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КУЛЬТУРА И КОММУНИКАЦИЯ КАК ОСНОВЫ МЕЖКУЛЬТУРНОГО ВЗАИМОДЕЙСТВИЯ

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Аннотация. Вступление России на порог XXI века сопровождается, прежде всего, развитием в стране демократического общества, правового государства, рыночной экономики. Данные общенациональные интересы также созвучны общемировым тенденциям глобализации, интеграции во всех сферах общественной жизни, перехода к информационному обществу, ускорению темпов экономического развития, расширению межкультурного взаимодействия. Указанные факторы активизируют массовые миграции населения, обострение межэтнических конфликтов, рост глобальных проблем, духовный кризис социума. С конца 90-х гг. изучение коммуникационных процессов начинает осуществляться с позиций междисциплинарного подхода. Коммуникация рассматривается через призму международных политических исследований. Впоследствии в отдельные отрасли научной мысли выделяются теория перевода, методика обучения иностранным языкам, сравнительная культурология, социология и др.

Ключевые слова: культура, коммуникация, межкультурность, межкультурная коммуникация, личность.

CULTURE AND COMMUNICATION AS FUNDAMENTALS OF INTERCULTURAL INTERACTION

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Abstract. Russia's entry into the 21st century is accompanied, first, by the development in the country of a democratic society, a rule of law, and a market economy. These national interests are also consonant with the global trends of globalization, integration in all spheres of public life, the transition to an information society, the acceleration of economic development, and the expansion of intercultural interaction. These factors activate mass migration of the population, exacerbation of interethnic conflicts, the growth of global problems, and the spiritual crisis of society. Since the end of the 90s. the study of communication processes begins to be carried out from the standpoint of an interdisciplinary approach. Communication is viewed through the prism of international political studies. Subsequently, the theory of translation, the method of teaching foreign languages, comparative cultural studies, sociology, etc. is distinguished in separate branches of scientific thought.

Keywords: culture, communication, interculturality, intercultural communication, individual.

INTRODUCTION

Lecturers of a foreign language and linguists are considered to be the founders of the study of the patterns of intercultural communication in Russian science and the education system, who for the first time spoke about the inadequacy of knowing a foreign language alone for effective communication with representatives of other cultures. The experience of intercultural communication did not exclude the occurrence of conflicts and misunderstandings and exacerbated the problem of the lack of excellent command of foreign languages for a successful and effective dialogue with representatives of other cultures and nations. It became obvious that in the absence of practical skills for intercultural interaction, the implementation of this dialogue is not possible. In this connection, a new discipline - "Intercultural Communication" was introduced into the curriculum of several Russian universities. The introduction of this discipline is primarily due to the need to prepare students for effective intercultural contacts at the level of everyday interpersonal communication.

The genesis of the problem under study allowed us to conclude that there is an increased scientific interest in the postulates of multicultural pedagogy. The reason for the often uncertain, sometimes counterproductive communication with strangers and strangers may lie in the fact that the importance and necessity of intercultural themes in educational programs of educational institutions is not yet fully understood at the political level. The concept of "intercultural competence" can be found in the educational programs of individual educational institutions in the form of individual initiatives, which are characterized by a vague educational goal and implementation plan. At the same time, the emphasis is on the empirical type of education, the possibilities of which are often limited by the small and insufficient number of foreigners in the region.

For a more detailed understanding of the complexity of the concept of "intercultural competence", we consider it expedient to conduct an analysis of the terminological apparatus that allows you to determine, think over and agree on the content and methods of intercultural learning.

METHODOLOGY

The concept of "culture" in the narrow and broad sense

In modern science, the definitions of the concept of "culture" are so numerous and varied that it is often almost impossible to find a universal and "correct" definition, since there is no single concept of "culture". The reason for this may be the etymologically wide range of this concept. The primary source of the concept we are studying, we propose to consider the Latin verb *colere* (to cultivate, cultivate, worship, honor), supplemented by the French word *cultiver* (to cultivate, grow, devote oneself to something), thanks to which the root of the word *cult* and the corresponding words appeared in modern Russian, which, according to their contextual meaning, can be divided into four clear groups:

- 1) to live, be local (life world, *ethnos*);
- 2) to groom, decorate, teach, protect, ennoble (highly developed culture);
- 3) to cultivate, engage in agriculture (biological cultures);
- 4) worship, idolize (*cult*).

