
CROSS-CULTURAL COMMUNICATION AS A FACTOR IN EDUCATIONAL ACTIVITIES

INTERCULTURAL COMMUNICATION IN THE FOCUS OF THE PEDAGOGICAL DOCTRINE OF A. RIBEIRO SANCHES

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Abstract: Intercultural communication as a process of interaction and mutual enrichment of national, ethnic and individual cultures became the focus of pedagogical science in the Enlightenment. Since one of the main tasks of education is to transfer knowledge, the content of education as a medium of educational content deserves special attention. In the pedagogical doctrine of the Portuguese Encyclopedist A. Ribeiro Sanches, the content of education receives the status of a universal intercultural category. The content is variable in historical, social and national terms. Sanches shows that translanguaging interaction occurs during the cultural contacts.

Keywords: intercultural communication, education, teaching, cultural contact, interlanguage lexical interference

1. Introduction

Intercultural communication is the process of interaction and mutual beneficence of national, ethnic and individual cultures during which some transformations occur in the contacting cultures. In the course of interaction national and ethnic cultures receive new values and enrich their creative, aesthetic and scientific potential; the person opening new horizons of knowledge and skills can improve the personality, expanding personal competences. It is no coincidence that intercultural communication became the focus of pedagogical science in the Enlightenment, which discovered knowledge as a priority for a free person. Pedagogy, upbringing and education were united in the basis for the

18th century category of Enlightenment, which means spreading of knowledge and education. As ideological trend, the Enlightenment took shape in Europe in the eighteenth century, defining the content and character of the epoch.

2. Objectives/Purpose of the study

Intercultural communication is a necessary condition, factor and environment for upbringing and education. Since one of the main tasks of education is to transfer knowledge, the content of teaching deserves special attention. Being a historical category, the content of education is nevertheless built on the bases of the universal and individual (in some disciplines) knowledge, finding itself in the process of continuous development. In this regard, historical forms of teaching content are of great interest. The object of the analysis in this work is the pedagogical doctrine developed by 18th Portuguese scientist A. Ribeiro Sanches. Feeling all the difficulties of intercultural educational process that combines education and teaching. A. Ribeiro Sanches also showed that during cultural contacts interlanguage interference occurs as one of the aspects interlanguage communication.

3. Methodology and sub headings

Pedagogical doctrine in Portugal in the Enlightenment was formed on the bases of the European pedagogical theory, the basic principles of which were formulated in the works of R. Descartes, J. Locke and G.W. Leibniz at the beginning of the New Age and later in the writings of F. Voltaire, D. Diderot, J.-J. Rousseau, S. Montesquieu. Educational pedagogical doctrine has put an independent thinking, experience and observation at the forefront of education and upbringing. Pedagogy, which previously had a speculative scholastic character, acquired an applied and, no less important, a civil, liberal orientation, relying on the achievements and conclusions of the new science. The ideas of the Portuguese education were laid out in the course of the 17th century under the strong influence of essentially religious educa-

tion that was concentrated in the hands of the Jesuits. The Portuguese science in the Baroque era was largely formalized and based on the knowledge obtained from authoritative sources.

Gradually, new rational approaches emerged in research, based on the results of the practice – experience and observation. In Portugal, the institutionalization of the Enlightenment ideas began with the creation of academies (Academia dos Generosos, dos Singulares, dos Anónimos, dos Ocultos, dos Aplicados) – community scientists who had private, closed nature, as well as state academies – Academia Real da Historia (1720), Academia Real das Ciências, Academia Real das Ciências de Lisboa. Academic activities continued by cultural figures, and especially by poets and writers who created a literary academy called Arcadia Lusitana ou Ulissiponense (1756).

Antonio Ribeiro Sanches – Portuguese doctor, teacher and philosopher made a significant contribution to the formation of educational theory in the 18th century. The Portuguese scholar performed a special mission in the history of culture: having arrived in Russia in the 18th century as a medic at the royal court, he was at the center cultural and language contacts.

