DEVELOPMENT OF INTERCULTURAL COMMUNICATION IN THE PROCESS OF LEARNING

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Abstract

In this article, the author emphasizes the importance of intercultural communication in society. The author believes that the culture of each nation is diverse and valuable in its own way. The article provides methods for developing intercultural communication based on the study of a foreign language.

Keywords: communication, society, language, culture, method, communication.

Introduction

A person's life in modern society is impossible without communication. This complex multifaceted 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 that is important to him independently, alone, since he inevitably has to communicate with other people.

Long-term lack of contact with society will inevitably lead to mental and cultural degradation of man. Since man 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, but 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, allowing for 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.

Culture is an inseparable unity of parts – cultural systems, each of which depends on the others and performs a certain function in maintaining and developing culture as a whole. All parts of culture are significant and play their role in human life. The exceptional complexity and multidimensionality of processes related to culture becomes even more obvious in situations of intercultural interaction. An important step in the process of identifying the 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 people 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 evident in numerous examples from intercultural communication. In the process of contacts with representatives of other cultures, people meet, perform certain actions, convey messages and thoughts. It is important for the participants in communication to understand the meaning and essence of all actions and words in order to fully understand the adequacy and appropriateness of their behavior. However, the correct conclusion about this can only be made based on intracultural 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, one must know how traditional his behavior is for his own culture. The revelation of the meanings and essence of phenomena of other cultures, as a rule, occurs in comparison with the norms and rules of one's own culture, since for us they are more understandable, justified and meaningful. This approach to studying cultural characteristics can be considered normal if we do not take into account the fact that the same phenomena have different meanings in different cultures. It follows that there are no absolute criteria for culture.

The culture of each nation is relative, and can only be adequately considered within its own framework and boundaries. Thus, theoretical science has made great strides in explaining various phenomena of intercultural communication, but in the process of studying 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 of 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 target language 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 focus 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 use of which in practice makes it possible to make the acquisition of intercultural communication more effective and targeted.

These 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 be included in the methodological arsenal of a foreign language teacher in a secondary comprehensive school and contribute to increasing the effectiveness of teaching in this subject.

The biographical reflection method involves the student comprehending 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, and events that influenced the formation of his personality and worldview are

realized. Such work on one's own biography helps the student to understand in detail each aspect of his own life and to determine the nature of value orientations and interests, their origin and formation. The specificity of this method is that the student's knowledge and experience, the events of his life are isolated and distinguished from all social contexts and are subject to careful assessment. The significance of the biographical reflection method is that its lessons help to obtain an explanation of one's own cultural affiliation, to recognize personal cultural standards and to 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 at analyzing and evaluating given situations that arise in the process of intercultural communication [3]. The use of the described method allows creating favorable conditions for students to get acquainted, and ensuring a comfortable, friendly atmosphere in the lesson. In an established team, this method allows facilitating the beginning of the learning process, and setting students up for joint activities.

In adolescence and early youth, the interactive modeling method creates conditions for the development of more open relationships between participants. This method creates conditions for reflection on students' past experiences, teaches them to critically evaluate them and, through them, to comprehend practical situations in the present.

The role-playing method is characterized by the fact that the participants in the learning process play roles that recreate frequently repeated situations of intercultural communication. The basis of this method is experiencing situations "as if". In this case, the perception of hidden norms and rules that underlie the values of a foreign culture occurs. These norms and rules are imprinted in the consciousness of the students. In studying a foreign language, this method creates game experiences, thanks to which students can more fully experience the interests of the interacting parties, their forms of behavior, and develop the ability to perceive the norms of a foreign culture.

The self-assessment method is aimed at identifying specific types of behavior in various situations of intercultural communication and examining 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 of the participants in the learning process artificially creating specific situations of communication in a foreign language and then predicting their possible development options and results. Simulation situations, as a rule, are a generalized experience of intercultural communication of all students. Based on all of the above, we can confidently say that for the completeness of studying a foreign language, it is extremely necessary to study intercultural communication. Moreover, these subjects should not just be accompanying, but complementary to each other, since it is impossible to understand a language, and accordingly, to teach it, 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 study a foreign language, and the study of a foreign language, in turn, becomes a fundamental factor in the study of intercultural communication.

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