

is not only to carry out the exchange of information in the process of interaction of people with different values and behaviors, but also to determine and form the intercultural tolerance of communication partners, to adapt representatives of different ethnic and national cultures to each other and to multicultural unity of the globalized world. Intercultural communication is one of the forms of reproduction, preservation, development and transmission of the culture of each ethnicity in the consciousness and behavior of its individual representatives, as well as in a single fund of universal values of world culture. Intercultural communication as a sociocultural phenomenon promotes the interpenetration of cultures and their openness to each other, which is a condition for the interaction of representatives of different cultures in the globalized multicultural space of the world community.

One of the important factors of polyculturalism is the individual ability to build intercultural communication, the dialogue of cultures with the help of linguistic means in particular.

Analysis of studies and publications.

Problems of intercultural communication were studied by many domestic scholars such as I. Miazova [2], L. Vorotniak [3], Yu. Kovalova [4], O. Krychkivska [5], N. Nikitina, V. Nechaieva [6] and others. They consider intercultural communication a necessary condition for successful integration, which allows effective participating in the process of interethnic communication in the realities of the globalized world; theoretical and methodological principles of intercultural communication at the stage of transformation of modern Ukrainian society. Attention to this topic has grown significantly. The subject of our study is the formation of intercultural communication in the process of mastering a foreign language.

The purpose of the article is to reveal the significance of language education in forming intercultural communication under the influence of globalization processes.

Main results of the study. There is a close connection and interdependence between foreign languages studying and intercultural communication. Language is not only a source of communicative activity, but also a means of knowledge, formation, transmission of thoughts, expression of feelings, emotional states of people and a means for the implementation of human needs. Language is an effective factor of the development of personality in a multicultural environment. As a phenomenon of the spiritual life of mankind, it plays a leading

role – determines and contributes to the process of communication, socialization, professionalization and social adaptation. According to I. Miazova, socialization, as a process of social formation of the individual, adoption of the individual values, norms, attitudes, patterns of behavior that are inherent in this society, social group, can not be imagined outside the context of the language [2]. Every lesson in a foreign language is a crossroads of cultures; it is a practice of intercultural communication, because every foreign word reflects a foreign culture and each word is conditioned by the national consciousness of the world. The direct connection between foreign language teaching and culture today does not make any objections either in the linguistic or in the pedagogical spheres. Moreover, as it moved into the political sphere: as a result of population migration and the emergence of multicultural societies, the process of learning foreign languages acquires a different status.

Foreign language is one of the main tools of education of a linguistic person with a planetary thinking, capable of adapting to the modern level and style of professional and personal communication. This is provided by the introduction of various forms of communication using creative and innovative technologies, which promotes the ability to clearly determine the situation and the purpose of communication with their planned implementation, the expansion of the creative and scientific potential of students in the context of intercultural communication. Interactive activities include the organization and development of dialogue speech, aimed at mutual understanding, interaction, and problem solving that are important for each participant in the educational process. L. Vorotniak proves that information and communication technologies, project technologies, training in cooperation (work in small groups, pairs), situational studies, language portfolio technologies, game activities, preparation of presentations, mind mapping, etc. should be mentioned here [3]. Thanks to such technologies, the students' motivation increases before they acquire the necessary competencies, and the educational process is substantially intensified.

It is expedient to use authentic materials as a source of extra-linguistic and linguistic information. It is the most important way of involving students in studying the culture of another country: thematic, ethnographic, artistic texts, as well as dialogues, poems, songs, letters, interviews, audio recordings, and videos. Effective means is the processing

