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## ПРАГМАТИКА МЕЖКУЛЬТУРНЫХ КОММУНИКАЦИЙ В ИЗУЧЕНИИ РУССКОГО ЯЗЫКА КАК ИНОСТРАННОГО

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**Аннотация.** Цель: обоснование прагматического подхода в изучении русского языка как иностранного. Методы. Лингвокультурологический анализ позволяет проследить взаимодействие и взаимообусловленность языка и культуры в речевом поведении, дополняясь методом наблюдения, который дает возможность описать различные аспекты и явления в межкультурном взаимодействии, и дискурсивным методом, который выявляет динамичность их взаимного влияния. Результаты. Взаимопонимание как основа межкультурного взаимодействия опирается на качественные показатели коммуникации, которые обеспечивают открытость, доступность и понятность коммуникативных намерений участвующих в ней сторон. Осознанное вхождение в зону общих смыслов предполагает достижение согласия при сохранении культурной идентичности участников. Прагматичный подход в изучении русского языка как иностранного состоит в формировании навыков стратегического планирования речевого поведения, соответствующего коммуникативные потребности, речевые компетенции и значимые для общения культурные явления. Выводы. Изучение феномена коммуникации позволяет теоретически обосновать адаптацию обучающихся к различным ситуациям межкультурного взаимодействия. Поиск коммуникативного решения требует ориентиров для речевого поведения, которые учащийся черпает из социокультурного контекста. Явления культуры являются не только предметом изучения, но и развивают коммуникативные навыки в аспекте их применения в различных ситуациях. Использование в обучении активно бытующих в мировой культуре речевых жанров облегчает достижение взаимопонимания, способствуя самостоятельному стратегическому планированию речевого поведения с учетом собственных коммуникативных потребностей.

**Ключевые слова:** межкультурная коммуникация, кросскультурная коммуникация, диалог культур, речевое поведение, коммуникативные навыки, поликультурность, речевой жанр, лингвокультурология, традиция, пожелание.

## PRAGMATICS OF INTERCULTURAL COMMUNICATIONS IN STUDYING RUSSIAN AS A FOREIGN LANGUAGE

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**Abstract.** Purpose: justification of a pragmatic approach in the study of Russian as a foreign language. Methods. Linguoculturological analysis provides insight into the interaction and interdependence of language and culture in speech behaviour, supplemented by the observation method, which makes it possible to describe various aspects and phenomena in intercultural exchange, and by the discursive method, which reveals the dynamism of their mutual influence. Findings. Mutual intelligibility as the basis of intercultural exchange is based on the qualitative communication indicators, which ensure the openness, accessibility and clarity of the communicative intentions of the parties involved. Conscious entry into the zone of common meanings suggests reaching agreement while preserving the cultural identity of the participants. The pragmatic approach to the study of Russian as a foreign language consists in the formation of strategic planning skills for speech behaviour that correlates communication needs, speech competencies and cultural phenomena significant for communication. Conclusions. The study of the communication phenomenon theoretically justifies the adaptation of students to various situations of intercultural exchange. The search for a communicative solution requires guidelines for speech behaviour, which the student draws from the social and cultural context. Cultural phenomena are not only the subject of the study, but they also develop communication skills in terms of their application in various situations. The use of speech genres that are actively prevalent in the world culture in studying facilitates the achievement of mutual intelligibility, contributing to the independent strategic planning of speech behaviour, taking into account own communication needs.

**Keywords:** intercultural communication, cross-cultural communication, dialogue of cultures, speech behaviour, communication skills, multiculturalism, speech genre, cultural linguistics, tradition, wish.

### OVERVIEW

*General formulation of the problem and its connection with important scientific and practical tasks.* Intercultural dialogue has long gone beyond the professional spheres of international cooperation. The openness of borders, the availability of the Internet and the development of technologies contribute to the expansion of communication opportunities, the development of international contacts at a simple level, in tourism, educational or cultural exchange, in the business environment. Such communication requires mutual intelligibility under the influence of cultural traditions.

The need for mutual intelligibility between representatives of different cultures was one of the reasons for the establishment of intercultural communication as a scientific discipline. Scientists immediately noted the interdependence of culture and communication and their influence on the communication of people [1]. At the same time, intercul-

tural dialogue is conducted using an intermediary language, which becomes a carrier of the communicative meanings of interaction. Language reflects and creates culture [2], therefore, knowledge of the intermediary language provides more opportunities for intercultural dialogue. The mutual intelligibility that underlies intercultural communication in its theoretical and applied aspects is interconnected with the study of the phenomenon of communication in its relation to cultural phenomena and speech behaviour.