The Portuguese encyclopedist expounded his views on the education of the Russian nobility in the treatise “On the education of the Russian nobleman” *L’ education d’ un Seigneur Russe*”. The manuscript of this work in French is dated 1766 and is stored in the archives of the Portuguese city of Braga in the collection of unpublished documents by Antonio Ribeiro Sanches entitled “Thoughts on Education”. In 2016, the manuscript was translated into Portuguese and published by the University of Coimbra.

The interest of Sanches laid in different areas – from medicine, problems of hygiene and prevention of diseases to the state system, administration in the Portuguese America and also issues of education and upbringing.

The work of Ribeiro Sanches “Letter on education of the youth” *Cartas da educação de mocidade* (1760) played an important role in the reforms of the Marquis de Pombal undertaken

after 1761. In the Letters, Sanches presented the history of European education, which in its early stages was of a religious and ecclesiastical nature. Sanches focuses on the benefit as the highest goal of the citizen who should strive for the public good. In his essay “On the education of the Russian nobleman” *L’ education d’ un Seigneur Russe*”, Sanches’s considers the basic pedagogical category of *Educação*, combining education with upbringing. *Instrução* – is the knowledge transferred from the teacher to the student in the process of teaching. Referring to authority of the ancient Greek scholar Aristippus (435 BC – 366 BC), Sanches explains that the young man should be taught that he should do when he grows up (“Children need to be taught that what be useful to them when they grow up”) (Franklin Head, Brian, 2016: 66).

4. Result/Findings

The right of priority to education in Russia, from the point of A. Ribeiro Sanches view, is enjoyed by nobles. Consequently, education and its content are socially determined.

Describing the social structure in the Russian state, Ribeiro Sanches indicates that the difference between the estates lies in the area of relations to property and in the degree of freedom: Os súbditos do Império da Rússia estão divididos em duas classes: a primeira contém toda a sua nobreza: mais por privilégio do que pela constituição do Império; essa primeira classe tem a propriedade de bens. Ela pode fazer testamento, nomear herdeiros. E embora a liberdade tenha começado a aparecer depois que a Casa Romanov tenha subido ao trono, ela ainda não está reconhecida nem sustentada pela lei. A segunda classe de súbditos está totalmente destituída de propriedade de bens e da Liberdade; e embora por privilégios se encontrem algumas exceções, a constituição do Império nunca lhes reconhece propriedade de bens, nem liberdade.

The subjects of the Russian Empire are divided into two classes: the nobility is included in the first class on the basis of

the privileged class, and nor according to the law (constitution) of the empire. This class is property. It may also make wills and appoint heirs. And although freedom in the country began to appear after the coming to power of the House of Romanovs, it has not yet recognized and approved by Law. The second class subjects are completely deprived of property and freedom; and although there are exceptions, the constitution of an empire never recognizes their right to property or freedom (Franklin Head, Brian, 2016: 65).

The goal of elite education in Russia is to educate and teach a Russian nobleman to lead the country in which he was born and raised. The teaching program should take into account both peacetime and wartime. Considering the experience and achievements of education in other countries. Sanches believes that the content of noble education in Russia should be diversified, almost universal: from military knowledge and engineering, to law, basic economics and business management and general history. Some knowledge, skills and abilities should precede teaching: knowledge of Russian and Church Slavonic (Slavonic in the text) is necessary to read the religious books; knowledge of French and German (ability to speak and read) is important in noble society; mastering the basics of drawing is necessary for the development of imagination; knowledge of geography, history, including the religious, is included in the luggage of any nobleman, arithmetic (6 books of “Beginnings” of Euclid) disciplines the mind.

The first part of nobility education is teaching of military art engineering. The system of military art should include the theory and practice of engineering, knowledge of linear geometry, trigonometry, algebra, fortification, the foundations of civil architecture and tactics.

