

Textbook: Focus on Students' National Identity

Applied use of moral concepts in the intercultural-based educational process

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Abstract

Due to increasingly larger role of remote technologies the current educational reality is closely related to reduction of time devoted to live interactions between the participants of the educational process. Certain detachment of students from real intercourse may result in growing pressure in communication field, with the representatives of other countries, in particular. At the same time, socialization of modern young people is happening in the environment of prospering society's ideas of consumption, when moral self-identification becomes an issue, an issue of state safety as well since it affects decisions made by a person. In this connection works dedicated to moral development of personality in the modern society from the perspective of cross-cultural communication, i.e. dedicated to development with due consideration of national specifics of main moral concepts in target-language countries, seem to be relevant for the foreign language teachers. Purpose of the conducted study is development of exercises for students studying foreign languages based on linguistic and cultural analysis of concepts of moral field, "druzhba" (friendship) and "Freundschaft", supporting formation of a productive language personality. This goal has been achieved by methods of componential analysis of dictionary definitions, contextual use, by comparative study of above mentioned moral concepts in folk literature. The conducted investigation resulted in development of a list of efficient, cross-culturally relevant types of exercises for thorough examination of specifics of moral concepts "druzhba" (friendship) and "Freundschaft". Materials and results of the study can be applied in development of training courses and special courses on cultural linguistics, cross-cultural communication, in practical foreign language teaching; they can be used in further studies of concept field "friendship" in various world cultures.

Keywords: moral concepts, druzhba, friendship, Freundschaft, productive attitude.

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Introduction

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Main goals of foreign language teaching include formation of a productive language personality showing a set (and the result of achievement) of capabilities to create and to perceive speech pieces (texts). Development of the language personality of this kind is possible through the educative process considering the social and cultural component which implies not only systematic studying of linguistic aspects on phonetic, lexical and grammatical levels but also development of skills of cross-cultural communication in students in order to ensure appropriate social and professional contacts in future. Hence, the process of foreign languages teaching should be arranged within the cross-cultural education model.

Reasons of complicated understanding between the representatives of various cultures are both the foreign language itself, different clothes, cuisine, social norms, and different mindset. Anything not typical for the culture the students know is hard to understand. Ethnocentrism not only disturbs cross-cultural communication but also is hard to recognise because it is an unconscious process. From here a conclusion suggests itself that cross-cultural communication cannot appear just on its own; one should persistently train for it.

One of the most efficient ways to train for cross-cultural communication is consistent examination of main concepts of culture of a target language. A concept has different interpretations in the modern scientific paradigm. With respect to cognitive linguistics a concept is an operative, content-related unit of memory, of mental vocabulary, of conceptual system of language and brain, of entire pattern reflected in human mind. With respect to cultural linguistics a concept is collective content-related mental formations capturing singularity of a corresponding culture.

Comparative studying of concepts allows to distinguish "one's own" from "somebody else's" and still understand the specifics of another culture and, therefore, keep loyal attitude towards its peculiarities which allows to avoid misunderstandings in one's own statements and behaviour as well as in interpretation of statements and behaviour of the other party. In other words, it allows to keep the productive attitude that can be identified by the following verbal formula: "I am all right, so you are all right". This position is based on perception of oneself and of other people as worthy, good, valuable persons without feeling one's own or someone else's impairment, without supremacy and humiliation; i.e. this is a healthy psychological attitude defining balanced attitude towards oneself and other people which is particularly important during cross-cultural communication.

Presently, the idea of foreign language teaching using concepts supported by all the options cross-cultural communication can offer is popular enough. However, when teaching that way, concepts of the moral field determining moral self-identification of a person and therefore defining social behaviour and activity of a

personality in general and closely related to the issues of "state safety of the society" (Efremkina, 2017, p. 293) are rarely emphasised. This circumstance defines the relevance of the topic in context of which we suggest reviewing the specifics of moral concepts "druzhba" (friendship) and "Freundschaft" with further development of efficient exercises for improvement of cross-cultural competence in students. We would like to point out the necessity of development of a base containing such exercises; the necessity has been triggered by, among other things, the results of studies on issues of moral self-identification of students in Russia (Efremkina, 2017; Zobkova, 2015). These studies specify the guiding role of the emotional component when interviewed students make moral decisions (Efremkina, 2017, p. 295; Zobkova, 2015, p. 30) and "direct collateral subordination of conative and cognitive components of students' moral strategies to this component." This fact is a highly dangerous phenomenon for development and functioning of the social medium since "emotional assessment of a situation and making a moral judgement based hereon result in delusion, mistakes, acceptance of an emotionally loaded and at the same time artificially created situation without any critical analysis, and numerous informal youth organizations, political associations, etc. make use of that" (Zobkova, 2015, p. 30).

