, S. Savignon, M. Canale, M. Swain, D. Hymes, W. Littlewood, C. Brumfit, H. Brown-communicative; N.I. Almazova, N.M. Andronkina – cognitive-activity; E.A. Astakhova-functional-pragmatic; E.N. Solovova-integrative-reflexive; D.U. Khashimova, Z.H. Utesheva - linguoculturological.

The analysis of these approaches has shown that the most suitable for cross-cultural learning are socio-cultural, cross-cultural/inter-cultural and cognitive-activity approaches. These approaches have a single essence and their main provisions are similar, since they pay special attention to the analysis of cross-cultural universals and oppositions and focus on the cross-cultural component; they address the issue of acculturation and develop various models for the formation of

a "secondary language personality", foreign language communicative competence, cross-cultural competence, and cultural awareness.

V.V. Safonova clearly characterized the cultural sociologization of foreign language education as a socio-pedagogical direction in the linguodidactics of higher education. The researcher puts the socio-cultural approach, which is one of the culturological directions in teaching foreign languages and is based on the main provisions of linguistic and cultural studies, as the basis of the training. The socio-cultural approach focuses on teaching cross-cultural foreign language communication in the context of the socio-pedagogical dominants of the pedagogy of civil peace and harmony, which accumulates the ideas of planetary globalism, humanization of cultural sociologization and greening of the goals and content of teaching foreign languages. [6, p.86]

Thanks to the research of V.V. Safonova, the socio-cultural aspect of education is transformed from an auxiliary, illustrative factor into one of the basic and priority ones. Her research contains valuable methodological material for the compilation and modeling of a communicative-pragmatic socio-cultural reference book, which presents culturological information, thematic-terminological graphs, in a complete and methodically appropriate way for cross-cultural learning.

According to N. D. Galskova, the appeal to a new scientific paradigm in linguodidactics - intercultural - is due to the requirements of the modern geo-economic and geo-cultural situation, which forces a person to be able to coexist in a common life world. He must "be able to build a mutually beneficial dialogue with all the subjects of this living space, be able to direct humanitarian cross-cultural bridges between representatives of different faiths, cultures and countries" and "The appeal to cross-cultural communication led to a change in the didactic paradigm and significant conceptual changes in the understanding of the processes of mastering a foreign language, and hence teaching this language". [3, p. 56]

CONCLUSION

The conducted conceptual and terminological analysis allows us to conclude that modern linguodidactics has not yet come to a consensus on the status of cross-cultural learning. The teaching of cross-cultural communication as an integral autonomous direction in the methodology is characterized by the breadth of its special term system, the relations within which are not yet sufficiently defined, and therefore the content of different concepts is mixed.

In the studies of many authors, the content, the principles, adequate techniques and methods of teaching are defined, the most optimal forms of educational interaction are justified, descriptions of practical courses of teaching in cross-cultural communication are offered, which allows us to conclude that a new approach in modern foreign language education is being formed.

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