

SCTMG 2020

International Scientific Conference «Social and Cultural Transformations in the Context of Modern Globalism»

MASTERING INTERCULTURAL COMMUNICATIVE COMPETENCE BY FOREIGNERS AT THE RUSSIAN LANGUAGE LESSONS

Belousova Irina (a), Yu Elena (b)*

*Corresponding author

(a) Irkutsk State University, 1, Karl Marx Str., Irkutsk, Russia, belousova.u2013@yandex.ru

(b) Irkutsk National Research Technical University, 83, Lermontov Str., Irkutsk, Russia, elyu@yandex.ru

Abstract

The article deals with the creation of qualitatively new educational model of business collaboration, capable of ensuring communicative interaction in the intercultural space. Under the current conditions of expanding international cooperation, specialists of different spheres should master foreign language as a tool of professional *intercultural communicative competence* (ICC). It is confirmed by legislative documents, e.g. the Federal state educational standards. However, we note certain contradictions between the theory of intercultural communication developed in linguodidactics and the methods of teaching business Russian. The most significant is the lack of their integration in the branch of training foreign students to interact in business communication. Hence, we return to the issue of *language personality* in a foreign language environment and the processes of cognitive consciousness transformation. In native culture the language is assimilated through reality, while in foreign, “alien” culture, reality is perceived through language. Therefore, we have considered the process of communication participants’ interaction as a complex synergetic system. The analysis of definitions, generalized knowledge and skills inherent in mastering the ICC, allowed determining it as distinguishing lexical units with a national-cultural component of semantics, the ability to interpret the content of such vocabulary, to use background experience to achieve mutual understanding in situations of direct / indirect intercultural communication. Thus, the traditions adopted in the culture of business partners actualize that obviously influences the effectiveness of communication.

2357-1330 © 2020 Published by European Publisher.

Keywords: Concept sphere, language personality, business communication, cultural synergy.



This is an Open Access article distributed under the terms of the Creative Commons Attribution-Noncommercial 4.0 Unported License, permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

1. Introduction

In the modern world, being covered with the processes of globalization, the ability to conduct a “dialogue of cultures”, to communicate effectively with representatives of foreign-speaking communities, is of particular relevance. Students specializing in foreign languages should possess *intercultural communicative competence* (further, the ICC), which supposes capability to carry out effective intercultural communication by means of certain cognitive, affective, behavioral skills, and personality traits. This is especially focal while training specialists who interact with partners of different cultures. Hence, the concept of Prozumentova describing the appeal to *dialogue* is devoted to the issues “pedagogy of collaborative activity” (Koroleva & Pozdeeva, 2017). Also in educational practice with foreigners, there are real foundations for the development of the ICC.

The distinctive feature and complexity of teaching foreigners the Russian language necessitates systematic work on providing knowledge, improving abilities and skills that contribute to their mutual understanding in intercultural communication based on the “cultural dialogue”. However, it should be recognized that not all cultural contacts could be qualified as a *dialogue*. In the philosophical analysis of communication Kagan designated three types of cultural relationship: full-fledged, *equally right dialogue*; *acculturation* – utilitarian attitude of one culture to other, when one of the cultures imposes its system of values and norms on another; *pseudo-dialogue*, or complete rejection of one culture by other (as cited in Sysoyev, 2018).

Namely for this reason “dialogue of cultures” as a philosophy of cultural interaction in the modern world formed the basis for the development of the current intercultural paradigm of language education that is reflected in the terminological and conceptual apparatus of the methodology of teaching foreign languages. We reconsider the construct of the ICC in the content aspect of teaching foreign language intercultural communication. From this point of view, the learning object of training for the process of ICC formation is relevant to competence-based and synergetic (*teacher–student* interaction) approaches (Johnson, Johnson, & Johnson-Holubek, 2001).

As Khutorskiy (2003) notes: “the peculiarity of pedagogical goals for the progress of competencies is that they are formed not as teacher’s actions, but results of the student’s activities, that is promotion and development in the process of mastering a certain social experience” (p. 56). Based on this approach, foreign students assimilate social experience; manage unique personal qualities in the educational processes that contribute to self-development – *motivation, reflection, system knowledge*. Reflection (in the meaning “turning back”) is a form of theoretical human activity, designed to understand someone’s own actions and laws, the activity of self-consciousness, revealing the specifics of human spiritual world. In intercultural communication, reflection allows analyzing, correcting and regulating relations between participants of business interaction (Chernyaeva, 2016).

