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THE IMPACT OF A DOMINANT FOREIGN LANGUAGE ON A COUNTRY'S CULTURE IN THE CONTEXT OF GLOBALISATION

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Abstract. In today's globalized world, the influence of English on different cultures is undeniable. English is studied in all parts of the world. This is due to the natural processes of intercultural interconnection, which reached its historical peak in the 21st century, in terms of the development of economic relations, tourism, technology and access to information. Learning English certainly includes learning the culture of English-speaking countries, in particular the culture of the United Kingdom and the United States. This leads to the inevitable Westernization of the culture of any country. Moreover, learning English allows society to immerse itself in Western mass culture. Often, these processes are perceived as positive global changes, providing a better understanding and a high level of intercultural communication. However, there may come no denying the downside of widespread English language learning. This paper examines the relationship between language and culture, and the role of language in shaping the cultural ethnic base. The influence of a foreign language on the authentic culture is considered, examples of bilingual cultures are given. The problems of integrating a foreign language into the local culture are highlighted. Ways to mitigate the effects of widespread learning of English and its impact on the authentic culture of the country are suggested.

Keywords: globalization, cultural identity, intercultural communication, cultural interactions, dominant culture

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ПРОБЛЕМАТИКА ВЛИЯНИЯ ДОМИНАНТНОГО ИНОСТРАННОГО ЯЗЫКА НА КУЛЬТУРУ СТРАНЫ В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ

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Аннотация. В современном мире глобализации влияние английского языка на различные культуры неоспоримо. Английский язык изучается во всех частях света. Это происходит ввиду естественных процессов межкультурной взаимосвязи, достигшей своего исторического пика в 21 веке, благодаря развитию экономических связей, туризма, технологий и доступа к информации. Изучение английского языка, безусловно, включает в себя и изучение культуры англоговорящих стран, в частности, повсеместно изучается культура Великобритании и США. Это приводит к неизбежной вестернизации культуры любой страны. Более того, изучение английского языка позволяет обществу погрузиться в западную массовую культуру. Зачастую, эти процессы воспринимаются как позитивные глобальные изменения, обеспечивающие лучшее понимание и высокий уровень межкультурной коммуникации. Однако, невозможно отрицать наличие обратной стороны повсеместного изучения английского языка и культуры. Данная статья рассматривает связь языка и культуры, роль языка в формировании культурного этнического базиса. Рассматривается влияние иностранного языка на аутентичную культуру иноязычной страны, приводятся примеры билингвальных культур. Выявляется проблематика интеграции иностранного языка в локальную культуру. Предлагаются пути смягчения последствий повсеместного изучения английского языка и его влияния на аутентичную культуру страны.

Ключевые слова: глобализация, культурная идентичность, межкультурная коммуникация, культурные взаимосвязи, доминантная культура

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In contemporary philosophical and anthropological research, the relationship between language, thought and culture is a fundamental theme. Language is inextricably linked to all aspects of culture, making it just as multifaceted in its manifestations. Individual anthropologists consider language to be part of a cultural system, and there is a common homologous relationship between the two. They evolve together as they evolve. Language defines culture and provides the means of transmitting culture from generation to generation.

Consequently, the study of language is the study of the behavior of a given society and its culture. To understand the worldview of the people of a culture, anthropologists need to learn the language of the culture they are studying.

The relationship between man and the cultural world is unbreakable. Man cannot exist outside the social, cultural, ecological, and economic environment. Nevertheless, the role of man has changed considerably over the last century. Now anthropological dominance is observed in all spheres of life: from natural and man-made disasters, to wars, to the creation of the latest weapons and cutting-edge technology. Existence has come to an unchanging paradigm of man being the only thinking being responsible for all events occurring on the planet.

Along with this came the realization that human nature itself is a threat to the existence of the universe. The creation and possible use of nuclear weapons in the 20th century has clearly demonstrated that humanity has reached a point of no return, where there is no possibility of peace without the capacity for intercultural integration, communication, the ability to negotiate at the political and economic level. The world needs to work together to reduce the threat of nuclear war and other global crises such as climate change, infectious diseases, and economic collapses. The key instrument of interaction is, of course, language [3].

Anthropologists recognize that language is part of culture and that the study of language is essential to understanding cultural worldviews. Language encodes culture and provides the means by which culture is transmitted from one generation to the next.

