

межкультурной компетенции, имеют средний уровень успеваемости по дисциплинам, связанным с изучением иностранного языка. Низких результатов по всем 4 субшкалам не было выявлено ни у одного респондента, однако, следует отметить что 17 студентов, не показавших высокого результата по всем 4 субшкалам имеют, преимущественно, низкую успеваемость.

Заключение. Полученные в ходе исследования данные позволяют сделать вывод, что абсолютное большинство студентов специальности «Лингвистическое обеспечение межкультурных коммуникаций», принявших участие в опросе по методике «Интегративный опросник межкультурной компетентности» имеют высокий уровень межкультурного интереса и обладают навыками управления межкультурными взаимодействиями. Однако, при этом, около трети студентов обладают низким уровнем межкультурной стабильности и уважения к другим культурам.

Кроме того, было отмечено, что большинство студентов, принявших участие в исследовании и имеющих высокий уровень межкультурной компетентности, имеют среднюю и высокую успеваемость, что говорит о высокой роли межкультурной компетенции в процессе освоения иностранного языка.

Полученные результаты могут быть использованы педагогическими работниками и сотрудниками университета для коррекционной работы с целью повышения стрессоустойчивости будущих специалистов-переводчиков, а также для повышения уровня уважения к другим культурам.

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P. I. Malofejchick, N. N. Romanovich

State Educational Establishment "Lyceum № 1 named after A. S. Pushkin", Brest, the Republic of Belarus

LEARNING "GREEN" ENGLISH AS A WAY OF ADOPTING AN ECO-FRIENDLY LIFESTYLE BY BELARUSIANS

Introduction. Ecology has inevitably become the core issue of the 21st century since humankind has severely faced the problem of environmental pollution and a negative human impact on the natural resources of the planet because of the increasing role of scientific and technological progress. That is why today the words "ecology", "environment", "sustainability" appear to be widely circulated terms used not only by environmentalists, but also by economists, politicians, journalists, linguists and specialists from many branches of economic, political, industrial, agricultural and social spheres of human activity. Nowadays numerous significant ecological terms are actively introduced in the media discourse and are used in the written and oral speech by people in different languages and countries. In a short period of time many "green" neologisms have appeared and existing words have acquired new connotations. Such newly created words as "eco-conscious", "eco-speak", "eco-tourism", "eco-refugee", "greenwashing", "plogging" are now trending on social media and are used in general conversation [1, p. 106]. Therefore, the research of "green" vocabulary is one of the most up-to-date aspects in the study of lexicology and the topic of ecological sustainability has become an urgent issue both on the global level and in Belarus.

Main part. As any language has a close relationship with human society, it reflects recent social phenomena and reacts to challenging circumstances. Eco-linguistics as the study of language in an ecological context combines ecology and linguistics. It is concerned with how language is involved in forming, maintaining, influencing or destroying relationships between humans, other life forms and the environment [2, p. 648].

Language is undoubtedly important for shaping our attitudes towards the environment. For example, the term "tree hugger" shows respect and a positive attitude towards the environment and those who work to protect it. Interestingly, environmental discourses coming from the northern countries have recently had a great influence on the global discussions about the environment. This can be explained by "the Greta effect" due to the fact that Swedish climate activist Greta Thunberg, although only one of many young leaders around the world, can be considered an articulator of climate emotions in English despite it not being her first language.

Several linguists have analyzed the language companies use to talk about the environment in order to distract attention from environmental problems by means of "greenwashing" in corporate discourse and advertising. Basically, "greenwashing" is the practice of making a product or a company appear more eco-friendly than it actually is. So many people these days are more conscious of what they are buying and the impact they have on the planet that they are actively searching for ethical and eco-friendly products and services [3]. We frequently see words

like “natural” or “green” as a brand name or on the description of a product and we assume, quite understandably, that the product is not as harmful to the environment as an alternative. However, there are many companies trying to take advantage of this movement for their own financial gain.

Ecological neologisms mainly consist of concepts that have appeared in the language relatively recently. In the process of communication, a person needs a new word that expresses his communicative intention at the time of speech. For example, the neologism “*garbology*” has become very popular in both English and Belarusian media discourse space. “*Garbology*” is the study of a person or a group of people by examining what they throw away. “*Garbology*” involves the careful observation and study of the waste products produced by a population in order to learn about that population’s activities, mainly in areas such as waste disposal and food consumption. Noteworthy, “*garbologists*” initiate the most advanced projects in the field of waste management — from “Garbage 101” children’s kits that teach children to be responsible for their waste in Great Britain to “Target 99” in Belarus. Hence, we may observe how both Belarusian and English-speaking media are promoting “*garbology*” as a valuable method of young generation’s upbringing as well as an effective way of training people to sort out their household waste [4, p. 5].

“Green” neology is an essential language sphere, which introduces a lot of important new words and collocations that describe the present-day environmental concept of human life. Consequently, ecological neologisms often used in the media discourse space play important functions in the development of modern eco-conscious society. Firstly, they introduce ecological problems and estimate a current environmental situation. Secondly, they may reflect the reasons that stand behind the present-day ecological problems. Thirdly, green neologisms can give a hint on environmental problem-solving issues. Finally, they can inspire people to behave in an eco-friendlier way.