Morality is "a set of standards of behaviour of a person in the society" and "moral qualities of a person" (Evgeneva, 1982 (Vol. 2), p. 513). Hence, in this article the moral concept is referred to a complex unit of thinking having verbal expression, reflecting basic universal values and their cultural and historical, national specifics.

Purpose and objectives of the study

Objectives of the study include identification and description of ideas of friendship in the system of Russian and German languages, determination of linguoculturological characteristics of moral concepts "druzhba" (friendship) and "Freundschaft", determination of their similarity and national specifics. The authors show the importance of studying moral concepts of native and target language culture. Comprehensive introduction to cultural peculiarities of basic moral concepts of a target-language country supports the students keeping a productive attitude under circumstances of cross-cultural communication, i.e. gracious, benevolent attitude towards themselves and the representatives of another culture. Final purpose of the study is presentation of a list of cross-culturally relevant types of exercises for comparison and thorough examination of specifics of moral concepts "druzhba" (friendship) and "Freundschaft".

Literature review

The problematic of concepts and concept fields has been attracting the scientists' attention for quite a long time. Some scholarly writings study the concept as an element of national linguistic world image, of

cultural linguistics and culturology, other ones focus on individual authorial transformation of some concept; some writings prioritize identification and description of specific linguistic features of a concept.

As is commonly known, the concept structure is multidimensional and inhomogeneous; it combines objective cognition and subjective sensation. Three main concept components are distinguished: semantic, figurative and value. Semantic aspect of a concept is its definition. Figurative component is those ideas and associations native speakers refer to this concept, its relevant features. Value aspect of a concept consists in its importance for the representatives of a culture. In this complex mental formation meanings, value dominants most essential for this culture are distinguished, the set of which forms a certain culture type maintained and preserved in the language. Value dominants of a national character are relatively stable for the most representatives of a certain ethnic community.

In modern environment, when preparation for cross-cultural communication is declared as the purpose of foreign language education, one of the urgent tasks of methodology and linguodidactics is the issue of teaching of a foreign language as of a tool of cognition and personality development. We assume that exploration of a foreign language culture from the perspective of linguistic and cultural concepts could be an effective way of foreign language teaching at a modern university, since such approach supposes active cognitive activity to acquire knowledge, ideas developed by one or another linguistic society. We would like to note that, in educational context, moral concepts as a tool of development of a productive attitude under circumstances of cross-cultural communication have not been separately investigated yet.

However, there are several works dedicated to linguistic and cultural study of moral and ethical concepts (Abulad, 2018; Jamrozik, 2020; Lehnmann, 2018, etc.) and particular writings covering issues of foreign language teaching based on linguistic and cultural concepts (Koilybaeva, 2018; Mashanova, 2019; Shirinxon, 2020; Svenkerud, 2020, etc.). Moreover, there are special studies on concepts based on materials of Russian and other languages (including concept "druzhiba" (friendship)): A. Vezhbitska (Vezhbitska, 2001), G.V. Prikhodko (Prikhodko, 2011), M.A. Khizova (Khizova, 2005), A.D. Shmelev (Shmelev, 2002), G. Harras (Harras, 2020), S. Günthner (Günthner, 2019), R. Schmitt (Schmitt, 2018), N.R. Ruzibaeva (Ruzhibaeva, 2021), Ling Wei (Ling Wei, 2020), M. Schramm (Schramm, 2019), etc.

Various scientists include the concept field "druzhiba" (friendship)/ "Freundschaft" into different number of lexemes representing it. Thus, Anna Vezhbitska describes friendship models in different cultures, analyses lexemes drug (friend), podruga (girlfriend), priyatel' (buddy), tovarishch (comrade), znakomyj (acquaintance). A.D. Shmelev also addresses analysis of this vocabulary while adding the verb druzhit' (to be friends). Such list of lexemes belonging to the concept field "druzhiba" (friendship)/ "Freundschaft" is