(abstracting) of relevant articles from periodical printed and online publications. Yu. Kovaliova emphasizes that abstracting, first of all, is a creative linguistic and intellectual process of analytical processing of textual information based on speech competence. In this regard, the process of its teaching should be directed, consistent, with full awareness and thorough elaboration of each stage. Abstract teaching in a foreign language should be aimed at implementing the practical and educational goals creating a stable unity. Such implementation allows achieving a certain level of communicative competence, ensuring the practical use of language, attracting students to various sources of information, the perception of which is impossible without knowledge of language. It is necessary to take into consideration the requirements for the learning materials intended to form the communicative competence: functionality (correlation with a certain sphere of communication); situationality (correspondence to the concrete situation of communication, which is imitated in the process of learning); thematicity (conformity with the program); stylistic diversity (use of various functional styles); reflection of the modern stage of the language (the need to use authentic texts functioning in real communication); saturation with socio-cultural facts (presence of socio-cultural realities and reflection of the characteristic features of speech behavior) [4, p. 96–97].

Students may be offered such a creative task as writing a letter or a newspaper article that reflects their thoughts on reading in response to the topic in the article. Another task may be the suggestion to draw a political cartoon to express their point of view on a particular topic, event or phenomenon. This kind of educational activity is an incentive for students, a motivating factor, because it offers interesting and relevant, thematic and varied information. For many of them it is also a “key” to knowledge of foreign society, its traditions, prejudices, ways of thinking, mentality. There is a concentration of attention on various aspects of public life and culture of the country; stimulation of discussions on topical issues that are covered in the articles. All this creates an authentic reaction and is one of the main means of getting to know the modern culture of the foreign country.

Thus, students expand their worldview, their spiritual heritage. At the same time, a synthesis of knowledge about the specifics of the native culture, the foreign culture, and the common knowledge about the culture and communication are carried out in the students' minds. Students deepen lingvo-national

knowledge through the critical reflection of someone's way of life. In this way, the process of enriching the worldview and understanding of another culture is carried out. The modern educational process should be aimed not only at the involvement of the individual in the conceptual system of another linguistic society, but also in the cross-cultural understanding of different socio-cultural communities.

The national component affects not only the formation of world perception, but also the process of thought development. A person, who speaks two languages and makes the transition from one to another, changes the nature and direction of his thought development. Studying foreign language and foreign culture, students get the opportunity to expand their socio-cultural environment, as well as to culturally identify themselves, that is, to come to the awareness of themselves as cultural and historical subjects in the spectrum of cultures of the country both as native and foreign. The so-called dynamic understanding of culture as a way of life and a system of behavior, norms, and values dominates. The dynamic concept of culture is associated with the strict stability of the cultural system, and it can be varied and modified depending on the situation. According to O. Krychkivska, the high level of intercultural communication involves mastering your emotions, revealing your attention to other people. Relationships in the process of intercultural communication involve the high development of ethnopolitical thinking, feelings, needs, and tolerant attitude to another culture, national customs and traditions [5, p. 93].

Thus, the intercultural approach to studying foreign languages in language education should be recognized as a dialogue of the culture of the country of the language, which is studied, and of the culture of the native country. Taking into account these points of views, a foreign language teacher should be able to organize an educational process in a modern general educational establishment. And this, in turn, introduces new requirements for the qualities of a teacher of a foreign language as a social person, which reflect the intercultural orientation of the content of education, the main purpose of which is the involvement in the world culture, the formation of moral and aesthetic values of the consequences of technicalities. In particular, N. Nikitina and V. Nechaieva states that for the fulfillment of such an important task of social activity as decision-making and the choice of educational strategies taking into account human values and social, state, production, personal interests, the teacher of a foreign language should

master intercultural skills to ensure awareness of the fact that entry into the world of foreign culture contributes to the formation of the personality as a subject of native culture:

- to form ideas about the culture of the country whose language is studied through familiarization with reality, which is presented substantially in photographs, illustrations in posters, drawings, slides, symbolism, documentary and feature films, etc.;

- to familiarize with a verbal reflection of reality (programs of radio, television, labels, forms, questionnaires, etc.) and use them as educational texts;

- to engage in the acquaintance with the best examples of art that make up the national wealth of the people whose language is being studied [6, p. 46].