Thus, the 21st century marked a new wave of globalization, more intense, rapidly developing and effective than all previous attempts at global intercultural

communication. It is necessary to understand that the new wave of globalization of the 21st century and its consequences have brought both positive and negative phenomena in all spheres of human life. Including the world culture has undergone significant changes.

The positive aspects are that the territorial boundaries of many countries have been weakened, leading to mutual enrichment and integration of cultures. The exchange of information has increased, leading to significant advances in science and technology.

Nevertheless, there is a "dark side" to globalization. It consists in the partial or total destruction of the cultural identity of countries. The development of tourism, technology, trade and information exchange is causing irreparable damage to the authentic culture of many countries. The cultural foundation of society is being eroded, notions are being substituted and traditional views of certain events are being changed. Understanding this process and preventing it is the main task in the rapid wave of globalization.

The question of the relationship between language and culture became of interest to many scholars in the 20th century, at the dawn of globalization processes.

Subsequently, the main concepts were developed. However, against the background of the relatively slow pace of globalization in that period, studying the problems and predicting the consequences of globalization, the impact of such processes on all areas of life took a quiet pace, which was the reason for its hopeless lag at the turn of the 20th and 21st centuries.

In the 20th century, culture, as a reflection of the reality of society's existence, became a central factor in global change. This can be attributed to language as well. In the Soviet Union, Russian became the language of communication for the inhabitants of all republics, which led to the creation of a common language space and intercultural dialogue [6]. Although this contributed to positive inter-ethnic communication, there were also negative consequences. Native languages were forgotten, leading to a partial break from cultural roots. Nevertheless, many republics retained their native languages along with Russian, resulting in bilingualism in these areas. As a result, a "bilingual" worldview emerged in several former Soviet republics.

In the current pace of globalization, the "bilingual" perception of reality is an integral part of human life in any country. The development of information technologies and the Internet, access to various and unlimited sources of information has led to the fact that there are now virtually no countries in the world whose societies reject the study of dominant languages as foreign languages. In other words, the success of the modern man in almost any field of activity directly depends on his ability to gain ubiquitous access to information and his communication skills, including "global" communication with representatives of other cultures and peoples. This requirement is directly reflected in thinking and language, as evidenced by the classical problems of language and thinking, which have established links between linguistics, philosophy, psychology and cybernetic modeling.

Many anthropologists, ethnographers, linguists, and cultural scientists have contributed to the study of traditional societies, cultures, and languages, emphasizing the multipolarity of human communities [8]. These efforts have led to a description of the individual linguistic picture of man as a bearer of linguistic consciousness.

Anthropological linguistics has been developing rapidly since the late 20th century, when researchers attempted to uncover the unique properties of conceptualizing objects, to express ideas about the diversity of worldviews, and to identify their specificities. In the 21st century, humans and language remain endlessly fascinating subjects of study.

Scholars from various fields, such as philosophy, psychology, sociology, ethnology, cultural studies, social and cultural anthropology and religion, are studying people and the byproducts of human activity, including language and culture. Language, in particular, serves as a key marker of a society's cultural progress; it is a complex system of verbal symbols that follow certain rules to convey meaning.

Language serves as a vital tool for both storing and expanding the intellectual achievements of society. Language is a key tool for carrying out communication. The cognitive process that occurs during language use is primarily driven by the desire to communicate effectively with others, but it also contributes to personal growth and understanding. As the lexical vocabulary becomes enriched with new language

units, they begin to play an integral role in shaping how language functions in all its various forms of communication, whether direct or indirect.

Throughout history there has been communication and mutual influence between different cultures and civilizations. However, the notion of formal dialogue between cultural groups is a relatively recent phenomenon. For a true dialogue to take place, both sides must have an equal opportunity to exchange views.

Unfortunately, throughout modern history the balance of power has tended to favor one side, leading to one-sided interactions between civilizations. These dynamics are reflected in a linguistic landscape dominated by European languages as truly international languages capable of claiming a global role. In the second half of the twentieth century, English became the dominant force among these languages [11].

The current linguistic picture of the world includes the formation of two dominant trends. First, English is rapidly becoming the world's only language for international communication. Second, smaller languages and their attendant linguistic diversity are rapidly disappearing.