offered by G.V. Prikhodko; in her opinion, the concept field "druzhba" (friendship) in Russian includes 9 key lexemes: brat (brother), drug (friend), znakomyj (acquaintance), kollega (colleague), kompaniya (company), koresh (mate), napersnik (confidant), priyatel' (buddy), tovarishch (comrade); and in German there are 19 lexemes nominating subjects of friendly relationship: Bekannte (acquaintance), Bruder (brother), Freund (friend), Gefährte (partner, comrade, team-mate), Genosse (comrade, team-mate), Geselle ((work) companion), Gespane (comrade, colleague), Gespiele (playfellow, childhood friend), Getreue (faithful, devoted friend, follower), Intimus (intimate friend, trusted person), Kamerad (comrade, buddy), Kollege (colleague), Kommilitone (fellow student, course-mate), Konfident (trusted person, buddy), Kumpan (drinking companion, partner, associate), Kumpel (chum), Sozius (associate, companion, comrade), Vertrauter (trusted person, close friend, acquaintance). As can be seen from the examples, the German concept "Freundschaft" has a more detailed character than the Russian concept "druzhba" (friendship). The concept "druzhba" (friendship), in M.A. Khizova's opinion, reflects the nature of a linguistic personality's attitude towards another person and is an ethical concept (Khizova, 2005, p. 49). This concept "reflects natural world structure, a certain life law predetermining value system of the society" (Khizova, 2005, p. 50).

Methodology

While preparing to work out the exercises for development of understanding of national peculiarities of concepts from the moral field "druzhba" (friendship)/ "Freundschaft" in native and target language we have analysed scholarly writings covering linguistic and linguoculturological specifics of friendly relationship systems in culture of Russian and German people, as well as specified more detailed main similarities and differences of the concepts.

Friendship is an abstraction, a certain emotional state which is difficult to comprehend or explain entirely. We suggest looking into explanatory dictionaries of modern Russian and German in order to make a primary (codified) list of ideas of friendship in these language cultures.

The Dictionary of modern formal Russian defines friendship ("druzhba") as "relationship between people based on mutual affection, spiritual affinity, harmony of interests, etc." (the Dictionary of modern formal Russian (Vol. 3), 1993, p. 483); friend ("drug") is "someone connected to someone through trust, devotion, friendship" (the Dictionary of modern formal Russian (Vol. 3), 1993, p. 480). The Duden dictionary defines the term "Freundschaft" as follows: "auf gegenseitiger Zuneigung beruhendes Verhältnis von Menschen zueinander" (<https://www.duden.de/woerterbuch>).

Therefore, the main ideas of friendship of Russian and German people are similar:

- 1) friendship is relationship between people;
- 2) friendship is based on mutual affection.

Also, some differences can be pointed out in the definition: in Russian culture they pay attention to existence of any friends in addition to affection, spiritual affinity and harmony of interests.

Since paroemias being an illustration of the native speakers' attitude towards some moral aspect of life, an expression of approaches to life and life principles preserve the ideas of moral concepts in the most complete way, we suggest investigating concepts "druzhiba" (friendship)/ "Freundschaft" through the example of Russian and German proverbs. The study we conducted has shown that qualitative characteristics of "friendship" in Russian and in German slightly differ. In general, they can be divided in 2 groups: features of a "good friend" and features of a "bad friend" (see Table 1). The reason is that main types of moral assessments in such idioms are semantic components "right" (good) and "wrong" (bad).

Table 1. Main qualitative characteristics of "friendship" in Russian and in German

<i>General characteristic of a friend</i>	<i>Russian</i>	<i>German</i>
<i>A good friend</i>	1. Proven in challenging life situations: Druz'ya poznayutsya v bede (a friend in need is a friend in deed). Konya v rati uznaesh', a druga v bede (in need one sees who his friend is).	1. Proven in challenging life situations: Den Freund erkennt man in der Not. Glück macht Freunde, Unglück prüft.
	2. Supporting, helping out: Sam pogibaj, a druga spasaj (perish yourself but rescue your	2. Supporting, helping out: Für einen Freund geht man durch Feuer und Wasser.

