INTERCULTURAL DIALOGUE AND LINGUISTIC STUDIES

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The word 'culture' derives from the Latin word "colere" and "cultura" that means "a process of harnessing or growing, of refinement". "Culture possesses some components: symbols and signs, language, values and meanings, beliefs, norms, rituals, and material objects. Humans deploy any symbols and signs and interpret them. These symbols and signs are deployed in a systemic way that then is called language"[1]. Dr.H. Douglas Brown, Professor Emeritus of the MA-TESOL program at San Francisco State University, writes in one of his papers 'a language is a part of a culture and culture is a part of language'. In other words, people use the language to set values and determine which ones are good or bad in a human society. Besides, humans express the ideas that can formulate their beliefs and shape their behaviour towards the environment and other societies. After that, certain rules which are known as norms, can justify whether humans' behaviour is correct or incorrect. Eventually, material objects are created to define their beliefs and interpretation. We can suppose that culture is considered to be a way of life where people exist, think, feel and relate with others. Cultural aspects, for example rituals and traditions, bind people together. Because of these own cultural bonds, people perceive the other cultures in accordance with their cultural reality. Consequently, dealing with other cultures, they may face misunderstanding. It is obvious that teaching and learning foreign languages cannot be separated from culture.

Learning and teaching a foreign language take place in certain contexts. Culture is involved in every step of language usage. We believe that culture is a permanent background of everyday language. The matter is to find the most efficient way to provide people with the knowledge of culture. The language learner shuttles between cultures turning into an intercultural person who needs a multicultural approach to foreign language learning. The approach helps the learner with the distinguishing cultural peculiarities, providing the techniques and the methods to understand other cultures as well as to negotiate better among cultures. In this way, the person becomes much more experienced in speaking and listening to foreign languages, and definitely acquires essential skills as an intermediary between his own and different cultures [2].

Most specialists suggest that it is necessary to include socio-cultural competence in the process of learning different aspects of language. Dr. I.L. Bim, Dr. Z. N. Nikitenko, Dr. P.V. Sysoyev and other linguists point out that socio-cultural competence is an important part of successful language learning. The term of socio-cultural competence is the capacity and willingness to participate in the dialogue of cultures of intercultural communication based on principles of cooperation, respect, tolerance of socio-cultural differences and overcoming of cultural barriers [2].Obviously learning language is easier in the form of out of classroom learning. The issue is how learners can obtain this competence in classroom learning.

The suggestion is to include the socio-cultural component in the content of studying a foreign language. According to Dr. P.V. Sysoyev this component consists of cultural areas such as science, art, history, religion, national parks, historical parks and others. Dr. P.V. Sysoyev distinguishes the three main areas in foreign language education to gain socio-cultural competence: means of socio-communication, national mentality and national heritage [3]. Besides, the Doctor defines the term of «socio-communication» as a set of methods and means of oral and written speech in specific culture of *language, pantomime (sign language), and written communication*. Thus, the researcher doesn't separate language learning and the culture of its country.

Dr. Z.N. Nikitenko outlines the main features of this socio-cultural competence as follows: language knowledge of national culture (national realities and etiquette); skills of speech and non-verbal behaviour. Dr. I.L. Bim states that it is sufficient to saturate the subject content of the speech of regional studies materials with a focus on intercultural dialogue.

As a result of studying and analyzing the above mentioned papers, we conclude that intercultural dialogue and the acquisition of socio-cultural competence are crucially important in linguistic studies because this way of teaching and learning leads to proper and effective communication based on the knowledge of native speakers' culture. The assimilation of language-learning material allows the learners

to extract from the vocabulary of the studied language information in the same form as native speakers [4]. Moreover, culture knowledge allows learners to think in another language and avoid mutual misunderstanding.

Список использованных источников

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