Unfortunately, it is impossible in one article even just to list all the outstanding domestic Russian and foreign scientists in the field of language and culture research, discourse practices, didactic developments within the competence approach and socio-psychological theses. Their further expansion caused the availability of many additional thematic works in the linguistic and cultural aspect with different directions of the multi-vector plan. Thus, let us thank all researchers whose labours serve the

conceptual support and are related to the essence of our analysis. We would like to mention and further represent briefly the new results described in some issues.

At the same time, the discussions with Russian teachers and observations of the pedagogical process of teaching business Russian demonstrate the lack of foreigners' readiness to act as full-fledged participants in the process of intercultural business communication.

2. Problem Statement

In business interaction with other cultures, the special importance is attached to the verbal communication, which is expressed in the ability to select some specific language tools that contribute to the most effective achievement of goals during communication with representatives of different cultural communities, taking into consideration the psychological mechanisms of influence on the recipient. Business communication style requires uniformity and accuracy in verbal communication (Skurikhin, 2017). Knowledge of various discourse types (conversational, telephone, written, business, scientific, technical), the ability to create and interpret them in accordance with the conditions and communicative task is necessary in specialized areas of human activity.

The relevance of this study is due to the fact that in subjects of intercultural business discourse, "one's own" and "alien" should be logically ordered. The process of arrangement "one's own" as an extra-systemic element and "alien" as an object of assimilation always takes place in a business interaction of different culture representatives. Entering into communication, native speakers of the Russian language are guided by the foreign system of their partners' national stereotypes.

We use techniques and practical tasks in an attempt to prove that the preparation of future Bachelors of Linguistics level B1 to participate in intercultural business communication becomes more effective if:

- the specificity of business communication in the intercultural context of its implementation is discovered;
- the synergetic nature of intercultural business communication as a complex system of interaction between languages and cultures is designated;
- the content parameters of the methodical system of teaching foreign students intercultural business communication are determined.

We also pay attention to the significance of specific characteristics of intercultural business discourse, namely direct or indirect communication of various cultures representatives and their ability to recognize each other's differences as an important component of cultural interaction.

3. Research Questions

We perceive the communicative competence in the modern methodology as the ability to solve by means of a foreign language the focal problems of communication in everyday, educational, industrial and cultural life of society and particularly, students' life. In the ICC's structure, there are several similar components: linguistic (language), discursive, strategic, social, regional studies, among which combinations of culturally oriented competences, including the intercultural, are further designated (Karpechenkova, Oleynik, & Spiridonova, 2015).

Nowadays it seems necessary to expand the content of teaching intercultural communication with aspects related to the student's ability in a safe form to withstand "non-dialogue of cultures" (Sysoyev, 2018). The need to master intercultural competence presents fundamentally different requirements for teaching foreign languages. The criteria for the ICC's formation are knowledge of the specifics of communicant's national image and possessing paralinguistic information (Suetina, 2015).

The achievements of functional linguistics for improving the language training of specialists, who are to interact with foreign partners whether in economics politics or social spheres, have been described in scientific research papers and implemented in the educational processes. Some applied aspects of functional linguosynergetics are associated with the development of effective methods of speech exposure, which plays an important role in business communication. For example, noting the interest of employees of companies and organizations in personnel who speak not only the general Russian language, but also a certain sub-language of Russian, in 2010 the author program for a Russian language course in business for Bachelor students was developed (Dabrowski, 2017).

Another find is related to doing business in the Asia-Pacific region based on disciplines in foreign languages. Here we single out a change in orientation toward preparing for intercultural business interaction between Russians and their neighbors in the nearest rim. On the one hand, business communication is defined as business, professional, corporative interaction. On the other hand, this is everyday (regular), social interaction, since human life cannot be separated and divided into professional and social spheres. For example, a Russian businessperson who collaborates with travel companies in the North-Eastern China not only negotiates at office, but also often moves around the country, talking with colleagues, representatives of related enterprises, their employees, just neighbors and acquaintances. Discussion of projects may be continued at a business dinner or during a meeting with the family of a Chinese partner (Dolgan, 2016). At the same time, Asian business partners are showing interest in mastering the Russian language with a specific focus on the development of the ICC.