	comrade). Za druga v ogon' i v vodu (one goes through fire and water for a friend).	
	3. Time-proven: Staryj drug luchshe novyh dvuh (old friends and old wine are best).	3. Time-proven: Ein alter Freund ist zwei neue wert.
	4. Honest: Ne tot drug, kto lestno mazhet, a tot, kto pravdu skazhet (false friends are worse than open enemies).	4. Honest: Ehrlicher Feind ist besser als ein falscher Freund.
	5. Similar: Ne soshlis' obychaem, ne byvat' druzhbe (different strokes for different folks).	5. Similar: Gleich sucht sich, gleich findet sich.
	6. Like-minded: Krovi ne odnoj, da dushi rodnoj (blood may be thicker than water, but friendship is thicker than both).	6. Showing affection: Kleine Geschenke erhalten die Freundschaft.
<i>A bad friend</i>	1. Stupid: Ne bojsya umnogo vruga, a bojsya glupogo druga (an	1. Stupid: Ein nährischer Freund macht mehr Verdruss als ein weiser

	obliging fool is more dangerous than an enemy).	Feind.
	2. Liar, flatterer: Ne tot tebe drug, kto v glaza l'stit, no tot tebe drug, kto zaochno dobro tvorit (all are not friends that speak us fair).	2. Liar, flatterer: Die Freundschaft, die von Lüge lebt – stirbt an der ersten Wahrheit.
	3. Former friend: Razdruzhitsya drug – huzhe nedruga (don't fear the enemy who attacks you, but the fake friend that hugs you).	3. Former friend: Je näher Freundschaft, desto bitterer Feindschaft.
	4. Cowardly: Truslivyj drug opasnee vruga: vruga opasaesh'sya, a na druga nadeesh'sya (a coward friend is more terrible than an enemy, for you rely on your friend).	

The analysis has showed that Russian people deem a good friend: (1) a person proven in challenging life situations, (2) a person helping out, (3) a time-proven person, (4) an honour person, (5) a person having similar interests or qualities, (6) a like-minded person. For German people, a good friend also possesses the above mentioned qualities (except spiritual affinity that does not play any significant role in this language culture). Moreover, Germans prefer to maintain their friendship giving each other small presents from time to time. Such material closeness (gifts, direct contact, discussions) is not indispensable for the Russian idea of a "friend". A.D. Shmelev mentions that "intensive affectionate personal interaction is not necessary for declaring a person a friend" (Shmelev, 2002, p. 184). One may not interact with the friend for many years

and still be certain that, if needed, the friend will not let down.

Common characteristics of a bad friend for German and Russian language cultures are: (1) stupidity, (2) hypocrisy, (3) a "former friend" status of a friend. At the same time, for Russians, the true friend may not be cowardly which indicates idealization of a friendship object in Russian language culture. Thus, G.V. Prikhodko points out that Russians have some ideal of friendship they strive for in real life, while for Germans someone reliable, familiar, and, therefore, providing a sensation of social protection becomes a friend rather than someone corresponding to the criteria of an ideal (Prikhodko, 2011). Nationally specific images of "friendship" in German, although they are quite rare, include its perception as a premeditation (Khametova, 2009, p. 150): "Ein wahrer Freund ist jemand, der dir Geld leiht und dann das Zeitliche segnet" (Susanne Schwalb); "Eine Freundschaft, die sich aufs Geschäft gründet ist besser als ein Geschäft, das sich auf Freundschaft gründet" (Michaela Perlmann Balme).

Thereby, main special features of concepts "druzhba" (friendship) in Russian and "Freundschaft" in German include:

- 1) a perfect image of a friend for Russians (faithful, brave, honest, smart, helpful, like-minded, etc.), absence of friendship idealization in Germans;
- 2) friendly relationship for Russians has an individually intimate orientation (friendly relationship are more private), and social orientation for Germans (a potential friend is any person nearby);
- 3) lesser amount of lexical details of the concept "druzhba" (friendship) compared to the concept "Freundschaft";
- 4) nationally specific idea of friendship in Germans (e.g., as a premeditation; as a phenomenon that needs to be maintained through material favours, etc.)

Results

Exercises suggested below have been developed based on the materials of the present study and include lexemes nominating friendly relationship, catch phrases about friendship as well as paroemias into learning process.

We suggest using the following types of exercises to activate mastering of specifics of moral concepts "druzhba" (friendship) and "Freundschaft" by students.

1. *Recognition of a paroemia in text body or in a sentence.*

Exercise example 1.1: Read the text below and underline the sentence containing a proverb.

Den Freund erkennt man in der Not. Und es ist wirklich so. Die Freundschaft spielt von unserer Geburt eine große Rolle in unserem Leben. Freundschaft bezeichnet eine positive Beziehung zwischen zwei Menschen. Zwischen ihnen gibt es Sympathie und Vertrauen. Freunde haben regelmäßigen Kontakt. Es sei per Telefon, schriftlich oder durch ein persönliches Treffen. Freunde teilen viele Momente miteinander, an die sich beide gern zurück erinnern.