Natural and civil law, from the point of Sanches view, is an integral (second) part of the education of nobleman. The source of the law in Russia is the sovereign. And although there is a Code of laws, the king may revise or revoke any law. Sanches

insists that the ideas of property and freedom are becoming more and more important in Russia, therefore legal education should overcome: Se este Fidalgo for russo, será preciso conhecer a fundo a constituição deste Império para orientar a sua educação, será preciso conhecer o seu estado Político, o seu estado civil, o seu estado Económico, isto é, as suas leis, os seus costumes, & os seus usos. *A Russian nobleman needs to know the structure of his empire, his political and civil dispensation, the economic system, i.e. laws, traditions, and customs* (Franklin Head, Brian, 2016: 63v).

Education in combination with upbringing is discussed in section 3 “The art of being gracious (knowing the rules of conduct at court)” A arte de se tornar amável (Franklin Head, Brian, 2016: 71v). In the section on education, Sanches substantiates the importance for the daily routine for the young man: he reminds us that Peter I usually got up at 3 am and with him rose his generals. Count Minich, whom the Portuguese physician considers the most active and attentive general of those he knew (Franklin Head, Brian, 2016: 80), adhered to the same routine.

Sanches insits on the severity of upbringing a Russian nobleman: Não sou capaz de ver, nem de pensar, sem horror e sem tremer, que um Jovem Fidalgo Russo de deite à meia-noite ou às onze da manhã, que ele se faça frisar durante uma hora& quelques fois duas, com um livro da Biblioteca adequado a toilette, como são os Romances, os Anedotas, os de contos, as Miscelâneas e outros estragam espíritos, e perda de tempo que ele se sente a mesa& que ao sair, ele vã ao teatro, aos bailes, aos círculos de Damas, as mesas de Jogos de Damas ou de jogadores profissionais, e que se deite depois da meia-noite. *I can't imagine without horror and fear that a young Russian nobleman lies down at midnight or two at the night, gets up at ten or eleven o'clock in the morning, for an hour or two scrolls in front of the dressing table with a book lying in it – a novel, anecdotes, stories, collections that relax the spirit, sits down at the table, and, going out, goes to the theatre, to the balls, to the women's lounges, plays*

cards with the ladies or professional players and goes to bed after midnight (Franklin Head, Brian, 2016: 81v).

In matters of education of Russian nobleman, Sanches advises to learn from the experience of Roman education. The court of this connection should be acquainted with the works of Plutarch and writings of Tacitus:

Um fidalgo russo, de acordo com o clima e a Constituição da sua pátria, deva pensar a maneira Romana comportar-se como Romano. A disciplina militar, introduzida por Pedro o Grande nos seus exércitos & nas suas frotas, merece mais lovores do que a invasão da Asia por Alexandre Magno.

In accordance with the climate and constitution of his fatherland, a Russian nobleman must think like a Roman, act and behave like a Roman. The military discipline introduced by Peter I in the army and navy deserves more praise than the conquest of Asia of Alexandre the Great (Franklin Head, Brian, 2016: 82v).

The fourth part of the nobility education should be civil and political economy (Franklin Head, Brian, 2016: 73). The model of skilful management, according to Sanches, is Caton, who instructed the youth to sell as much as possible, buying at the same time the minimum. Book expenses will help the Book of income and expenses (de Receita & de Despesa).

The most important principle of education should be a combination of theory and practice. The teacher should follow methodological principles, explaining the topics in a specific and convenient (for complete understanding) order (Franklin Head, Brian, 2016: 68). A qualified teacher is required, showing a desire to explain: com ordem, com uma certa comodidade, com um desejo afectuoso to select teaching materials and manuals: O Mestre hábil deve dá-los a conhecer ao seu aluno (Franklin Head, Brian, 2016: 69).

Education in Russia, as in Roman Empire, should be of permanent nature (Franklin Head, Brian, 2016: 83v-84). When educating a nobleman, it is necessary to refer to examples of one's own country, to adhere to one's own religion, since no state

stands out from its own faith (contrary to the fashionable statements of Voltaire and Rousseau) (Franklin Head, Brian, 2016: 85v).