Researchers also prove the feasibility of active extracurricular work to intensify the formation of the ICC (Dmitrieva & Koroleva, 2019).

Our analysis of the studied sources allows concluding that the oral business discourse in the activities of various organizations involved in intercultural communication, as a rule, consists of common stable utterances that are acceptable for many areas of human life. Nevertheless, to achieve maximum effect in a business conversation, along with speech clichés, terms, thematically oriented vocabulary it is appropriate to use the specific means for laconic expression of thoughts and capacious ideas – epithets, comparisons, analogies, metaphors, universal idioms and phraseology (Chernyaeva, 2016).

We believe that being acquainted with aphorisms while mastering the Russian language foreigners at the same time join the new national culture. "Language aphorism is a phrase that is known by all and, therefore, it is not created anew in speech, but extracted from memory" (Vereshchagin & Kostomarov, 1983, p. 91). Let us define as *aphorisms* – proverbs and sayings, catch phrases, mottos, slogans, social and scientific formulas and natural-scientific formulations, which form an integral part of the Russian language vocabulary, but in methodological aspect they have not received proper interpretation for a foreign audience. These language units are significant in terms of linguistic and cultural studies, they belong to the so-called "compositional units", which directly reflect the extra-linguistic content of speech.

About 25–30 % of their total number contain a national-cultural component in their semantics and should be used in teaching Russian as a foreign language (Karpechenkova et al., 2015). However, the analysis of coursebooks showed that there is no developed system of exercises with the considered language material. There is no methodically based set of exercises aimed at mastering the ICC by foreigners on these language units, including in business communication (Matyukina, 2014).

4. Purpose of the Study

The purpose of this research is to substantiate theoretically and at least briefly to represent a model of cultural synergy in the formation of intercultural communicative competence, or a synergetic model of business discourse for foreigners of level B1, who simultaneously master the Russian language and the specifics of business communication in the field of cultural interaction. While describing the complex process of neutralizing “one’s own” and actualizing expediency of following “alien”, we have involved practical tasks in the Russian language, including the material of *precedent phenomena* (Gudkov, 2003), which have linguacultural specificity. In this situation, the “alien” becomes a non-systemic element that organizes all the steps of partnership. At the same time, the meaning of intercultural dialogue depends on the concept that underlies the context of business partners’ interaction.

5. Research Methods

In communication between representatives of different cultures, the interacting Subjects find themselves in distinct from each other intercultural environment, prompting as a means of communication to choose common understandable language. In this case, the native language and culture of the subjects, on the one hand, appear to be outside the direct process of intercultural communication, and on the other hand, they are immanently present within it, reflected in the personality of the subjects in intercultural dialogue as bearers of a certain culture (Kuklina & Cheremisinova, 2018).

The methodology of teaching Russian as a foreign language is based on intercultural paradigm that assumes the interrelated teaching of language and culture. The multilingual space allows considering education as a cultural environment for interaction at the level of language, verbal and communicative competencies. In this regard, the methodological function of a multilingual culture in the context of educational space humanization makes it necessary to enter into creative interaction within the Humanities in order to achieve an effective dialogue.

The *model of cultural synergy* (Adler, 1980) recognizes the similarities and differences between national cultures, creating a new international organizational culture that relies on the cultures of its creators, employees, and customers. This is a combination of the best from different cultures to achieve the highest collaboration results (Table 01). The law of synergy states: *for any organization, there is a set of elements in which its potential will always be either significantly greater than the simple sum of the potentials that make up its elements (people, computers, etc.), or less*. Further, we represent some possible scenarios for the development of communicative relations in the business sphere.