Answer: Den Freund erkennt man in der Not.

Exercise example 1.2: Read the text below and underline the sentence fragment containing a proverb.

Nach der Finanzkrise hat er wirklich gesehen, dass Glück Freunde macht und Unglück prüft.

Answer: ...Glück Freunde macht und Unglück prüft.

2. *Paroemia interpretation.*

Exercise example 2.1: What does the following proverb mean? Mark the correct version.

Ein gewesener Freund ist schlimmer als ein Feind.	1. Nicht selten helfen uns unsere Feinde.
	2. Der ehemalige Freund ist gefährlicher als ein Feind.
	3. Es lohnt sich, gute Beziehungen mit den Freunden zu haben.

Answer: 2.

Exercise example 2.2: Find alternatives of the proverb in native language. Write them down in the right column.

Proverb in target language	Alternatives in native language
Gleich sucht sich, gleich findet sich.	

Possible answer options:

Vyazhis' lychko s lychkom, a remeshok s remeshkom (let the cobbler stick to his last).

Mast' k masti podbiraetsya (birds of a feather flock together).

Ravnyj obyčaj – krepkaya lyubov' (different strokes for different folks).

Rybak rybaka vidit izdaleka (to each other known from afar all of the fishermen are).

Svoj svoego ishchet (like draws to like).

Dva sapoga para (both of a hair).

Odnogo polya yagody (two peas from the same pod).

3. Consolidation and skill-building exercises.

Exercise example 3.1: Fill in the blanks.

1. Mit einem wilden ... ist leichter Freundschaft zu halten als mit einem ... Menschen.
2. Gleich ... sich, gleich findet sich.
3. ... macht einen Anfang zur Freundschaft.

Answers: 1. Tier, neugierigen. 2. sucht. 3. Lob.

Exercise example 3.2: Correct the mistake.

Version with a mistake	Correct answer
1. Bei Wölfe und Eulen lernt man's Heulen.	
2. Ein guter Freund ist mehr wert, als ein Bruder in dem Ferne.	
3. Freundschaft, die nicht traut, ist auf sand gebaut.	

Answer:

1. Wölfen. 2. der. 3. Sand.

Exercise example 3.3: Determine the original form of the proverb. Chose the correct answer.

Die alten Freunde sind die...	a. treusten
	b. besten
	c. klügsten

Answer: b.

Exercise example 3.4: Explain the meaning of the proverb. Describe how friendship is usually maintained in Russia.

Kleine Geschenke erhalten die Freundschaft.

4. *Studying of additional linguoculturological information on concepts "druzhba" (friendship) and "Freundschaft".*

We recommend including lists of main lexemes nominating friendly relationship into foreign language teaching program and matching them with each other for deeper introduction into types of friendly relationship in Russia and in Germany.

Example 4.1: Find the correct definition of friendly relationship types in Russia below.

<i>Friendly relationship type</i>	<i>Definition</i>
1. znakomstvo (being acquaintances)	a. benevolent relationship assuming that people have fun spending time together without any mutual obligations
2. priyatel'stvo (being buddies)	b. type of relationship defined by the lowest degree of affection, the first level of friendly relationship hierarchy

3. kompaniya (a company)	c. give-and-take and supporting relationship in challenging life situations or circumstances
4. tovarishchestvo (being comrades)	d. almost lost type of friendly relationship the modern society understands as relationship between people similar in some attribute
5. otnosheniya s kollegami (relationship with colleagues)	e. most intimate, close, important relationship
6. druzhba (friendship)	f. a group of amiably disposed people gathered to have fun
7. otnosheniya s koreshami (relationship with mates)	g. intermediate type of friendly relationship between being comrades and being family, equality and sensation of special solidarity, unity
8. bratstvo (brotherhood)	h. friendship in criminal environment
9. napersnichestvo (being a confidant)	i. form of amicable relationship, less emotional and resulting from working together

Answers: 1.b; 2.a; 3.f; 4.c; 5.i; 6.e; 7.h; 8.g; 9.d.

Example 4.2: Find the correct definition of friendly relationship types in Germany below.