The study of communication reveals the opportunities for conducting a dialogue of cultures [3, 4]. Communication is an interaction, which is a variable series of events from encounter to cooperation. It can be assumed that this is one of the reasons why scientists have not yet come to a consensus on the distinction between the concepts of "intercultural communication" and "cross-cultural communication" [5-7].

The interest in the Russian language as a language of

intercultural exchange persists in the world. Obviously, the pragmatics of studying the Russian language by foreigners is aimed at solving communication tasks that arise at the junction of interacting cultures. The modern educational process suggests the formation of communicative competencies that promote cooperation in the context of cultural differences [8]. Emphasizing the importance of the conscious use of a foreign language, researchers pay attention to the linguocultural aspect of teaching [9, 10]. At the same time, the integration of language and culture in the educational process still requires detailed elaboration.

*Analysis of recent studies and publications, which addressed aspects of this problem and which the author takes as justification; highlighting previously unresolved parts of the common problem.*

Studying Russian as a foreign language is an intercultural dialogue in which the teacher and students participate. Foreign students have to adapt in a foreign social and cultural context, while the teacher chooses ways to achieve the goal set. Multiculturalism is an essential component of education that contributes to the formation of tolerance and the ability to find a common language with bearers of other cultural traditions [11]. To prepare a person for intercultural communication, a linguodidactic multicultural multilingual strategy was proposed, which leads to the development of integral personality characteristics for effective interaction with representatives of other cultures [12]. Pedagogical experience allows seeing a path to the perception of universal human values in teaching a foreign language [13], which greatly contributes to mutual intelligibility of representatives of different nationalities. It was noted that the formation of intercultural communicative competence is based on the theoretical aspects of the dialogue of cultures and cultural and historical determination of the personality, being realized in the use of pedagogical technologies for solving practical learning tasks [14]. The ultimate goal of language learning is mastering the tools of intercultural communication [15] and its respective independent use by students in an extracurricular environment. As the researchers note, the motivation of students to learn a foreign language lies on this plane, including communicative ones, which are an internal need for intercultural communication [16, 17].

The interaction of cultures is implemented in interpersonal communication under the influence of the people participating in it. Each of them is a bearer of traditions, and his/her addressing another person is a way to overcome cultural differences. In systematization of Russian and foreign culture-congruent approaches in linguodidactics, E.G. Tareva speaks of sufficient prerequisites for the approval of a "coherent concept, according to which two interacting cultures are equal values for the student: in mutual intersection they support each other and allow building a true dialogue of cultures" [18, p. 317]. At the same time, the influence of the national component in the communication process requires closer attention. The use of language implies variability of speech behaviour across cultures. Overcoming cultural differences is an interaction that reveals different readiness to conduct a dialogue with "strangers" and occurs with varying degrees of effectiveness. Activation of the internal potential of a person does not exempt from communicative failures and affects the sphere of behavioural motivations, which significantly affects the formation of a common field of meanings and the achievement of communicative goals. The ethnographic [18] or communicative and ethnographic approach [19] mentioned by researchers suggests active formats of learning the peculiarities of the culture of the language being studied. At the same time, the use of intercultural competence is not limited only to the collection and assimilation of data, but involves a pragmatic aspect of communication, which, by the way, can affect the quality of collection of ethnographic information, if, for example, an interviewing of the bearer of the tradition takes place. Obviously, linguodidactics should be improved, including in the development of students' communication skills for solving practical tasks of

intercultural communication. The pragmatics of studying the Russian language consists in such involvement of students in communication, when they can realize their communicative needs in the conditions of addressing a "stranger". This is necessary, since studying Russian as a foreign language is often already driven by the pragmatics of communications in an industry or field of activity. At the same time, the pragmatic approach to the study of Russian as a foreign language still requires detailed examination, which explains the relevance of this study.

#### METHODOLOGY

*Identification of the purposes of the article.* The purpose of this article is justification of the pragmatic approach to the study of Russian as a foreign language.

*Setting the task.* This study describes the methodological basis and ways of applying the pragmatic approach in the study of Russian as a foreign language.

*Methods, techniques and technologies used.* The methodological basis of this interdisciplinary study is linguocultural analysis provides insight into the interaction and interdependence of language and culture in speech behaviour. It is complemented by the observation method, which makes it possible to identify various aspects and phenomena in intercultural exchange, and by the discursive method, which reveals the dynamism of their mutual influence.

