

FORMATION OF INTERCULTURAL COMMUNICATIVE COMPETENCE THROUGH TEACHING THE NATIONAL STYLE OF COMMUNICATION

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This article deals with the problems of formation of intercultural communicative competence through teaching the national style of communication, differences in verbal and nonverbal behavior of representatives of different cultures, typical errors in foreign speech of speakers of different language groups. The aim of the study was to identify differences in the linguistics of representatives of different cultures and languages. The practical significance of the results of the work lies in a better understanding of the need to study not only the language but also the culture, and in a better understanding of the mistakes made in connection with various national communication styles. Also, the need for teaching a student of national styles of communication, as well as acquaintance with extralinguistic factors that shape them, is described in the study.

Key words: Linguocultural interference; communicative competence; intercultural; socialization.

Numerous studies on the problems of intercultural communication, conducted both in our country and abroad, convincingly show that the difficulties in communicating of the representatives of different cultures arise because of the national and cultural characteristics of their behavior, both verbal and nonverbal, which are not always find the right understanding. Communicating in their native language, a person commits one or another action intuitively, following the norms and traditions he has mastered in the process of socialization, which seem to him to be the only correct ones. Actions of the partner in communication he also assesses from the standpoint of his culture, and from the standpoint of ethnocentrism, not realizing that in other cultures in such situations of communication people can behave differently, they may have a different idea of the appropriateness, the appropriateness of committing one or another communicative action, about polite and impolite behavior. Thus, there is linguocultural interference, which can be defined as interference of factors of native culture, language and national consciousness in the interpretation of foreign cultural communicative behavior and in one's own behavior in intercultural communication.

Gaps in the knowledge of a foreign country and its culture are always appear in the language. This is especially evident in communication of Russians and Americans, when they live close to each other, mostly in mixed

families. A woman from such family, recent graduate of the Moscow language university, she wanted to show her husband that she had mastered his culture well, and began to trumpet expressions from the lexicon of people on the street, in buses and restaurants. Instead of «I'm going», she spoke «i gonna», and instead of «I want to» – «I wanna», which sounded for her husband very simple and rude. Listening daily to these far from elegant phrases, he was finally forced to tell his wife that her personality and manner of expression were perfect but did not fit together. Another respondent told about her language misadventures in America married after graduation, then divorced and, together with her daughter from the first marriage, and became the wife of an American who knows Russian a little. On Sundays, his son came to visit them, who lived after the parents' divorce with his mother: the boy was very fond of the half-sister and her mother, who spoke with him in English. But on arrival in the US, a former interpreter found that her English was completely inappropriate for a local speech, and was very worried. For example, trying to warn the boy against a flu or catching a cold, she literally translated her Russian orders and prohibitions: "You can not drink soda with ice," as It is not allowed to drink soda with ice; "Do not open the window" it turned out not as Do not open the window, but as It «is not necessary to open the window». In English, these phrases sounded categorically, roughly, and one day an American jokingly asked his Russian half whether one of her parents served in the police. The question has so strongly touched the young woman that for several days she did not want to talk to her husband in any language, answering all his apologies for the joke through his teeth. "Only one consciousness that our English is not like our Russian can already become the cause of a strong strain that will sweep the throat around the throat and turn the tongue into a motionless stone."

As literalisms show, the native language is the first source of difficulties in foreign speech. Thus, turning to the English language, people speaking in related languages stumble, as a rule, in the same place. Although the cultures of Russia and other Slavic countries are not at all identical, their representatives are particularly affected by a definite and indefinite article in English, a complex system of times radically different from their temporal system, numerous postpositional prepositions and adverbs that change the meaning of the verb. Chinese, in whose language there is no difference between singular and plural, there is no conjugation of verbs, speaking in English, are confused in these grammatical categories. And for the Spaniards, the difficulty presents English denials on and not. It is from the native source that first of all many errors result. It is important to note that between verbal and non-verbal means of

communication, which are given preference in one or another communicative culture, there is a clearly expressed interrelation, which has been repeatedly pointed out by researchers and that testifies to the systemic nature of communicative ethnology.

Another example of the connection between verbal and non-verbal behavior: the bows used in greeting and parting in Eastern cultures and demonstrating respect for the interlocutor by own belittling are repeated in the strategy of "personal belittling", self-abasement and on the verbal level. An example from personal observation at a scientific conference in Moscow, a speaker from Korea finished his report with an unexpected phrase for the Russian audience: "Forgive me for my meager and uninteresting report". This phrase was a kind of "verbal bow" in front of an audience that was not understood by her and caused laughter in the audience.

Teaching students to national communication styles, as well as acquaintance with extralinguistic factors that form them, as practice shows, helps to present communicative behavior of representatives of another culture in the form of an integral and logical system, contributes to overcoming ethnocentrism, is an effective way of forming intercultural communicative competence that involves the ability to interpret and assess the communicative behavior of a partner, based on the characteristics of not his, but his culture, as well as to adapt their behavior in the context of other cultures and do it consciously.

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