The second half of the 20th century witnessed the "triumphal march" of English as it gained dominance in the spheres of the world economy, science and technology, diplomacy and cultural influence. It is surprising to think that just a few centuries ago English was just a collection of dialects spoken by Germanic tribes who migrated to Britain in the Middle Ages [5]. Today more than 400 million people living in the United States, Great Britain, Canada, and Australia consider English their native language. This widespread use has allowed English to spread to almost every corner of the globe within a few decades.

While 400 million people use English as their first language, many more people around the world use it as a second or third language both at work and in everyday life. Because of its enormous "communicative value" English is recognized as one of the most important languages to learn. However, despite its popularity, the dominance of English as a global language of international communication presents a paradoxical situation.

Although it is the primary language for global interactions, it cannot claim to be the sole and complete

language for facilitating dialogue among civilizations. Using only one non-native language to communicate can lead to misunderstandings and difficulties for both parties involved.

One of the problems with using English as the predominant language of communication is that it can narrow the scope of discourse by limiting it to certain segments and populations. [4] Consequently, it can lead to the imposition of terminology, phraseology, and problems specific to English-language discourse.

Truly meaningful communication, corresponding to the ideal model of dialogue, cannot be achieved if one language dominates the conversation. As international communication continues to expand and intensify, the demand for people who can facilitate interlingual communication, such as interpreters and intercultural consultants, is likely to increase.

The influence and reach of a culture or language is often determined by the number and nature of borrowings from that language into others. However, conceptual borrowing occurs only between the leading language and its followers.

The next challenge in the linguistic landscape concerns the effectiveness of language policies. In the context of promoting dialogue among cultures, there are pressing questions about the disappearance of dozens of languages, and about the consequences and limitations of this process brought about by globalization.

As more powerful languages gain dominance, smaller languages are increasingly at risk of extinction. This phenomenon has far-reaching consequences for cultural diversity and the preservation of linguistic heritage. [3] The question under consideration is whether language policies can effectively counteract this trend and keep endangered languages from disappearing altogether. Moreover, it is necessary to consider how to balance the benefits of promoting global communication through a dominant language with the importance of preserving linguistic diversity and cultural identity.

Globalization is an undeniable and omnipresent reality in our modern world. It takes many forms, such as technological, financial, informational, political, cultural, environmental and social, and it affects not only developed countries but also developing ones.

The changes caused by globalization are most evident in the information sphere, with the emergence of new methods of communication, microelectronics, computerization and the Internet. Technological progress, the rapid growth of the world economy, the unprecedented information revolution, and the rapid development of means of communication have all contributed to increased interconnectedness between countries around the world. As a result, countries have become increasingly interdependent on one another in terms of economic, social and cultural progress.

The development of global structures, associations and relationships is inextricably linked to culture, which undergoes transformation as a result of these processes and is subject to both internal and external influences. One of the defining characteristics of contemporary globalization is the spread and deepening of links between representatives of different cultures, nationalities and civilizations. This expanding cultural interaction between different societies and nations leads to the creation of a rich cultural, semantic and holistic space of life, fostering trust in partners and mutual understanding.

Moreover, the increased power and acceleration of the global information and communication system coincide with changes in the linguistic landscape, highlighting the crucial role of language in shaping cultural exchange and intercultural understanding.

The importance of cultural and linguistic norms becomes most apparent when cultures clash and intercultural conflicts arise. As human history approaches the present day, the role of intercultural contacts in shaping cultural dynamics has become increasingly important. No local or national culture today can exist in isolation from other societies.

The exchange of technical, scientific and artistic achievements between nations is a continuous process. A country excluded from the global network of cultural, economic and political contacts risks falling into stagnation and decline. Even in the past, when our planet was less populated, and the means of transport and communication were not as developed as they are today, there has always been interaction between different cultures, although much less intense. It affected most spheres of society's activity. However, it was not

a direct part of the life of each individual, being expressed, rather, in general vectors and trends, mutually borrowed by society.

Political, economic and cultural ties have united peoples from all over the world, marking the beginning of a system of worldwide international contacts, which currently unites the diversity of national and regional cultures into a single universal culture. [12] Thus, globalization contributes to the formation of a rich and diverse global culture that draws on the strengths and virtues of many societies and is open to continuous improvement and growth.