#### FINDINGS

*Presentation of the main research material with full justification of the scientific findings obtained.*

The Internet and the development of technologies provided communication with representatives of other cultures and formed a sense of the global nature of the communication space. Information openness expanded the opportunities of cultural influence, which was expressed in numerous cultural loan words. This phenomenon testifies to the presence in cultures of common or comparable needs, which are satisfied in new ways of expressing familiar content and serve as a voluntary adaptation of something "foreign" on "own" territory. It is important that "foreign" phenomena should be understandable and correlated with the needs of the receiving party, which are qualitative parameters of interaction.

On the other hand, in intercultural communications there are general cultural phenomena that allow finding a common language based on similar, but not identical semantics. Within cultures, we face different interpretations of the same phenomena, which in external communications are stabilized due to a targeted search for correspondences, including appeal to universal standards and values and the use of international etiquette. This is how mutually acceptable formats of communication, the possibility and strategic planning of dialogue are determined while maintaining the cultural identity of the parties.

Thus, in the current context, intercultural communication is becoming more and more intensive, and the key task of interpenetration is solved due to openness and clarity as qualitative indicators of communication activated to achieve a particular goal.

Intercultural communication goes far beyond studying Russian as a foreign language. For students, it starts much earlier in the domestic or professional fields of activity. The availability of information sources and various formats of cooperation are characteristic features of our time. All this significantly affects the consciousness of people, with forming communication skills that allow freely communicating with representatives of other cultures. In these conditions, studying a foreign language becomes an important advantage, and the pragmatics of communication often forms a linguistic interest. Studying Russian as a foreign language is integrated into the communicative activity of students and develops it.

When a student wants to master the skills of verbal behaviour in a foreign language environment, he/she inevitably correlates a foreign phenomenon with his/her own understandable content in order to process, experience this givenness, and then push off and overcome "his/her own"

on the way to mutual intelligibility. This may be followed by cultural loan, or only the recognition of the fact of the coexistence of differences.

At one time Yu.M. Lotman noted that the communication process involved the interpretation of the data received similar to translation from one language into another language [20]. Modern researchers talk about the perception of a foreign culture through the prism of own culture for improvement in multiculturalism [21], and at the same time they pay attention to the fact that such analogies can lead to the creation of false associations due to existing cultural differences [22]. It is important to emphasize that the dialogue of cultures takes place within the personality, which, based on its cultural identity, is looking for guidelines for the manifestation of its communication needs. It is obvious that intercultural competence is not just the sum of knowledge about differences and not just the ability to look for correspondence, but also the skill of making a communicative decision due to the need to enter the zone of common meanings in a particular situation. Studying Russian as a foreign language suggests a functional mastery of set of common language means and rules, which will eventually be realized in one's own speech behaviour.

Pragmatism is inherent in communication as a phenomenon. Culture in its natural development is also communication in many options of its manifestations. The communicative experience of bearers of cultural traditions consists of solving many pragmatic tasks that establish the strategy, form and content of their speech behaviour. The pragmatics of interaction with representatives of other cultures involves achieving mutual intelligibility in order to turn an encounter into a dialogue. Interaction is a meaning-generating event line, and the effectiveness of this reciprocal process depends on the quality of communications, that is, to what extent its participants will be able to demonstrate the openness, accessibility and clarity of their speech behaviour.

A pragmatic approach to the study of Russian as a foreign language involves the activation of social and cultural knowledge, speech competences and communication needs of the student in order to achieve the practical goal of addressing the "other" person. It complements cultural approaches by targeted management of the quality indicators of communications.

Studying a foreign language cannot level out the cultural identity of a student. The teacher works with an established personality, and the pragmatics of teaching entails the formation of skills to search or create, and then regulate the zone of common meanings to achieve particular goals. The accumulation of ethnographic knowledge and the inevitable intrapersonal comparison of cultures do not remove the risks of communication failures, while the pragmatic approach is aimed at consciously overcoming them by correlating own communication needs with the quality indicators of communication. The teacher should define a specific goal and create conditions for engaging in communication. It should be noted that in this case, it is advisable to address the social and cultural phenomena that are actively prevailing in our time, since they reflect the natural process of the development of human relationships and are relevant to the communicative needs of students.

People tend to communicate, and this property of human nature is inherent in representatives of any culture. The Internet environment promotes the development of online communications, thanks to which people from all over the world can communicate freely. Social networks, including linguistic social networks, were the technical embodiment of the communication needs of the international community. Currently, social communication is an intercultural exchange in which most of humanity participates. We are witnessing the formation of a multicultural environment, in which, on the basis of universal human needs, such as food, leisure, comfort, etc., mutual interest arises and intercultural ways of interaction are determined. Among them, for example, the exchange of wishes on a particular occasion is especially

popular.

