



THE INTERCULTURAL PARADIGM – BASIS OF CONTEMPORARY EDUCATIONAL FOREIGN LANGUAGE ENVIRONMENT

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ABSTRACT

The paper represents and substantiates the contemporary character of intercultural paradigm. It classifies the intercultural competence as person's ability to apprehend and acquire facts from other culture and the readiness to meet something new, unknown, as a cultural-language fact. It also analyses the interrelation of universal, common concepts of language and culture and nationally-specific phenomena of culture that impact the semantic of lexical items. Language borders become more and more transparent and flexible as far as dialogue means exchange of opinions, arguments, evidence, ability to think and it also proves to be the mental constitution of cultural dialogue.

Language itself keeps the person's constant pursuit of acquiring and explaining the objective world and to find his place in it. Thoughts originate and realize through language and form cultural styles and codes.

Key words: language system, culture, universal phenomena, specific national facts, logical equivalents, cultural codes.

INTRODUCTION

The early XXI century's global situation defines the nature of intercultural paradigm through the cross-cultural approach. It describes the common universal phenomena of nature and other target cultures and the differences embodied in the language on the basis of its specific national character. A comparatively new scientific trend of linguistics – linguaculturology, registers its existence within the frame of cotemporary linguistic-cultural studies. The new trend is defined as 'a complex scientific subject of synthetic type which observes and studies the interrelation between culture and language in its functioning, and reflects the process as a whole structure' [1]. In accordance with the new world social situation an important part of contemporary life is person's ability to take part in intercultural interaction effectively. Meaningful communication in a foreign

language is connected with carrying out an intercultural dialogue. It is the comparison of own and other cultures, it also helps to perceive and cope with differences and similarities of our own humanity. We compare our native beliefs and culture and clarify the truth about our world and other culture's world and enable us to be tolerant in communication acts. Language borders become more and more transparent and flexible as successful dialogue means exchange of opinions, arguments, evidence, and ability to think. It also proves to be the mental constitution of intercultural dialogue and dialogue between cultures.

The world comes into our consciousness through interpretation of language and cultural facts. This is how we form and develop the intercultural competence and further – intercultural awareness. We comprehend and understand facts from another culture and we get ready to meet and understand something new, unknown, as a cultural-linguistic fact. Language system is the manifest of concentrated historical experience of every nation.

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On the basis of this statement in the space of intercultural dialogue we observe the universal components of discrimination between language and spirit of language, of spirit of the particular ethnos. According to Russian scientist Potebnya's works – there is something else; he states the existence of language and spirit, but also the soul out of which they both come to life.

The fourth component of this system is the thought which is equal to the spirit but differs from it on the grounds of the degree of its connection with language. The idea has an important role about the understanding of the whole content of scope, defined in the contemporary linguistics as background content.

Words of language themselves are the brightest bearers of the interconnection between language, culture and knowledge of the objective world. Lexis of the language represents the specificity of nation's life, the specific character of natural and geographic position of the country, living conditions and standards, traditions and formed beliefs, as well as specific features of national psychology. The adequate acquirement and understanding of words in a foreign language by non-members of the community is connected with knowledge about the national peculiarities of the national picture of the world as a major part of the whole linguistic knowledge, and linguistic consciousness of the bearers of language and culture.

In oral communication practice some concepts can be formed by means of other concepts and others could have direct lexical meaning. There is a certain amount of concepts in each language which are understandable spontaneously, directly and not through other concepts. These concepts, simple items, can be used as a steady foundation to all other concepts. A numerous quantity of new concepts will be produced from a small amount of established simple items.

Successful communication between different cultures is directly dependent upon universality of basic semantic items from which every language is able to form practically endless number of specific culture concepts by simple combination of basic concepts in different configurations. Psychological common frame of humanity is the proof of simple items existence. Lexicon of

different languages is the picture of different configurations of this complex and gives explanation to aspects of language and way of thinking, specific to every culture. Universal concepts provide a steadier basis of learning both language and culture more precisely than if we only study the closer concepts of a single cultural-language system. The national notion of the semantic of the word is revealed when word is a reflection of nationally-specific facts of culture and shows directly in its lexical meaning. That's how they broaden the frontiers of lexical semantic. In order to understand meanings of the words we use the nationally cultural analogy, typical for a certain lexical item in its linguistic-social environment. Nationally-cultural peculiarities in word semantic become obvious in comparison to languages serving different structures.

