

Gnoseological Aspect of Cross-Cultural Communication

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Abstract

This article considers the gnoseological aspect of cross-cultural communication. The terms "linguistic consciousness" and "intension" are detailed in the article. Knowledge about education science and psychology of cross-cultural communication are considered, which assume learning of information about cross-cultural communication as psychocognitive and sociocultural pragmatic phenomena.

Keywords: cross-cultural communication, gnoseology, linguistic consciousness

Gnoseology of cross-cultural communication is associated with nature, the first of its partial- education science of cross-cultural communication, because in circumstances of education internalization and globalization, the main problem of the process of education and training is tasks on formation of cross-cultural educational competence of teacher and educable. Traditionally, education competence was understood as a set of special and communicative knowledge [1,A.151-154]. Such understanding of education competence focuses on knowledge centric model, and meanwhile modern education departs from knowledge centric approach. The role and value of educational preparation isn't settled by acquisition of the knowledge and abilities necessary for successful development of educational program by educable. Therefore in "The concept of development of education in the Republic of Kazakhstan till 2020" it is noted: "For implementation of set tasks it is necessary to change the content of education – from knowledge centric to competence-based and focused on result" [2].

Gnoseology is the theory of knowledge of education science of cross-cultural communication, which is used in respect to the object of this discipline includes scientific argument of one or another hypothesis. The gnoseological aspect of the theory of cross-cultural communication education includes a number of problematic issues:

1. *Cross-cultural communication and social structures.* Communication was investigated by psychologists, sociologists, and teachers, but studies did not have its universal and valuable understanding, the consequence of which is the problem of communication studying broke up to a set of private questions. So, communication is characterized by psychologists as the specific form of interaction with other people. Communication was considered out of its fundamental bases though communication represents a certain form of social practice and can't be understood out of real processing by people, which is carried out in the context of material sphere. Bases and means of the people relations, their character and depth are created in material practical activity of people, at the same time and the process of production concrete historical communication between people. Without historical practice and out of intelligent practice, it can't be understood

and mutual dialogue of abilities, feelings, and thoughts of people. The understanding of communication demands appeal to socio-historical practice.

The social nature of communication has shown that it is necessary as the internal mechanism of collective life which aims at planning and coordination of a joint production activity of group of individuals and society in general. I.P. Buyeva also considers that communication isn't reduced to the personal relations. It is "directly reality observable and infelt by the public individual, specification of the public relations in perspective of their personification, interaction included in this public form of living persons [3, A.113].

At first, communication closely interacts with social structures of society; communication is a social interaction of people as elements of society. The need for communication relates to the basic needs of the person and represents social interaction between people by means of sign systems for transfer of public experience, cultural heritage and the organization of joint activity. The communication relations need to be included to the public relations. They take a special place in it. Their place is defined first of all by being part of direct understanding of human life and are attribute of this life. The public relations are an essential element of the direct interpersonal relations of people, their personal contacts and therefore are allocated with emotionality (attribute of experience) of which other relations are deprived. People can know or not know what material and ideological relations connect them, but from the communication relation they are always informed because these relations are their everyday life. The communication relations can be considered as a process of transformation of the public relations from virtual to real form, to the form of "the real relations," in reality form.

In structure of communication, R.S.Nemov and K.R.Altunina also allocate the public and interpersonal relations which differ on the following signs: 1) on the basis of the relations which are realized between groups and certain individuals. "The public relations characterize society in general and the relations between social groups of people; The interpersonal relations are the relations developing between certain people;" 2) on the basis of objectivity and subjectivity "The public relations have objective character, interpersonal subjective;" 3) on the basis of feasibility of the relations out of people or among people "The public relations exist relatively irrespective of people, and the interpersonal relations don't exist separately from the people realized them; 4) existence of the specific concepts characterizing these relations; 1) social role, social status; 2) social attitude (interpersonal relations) [4, A.79].