Table 01. Structure of communication flows in socialization and acculturation

Types of communication	Functionality of Communication Flows
Vertical transmission	from administration to ordinary members, from ordinary members to administration
Horizontal transmission	peer exchange of views between equal members
External transmission	messages related to crossing the conditional border of the organization: presentations, press conferences, press releases, intercultural contacts
“Grapevine” communication	messages transmitted through the “grapevine” live their own lives and affect personal and social motivation

If an organization has an authoritarian management style, the information, the level of interaction and the degree of diversity are on the verge of chaos as long as the organization manages the system and does not let the “chaos” of external world in. The type of informal communication “grapevine” begins to function immediately before any serious decisions are made (movements are chaotic), however, 75–95 % of the information transmitted through the grapevine is true (DeVito, 2013).

With competency-based and synergetic approaches, the student’s personality is the subject of history, an active figure, and education is the mechanism of forming the world image. Students at the stage of comprehension should present the teacher’s instructions in a comparative perspective, in which they could see the difference or common in “one’s own” and “alien” culture, as well as express a personal positive / negative opinion, or emphasize their neutral attitude to the discussed linguacultural fact.

In the process of mastering the Russian language, foreign students learn material that demonstrates language functioning in the natural environment, the native-speakers’ verbal and non-verbal behavior in different communicative situations and reveals the peculiarities associated with folk customs, traditions, social structure of the society, ethnicity. Therefore, the teaching aids are authentic materials – original texts, songs, audio / video recordings (Solovova, 2002). Thus, the knowledge acquired before is output to the level of awareness, becoming the basis for the new material assimilation. This enables foreigners to link more effectively new information with the previously known.

The success of students in all types of speech activity leads to the formation of a secondary language personality of foreign students, i.e. a person who contains psychic, social, ethical, and other components, but refracted through his/her language and discourse (Karaulov, 2010).

Let us consider the practical application of the technology “model of cultural synergy” at the lessons of Chinese students in Business Russian. Their training is built on three stages of technology – *orienting*, *teaching* and *supervising*. The main didactic principle is *dialogue communication* (Belousova, 2018).

5.1. The first *orienting* stage lays out the motivational activity of students. This technology allows selecting the content of training together with a student. In order to succeed it is necessary to check:

- basic knowledge, communicative experience, assignments on expressing one’s point of view and giving comments on others’ points of view;
- to determine the basic motives, i.e. the problems concerning the students, so that the personal meaning of the material study would be formed;
- to develop the interactional techniques.

Imagine a fragment of a lesson on business Russian in the presentation of “alien” material. The translation accompanying the Russian aphorisms in conjunction with their interpretation is only a way to explain and give semantics to culturally specific precedent texts which evidently are non-translatable language layers of Russian discourse. However, these phenomena have a bright axiological nature, that is, each of them is an example of *good / bad* or *right / wrong* actions, things (Gudkov, 2003).

While using “alien” material, the teacher reminds students that each word evokes various associations for people of different nationalities. For example, the original Russian word is *купец* – *a merchant*, and currently it is *предприниматель* – *an entrepreneur*. When a denotation presented, the semantic unit “*entrepreneur*” is included in the conceptual and emotional spheres. Two associative-verbal networks “one’s own” and “alien” come into simultaneous movement, the birth of evaluative-semantic unit takes place.

Thus, in the Russian language, *работа* – *work* and *труд* – *labor* are synonyms, the difference in which is due to the “memory” of what people put into their content in ancient times, since the root part of the noun *работа* reminds that it is associated with the concept of “slavery” (*раб* – *slave*). Now the noun “*труд*” is associated with the concept of “effort”, and “*работа*” – with the concept of “production.” English equivalents (translations and interpretations) given in this article are the ways of explaining the essence of concepts when 1) there is not enough knowledge about complex cultural realities in Russian; 2) it is necessary to use *the intermediary language*. Here are some proper examples.