It is widely recognized that familiarity with other cultures provides significant opportunities for the development of any national culture. Knowledge of lifestyle, customs, economic management, everyday life, art, medicine and much more in other societies enriches the content of national culture, broadens people's horizons and allows them to look at the world and their lives in a new light, while realizing the specifics of their own existence [1].

In many cases, this information is of practical importance, as it serves as a source of useful innovations in people's lifestyle. Direct borrowing from other cultures is important. This allows societies to adopt the best practices of other cultures, which can lead to improvements in various areas of life, such as health, education and technology. Such exchanges promote intercultural cooperation, mutual learning and, ultimately, strengthen the spirit of harmony and unity between different peoples.

Cultural achievements of other peoples, including philosophical, moral, legal and political ideas, are introduced into the culture of the nation from the outside, becoming its own property. The perception and understanding of the achievements of other cultures are crucial factors in the development of national cultures.

As a result, much attention was paid to the issue of communicative and linguistic interaction. Intercultural communication takes place at various levels, including international, interethnic and others, which leads to a dialogue of cultures. In intercultural communication, it is vital to follow certain behavioral strategies to achieve mutual understanding.

The effectiveness of intercultural communication is conditioned by the absence of prejudice, understanding of someone else's culture and the ability to

accept the cultural norms of other peoples. It is extremely important to develop the ability to perceive the formed way of thinking and communication.

The relationship between culture and language has been intertwined throughout the history of mankind. The development of language coincided with the growth of culture, and the more developed the culture, the more diverse and complex its language, which plays a vital role in the integration of cultural elements into communication. The main function of language is to facilitate communication between individuals, which includes various types of relationships.

Since we are at the epicenter of a new wave of globalization, accompanied by a shift in political and economic orientations, it is important to recognize that the establishment of subject-subject relations between representatives of different cultures can lead not only to the exchange of information, but also to an equal dialogue between cultures in the future.

By promoting mutual understanding and respect, recognizing differences and actively seeking common ground, cultures can engage in meaningful dialogue with each other. Thus, intercultural communication will contribute to greater cultural integration leading to a more harmonious and cohesive world community. At the same time, it is important not to forget about the existing problem of self-identity of culture in a single world cultural space. To do this, it is necessary to have a clear understanding of the levels of intercultural interaction and the consequences that it implies.

Intercultural interaction can take various forms, while three main types are distinguished:

1. Equal and large-scale contacts leading to a dialogue of cultures, leading to spontaneous borrowing on both sides. This type of interaction promotes cultural development and mutual enrichment, while preserving the cultural identity and formed features of each culture.

2. Limited contacts, resulting in very little borrowing, which leads to the preservation of cultures on an original basis. This can create a symbiosis between cultures, but the creation of a single cultural space is not possible.

3. Frequent contacts in which the dominant donor culture imposes its influence, while the other culture resists, which leads to a state of conflict. Under

the influence of the donor culture, the receiving culture degrades, and its carriers gradually dissolve into the surrounding cultural environment of another people. This type of interaction leads to assimilation, when one culture is absorbed by another and completely loses its identity [4].

Intercultural relations are strongly influenced by the types of civilizations involved. When people from different civilizations interact, it becomes necessary to take into account inter-civilizational relations, which can be very different from intercultural relations.

Civilizations tend to be more stable in relation to each other than individual cultures and countries. Inter-civilizational ties are not characterized by sudden or destructive consequences, which we often observe in cultural interactions in the context of globalization. However, conflicts arising between civilizations can be protracted and have disastrous consequences for the parties involved.

Intercultural and inter-civilizational processes can lead to unexpected results that cannot be predicted by traditional linear models. This is because they stem from complex processes involving the combination of tradition with borrowing in poly-cultural and multidimensional ways.

Consequently, it is impossible to predict the full range of consequences arising from such combinations. These processes produce unexpected results in different regions of the world, making it difficult to anticipate or explain them using an unambiguous understanding of world dynamics.

The world is undergoing rapid transformation and catastrophe in various spheres of inter-civilizational and intercultural relations. Compared to past centuries, global ties are now more susceptible to unforeseen effects and sudden results arising from inter-civilizational interactions.

This is due to the continued proliferation of new and sometimes exotic combinations of traditional and borrowed cultural elements in different cultures and civilizations. We can expect this process to continue, further complicating our understanding of the implications of intercultural and inter-civilizational interactions.