Distinguishing the social and interpersonal relations, R.S.Nemov and I.R.Altunina point out at that the public social relations as the personal relations have psychological characteristics because the main concepts, being characterized social relations also have psychological features, insomuch as the same social roles may be performed by psychologically different persons but whereas the role expectations are variable –they have an invariant. Person's position in the public relations system is reflected in the system of personal relations: higher the social status higher his position in the interpersonal relations [4].

On the other hand, interpersonal relations themselves are occurred based on public relations as the relations between social groups and personalities, society's social elements.

2. Cross-cultural communication and problems on partners understanding under conditions of ethnocultural specifics of partners' consciousness

The National communication peculiarities—one of the main factors preventing the successful communication of partners. Ye.F.Tarasov directly connects the cross-cultural communication problems with specificities of language consciousness of partners, maintaining that the community of language consciousness is required presupposition of conversation; incomplete community is the main reason of communicative conflicts and conflicts of misunderstanding of partners between each other that is the result of their belonging to various cultures. Cross-cultural communication is the case of consciousness functioning under the anomalous (pathological) conditions, when there is no optimal community of consciousness of communicants [5, p. 30].

Inadequacy of consciousness of communicants in course of cross-cultural communication is considered as the result that the language consciousness of individuals as form of the world of one or another culture, mediated by language, i.e., combination of perceptive, conceptual and procedural knowledge of culture-bearers on items of real world [6, p.5-6] has the ethno-cultural specific.

Consciousness in a special literature was investigated within the frames of several directions. Representatives of idealistic direction (W.Wundt, E.Titchener, F.Brentano etc.) have developed the theory of consciousness elements as idealistic varieties of consciousness psychology.

Individual's consciousness was considered separate from the objective world and person's activity in work of W.Wundt and came to the simplest elements (feelings, images and affects). According to the opinion of W.Wundt, consciousness (identified by it with psychics by negation of availability of unconscious psychical processes) is consisted of separate elements, which are being connected between each other under the association laws shall form conceptions, reflecting the objective reality. Feelings (i.e., consciousness elements) have such features as modality and intensity.

Feelings are also related to the main consciousness elements. These elements are connected between each other by associative and apperceptive relations. In his theory of consciousness acts, F. Brentano has considered that intention is the essential characteristic of consciousness. Specifically intention allows limiting the psychic phenomena from physical ones.

Intention is not just an activity. There is always any item jointly with consciousness act, which restores in a memory the impressions of seen or heard about the item via imaginations. According to F. Brentano, it is required not to tell about imagination, but about imagining, i.e., special spiritual activity, because of which the previous image is recognized. Besides the imagining act, there are also acts of estimating about anything as true or false and acts of emotional assessment of anything as wanted or rejected.

In the consciousness stream theory of W. James, relation of a person to the world is considered as dynamic condition, because of it the change of feelings, social relations of person is demonstration of cooperation of individual consciousness in a communication process. Based on the opinion of W. James, consciousness stream is continued work of human consciousness, in spite of external discretization, arisen from partially unconscious psychic processes. Consciousness is not only continuous but also dynamic and changeable [7].

Analysis of psychological points of view on a nature of consciousness has shown failure of this point of view, because consciousness was considered separate from person, his practical-substantive activity, reforming the world of person himself out of real public relations by representatives of these various training schools.

The second direction investigates consciousness in connection with a person and his activity. S.L. Rubinstein has pointed out that the main law of historical development of psychic, a person's consciousness is that the person is under progress, hardworking: changing the nature, he also changes himself, creating the objective existence of humanized nature and culture in his activity both in practical and theoretical. Along with this, the person changes, forms and improves his own psychic nature. According to the S.L. Rubinstein, consciousness is psychic activity, consisting of reflection of the world and himself [8].

A.N. Leontyev has also pointed out the psychic nature of consciousness, because it reflects the reality phenomenon in a consciousness, so the unit of conscious activity is the integral reflection act of objects with subject, including unity of opposite components as follows: knowledge and relation.

The scientist being characterized the phenomenon of consciousness points out its consistency, i.e., describes its psychological structure, including the knowledge, personal meaning and sensual structure [9, 80].