In this regard, I would like to note the unambiguous and obvious connections of the fourth group of concepts with the main and defining word "cult": *cult film*, *cult of a star*, *cult figure*, *cult*, etc. While the first three groups of concepts are considered without differentiation with the main and defining word "culture". The fact that the concepts of "national culture", "cultural space" (first group) are not in direct semantic connection with the concepts of "spiritual culture", "cultural ignoramus", "art", "cultural good" (second group) or concepts "Bacterial culture", "cultivated plants", "escape from culture" (the third), obviously. These differences can be explained by the vastness of the corresponding spectrum of meanings: while the concept of culture (1), associated with the culture of the individual, and the concept of culture (3), which characterizes biological phenomena in a broad sense,

are focused on very diverse and versatile subject areas - the concept of "culture" in a broad sense; a highly cultural concept (2) and a concept associated with a cult (4) have a narrower range of meanings (culture, art, religion and derived secularized forms of worship, etc.) and represent the concept of "culture" in a narrow sense. Based on the described fact, we separate the narrow and broad concept of "culture".

It was from this initial period that the word "culture" was used in the context of human transformation of the surrounding world, during which various kinds of skills are acquired, not only physical, but also spiritual qualities develop. As a scientific category "culture" begins its path from European philosophy and historical science, we find mention of it in scientific works since the second half of the 18th century.

Features of the concept of "culture" in the narrow sense

The narrower concept of "culture" originates, in our opinion, in the works of Immanuel Kant and later Oswald Spengler, who divorced the concepts of "culture" and "civilization", which are still used in modern science in the form of a quote: "Civilization manifests itself then, when a person has a plug, and culture - when a person knows how to use it. "This expression gives a clear explanation of why culture in the spirit of Plato is a manifestation of the Beautiful, True and Good, and therefore is consistent and correlated with art and spiritual culture. Even in his work "The Myth of the Cave" ("State", 7th book) Plato distinguishes between the concepts of spatio-temporal reality and the world of ideas, truth, explaining this fact as follows: while the overwhelming majority of people throughout their lives are at the bottom of the cave, the inspired philosopher, thanks to his memory, is able to leave the cave and comprehend the idea of the true, beautiful and good. The purpose of the philosopher in this regard is educational activity, providing for broadcasting to the masses of information about what he saw outside the "cave". Thus, the cultivation of the ignorant representatives of the human race takes place.

Oriented in this regard to the concept of "high culture", the very concept of "culture" is narrowed due to its ability to exist only in the presence of the opposite - lack of culture, ignorance. Such a concept of "culture" in relation to the goal of intercultural communication turns out to be fatal from two perspectives: on the one hand, it presupposes a significant potential of the "seeing" in relation to the "blind", since the former is able to see what is culture and what is not. On the other hand, such a concept is unhistorical and as a consequence non-dynamic, since the philosophical postulates that it ascribes to itself are by their nature "eternal" and unchanging. That is why the "classics" to this day determine the content of numerous literary canons, as well as school curricula.

According to Plato, someone who possesses this power of memory claims to be able to easily separate Good from Bad. Those who act in this form are capable and even have the right to be oriented towards other people, attributing culture to them or denying it. The "developed" cultures are thus separated from the "simple" and manifest themselves as role models for those in need.

There is no doubt that dogmatic thinking has significant potential. History has numerous cases of discrediting, occupation and military conflicts. This historical fact, with its impressive implications, warns against the careless use of such a narrow concept of "culture".

Personality in his life world. Expanded concept of "culture"

The first massive attempts to differentiate the concept of "culture" from a political perspective were recorded in the late 60s of the XX century, when elite thinking was not in favor, was not welcomed, when the popularity and influence of mass communication and "mass culture" grew, and freedom of the individual and social self-development acquired a leading role in the value system.

Arguing about the concept of "culture" in a broad sense, it should be noted that environmental problems exist in its

structure as well as literature and art. At the same time, problems related to the environment should not and cannot be excluded from the concept of "culture", they should be in direct connection for a better understanding of the nature of human relationships. Culture is not a privilege for the elite; it is an opportunity for everyone. It is very important to arouse interest among the masses in current and pressing issues - lifelong learning, reforms in the education system, support for the educational process, digitalization of all spheres of the economy, and many others.

Using the narrow concept of "culture" or "high culture", one cannot completely abandon its broad version, which is closely related to the human life world, with what we work every day in the process of intercultural learning. "Culture" in a broad sense is not something special, it covers absolutely all manifestations of life, such as religion, ethics, law, technology, education system, material and non-material products, environmental problems, etc. This fact also testifies to the fact that the concepts of "nature" and "culture", opposed to each other since ancient times, should not be considered from the standpoint of confrontation. In our opinion, a "culture", understood as the human life world, is characterized by a certain organization, thanks to which it, in fact, is created and functions. And we assume that this happens in direct interaction with the environment, just as the natural world around us is influenced through the culture and man-made living world of the individual.