Russian people are sensitive to the work nature; the working people are not envious:

1. *Не пеняй (не жалуйся) на соседа, когда спишь до обеда.* – *Do not blame (do not complain on) your neighbor while you sleep until afternoon.*

Дело учит, и мучит, и кормит. – *Business teaches, and tortures, and feeds.*

In hard work, faith helped the Russians not to despair:

2. *Богу молись, да за соху держись.* – *Pray to God, but hold on the plow.*

For Russian people, the fact of honest, not criminal earnings has always been important which is reflected in the following phraseological units:

3. *От трудов праведных не наживёшь палат каменных.* – *You cannot make stone chambers simply of the righteous works.*

Легко добыто, легко и прожито. – *Easy to get, easy to spend.*

Даровой рубль дешев, нажитой (заработанный) дорог. – *Free ruble is cheap, the earned is expensive.*

In the education of the younger generation preference is also given to work:

4. *Не учи безделью, а учи рукоделью.* – *Do not teach idleness, but teach needlework.*

A Russian person needs inspiration in work, passion, he/she loves tension, difficulties and, certainly, meaning:

5. *Деньги – склока (ссора, конфликт), но без них плохо.* – *Money is a quarrel (conflict), but it is bad without it.*

Худо жить тому, у кого пусто в доме. – *It is bad to live for someone whose house is empty.*

In measured regular work he/she gets sluggish, the work becomes boring and does not meet his/her impetuous nature:

6. *Скучен день до вечера, если делать нечего.* – *Boring day lasts until evening, if there is nothing to do.*

Не та забота, что много работы, а та забота, как (если) её нет. – *Not that concern is of much work, but the concern when there is nothing to do.*

As a result, a foreign student develops a personal, positive attitude towards entrepreneurs from Russia and a hidden comparison with his / her native reality, with “one’s own”.

5.2. At the second – *teaching (educational)* – stage of technology, the students together with the teacher perform associative training exercises to develop the skills of detecting and recognizing culturally significant lexical units, for example, when included in an associative connection:

- *купец – челнок – коммерсант – предприниматель – бизнесмен – олигарх,*
- *merchant – shuttle salesman – trader – entrepreneur – businessman – oligarch;*
- *надёжность, рациональность, склонность к диалогу, критичность, оборотистость, умение рисковать – reliability, rationality, propensity to dialogue, criticality, resourcefulness, the ability to take risks;*
- presentation of the word-concept in the microtext: *Риск – благородное дело – Risk is a nobleness;*
- aphorisms: *Кто не рискует, тот не пьёт шампанского – Who does not risk, that one does not drink champagne.* However, there is the equivalent: ***Nothing venture nothing have***, not just a literal translation or interpretation of the expression.

In summary the evaluative-semantic meaning of the words *предприниматель, труд, работа (entrepreneur, labor, work)* is formed.

5.3. On the third – *supervising (control)* – stage of technology the acquired knowledge, understanding / misunderstanding of intercultural correspondences are checked, some similar tasks are carried out:

- Read proverbs and sayings and exchange opinions with classmates when work is censured and ridiculed: *Работа дураков любит.* – *The work loves foolish people. Работа – не волк, в лес не убежит.* – *Work will not run away to the forest like a wolf.*
- Express your attitude to the “*reinterpretation, transformation, transmission*” of the proverb «*Не имей сто рублей, а имей сто друзей*» – “Don’t have a hundred rubles, but have a hundred friends” into «*Не имей сто рублей, а имей сто долларов*» – “Don’t have a hundred rubles, but have a hundred dollars” in modern reality?
- Are there any equivalents of these proverbs in your native language?

The following sentences help to reveal in an ironic form the specifics of the relationship “*boss (chief)*” – “*subordinates*” in Russian culture based on the principle if “*I’m the boss – you’re a fool, You’re the boss – I’m a fool*” and the ability to read “between the lines”. Students are offered to accept or reject the presented behavior models:

- *Когда я делаю работу долгое время – я работаю медленно, когда Шеф – он делает тщательно.* When I do work for a long time – I work slowly, when the Chief – he does it carefully.
- *Когда я не делаю работу – я ленивый, когда Шеф – он слишком занят.* When I am not doing work – I am lazy, when the Boss – he is too busy.

- *Шеф не кричит – Шеф убедительно излагает свою точку зрения.* The Chief does not shout – the Chief convincingly states his point of view.
- *Когда я делаю что-то хорошее – Шеф никогда не помнит. Когда я делаю что-то плохое – Шеф никогда не забывает.* When I do something good, the Boss never remembers. When I do something bad, the Chief never forgets.
- *Когда меня нет в офисе – я шатаюсь, когда его – Шеф на встрече.* When I am not at the office – I am wandering, when Chief is absent – He is at a meeting.