Representatives of the third direction consider that the consciousness is not only a psychological phenomenon but also the public, because it is represented as an item of social and public development of person, closely connected with material world. Ideal consciousness, not being the material phenomenon, is permanently represented as objective. It is firstly shown in that the items of objective world are constants for consciousness. Consciousness (ideal), expresses the image symbolically because it contains its sense and main shapes. The entity counts his basic features, gives the notion about it, which is being reflected in idealized form during the knowing of object; secondly, structure of consciousness includes not only objective world, reflected in the ideal form, but also the psychic world, and knowledge world. The consciousness has three the most important psychological characteristics, the followings are related to them based on the opinion of R.S. Nemov: 1) feeling yourself as learning subject, i.e., capacity to visualize the existing and imaginary reality, control over the own psychic and behavior conditions, manage them, capability to see and conceive the surrounding reality in the form of images; 2) visualization and imagination of reality; 3) capacity to communication [4].

Consciousness as the public and psychological phenomenon has a double nature, because being in human form of psychic start of existing, at the same time represented as objective phenomenon, being the high level of human's reflection of reality by language, which is the form of consciousness. According to the opinion of A. Brudnoi, the language is capable for handing over of idea during communication because words are understood sensitively; the language requires understanding and this requirement is executable because its semantic sphere is indivisible from human's psychic [9].

The fourth direction in studying of consciousness—the approach, considering consciousness as the product of learning the things, it is better to say objects, wrote the P. Ya. Galperin is the mean for orientation of activities with these things. Advantage of cognitive consciousness is its truth, which is checked by practice, planned impact on things and level of compliance of his actual results with expected, free from immediate needs, but foreseeing the various usage, cognitive consciousness is aimed for fullness of reflection of own objects and because of it, it is open for supplements and amendments [11].

The cognitive consciousness is connected with understanding of objective world, categorization of its phenomena in individual's consciousness and collective consciousness of society. Language consciousness as the form of consciousness is such level of consciousness, where the images and intellectual imaginations obtain formation via the

language.

According to the opinion of V.V.Krasnykh, cognitive consciousness has the form of defined cognitive structures, which are content-rich, i.e., there is a certain content (sense), coding form and information keeping. Information, coded and kept in the form of cognitive structures shall include data, knowledge and imaginations about not only the real world but also the language knowing.

The high forms of psychic functioning and processing of knowledge in mental form are connected with consciousness as psychic and cognitive phenomenon. But this process occurs privately in the field of consciousness as the feature of brain and thinking as brain activity, provided with consciousness (i.e., intellectual activity), accordingly one of the important directions in the investigation of consciousness essence is researching, studying the forms of consciousness, methods of its externalization through the language knowing. Consequently, Ye.F.Tarasov has proposed definition, characterizing the language consciousness as the forms of consciousness, externalized by language signs [13].

The term *language consciousness* is understood in various terms: 1) from positions form of the world language is mediated by meanings; 2) language consciousness is one of levels in a structure of integral worldview of person, i.e., as one of variants of possible schemes of world exploration; 3) language consciousness is considered as mean of forming, keeping and processing of language signs together with meanings, rules of their combination and usage expressed by them.

The foreign Russian psychological science is being carried out on the surveys on revelation of language consciousness structure and its national specific. Having investigated two types of consciousness (its internal and external form), L.S.Vygotskiy introduces the notion of sign and sense into the basic vocabulary of psychology. According to his opinion, the sign-word externalizing world has double function of communication and generalization [14]. In this case, L.S.Vygotskiy considers the meaning as the unit of psychic analysis, providing it with sense characteristic. A.N. Leontyev distinguishes three consciousness structures as sensual structure of understanding, image, meaning, sense [9]. Consciousness structure or its formatives based on A.N. Leontyev are the elements of understanding process of object of reality of sound-free nature. V.P. Zinchenko proposes to add the Leontyev's scheme of consciousness structure with one more element, including the *biodynamic structure of movement and activity* into the consciousness structure. It allowed to the scientist to point out two classes in a structure of consciousness way: 1) reflexive class. i.e., class of personal sense meaning; 2) existential class, which includes sensual and biodynamic [15]. V.P. Zinchenko points out that the existential and reflexive classes of consciousness are interrelated, because existential class has signs of developed reflection, contains origins and principles, and the reflexive class of consciousness is co-existential [15,p.23]. The scientist sees its reason; if their common cultural-historical genetic code is available, which is in social (combined) objective activity having the creational features, images, senses, meanings arising from activity shall began to develop by own laws, automated from activity. However, they can be put out of action, but cannot be put together.

