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ESTIMATING SPEAKING SKILLS AT THE LEVEL OF SOCIAL AND CULTURAL DISCOURSE: GNOSEOLOGICAL ASPECTS OF METHODOLOGY

Summary. The article is devoted to the gnoseological peculiarities of lingualization the intercultural picture of the world through comprehending communicative competence. The need for detailed reflection on this topic derives from two factors: through socially– and culturally-appropriated dialogue participants improve their positive verbal experience and develop their interlanguage personality; all interlocutors benefit from acquisition the capacity to analyze different types of information from various language perspectives.

Key words: communication, discourse, lingualization, intercultural picture of the world, communicative competence, interlanguage personality, language perspective.

The development of intercommunicative abilities in current competitive environment provides effective ways to prepare participants for professional spontaneous communication. The intercultural verbal discourse study is based on partakers' language-mind interinfluence. The ethnic background determines the key cultural codes, and those codes are lingualized in national languages. Thus, in order to accomplish target utterance performance, students should be taught to express their lingual intentions by putting together a set of acquired knowledge and capacities, shortlisted from an extended variety of communicative activities. However, being interested in comprehending any foreign language students should be aware of variety of co-called cultural clashes.

Considering the nonuniversality of grammar and stylistic rules, this implementation tends to be rather complicated and fundamentally redefined by perceivers of the different ethnic background. According Chomsky, "a record of natural speech will show numerous false starts, deviations from rules, changes of plan in mid-course, and so on". Therefore, the issue for the researchers and learning language participants "is to determine from the data of performance the underlying system of rules that has been mastered by the speaker-hearer and that he puts to use in actual performance" [1]. Language fluency provides a capacity to interpret information creatively, in other words, "the representation always involves recontextualization" [2, p. 96].

The communicative power benefits being demonstrated across multiple social and cultural space, professional mastery, conceptual thinking, so lingual insight appears in the process of collaborative work of projected data transfer and linguo-communicative competence. Rebecca Hughes suggests, "it is evident that our strongest and most direct associations ought to be with the spoken language, in speaking we must have all our associations between ideas and words in perfect working order: we have no time to pick and choose our words and constructions, as we do in writing" [3, p. 143]. Linguo-cognitive dimension of study emphasizes a significant role of spoken skills in intercultural exchange (*Dörnyei and Thurrell, Keller and Townsend-Warner, Jones, Dillon, Garratt, Golebiows-*

ka, Blundell, Higgins, and Middlemiss), but practical perspective in intercultural language acquisition requires more detailed interpretation. Therefore, the **purpose** of current paper is to clarify essential factors influencing intercultural communicative performance through a linguo-cognitive approach.

Any language implementations or conversational styles tend to be strongly empirical because the palettes of message sender's and message receiver's language pictures of the world never coincide, and moreover, those sets of competencies are combined into variety of multiplied verbal sessions, performed by participants of different cultural backgrounds. The means of any intercultural dialogue are etymologically motivated by social context within a particular culture environment. The degree of politeness does not depend entirely on the degree of formality, but within some groups or communities, in spite of current globalization tendency, the social hierarchy is determined by specifying factors like age, status, wealth, etc.

Likewise, in majority of corporate cultures team members status determines the manner of messages transferring. Coincidence of internal moral intentions and orally verbalized utterance isn't guaranteed accordingly; furthermore, spoken naturally and casually tends to be estimated as, at least, inconsistent and inappropriate language behavior. In the case of last mentioned issues, the key point occurs in the field of *intercultural communicative competence (ICC)*.

It is considered that particular part of human beings acquire high-level language skills without any special intensions or hard-working, in other words, they are gifted from birth with those abilities, nevertheless, intercultural awareness and enactment is obtained through persistent attempts to transfer different ways of connotations by lingual means of non-native language. Researchers argue three constituents of ICC: *Knowledge, Skills* and *Motivation*. R. Wiseman expounds them as follows:

- 1) *Knowledge* refers to "our awareness of understanding of requisite information and actions to be interculturally competent";
- 2) *Skills* refers to "the actual performance of the behaviours felt to be effective and appropriate in the communication context";
- 3) *Motivation* refers to "the set of feelings, intentions, needs, and drives, associated with anticipation of or actual engagement in intercultural communication" [4].

Considering how your message might be received by the other person provides other landmark of ICC occurring in the field of *efficient communication*. The concept of "efficient communication" refers to verbal interchanges among interlocutors in order to perform lingual intentions (as the embodiment of intellectual model of the world) and get the adequate response. Widdowson guides a scale of approaches as far as states that a great part of communicative competence is merely a matter of knowing how to use "partial-

ly preassembled patterns” and “formulaic frameworks” [5]. With intercultural communicative competence, the list of important output factors includes both theoretical and practical aptitudes:

- 1) applying previous learning in non-predictable circumstances;
- 2) recognizing guiding organizational principles of utterance;
- 3) understanding the mental content and the structure of expressed ideas;
- 4) originating, integrating, and combining single speech intentions and ideas into a more complicated units in order to produce formulation of new patterns or structures;
- 5) making language choices based on reasoned argument and the value of the evidence;
- 6) dealing with anxiety or misunderstanding between yourself and others;
- 7) initiating language interaction with a stranger, potential partner or client;
- 8) determining the most appropriate conversational manner and performing different communicative styles;
- 9) finding a common language with different representatives of social attitudes;
- 10) socializing with alienation-oriented partakers;
- 11) structuring the talk for perceivers in the way they can follow the change of issues with no cognitive troubles;
- 12) comprehending through conversation hidden or clearly expressed social backgrounds and peculiarities, such as identity, preferences, or power relations.