These expressions confirm the previously noted perception features of superiors and their subordinates in Russian culture and show the importance of the relationship of all employees. Opinions were divided during this assignment. Half of students did not agree with the statements requiring greater independence for employees, and the other half considered “*the boss is always right*” the most acceptable for the Chinese collectivist culture.

Following the results of each lesson, a business problem situation called “Brain storm” is proposed, its essence is that the teacher organizes a cross-cultural discussion implemented by preliminary or pre-prepared questions.

Another assignment: You must accept a partner from Russia and provide a subject discussion “charity” for cooperation. The students answer the questions:

- *Why do you think Russian merchants were engaged in charity?*
- *What forms of charity do you have in your country?*
- *Why do businessmen or ordinary people do charity work?*
- *What is the attitude to work in your country?*

As an alternative option, it is possible to offer to read the text “How the original identity of the Russian soul helps to succeed” about the Russian mentality in which intuition dominates the mind and do some exercises, including answering the questions:

1. *In what Asian countries they do not like too long and strong handshakes?*
2. *How do Europeans and Americans view sluggish weak handshakes?*
3. *In what countries they do not look directly into the eyes and do not laugh with mouth wide open?*
4. *Why in China you should always keep your hands in sight, and not hide them in your pockets?*
5. *What explains the survival of Russians in the most difficult life conditions?*
6. *How did the historical events of your country affect your work-life balance?*
7. *Does your culture have an idea that the common is better than the individual is?*

In general, the work is based on discourse analysis, which is a comparative strategy in the text study. The essence is to find “to find *the mute, whispering, never ending* words which are enlivened by the inner voice reaching our ears” (Foucault, 1996, p. 50).

The analysis takes into consideration not only the lexical and syntactic structure of the text, but also: WHO? (age, social roles); WHERE? WHEN? (place, time); HOW? (feelings, emotions); WHAT PURPOSE? (intention, desire); WHAT about? (topic of communication) plus paralinguistic speech support (Belousova, 2018).

The linguodidactic model of foreigners’ communicative skills is integrative by nature. It is implemented as part of practical course of the Russian language through a variety of methodological

actions that are subject to all applicable forms and techniques of training. The result of this application should be mastering intercultural communicative competence.

6. Findings

In our opinion, an educational organization conducting purposeful work on the development of intercultural communicative competence should have specific mission, values and principles of interaction. The main effect that we need to strive for in the development of the ICC is *acculturation*, i.e. the assimilation by a person who has grown up in one national culture of the essential facts, norms and values of another culture. We adhere to this concept, although it was mentioned above that in a different interpretation, the process of acculturation is seen as imposing values from one culture to another, making many cultures lose their identity, uniqueness and get absorbed by other, more aggressive cultures.

While preserving national and cultural identity, it is necessary to cultivate respect for other cultures, tolerance, readiness for interaction and constructive overcoming of intercultural communicative difficulties. Psychological and pedagogical tools that contribute to this practice can be rather variable: from training to develop intercultural tolerance, communicative skills, self-expression in communication; methods to stimulate communicative creativity and the introduction of technologies for teaching spoken foreign language; to large-scale forms of educational tourism, interaction in the Internet space; holding of interethnic and interfaith social events; organization of joint projects, flash-mobs with representatives of different cultures (Chagina & Samokhvalova, 2017).

Each discourse statement can make sense in the context of a particular communicative situation. Certain strategies in interaction are conditioned by hidden cultural meaning and discover themselves in discursive practices – ways of thinking and information exchange, expectation of results in the process of communication. Speech interaction of interlocutors sets the scenario for discourse deployment when background knowledge demonstrates the mutual understanding of communicants' cultural realities.

At the stages of encoding and decoding, there may appear interferences related to the level of communicants' knowledge about the structure of these systems in real communication and the degree of owning its functional processes. For example, in deciphering messages, the student (recipient) may attribute a different meaning to the symbols and figures than the teacher (sender) because of his/her knowledge, skills, abilities and life experience. The so-called *disintegration of interconnections* occurs and leads to failures since “*interferences, noise*” in communication theory are associated with external factors distorting the message and breaking its integrity.