The availability of cultural-historical genetic code in a consciousness structure, which is in social objective activity shall allow saying about its national specific, capacity to selectively reflect the surrounding reality and promote to forming of language view by national language means.

The language consciousness is a part of national public consciousness, so it can be told about its ethnocultural specific, which is the result of reflection of images of ethnic culture as the possession owned by separate ethnos by its separate representatives and separate groups, as the result of psychological understanding of cultural-language and spiritual individuality of community at this ethnic territory in its historical decisive development.

The national self-consciousness in addition to the emotional component (unconscious imaginative insight of its unity with other members of the ethnic group) includes the national consciousness of belonging to the certain nation. A representation about its features as the integrated whole with common historical past, and related to the certain territory, conscious attitude to the spiritual valuables of its nation and commitment to them.

Ethnocultural language consciousness is considered by us as the ethnical self-consciousness, which includes four main components as follows: 1) emotional (unconscious imaginative insight of its unity with other members of the ethnic group); 2) rational (conscious imaginative insight of its unity with other members of the ethnic group); 3) reflexive class; 4) existential class.

Ethnocultural consciousness specific of representatives of various cultures, non-conformity of consciousness ways may be the result of unavoidable misunderstanding during cross-cultural communication, because the main reason of misunderstanding during cross-cultural communication is not variety of languages, but variety of national consciousness of communicants [46, 8]. A variety of national consciousness of communicants is connected with fact that there is mental representation of culture of one or another ethnos out of the signs frames.

In this case, Y.F. Tarasov [16] is right, saying about necessity of community of communicants' consciousness.

Community of communicants' consciousness, required for conversation is in community of knowledge on world and community of knowledge on language. This community shall be formed by assumption of identical ethnical culture and in case of having the same national language.

As it is seen from the process of cross-cultural communication, it is required to have community of language and community of non-verbal means. In order to eliminate the inadequacy of verbal and non-verbal means, there will be (from the word) community of consciousness of communication partners. In this case, the task of the teacher is elimination of specific of ethnocultural consciousness of partners and forming of the secondary language consciousness of communicants, which shall be common for partners. Development of skills on speaking, listening, reading, and writing is comparatively simple task, but understanding, represented by these texts of worldview, its objecting in behavior, senses, having pragmatic information, meanings of expressions is not a simple, which lead to misunderstanding.

In order to understand the secondary language worldview by the secondary language consciousness of partners of cross-cultural communication, it is required to develop both the strategies of the secondary language consciousness forming and the strategy of understanding and mutual understanding. Accordingly, the national specific of cross-cultural communication shall be composed of factors system, conditioning the differences in the organization, functions and way of communication processes mediation, peculiar to this cultural-national community (or in regard to the linguistics—the language collective). These factors shall be attached to the communication processes at a different level of their organization and they have various natures, but they are interrelated and bounded with other factors in the communication processes, conditioning and forming these processes, firstly with factors peculiarly language, psycholinguistic, pragmatic.

As it is seen, it is required to know these factors for elimination of inadequacy of ethnocultural consciousness of partners in course of cross-cultural communication. In this case, task of the teacher is usage of various strategies and ways for forming of community of partners' consciousness of cross-cultural communication, and for this purpose there is a need to understand the language worldview of the nation, which representative is the second partner.

It is required to develop both the strategies of forming the secondary language consciousness and strategies of understanding and mutual understanding, strategies of improvement of cross-cultural competence of partners, strategies of adaptation and tolerance to the culture of the other nation for understanding of secondary language worldview by secondary language consciousness of partners of cross-cultural communication.

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