As we look to the future, we should not expect a mere increase in the universalization of different civilizational spaces. Instead, we should anticipate their

branching and the emergence of multilevel subspaces within them.

The dense network of intercultural connections only accelerates the process of restructuring within each civilizational system. What used to take centuries to renew cultures and civilizations can now happen in just decades. However, this rapid pace can lead to both constructive changes for some cultures and destabilizing changes for others.

History and practical experience show that in periods such as this, natural and cultural systems become less stable. This means that we are on a new planetary trajectory and facing significant change.

We can assume that cultural and civilizational systems that fit together better will experience less tension at their borders, allowing them to optimize the interaction of their internal parts more quickly and efficiently. As a result, these systems may emerge from the current chaos as dominant.

In the future, political, legal, and economic constructs within such systems may contribute to the establishment of a new cultural order that will establish itself more quickly and be more durable. Nevertheless, adherents of the world-systems approach warn of a fundamental uncertainty that makes it impossible to predict the future with any certainty.

Contemporary processes of cultural and civilizational interaction have led to an increased level of uncertainty, resulting in the collapse of the global worldview. It is worth noting that while cultural interaction can have positive results for progressive development, it can also lead to negative consequences.

Despite the fact that cultural contacts are valuable in general terms and contribute to the development of national culture, many prominent figures, including politicians, scholars and cultural figures, often oppose specific forms of introducing foreign cultural elements into their culture. Some even hold isolationist views, considering any form of contact with other cultures harmful.

Throughout history, the interaction of cultures has been associated with inter-ethnic and inter-state conflicts, violence against certain groups of people, wars of aggression, and national oppression.

The spread of Western culture and its influence on other peoples through colonialism played a significant role. At present, however, many public figures in

Eastern and Southern countries are protesting the Westernization and modernization of their traditional culture. The influx of standardized "mass culture" is of particular concern to many.

In the second half of the 20th century, American culture penetrated Europe to such an extent that it gave rise to a phenomenon known as 'Westernization'. Various channels of diffusion contributed to this, including migration, tourism, missionary activity, trade, war, academic conferences, trade shows and fairs, student and professional exchanges, and others. Cultural innovations spread in two directions, horizontally and vertically, by diffusion [6].

Cultural diffusion occurs through both horizontal and vertical channels. Horizontal diffusion involves the diffusion of cultural elements between ethnic groups, peer groups, or individuals. This is also known as intergroup cultural diffusion. On the other hand, vertical diffusion refers to the diffusion of cultural elements between subjects of unequal status, which is also called stratified cultural diffusion.

Cultural diffusion can occur not only between countries and people, but also between different classes and groups within society [1]. The effect of cultural diffusion on society can be both positive and negative. The transmission of high culture to the lower classes can lead to its democratization and the enlightenment of the population. However, it can also lead to the simplification of culture.

Cultural transmission can take many forms, ranging from voluntary exchanges such as trade and tourism to more forceful means such as colonization and cultural assimilation (e.g., Americanization or Europeanization). There are two main categories of cultural diffusion: spontaneous and organized.

The latter denotes a deliberate attempt to transplant or borrow cultural concepts, as exemplified by developed countries providing economic aid on the condition that the recipient society accepts capitalist ideals and democratic principles. Meanwhile, colonization is in a gray area between these two concepts because it is primarily aimed at extracting labor rather than spreading Western culture, although over time cultural assimilation may occur accidentally.

The spread of cultural artifacts can occur either spontaneously or in an organized way, with the former occurring naturally as a result of mass ethnic contacts

rather than being planned or controlled. Spontaneous forms tend to develop slowly over time, while organized forms are introduced at a faster pace by governments or local authorities and may even include forced cultural assimilation.

Cultural transmission is the process by which culture is passed from one generation to the next through learning, providing cultural continuity over time. In multinational societies such as the United States and Russia, each culture has its own norms and ways of negotiating that are closely linked to culturally determined patterns of thinking and behavior, reflecting the importance of both primary and secondary cultural elements in shaping the evolution of society.

Intercultural communication refers to the exchange of ideas and information between representatives of different cultures, when one or more participants can speak different native languages. As English becomes the dominant language of communication in today's globalized world, intercultural communication often involves the use of non-native English, which is filled with cultural nuances unique to each native speaker.