The following abilities emphasize the issue of extremely importance of accomplishing a co-called balance between language as concerned with conveying information and language as more inter-personally oriented matter. Knowing such paradigmatic aspects is particularly useful for language learners, who frequently experience such difficulties in conversation, because provide them with a sense of security in the language by allowing extra time and room to manoeuvre [6]. Dissimilarities in ethnic backgrounds sometimes immerse conversation participants into *cultural clash* abyss, strongly preventing them from further learning. Conventionally, researchers define *cultural clashes* in terms of *language barriers*.

Among other categories, distinguished by F. Jandt and L. Samovar & R. Porter [7; 8] (Seeking similarities; Uncertainty Reduction; Withdrawal; Stereotyping; Prejudice; Racism; Ethnocentrism) the similarities issue regards both personality's needs and ethical codex. With all due respect to the rest of listed above ones, we consider the first group of communicative barriers (*Seeking similarities*) the most significant issue for ICC. Intending anticipated response, conversation success expectations prevent participants from being involved in cultural existence of target language. Besides, the authentic uses of language is limited, as well as linguo-cultural accomplish is sometimes performed purely by exchange between tutor and student. Being overloaded with prominent ideas and supplementary data at every stage of education, learners often leave overwhelmed and confused. Because oral communication “involves the negotiation of meaning between two or more persons, it is always related to the context in which it occurs. Speaking means negotiating intended meanings and adjusting one's speech to produce the desired effect on the listener” [9].

Therefore, getting into situations of real-life communication, speakers tend to recreate the familiar model of interaction with a lack of cognitive comprehension. According Wolfson, one of the central characteristics “of naturally occurring conversation is that language users are largely unaware of how conversation is typically

structured and managed. When asked to articulate conversational practices, native speaker pronouncements are often at odds with what speakers actually do” [10].

The deep understanding of interlocutors' intentions is based on interdependence of your and their attitude, derived from culturally-adapted methods of interpreting information and lingual implementing of ideas. The proper solution is to mirror the way your partners form their utterance, gesture, their style of clothes and entertainment. In order to achieve a preferred future scenario, a message sender and perceiver should developed a capability to evaluate the each other intellectual resource of abilities. Focusing on the approach “we are all the same” leads to further distortion. In point of fact, humans actually share the prime minority of basic necessities like food, sleep, but any language personality is motivated by settings of upbringing, kept deep in mind. Assimilated religious and spiritual beliefs provides a range of values, according which the scale of acceptance-non-acceptance is established. Cross-cultural contacts extend and multiply this option, so speakers “express how material and nonmaterial aspects of groups influence personal identities” [11].

To sum up, we consider interlanguage competence a significant pragmalinguistic advantage, applying within two factor dimensions: through socially- and culturally-appropriated communication participants improve their positive verbal experience and develop their interlanguage personality; all interlocutors benefit from acquisition the capacity to analyze different types of information from various language perspectives.

The perspective of research occurs in the field of investigating educational objectives in mastering the art of linguo-cognitive approach.

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Агібалова Т. М. Оцінювання навичок спілкування на рівні соціокультурного дискурсу: гносеологічні аспекти методології

Анотація. У статті досліджено гносеологічні аспекти лінгвалізації інтеркультурної картини світу через оволодіння комунікативною компетенцією. Нагальна потреба у вивченні питання виникла під впливом двох факторів: через соціально й культурно орієнтоване спілкування учасники здобувають позитивний вербальний досвід, що є запорукою сталого розвитку інтермовної особистості; усі мовці отримують вагомі переваги від засвоєння навичок аналізу інформаційних повідомлень із позиції варіативної мовної перспективи.

Ключові слова: комунікація, дискурс, лінгвалізація, інтеркультурна картина світу, комунікативна компетенція, інтермовна особистість, мовна перспектива.

Агибалова Т. Н. Оценивание коммуникативных навыков на уровне социокультурного дискурса: гносеологические аспекты методологии

Аннотация. В статье рассматриваются гносеологические аспекты лингвализации интеркультурной картины мира посредством овладения коммуникативной компетенцией. Насущность детального изучения данного вопроса мотивирована двумя факторами: посредством социально и культурно ориентированного диалога участники приобретают позитивный вербальный опыт, что, в свою очередь, гарантирует гармоничное развитие интеръязыковой личности; все собеседники получают существенные преимущества в процессе апробации навыков анализа различных видов информации с позиции вариативной языковой перспективы.

Ключевые слова: коммуникация, дискурс, лингвализация, интеркультурная картина мира, коммуникативная компетенция, интеръязыковая личность, языковая перспектива.