Summing up the above, we note that the broad concept of "culture" associated with the life world of the individual, in contrast to the narrow concept, is less isolated; it is not characterized by time parameters, but only historical; it is not subject to any evaluation. That is why the concept of "culture" contains certain requirements for starting the processes of cultural activity and active participation in them without the need for evaluation.

Arguing about three other groups of meanings of the concept of "culture", it can be assumed that "culture" associated with the life world is a contiguous, all-encompassing concept and includes interconnections with the natural environment (the biological concept of "culture"), the field of culture as a source interpretation (cult) and a branch of culture in a narrower sense (highly developed culture). Therefore, proceeding from the perspective of the life concept of "culture", we can conclude that society has no culture, society is culture.

Closed and open versions of the broad concept of "culture"

The expanded concept of "culture", which defines the human life world, also harbors a number of questions and doubts related primarily to an attempt to territorially delimit the life world of different individuals. These attempts allow us to conclude that cultures are not limited to any territory, they are separated primarily from each other, by the type of containers. This is the crux of the problem. Due to the migration and communication processes that have lasted for several millennia, it is hardly possible to find an isolated culture that is not influenced by external sources. Each culture is the result of intercultural processes. This fact makes it possible to conduct intercultural research, describe and explain the specific features of certain ethnic groups and groups.

Since the mid-90s of the XX century, disputes have appeared in science that refute the consideration of cultures in the form of containers. At the center of these reflections is the prevailing view of culture as a national-state phenomenon. Moreover, in periods when the classical nation-state in many parts of the industrial world has passed into the category of outdated models, the concept of "culture" of a national-state character appears. In this regard, I would like to note the point of view of the German sociologist Ulrich Beck, who discusses the processes of globalization as the final stage of the "First Modern" and the simultaneous emergence of a new type of thinking and the beginning of the "Second Modern". According to Beck, globalization

leads to the destruction of the unity of the national state and national society, the formation of a new type of power and competitive relationships, conflicts and overlaps between national minorities within the state on the one hand and transnational entities, identity, social territories, position and processes on the other hand.

Analyzing the current state of globalization processes, it can be assumed that economic, information technology and political systems are being formed across national-state borders, which ultimately, through the creation of hybrid or transnational identification contexts, will very quickly lead to the resolution of the existing institutions of the nation-state. What implications this process will have in the field of intercultural learning is not yet clear. It is obvious that it is necessary to consider the broad concept of "culture" from two angles and differentiate the concepts of closed and open culture.

Closed, geographically fixed culture

More or less closed interpretations of the broad concept of "culture" are closely related to the interests and point of view of those who apply them, primarily in a pragmatic sense [16]. They are characterized by geographic fixation and delineation of the concept of "culture", namely:

- 1) a political approach that identifies "cultures" by nationality, by their belonging to a particular state;
- 2) the geographical approach formally divides the diversity of "cultures" according to the position of the country on the map (Central Europe, Eastern Europe, Western Europe, etc.);
- 3) the linguistic approach involves the gradation of "cultures" according to their belonging to a certain linguistic community (for example, Francophones);
- 4) the spiritual-historical approach considers "cultures" from a religious-historical and ideological-historical position as a community with a local basis (for example, a Romanesque group).

From a pragmatic point of view, a fixed interpretation of the extended concept of "culture" is popular, primarily due to its orientation function. This feature can be fully used in many areas (tourism, marketing, advertising, etc.). At the same time, it is important not to hide the doubtfulness and relativity of this kind of information, since the overlap and duplication of cultures, as well as the dynamics of their changes, do not allow for any delimitation and division. In other words, culture is not a container with clear boundaries and forms, it is characterized by "looseness" at the edges due to the historical processes of interaction between cultures.

Open, socially fixed concept of "culture"

The constant appeal of scientists to a closed version of the broad concept of "culture" has led to the emergence of great contradictions in modern concepts of intercultural learning. The reason for this may lie in the banal convenience of using the homogeneous isolated concept of "culture", while it is doubtful, in our opinion, the moment of choosing a suitable measurement and evaluation tool. And this may not necessarily be due to the lack of competence of the researcher in this matter. On the contrary, this fact is explained by objective uncertainty and confusion. German sociologist and political scientist Ulrich Beck [14,15], speaking about modernity, notes that industrial countries are in an intermediate state, when there is no longer the First Modern and the Second Modern has not yet begun. The First Modern, at the final stage of which most Western industrialized states are, is characterized, according to Beck, by a belief in structures and their controllability, mandatory homogeneity on the one hand and polarization on the other. In turn, the Second Modern is distinguished by procedural and associative thinking, high dynamism and the need to recognize and take into account differences and contradictions.