This has increased the demand for specialists who speak foreign languages, especially in the field of promoting intercultural communication through face-to-face communication, telephone calls, correspondence, presentations, negotiations and participation in conferences and seminars. Language plays a crucial role in the formation of cultural identity and worldview and as such is the cornerstone of intercultural communication.

The integration of two linguistic and conceptual worldviews creates a bilingual worldview. This implies that the recipient subject uses the linguistic means of another culture and includes them in his worldview. This process introduces organic changes that shape how the recipient subject sees the world.

In fact, the recipient subject combines its pre-existing conceptual framework with the linguistic and conceptual worldview of the donor subject. As a result, the recipient subject receives a unique perspective based on both cultures. This process highlights the importance of cross-cultural communication to promote a deeper understanding of different points of view and worldviews.

Achieving the highest form of intercultural communication implies not only a good command of a foreign language, but also the ability to correctly interpret the communicative behavior of people representing other cultures.

The accumulation of knowledge about someone else's culture is a strategic approach that avoids both semantic and cultural conflicts and misunderstandings. The main problem in intercultural communication is understanding. It is extremely important to recognize that language is just a tool for transmitting forms of speech behavior.

Intercultural communication involves a complex process of interpretation, which depends on both linguistic and non-linguistic factors. To achieve a complete understanding of intercultural communication, people must not only be well versed in the grammar and vocabulary of a language, but also be aware of the cultural context in which this language is used. Understanding the cultural component of the meaning of the word and the realities of foreign culture is crucial for achieving successful intercultural communication. Since each person has his own unique system of meanings, there are often semantic barriers in intercultural communication, which makes it necessary to study foreign languages in their socio-cultural context.

Each person has his own unique system of meanings, which can create semantic barriers in intercultural communication. To overcome these barriers, it is extremely important to study foreign languages in their socio-cultural context [4]. This includes the study of specific cultural characteristics that determine social and business behavior, such as historical traditions and customs, as well as the way of life of people.

At the same time, however, it is necessary to form an understanding that the culture being studied is not dominant, does not represent a standard of behavior and should not displace its own cultural patterns of behavior and worldview.

Foreign languages should be studied in inseparable unity with the world and culture of the people who speak them in order to promote successful intercultural communication.

The process of learning a foreign language was studied by experts in the field of psychology, ethnology and linguistics, who showed that the acquisition of a

second language occurs differently in a bicultural and bilingual environment compared to a homogeneous and monolingual environment. Despite the existence of generally accepted aspects of communication, it is impossible to ignore the existence of unique aspects peculiar to a particular culture. Such aspects form a system of barriers that hinder the dialogue of cultures.

To overcome these barriers, it is extremely important to study foreign languages in their socio-cultural context. This includes the study of specific cultural characteristics that determine social and business behavior, such as historical traditions and customs, as well as the way of life of people. This study leads not only to a decrease in intercultural conflicts, but also does not allow one of the cultures to become dominant, while absorbing the cultural identity of the student.

Another significant problem arises in the context of a coherent and fundamental study of a common global language. This problem lies in the effects that have a place in society itself, on its authentic culture. The depth and quality of learning a foreign language implies "reformatting" the consciousness of the language learner. Language carries a cultural code that is inextricably linked to the country or countries of its speakers. It is impossible to learn a foreign language in depth without undergoing certain personal changes, at that cultural level. These changes, in turn, permeate all areas of culture through the interaction between the individual and the surrounding reality.

The rise of globalization has made English the most commonly used language around the world. This is due to a number of factors, including historical tradition, political convenience, and linguistic characteristics such as simple grammar, flexible vocabulary, and clear sentence structure. In addition, the absence of social and class distinctions noted in the grammar of English reinforces its democratic appeal compared to other languages. As a result, English has become the most important intermediary language in international affairs and communication.

It follows that learning English as a language of globalization, a language of intercultural communication, is essential. However, in today's time-points, there is a gradual understanding that culture, the English language bears no dominant role in its own culture.

To avoid this, there is an urgent need to reinforce the cultural aspect of learning English, not in terms of borrowing cultural aspects, but in terms of contrasting one's own culture and native language. Thus, over time, there may appear a widespread understanding of the applied nature of English in the context of globalization. This may help preserve cultural heritage and prevent the undermining of the fundamental cultural foundations necessary for the independent development of society.

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