Wish is a speech genre [23] deeply established in world cultures. Going back to the ancient ritual and magical practice, the wish was rethought over time, capturing an ever wider area of existence. Nowadays, the wish is a universal speech genre of international communication with the content variability and a simple and understandable form. The use of a wish is pragmatic, since, when addressing another person, it aims to convey the content adequate to the recipient's perception. In the Russian-speaking environment, a wish can be expressed in the form of a festive greeting or be part of speech etiquette, such as a wish for a good day, health, good luck, etc. Since wishes are integrated into a wide range of Russian sociocultural phenomena, in studying a language, they can serve as a way of active empirical mastering of the specifics of Russian-speaking communication and adaptation of one's own speech behaviour to its qualitative communicative features. Overcoming the "friend or foe" opposition in the formulation of wishes occurs depending on the communicative intention, which is consistent with the level of proficiency in Russian. This can be a transmission of own cultural content adapted for a foreign language addressee, the selection of wordings consistent with the etiquette situation, the preparation of a text taking into account the individual traits of the addressee, and so on. It is important that the student is involved in a relevant, natural and pragmatic cross-section of communication.

The development of technology creates ample opportunities for pedagogical experiments in the formation of intercultural communication in teaching Russian as a foreign language. The use of a wish can become the basis for the participation of students in speech project activities. Thus, an exchange of wishes in Russian can be organized in relation to a calendar date with the involvement of Russian-speaking students in the project, this can be a joint work of students on drawing up wishes for those studying Russian in another country. A different format of involvement in communication may be proposed, which, depending on the interests of students, may relate to professional activities or phenomena of sociocultural reality. Thus, the pragmatic approach contributes to the formation of intercultural communication skills and generates a communicative experience already in the learning process.

*Comparison of the findings obtained with the findings in other studies.*

The findings of the study conducted can be argued that in intercultural exchange for a student, the value equalization of interacting cultures [18] is exclusively functional in nature, which is resulted in the effectiveness of communication. In most cases, the indicators of the quality of communication are considered by researchers within the framework of the linguistic-sociocultural approach [14, 21, 24], while the shift of emphasis to the phenomenon of communication makes it possible to theoretically justify the dynamics of the interaction of cultures, and with it the particularity of the manifestations of the student's speech behaviour in various situations. The study of the reasons for communicative failures conducted by researchers also confirms it. The authors of the study list the qualitative conditions for successful communication [25].

The effectiveness of speech adaptation of students in a foreign language environment is one of the central topics in various studies which address intercultural communication. Scientists have repeatedly turned to the applied aspect of studying Russian as a foreign language [15, 26]. In the course of the study, interactive formats for mastering the communicative context were proposed, which offer insight into the pragmatics of communications [27]. At the same time, the performance of tasks in most cases is focused on gaining knowledge about the standards and rules of intercultural exchange, but not on the formation of verbal behaviour skills. The findings of the research undertaken by us can be argued that the pragmatic, targeted use of the cultural context allows making the educational process richer in terms of

communicative practice.

#### CONCLUSIONS

*Study conclusions.* The pragmatic approach to studying Russian as a foreign language implies the formation of verbal behaviour skills for solving tasks of intercultural exchange. The preservation of cultural identity in the dialogue of cultures implies the management of qualitative communicative indicators, thanks to which it is possible to come to an agreement. Intercultural exchange takes place at the level of an individual, who strives to meet his/her communicative needs through sociocultural and speech adaptation in various communication situations. At the same time, it is important to take into account that the cultural context of language learning is essential in the search for a communicative solution. The phenomena of culture are not just material for comparative study, but also a reference point for speech behaviour, therefore the use of cultural phenomena in the pedagogical practice is also pragmatic in nature. Teaching the Russian language is integrated into a wide communicative context, and speech genres and communication methods that are actively used in world culture make it a natural continuation of the usual communicative practice. Thanks to the pragmatic approach, the achievement of mutual intelligibility is the result of independent strategic planning of speech behaviour, which makes participation in intercultural communication more flexible and effective, indicating a high level of language proficiency.

*Prospects for further research in this direction.* Further study of applying the pragmatic approach in teaching Russian as a foreign language will contribute to the development of theoretical and applied aspects of the formation of intercultural competence in relation to solving practical tasks. The subsequent theoretical study of the foundations of intercultural communication seems to be promising in order to identify the possibilities not of correlation, but of the integration of language and culture in the learning process. The pragmatic interdependence of the language being studied with the realities of not only one's own, but also the world culture will facilitate the perception of the peculiarities of the language and help avoid the difficulties of communication.

It is expedient to conduct further research to identify the communicative parameters of reaching agreement between representatives of different cultures, which becomes a significant contribution to the development of multiculturalism as components of studying Russian as a foreign language.

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