The danger of such an intermediate state, in our opinion, lies in the fact that representatives of governments and politicians are busy "building" the "Second modernity", while applying the tools of the "First modernity", since

cultural and social thinking is still influenced by the “First Modernity”.

Based on the foregoing, it is possible to explain the uncertain operation of the extended concept of “culture”, when the closed version is associated with the “First Modernity”, and the open one tends to the “Second”. In turn, the disappearance of unity between the nation state and the national society, as well as the spread of pluralistic views of the world, call into question other types of thinking, which over the centuries have had a decisive influence on the processes of individual and social self-knowledge.

We are of the opinion that the beginning of this process of change is not associated with a turning point or “X” hour. This argument is evidenced by the aspiration for clear categories, unambiguous, sometimes “absolute” knowledge, which has been passed from generation to generation over many centuries and exists in the modern education system. The main difficulty in this lies in interdisciplinary integration, in the erasure of national-state and ethnic boundaries in everyday activities, in the focus of scientific research on processes, and not on structures. Therein lies the unyielding and long-lasting existence of this boundary-prone thinking tradition. We find a vivid depiction of the above in the work of Gottfried Herder in 1774 “Ideas for the Philosophy of the History of Mankind”, who considered cultures and national states as “distinctive unique formations that carry a focus of bliss” [2]. According to Herder, cultural formations are characterized by a constant direction and main task, clear boundaries, close relationship with representatives and manifestations of the “alien”, the availability of mathematical calculation in relation to value / content.

RESULTS

In the modern world, the processes of globalization pass in all directions through cultural formations and form the latter into constituent parts of separate cultural systems that cannot be analyzed and measured by the “closed” categories of the “First Modernity”. The question inevitably arises about the angle of consideration of the “open” concept of “culture”. In this regard, cultures are differentiated as the social worlds of individuals with a changing size and content. Just as individual self-consciousness of the era of the “First Modern” was predominantly determined by nationality, in the context of globalization this moment occurs much less often, since the relevant connections of the personal life world can spread far beyond the national state. We are of the opinion that mobility and communication technologies, as well as the blurring of cultural and political boundaries in the late 90s. XX century led to the fact that each individual subject is realized as a versatile and at the same time territorial identity without specific geographical boundaries.

Life trajectories in this sense are considered not from the position of any country or geographic point on the map, but from the position of the life process directly. Individual identity is formed on the basis of more or less rapidly changing group affiliations, regardless of geographic reference. Thus, the question of an individual’s life or cultural identity should be considered primarily from a pluralistic and procedural point of view. Identity, as a part of the vital micro- and macrocosm of the individual in the form of various kinds of collectives (virtual teams, international strategic alliances or international enterprises) should be considered not autonomous and coherent, but cohesive. At the same time, cohesion is understood here in a natural-scientific sense: water molecules, under the influence of the force of cohesion, create surface tension, from which they can easily be freed at any time without harm and attach in another place. A similar situation from the standpoint of the “Second Modern” occurs with the processes of obtaining a unique life experience of the individual. An example is the flexibility of individuals in choosing a place of work. Let us dare to assume that in the near future the prestige of work with one employer or in the same industry throughout life will be completely leveled by the simultaneous versatile orientation of the individual towards different employers and

industries. Our assumption is based on obvious indicators of our time, manifested in the restoration of the power of public administration in relation to social support of the population, legislative changes in the law on consumer protection, the reduction of trade union members, outsourcing, primarily of large enterprises, as well as increased responsibility on the issue of pension contributions. As an additional example, we propose to consider organizational cultures, which are less and less gravitating towards a specific geographic location, manifested in the replacement of the sign “Made in Germany” (Made in Germany) with “Made by Steilmann” or even “Made to order Steilmann” (Made for Steilmann). Despite the fact that the concept of interculturality formed in the context of globalization casts doubt on the existence of culture as a whole, it should be recognized that multicultural and geocentric virtual organizations form their own culture simply due to the fact that in the process of interaction of its members, certain traditions appear and develop and customs representing the corporate spirit.

CONCLUSIONS

Thus, the above examples of the open concept of “culture” in the context of globalization processes warn us against a hasty or even euphoric rejection of the closed version of the concept of “culture”, one-sidedly focused on the pioneers of economic globalization without taking into account the phenomena of national statehood in the spirit of the “First Modern” and a small number representatives of the world community involved in the processes of globalization. In this respect, the interpretation of the concept of “culture” depends on the historical and social context of their application, since there is no “right” or “wrong” concept of “culture”. It would be more correct to talk about the presence of more or less equivalent concepts. At the same time, in intercultural interaction, it is important, in our opinion, to clearly formulate and declare the used version of the concept of “culture”.

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