According to Florensky 'words (texts) are the concentrate of people's historical experience'. Studying the mechanism of verbal acquisition of the human world on this basis becomes very important, immediate and topical. It is easily defined and becomes clearer when comparing closely relative cultures, especially when we need to define parameters of differential cultural distance between languages and cultures. In our opinion these parameters are:

- ethnic origin;
- geographical location;
- religion;
- history;
- ethnography.

While learning a foreign language a person comprehends the foreign language cultural and intellectual world through understanding the cultural values of the foreign language, implicated in it. In this sense learners recognize and are aware of the national-cultural meaning of the word, its cultural dimensions in the text in the foreign language. These aspects require investigating, classifying and reporting on particular logical equivalents fully covering the meaning of words but frequently with different, partial or approximate function during communication. Comparison of words in mother tongue and foreign language most frequently mean understanding words and their meaning in the context of the language community. In this, learners without comprehending the national-cultural character and specificity of words transfer the background they have already acquired from their own lexical practice to the target foreign language and identify the meaning in both languages. They often fail to

convey words' meaning adequately and do not overcome the problems of interaction in linguistic-cultural plan.

The present-day linguistic studies represent classifications of logical equivalents, coincided in their meaning but different in functional oral practice. The components of national and cultural significance are traces through language itself, as far as different cultures transmit and establish specific nationally-cultural stereotypes in the particular language. Each nation has its own material characteristics which make nation's life unique and distinctive. Each language uses a complex of standards of appreciating and reflecting the world that is inherent only to this language and culture and forms its own language or linguistic picture of the world, a picture that is nationally coloured. This complex displays the specific national-cultural potential tissues not always understandable by representatives of another language and culture. Awareness of these specific concepts is defined when comparing national-cultural facts that are different not only linguistically but also in their meaning in two different cultural communities.

Contemporary linguistic studies the interrelation between language and culture as a reflection of national culture and its impact on language and development of anthropological paradigm. Linguistic process is oriented to developing an adequate system which changes according to time and social achievement at all stages. Person's speech activities are oriented towards the communicative function of language and aim learners to code and decode speech and text in a foreign language. New focus is emphasized in the field of linguistics-how a person uses language as a means of communication and how lexical items express the person himself in communication. According to Russian linguist Apressian, 'language in its major degree is anthropocentric'. Large parts of language's lexicon is dedicated to the person-his inner world, his physical and intellectual activities, his goals, relationship between people, communication, estimation, appraise of events, conditions and circumstances' [2]. These trends express the process of forming of the person through mastering different cultural styles of the society. The national component is formed during the first stages of socialization which are common to every bearer of language. The cultural component is

formed by knowledge of different social roles and they represent the person's national specificity.

The real world is established subconsciously, at the back of one's mind on the basis of language forms. We see, hear and perceive the world around us through the language norms established by and common to human beings, and familiarize the environment learning the forms given by means of acquired language of our society.

CONCLUSIONS

The world of language concept in human consciousness depends on the nature of language and its historical development. Language power is in thoughts and their implementation. Results of our thinking are of great importance to common knowledge of both present and future generations. Language is the phenomenon that keeps and transmits culture from generation to generation and from people to other people(s).

The intercultural competence is formed during education based on certain tactics of communication. We must keep in mind the following:

- person's specific needs to apply his foreign language knowledge;
- to set practical communication tasks and encourage team work to fulfill them;
- real correspondence between communication tasks and certain situation;
- have reciprocal control over the particular communicative behavior between the participants during their intercultural dialogue.

Language keeps the peoples continuous aspiration for explaining and understanding the universe and to find their proper place in it. Language is a major factor in the process of forming cultural codes. That's why language keeps the closest connection with culture: language both develops into it and reflects culture achievements.

According to Levi-Strauss, 'language is a specific way of culture's existence, a factor in forming cultural codes' [3].

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