<i>Friendly relationship type</i>	<i>Definition</i>
1. Bekanntschaft	a. loyalty and devotion similar to relationship between mediaeval knights and their suzerains

2. Kollegen	b. friendship manifesting as entertaining and drinking together
3. Kommilitone	c. friends linked through particularly intimate and trust-based relationship
4. Kameradschaft	d. people being in equal social conditions
5. Gefährte	e. reliable and faithful comrade on challenging, dangerous way
6. Genosse	f. most important, trust-based, emotionally and spiritually close relationship
7. Freundschaft	g. give-and-take and supporting relationship between people united by severe living conditions
8. Kumpane	h. relationship resulting from working together
9. Vertraute	i. relationship resulting from studying together
10. Getreue	j. superficially knowing each other, base of all further types of friendly relationship
11. Gespiele	k. almost lost type of friendly relationship; particularly close, intimate friend
12. Intimi	l. playfellow, childhood friend; type of friendly relationship losing its relevance in the modern society

Answers: 1.j; 2.h; 3.i; 4.g; 5.e; 6.d; 7.f; 8.b; 9.c; 10.a; 11.l; 12.k.

Example 4.3: Compare friendly relationship of "наперсники" (confidants) and "Vertrauten". Are there any difference? If yes, which one?

Possible answer: Relationship of "наперсники" (confidants) and "Vertrauten" determines particularly intimate, trust-based friendship in Russian and German language cultures. However, this relationship type is almost lost for Russians, while relationship between "Vertrauten" in German language culture remains relevant.

Example 4.4: Describe the idea of Germans of relationship between "Kameraden", "Genossen" and "Gefährten". Determine the type of friendly relationship in Russia they correspond to.

Possible answer: The idea of relationship between "Kameraden", "Genossen" and "Gefährten" corresponds to the idea of various aspects of being comrades in the Russian society to some extent. The specified relationship types are defined by harmony of conditions, sensation of unity, devotion, trust. Amicable relationship between "Genossen" results from an ideological and/or political constituent; amicable relationship between "Kameraden" assumes strong emotional and psychological ties; type of amicable relationship between "Gefährten" can be translated in Russian as *товарищ в нуму, в дороге* (travel companion), *нonyмчук* (fellow traveller). We should note that, at the same time, the German society considers "Gefährten" as friends/Freunde, rather than comrades/Kameraden.

The list of suggested exercises is not exhaustive. Methods of materials presentation can vary, and a teacher can modify them depending on the knowledge level of the students group, situation, etc. We recommend interchanging methods of relaxation and activation of students, e.g., game-based method of materials presentation combined with commenting method, figuratively illustrative method combined with brainstorm or discussion method, etc.

Discussions

Modern methodology of foreign language teaching aims the productive way of human culture interpretation. A teacher aspires to show during the class how language units reflect the culture of its speakers, how social and cultural lacunae occurring during cross-cultural communication can be overcome. One of the efficient ways of presentation of verbal phenomena bearing the national singularity is practice of comparative analysis of the concepts. In this context, the most relevant concepts so far, in our opinion, are the concepts of moral field as activity markers and regulators of a productive personality which ultimately influence the welfare of the social medium in general.

Conclusion

We believe that additional attention to the field of cross-cultural communication during foreign language teaching, to the concepts of moral field, in particular, that ensure safety and friendly disposition of the social medium if timely mastered is an integral element of efficient preparation of future specialists for cooperation with their foreign colleagues.

The concepts "druzhba" (friendship) and "Freundschaft" reflect the ideas of Russian and German people of various types of friendly relationship. These concepts have certain structural and semantic similarities and differences associated with the culture. The last is particularly relevant when teaching basic principles of cross-cultural communication to students both during specific training courses on cross-cultural communication and during foreign language lessons.

Based on the results of the conducted study of moral concepts "druzhba" (friendship) and "Freundschaft", the authors of the article have concluded that inclusion of exercises to study paroemias into learning process can significantly compensate for the lack of cross-cultural competence in students since paroemias reflect values and norms of the society in an easily-accessible form, contain assessments and rules, explain how one should behave or, on the contrary, what one should avoid in one or another social medium. Woven into foreign language teaching process, they efficiently promote memorizing of new words and expressions, mastering of folk wisdom of a target-language country, identification of moral differences between cultures. Since not all paroemias may be relevant, we also recommend using groundworks of modern language scientists on comparative linguistics when developing the exercises, conducting corresponding independent studies in case such studies are insufficient or absent while applying, among others, experimental methods, questionnaires, results of statistical data processings and modern text data bases.

The research and educational materials presented in the article can become part of textbooks and developments on the theory and practice of intercultural communication, as well as be the basis for further study of the moral sphere and its ethno-cultural specifics.

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