

"RESEARCH-BASED TRANSFORMATION OF TEACHER EDUCATION: TRADITION AS A BASIS FOR INNOVATION"

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METHODOLOGICAL BASE OF FORMING INTERCULTURAL COMPETENCE IN FOREIGN LANGUAGE TEACHING

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Annotation. *This article describes the methodological foundations of the development of intercultural communication. The author considers the possibility of using methods of teaching intercultural communication in foreign language lessons at school.*

Keywords: *culture, methodology, method, intercultural communication, foreign language, foreign language teaching.*

Human life in modern society is impossible without communication. This complex multidimensional process of establishing and developing contacts between people and groups of people probably plays the most important role at any age and in any social situation. A person is not able to solve any task of any importance to him on his own, alone, since at the same time he inevitably has to communicate with other people. A long-term lack of contact with society will inevitably lead to mental and cultural degradation of a person. Since a person is not naturally endowed with the ability to understand other people on an intuitive, instinctive or other level, people need languages to communicate with each other. There is no single point of view on the origin of languages, however, various hypotheses suggest that natural languages of communication appeared first, and then, as a result of human development, artificial languages, symbols, signs, codes, etc. appeared, which made it possible to establish effective communication in society.

Thus, all methods, types and forms of communication have been created by people throughout the history of human development, therefore, they represent cultural value and are part of culture. It is culture that provides us with the necessary means of communication; it also determines what, when and how we can use to communicate with the world around us.

The methodological basis of the research is the main provisions of the theory of an intercultural approach in teaching a foreign language (E.M.Vereshchagin, G.V.Elizarova, V.G.Kostomarov, V.P.Furmanova, I.I. Khaleeva, K.N.Khitrik) an integrative approach to learning (AL.Danilyuk, I.A.Zimnaya, E.F. Zeer, N.F. Talyzina, E.I. Shcheblanova, N.B.Shumakova); the concept of a secondary linguistic personality (Yu.N. Karaulov, I.I. Khaleeva, K.N. Khitrik); theory of activity and theory of communication (L.S. Vygotsky, S.L. Rubinstein, A.N. Leontiev).

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To solve the tasks set in the dissertation, a set of scientific research methods was used (E.A.Shtulman): analysis of domestic and foreign literature on linguistics, linguodidactics, pedagogy, psychology, methods of teaching foreign languages; generalization of domestic and foreign experience in developing the problem of formation of intercultural communicative competence; observation of the educational process; survey of teachers and schoolchildren; expert assessment of students' work; analysis of students' self-assessment data; experiential learning and analysis of the results obtained.

The reliability and validity of the research results are ensured by the methodological validity of the initial provisions, an adequate set of methods, analysis and use of achievements of pedagogical, psychological, linguistic and linguistic didactic sciences, a combination of quantitative and qualitative analysis, the representativeness of the data obtained, and positive results of experiential learning. Culture is an inseparable unity of parts – cultural systems, each of which depends on the others and performs a certain function in the maintenance and development of culture as a whole. All parts of culture are important and play a role in human life.

The exceptional complexity and diversity of processes related to culture becomes even more evident in situations of intercultural interaction. An important step in the process of identifying patterns of intercultural interaction was the formation of such a methodological approach in cultural anthropology as cultural relativism. Its main idea is that all cultures created by the peoples of the world are equally valuable and equal. In other words, the cultures of each nation are valuable in their own way, but the value of each of them can only be discussed within the framework of this culture itself [1].

Cultural relativism is manifested in numerous examples from intercultural communication. In the process of contacts with representatives of other cultures, people meet, perform some actions, transmit messages and thoughts. It is important for communication participants to understand the meaning and the very essence of all actions and words in order to fully understand the adequacy and relevance of their behavior. However, the correct conclusion about this can only be drawn based on the intra-cultural experience of communication, since there is no universal normal behavior. The rules of any cultural group are certainly relative and do not have universal significance. To understand the behavior of a representative of another culture, you need to know how traditional his behavior is for his own culture.