The interactive methodology is based on the interaction of two levels:

6.1. Level 1 – teacher ↔ learning process ↔ foreign students

Fluency is achieved due to learning grammar forms and vocabulary. Students get acquainted with other culture's language and national concepts. When explaining unfamiliar material, the purpose of training is to interpret the “alien” into the category of the “one's own”.

6.2. Level 2 – active collaboration between students in the classroom

Spontaneous chains of communicative actions are assumed and form the synergetic models – self-learning management. At this stage, the teacher’s “alien” is connected with “one’s own” in greater extent than the student’s, the purpose of training is to reduce this gap, and ideally – its elimination.

If thanks to the transposition, the distorted message still reaches the addressee then the communication participants interact, and “an increment of meaning occurs through its translation into the language of the native culture” (Drozhashchikh, 2016, p. 11).

The effectiveness of communication is closely related to overcoming obstacles that prevent the achievement of a result supposed, and this emerges as a conscious path to mastering categories and units of intercultural space (interaction) or *insight* – comprehension of an “alien” culture (synergy). When transforming a discourse situation from the level of uncertainty to the level of mutual understanding, the meaning of the interactive, informational, hidden communicative aspects for bearers of different linguocultures is clarified.

7. Conclusion

Based on the studies of the cultural synergy model in the formation of the foreigners’ ICC in business communication, we have concluded that possessing foreign-language code that allows successful intercultural professional interaction requires knowledge of “alien” culture and determines the specifics of its bearers’ social and business behavior.

Hence, the ICC acts as one of the indicators in the formation of secondary language personality. This statement is based on the position that “intercultural competence is associated with understanding the worldview of other socio-culture, cognition of the semantic guidelines in other linguoethnic society, the ability to identify the similarities and differences between communicating cultures and to apply them in the context of intercultural communication” (Galskova & Gez, 2006, p. 36).

The ICC level allows one judging the achievements of foreign students in mastering the Russian language as a means of business communication at the socio-cultural level and their ability to solve extralinguistic tasks in the language being studied, which becomes possible resulted from: 1) acquiring knowledge about the language picture of the world; 2) background knowledge revealed in the form of communicative associations and connotations, and being provided with standards of verbal communication in the process of intercultural interaction.

The dominant item of intercultural learning is the ability of a secondary language personality to analyze, compare, match and interpret the features of “one’s own” and “alien” lingua-societies implemented in the international business sphere.

Enriching the Russian language of foreign students is one of the important tasks of the methodology in teaching Russian as a foreign language. However, there are some difficulties in understanding and correct use of aphorisms by foreigners. Catch phrases, idioms, proverbs and sayings are fertile sources that should be used in various disciplines. The linguistic and regional orientation of teaching foreigners the Russian language allows using unrealized program material, to expand the cultural memory, vocabulary and language knowledge.

Thus, mastering intercultural communicative literacy, acculturation and harmonization of cultural interaction is the only way to overcome hostility, ethnocentrism and extremism in modern society, a source of intercultural integrative processes on a global scale.