The Glossary of “green” neologisms is mainly based on the data from online dictionaries and e-resource discourses. It covers the most popular “green words” which reflect the major trends in the growing vocabulary of modern English during the time of ecological distress. In addition, these newly coined words reflect our attitude to environmental issues and form our personal response to ecological problems [5].

The study of “green” vocabulary has highlighted the following derivation patterns of “green” words: coinages (*HEPA filter*), affixation (*deforestation*), compounding (*greenwashing*), blending (*plogging, cli-fi*), clipping (*hemcrete* “a mixture of hemp and concrete”), backformation (*acidify*), and borrowing (*solastalgia*), abbreviation (*CFCs* “Chlorofluorocarbons”), acronyms (*REGO* — “Renewable Energy Guarantees of Origin”). Interestingly, some word-formation processes such as compounding and blending were more dominant than the others. This is attributed to the fact that these two are perhaps the most productive word-formation processes [6].

The criteria according to which the following groups of “green terms” can be singled out, depend on the context in which a given word can be used:

- talking about pollutants (*fast fashion, single-use*);
- talking about ecological consequences (*cli-fi*);
- talking about ecological solutions (*eco-labelling, naked packaging*);
- talking about “green” behavior (*biophilia, kaitiakitanga*);
- talking about “anti-green” behavior (*go-cup, lukewarmer*) [6].

While analyzing the lexical meanings of the environmental neologisms and the main spheres of their usage, we have come to conclusion that the majority of “green” terms deal with ecological solutions and eco-friendly behavior. According to the morphological composition, most of them are compound nouns.

Conclusion. We should underline that learning “green” English can significantly change the way Belarusians think about the environment and encourage our citizens to work together at finding green solutions to environmental issues by raising ecological awareness and perception of sustainable life [7].

What does it mean to be environmentally friendly in Belarus? Being eco-friendly means living in a way that is not harmful to the environment of your homeland. This way of life is gaining a huge popularity in Belarus, and there are various ways for every citizen of our country to go “green”. It is possible to be eco-friendly in different areas of our lives: by practicing *plogging, plalking* or *pliking* [8], by saying “no” to balloons, through using eco-friendly home improvements, by paying attention to how we get around and what we wear and eat, by carefully choosing the ways we travel, by adopting an eco-friendly behavior at work and at school. The compiled Guide to an eco-friendly lifestyle will definitely be helpful for those Belarusians who are eager to become active participants in the global effort to protect our planet [9].

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V. S. Poklad, O. V. Dyshekova

*Educational Institution Rostov Branch of the State Educational Institution of Higher Education "Russian Customs Academy",
Rostov-on-Don, the Russian Federation*

INTERCULTURAL COMMUNICATION IN THE CONTEXT OF DIGITALIZATION

Introduction. Social diversity is fully represented in modern conditions. Taking into account the active development of the digitalization process and the introduction of new technologies, culture acquires a new look due to various traditions and motives of modernity, and therefore cultural boundaries are being erased.

The complementarity of cultures is an important stage of the information society, which contributes to the establishment of interethnic relations, but can lead to misunderstandings and conflict situations.

Of course, the Internet space also has its own borders, in which the problem of preserving the belonging of the nation also takes place. That is why the network society requires special study, taking into account its impact on intercultural interaction.

Main part. 1. The essence and concept of intercultural dialogue

The dialogue of cultures can be considered as "a specific mechanism for the translation of cultural meanings, in order to identify the properties of which it was necessary to identify the essence of the formation of meanings, personal characteristics of thinking, and features of human consciousness" [1].

The German scientist G. Malecke gives a comprehensive definition of intercultural communication: "We are talking about intercultural interaction and intercultural communication when communication partners are representatives of different cultures and are aware of this, i.e. when there is a mutual feeling of the partner's 'alienness'. Intercultural relations mean all relationships whose participants use not only their own coding system, norms, attitudes and behaviors adopted in their native culture, but also encounter other encodings, norms, attitudes and everyday behavior" [2].

The birth of each person already presupposes generic identification with a certain cultural environment. The dialogue is realized through interaction and communication of various cultural strata of the population, due to which certain patterns are traced that affect the communication process and its members to varying degrees. Intercultural dialogue presupposes the presence of different national representatives, who are characterized by their cultural characteristics, the exchange of which helps to express themselves and focus on the individual type of personal culture, which cannot be ignored. It must be considered in combination of several factors, what is the culture of the family and its way of life, moral and value relations in it, social and political interests, which is why the general appearance of a particular national culture is formed. The interaction between ethnic groups/nations is also significantly influenced by the type of culture that has developed in each of them, its open or, conversely, closed, closed nature, readiness for innovation, renewal, stereotypes, etc. [2].

The basis of intercultural dialogue is the priority of universal values. But the main obstacle to dialogue may be the different orientation of these values [3].

The structure of intercultural communication depends on the approaches and criteria used to determine its content. It is generally accepted to identify the following structural components of intercultural communication:

1. Message creator (communicator).
2. Recipient (recipient of the message).
3. The subject of communication and the message displaying it.
4. Means of communication (the code used to transmit a message in symbolic form, and the channel through which the encoded message is transmitted from the communicator to the recipient).
5. Result of communication (change in behavior or internal the state of the recipient, which occurs as a result of receiving the message) [2].
6. Noise (distortions in the communication process that prevent the achievement of a given result).

The multinational dialogue of cultures stimulates the development and flourishing of culture, taking into account past events that have directly contributed to the formation of the current view, becoming objects of interaction.