The disclosure of the meanings and essence of the phenomena of other cultures, as a rule, occurs in comparison with the norms and rules of their culture,

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since for us they are more understandable, reasonable and meaningful. This approach to the study of cultural characteristics can be considered normal, if you do not take into account the fact that the same phenomena in different cultures have different meanings. It follows that there are no absolute criteria for culture. The culture of each nation is relative, and it can be adequately considered only within its own framework and boundaries.

Thus, theoretical science has made great strides in explaining various phenomena of intercultural communication, however, in the process of learning a foreign language and the corresponding culture, the applied aspects of the theory of intercultural communication are much more valuable. Participants in the educational process in a foreign language – teachers and students – are much more interested in receiving specific instructions and recommendations for direct practical communication with representatives of other cultures.

It is obvious that the definition of the content of teaching intercultural communication in the language being studied should be based on the analysis and interpretation of real cultural contacts. In turn, educational methods, techniques and technologies should gravitate towards training forms, which are characterized by a high level of intensity, practical orientation and orientation towards a specific, diagnosable learning outcome, namely, the formation of students' ability to carry out intercultural communication in a foreign language.

This difference served as a prerequisite for the creation and development of a whole group of applied methods, the application of which in practice makes it possible to master intercultural communication more effective and purposeful. Such methods include: biographical reflection, field observation, interactive modeling, role-playing games, self-assessment, simulations [5]. Before considering each of these methods, we note that all of them in an adapted version can enter the methodological arsenal of a foreign language teacher in a secondary school and contribute to improving the effectiveness of teaching in this subject.

The method of biographical reflection involves the student's understanding of his own biography in order to clarify his own identity and the forms of its manifestation in everyday life. In the process of analyzing the biography and reproducing past life situations, a person's feelings are actualized, events that influenced the formation of his personality and worldview are realized. Such work on his own biography helps the student to understand in detail each side of his own life and determine the nature of value orientations and interests, their emergence and formation. The specificity of this method is that the knowledge and experience of the

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student, the events of his life are isolated and isolated from all social contexts and are carefully evaluated. The importance of the biographical reflection method lies in the fact that classes on it help to get an explanation of one's own cultural identity, recognize personal cultural standards and reveal the mechanism of cultural self-perception [4].

The interactive modeling method assumes that students, under the guidance of a teacher, consciously reproduce regularly occurring individual and group situations of intercultural communication. The essence of this method is that the intellectual and emotional efforts of students are directed to the analysis and assessment of given situations that arise in the process of intercultural communication [3]. Using the described method allows you to create favorable conditions for students to get to know each other, to provide a comfortable, friendly atmosphere in the classroom. In an established team, this method makes it easier to start the learning process and set students up for joint activities. In adolescence and early adolescence, the interactive modeling method creates conditions for the development of more open relationships between participants to each other. This method creates conditions for reflection on the past experience of students, teaches them to critically evaluate it and through it to comprehend practical situations in the present.

The role-playing method is characterized by the fact that participants in the learning process play roles that recreate frequently recurring situations of intercultural communication. The basis of this method is the experience in situations "as if". At the same time, there is a perception of hidden norms and rules underlying the values of another culture. These norms and rules are imprinted in the minds of students. In learning a foreign language, this method generates gaming experiences, thanks to which students can more fully experience the interests of interacting parties, their forms of behavior, and develop the ability to perceive the norms of another culture.

The self-assessment method is aimed at identifying certain types of behavior in various situations of intercultural communication and considering them from a certain angle. This goal is achieved through surveys, observations and tests. The results collected in the process provide material for discussions about types of behavior and their role in the process of intercultural communication.

The simulation method consists in the fact that participants in the learning process artificially create specific situations of communication in a foreign language and further predict their possible development options and results. Simulation

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situations, as a rule, are a generalized experience of intercultural communication of all students.

Based on all of the above, it is safe to say that for the completeness of learning a foreign language, it is extremely necessary to study intercultural communication. Moreover, these subjects should not just be concomitant, but complementary to each other, since it is impossible to understand the language, and, accordingly, to teach if a person is not familiar with the culture of the people whose language he is learning. It is also impossible to fully communicate with a representative of another culture, knowing only its traditions, norms and values.

Thus, the development of intercultural communication is an incentive to learn a foreign language, and learning a foreign language, in turn, becomes a fundamental factor in the study of intercultural communication.

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