In the implementation of intercultural education, it is worth noting the preparation of foreign language teachers at linguistic and methodological levels, their ability to embody their feelings about crosscultural processes and the ability to solve them with positive attitudes in the process of foreign language teaching. This is supported by the following innovative measures: engaging in languages that are less commonly studied; engaging in activities with teachers who teach other languages; inducing teachers of other subjects to teach in foreign languages; providing teachers with the nature of intercultural communication and their possession of pedagogical means for the development of linguistic intercultural competence of students; the development of teachers' own intercultural competence, as well as understanding its nature and pedagogical means of its formation.

Thus, it can be argued that intercultural education is not just interaction with another culture, but the cultural development of the learner, the formation of his intercultural competence. V. Aksonova states that the process of intercultural education is based on the awareness of native culture and the interaction with another culture; the study of new ways of coexistence and cooperation with other cultures [7, p. 227]. Due to the fact that intercultural learning can not be constant and harmonious process, teachers of foreign languages need to pay attention to the fact that the interaction of two cultures with different systems of values often causes conflict. The nature of this conflict is in many unresolved difficulties; and it is necessary to distinguish the different attitude towards many values in different cultures.

Conclusions. Intercultural communication involves overcoming not only the language barrier, but also cultural one, which is very important. Formation of intercultural communication is an urgent task caused by global processes, and language education should be intended to fulfill this important mission. Educational activities should be aimed at a deeper, complete study of the culture of native speakers, their way of life, national character and mentality. Intercultural education is a bilateral process that requires knowledge both of foreign culture and native one. It helps to feel and understand foreign cultural identity. Thus, intercultural education can be defined as the development of a learner's ability to recognize other cultural features and to analyze them in comparison with native culture for forming the ability of intercultural communication.

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Бондаренко В. А. Роль мовної освіти у формуванні міжкультурної комунікації в умовах глобалізації

У статті розглядається зміст поняття «міжкультурна комунікація», питання формування міжкультурної комунікації в процесі вивчення іноземної мови. Міжкультурна комунікація – це процес взаємозв'язку та взаємодії представників різних громад, під час якого відбувається обмін інформацією, досвідом, духовними цінностями різних типів культур. Вона має справу з розумінням і порозумінням, що означає «розуміти когось» і водночас «бути зрозумілим під час спілкування чужою мовою». Міжкультурну комунікацію варто розглядати як багатofункціональне явище, яке охоплює, по-перше, знання норм і принципів комунікативної поведінки в іншому соціально-культурному середовищі, здатність перетворювати їх на міжкультурні відносини, а по-друге, формування специфічних якостей, емпатію та самооцінку. Мовна освіта вважається фундаментом для формування здатності суб'єктів будувати міжкультурне спілкування на засадах демократії, рівних прав і можливостей. Важливим чинником є здатність особистості до міжкультурної комунікації, діалогу культур, що найчастіше виражається за допомогою мовних засобів. Міжкультурне спілкування передбачає подолання не лише мовного бар'єру, а й культурного, що дуже важливо. Формування міжкультурної комунікації є невідкладним завданням, що зумовлене глобальними процесами. І мовна освіта повинна спрямовуватися на виконання цієї важливої місії. Процес міжкультурної освіти базується на продуктивності взаємодії з іншою культурою та на усвідомленні власної культури, вивченні нових шляхів співіснування та співпраці з іншими культурами. Навчальна діяльність повинна спрямовуватися на більш глибоке, повне вивчення культури носіїв мови, їхнього способу життя, національного характеру й менталітету. Міжкультурне навчання – це двосторонній процес, що вимагає знання іноземної та національної культури. Це допомагає відчувати й розуміти чужу культурну ідентичність, а отже, краще розуміти рідну. Таким чином, міжкультурне навчання визначається як розвиток здатності студентів розпізнавати інші культурні особливості та аналізувати їх, порівнюючи з рідною культурою, для формування здатності до міжкультурної комунікації.

Ключові слова: міжкультурна комунікація, соціокультурна компетентність, міжкультурне навчання, процеси глобалізації, рідна культура, іноземна культура.