References

- Adler, N. J. (1980). Cultural Synergy: The Management of Cross-Cultural Organizations. *Trends and Issues in OD: Current Theory and Practice* (pp. 163–184). San Diego, California: University Associates.
- Belousova, I. M. (2018). Training in Cooperation as a Kind of Competence Approach in the Formation of the Intercultural Communicative Competence of Foreign Students. *Bull. of Volgograd Bus. Instit.: Busin. Ed. Law.* 4(45), 405–412. <https://doi.org/10.25683/VOLBI.2018.45.407>
- Chagina, A. V., & Samokhvalova, A. G. (2017). Overcoming Intercultural Communicative Difficulties as a Basis of Development of Person's Intercultural Competency. *Bull. of Kostroma State Univer. Ser. Pedag. Psychol. Sociokinetics*, 23(2), 91–97.
- Chernyaeva, I. V. (2016). Verbal Culture in Business Intercultural Communication. *Bull. of Sci. and Creativ.*, 5(5), 483–493.
- Dabrowski, T. S. (2017). Russian Language Course Specialty Module (“Business”) under the Undergraduate and Graduate Programs for Polish Students-Philologists. *Bull. of Moscow State Reg. Univer. Ser. Pedag.*, 4, 106–115. <https://doi.org/10.18384/2310-7219-2017-4-106-115>
- DeVito, J. A. (2013). *The Interpersonal Communication* (15rd ed.). New York, NY: Pearson.
- Dmitrieva, O. A., & Koroleva, I. A. (2019). Experience in the Formation of Intercultural Competence in the Process of Teaching Russian as a Foreign Language. *Bull. of Volgograd State Pedagog. Univer.*, 1(134), 74–78.
- Dolgan, A. G. (2016). Using a Problem Situation in a Comprehensive Test (based on the Example of Preparation for Intercultural Business Interactions within the Asia Pacific Rim). *Integrat. of Educat.*, 2(83), 254–263. <https://doi.org/10.15507/1991-9468.083.020.201602.254-263>
- Drozhashchikh, N. V. (2016). Synergetic Interpretation of Language Sign. *Political Linguistics*, 1(55), 10–14.
- Foucault, M. (1996). *The Order of Discourse. The Will to Reach the Truth: beyond the Power*. Works of different years (pp. 47–97). Moscow: Kastal.
- Galskova, N. D., & Gez, N. I. (2006). *Theory of Teaching Foreign Languages: Linguodidactics and Methodology*. Moscow: Academy.
- Gudkov, D. B. (2003). *Theory and Practice of Intercultural Communication*. Moscow: Gnosis.
- Johnson, D., Johnson, R., & Johnson-Holubek, E. (2001). *Teaching Methods. Training in Cooperation*. Transl. by Z.S. Zamchuk. St. Petersburg: The Economic School.
- Karaulov, Y. N. (2010). *Russian Language and Language Personality*. Moscow.
- Karpechenkova, Y. G., Olynyk, M. A., & Spiridonova, O. S. (2015). Formation of Foreign Pupils' Lingua-Cultural Competence based on the Russian Aphorisms. *Bull. of Chelyab. State Pedagog. Univer.*, 1, 45–56.
- Khutorskiy, A. V. (2003). Core Competences: Constructing Technology. *Public Ed.*, 5, 55–61.
- Koroleva, D. B., & Pozdeeva, S. I. (2017). Developing Intercultural Communicative Competence via Collaborative Activity Pedagogy. *Bull. of Tomsk State Pedagog. Univer.*, 1(178), 114–118. <https://doi.org/10.23951/1609-624X-2017-1-114-118>
- Kuklina, S. S., & Cheremisinova, I. S. (2018). Intercultural Foreign Language Communicative Competence as the Basis of Teaching Foreign Language Communication in Universities. *Language and Culture*, 41, 255–270. <https://doi.org/10.17223/19996195/41/16>
- Matyukina, T. V. (2014). Some Peculiarities of Using Phraseological Units in English Business Discourse *Theory and Practice of Teaching Foreign Languages at non-Linguistic University: Traditions, Innovations, Prospects* (pp. 218–223). Moscow: Financial Univer. under the Government of the Russ. Federat.
- Skurikhin, N. A. (2017). Strategic Aspect of Communication Style Formation of Foreign Culture as Means of Perfection of Intercultural Competence. *Probl. of Modern Pedagog. Ed.*, 55-3, 233–241.

- Slavin, R. (1989). Research on Cooperative Learning: an International Perspective. *Scandinav. J. of Ed. Res.*, 33(4), 111–123.
- Solovova, E. N. (2002). *Methodology of teaching foreign language*. Basic lectures. Moscow.
- Suetina, A. I. (2015). Linguo-Didactic Model of Formation of National-Specific Stylistic Skills of Chinese Students Studying Russian. *Pedag. Ed. in Russ.*, 3, 108–116.
- Sysoyev, P. V. (2018). Revising a Structure of Intercultural Competence: Training Intercultural Interaction in the Conditions of “Dialogue of cultures” and “Non-dialogue of cultures”. *Language and Culture*, 43, 261–281. <https://doi.org/10.17223/19996195/43/16>
- Vereshchagin, E. M., & Kostomarov, V. G. (1983). *Language and Culture: Linguistic and Regional Studies in the Teaching of Russian as a Foreign Language*. Moscow: PH “Russian Language”.