In the orbit of intercultural communication work Sanches introduces a number of techniques. These include the use of precedent names, among which there are numerous proper names (anthroponyms as the names of historical figures, writers and poets), giving to the reported an authentic character; names of state institutions, establishments; religious terms; toponyms and ethnonyms. Thus as the educated public figures, Sanches names Alexander the Great (Franklin Head, Brian, 2016: 83), Scipio Africanus, student of the historian Polybius; Pompey, who throughout his life was constantly accompanied by the philologist Dionysius of Halicarnassus; Emperor Trajan was instructed by Plutarch (Franklin Head, Brian, 2016: 83v, 84). Sanches knows the teachings of Pythagoras and the practices of the ancient druids (Franklin Head, Brian, 2016: 89v).

5. Discussion

Intercultural communication is reflected in the language culture of Sanches. Unassimilated borrowings – barbarisms from the Russian language – were introduced into the treatise to emphasize the national specificity of the description.

There are a number of words that are written in Cyrillic in the Letter of Sanches. Such writing is a manifestation of the interest of the Portuguese scholar in the Russian language and Russian culture. Graphic highlighting of words is connected with the special attention to denotations, for which words serve as symbols.

We now itemize the Cyrillic words and phrases: *учитель, указы, палубы, поле боя* – *teacher, edicts, decks, the battlefield*.

Учитель Uchitel (teacher), by birth French or German (preceptores franceses ou berlinenses) teaches the language in such a way that his student speaks French correctly, knows by heart fable, has an idea of geography and history, knows how to

dance and curl his hair. The word *учитель* is used in the text of Letter in different forms, in the singular and plural, which may indicate the familiarity of Sanches with the grammar of the Russian language. Criticizing the activities of teachers Sanches writes:

Se a Nobreza Russa estivesse apenas destinada a servir a Corte, talvez a educação francesa fosse suficiente para cumprir o seu destino! Mas um *учитель* nunca formará mais do que uma imitação de um homem distinto, digno de servir uma corte: Os pobres pais que não sabem em que consiste a educação admiram as macaquices de contorções e das reverências do seu filho com uma volubilidade de linguagem uma vez que o filho entende tão pouco como o seu pai, todo admirado! *If the Russian nobility served only at court, then perhaps the French upbringing would have been enough for this. But the teachers will bring up only the likeness of an aristocrat, worthy to serve at the court: poor parents who do not know what education is, admire monkey antics and bows of their children and liveliness of speech, despite the fact that his son understands as little as adoring father* (Franklin Head, Brian, 2016: 71v).

Указы Ukaze (a decree) is a regulatory or individual legal act, usually issued by a monarch in Russia. The word was borrowed in French *ukase*, and from it – in English *ukase*, in Portuguese *ucasse*. The Russian *указ* belongs to the group of word with the meaning “to appear”; it is included in a large group of words meaning *show, prove, order, punish, refuse, say, indicate* with the corresponding derivatives.

Палубы Paluby (decks) – platforms, or decking with sides usually mounted on rails, as a rule, were used to transport large-sizes items, weapons: aindo au conhecimento da melhor maneira de construir plataformas móveis ou *пользу* (Franklin Head, Brian, 2016: 68v).

Поле боя Pole boya (battlefield) is a place of warfare a nationally significant metaphor for Russian life.

6. Conclusion

Thuz, Sanches determines the historical, national and professional nature of education. Besides, it could be finally concluded that the transfer of knowledge represents a universal base for intercultural communication, realized in the course of the educational process. Each new period of the historical development shows how the education gives the opportunity to reappropriate the cultural values.

An interlanguage interference is one of the manifestations of the intercultural communication.

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THE RESEARCH COMPONENT OF THE INTERCULTURAL COMPETENCE OF A FOREIGN LANGUAGE TEACHER

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Abstract: The article presents the author's position on the problem of forming a research component of the intercultural competence of a foreign language teacher. The is placed on the fact that in the pedagogical process a