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The Role, Competences and Methods of a Teacher in Learner's Forming Intercultural Communication

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ABSTRACT:The article describes the role competences and methods of a teacher in learner's forming intercultural communication. Pedagogical effectiveness of forming ICC of a teacher is discussed, suggesting some methods to teach a foreign language considering its cultural background.

KEYWORDS:role, competence, methods, intercultural communication, methodology, teaching English, culture.

I. INTRODUCTION

The effectiveness of the pedagogical process of forming professional competence in a future teacher in education system will immeasurably increase with the purposeful use of intercultural communication tools. Means is a philosophical category, which in the dialectic of reality is considered as an object or action correlated with the goal that is supposed to be achieved with their help, using or applying the corresponding objects or performing the corresponding actions. [3]

In the broad sense of the word, means are objects, actions, phenomena in nature and in society that affect a person, thinking, that is, the whole real world in all its manifestations in general and in particular. A special meaning lies in the category of "means of intercultural communication", which, in our opinion, are a specific multifunctional toolkit implemented in various forms of communication. There are verbal, nonverbal and para-verbal means of communication. The pedagogical potential of these means lies in the possibility of their complex impact on the intellectual, need-motivational, emotional-volitional, activity spheres of the subject's personality, which in general contributes to the effectiveness of the process of forming the professional competence of the future teacher.

Verbal means of communication got their name due to the existence of various forms of linguistic communication, among which are: human speech, since three-quarters of communication consists of verbal communication (speaking and listening). Speech is a natural sound language, that is, a system of phonetic signs that includes two principles: lexical and syntactic. It is carried out at several levels of the language: phonetic, semantic, and syntactic. In the process of speaking, everything matters: the use of vocabulary with a predominance of certain vowels and consonants and their combinations, the timbre of the voice, intonation, the duration of pauses between words and sentences. Thanks to speech, people transmit and receive the bulk of vital information. However, human speech is only one of the elements of the language, and therefore its functionality is much less than the entire language system as a whole.

II. MATERIALS AND METHODS

It has been established in psychological science that the presence in the minds of each participant in communication of one's personal baggage, in other words, one's own culture (individual picture of the world) - and one way or another opposed to it by an alien world (an alien image of consciousness) creates a dialogical personality. It is the dialogic nature of the personality, according to L.G. Viktorov, makes it capable of a dialogue of cultures. [2]

M. M. Bakhtin turns to the study of culture as a special subject of creativity (not an individual, but a social dimension), expressing itself as a synchronous polyphony in the corresponding type of structure - architectonics. The latter corresponds to different types of culture, characterized by certain stylistic features, and each work of culture is determined by belonging to this polyphony. "The conditions of speech communication, its forms are determined by socio-economic prerequisites in these forms, the types of socio-ideological communication that change in history are manifested," wrote M.M. Bakhtin, emphasizing at the same time that only through a specific



individual "utterance" does language come into contact with communication, "it is imbued with its living forces, becomes a reality." [1].

Culture as a subject of learning in the process of mastering a foreign language is not one-dimensional, but exists in three dimensions - past, present, future, which are simultaneously realized in the process of intercultural communication. Communicating, individuals come into contact with the phenomena of culture and through culture they learn the world in the richness of the interactions of objects, people, and philosophical principles. Under culture in the context of the intercultural component of teaching intercultural communication, scientists understand a body of knowledge and experience that allows students to be adequate participants in a multicultural dialogue. [4]

The study of a foreign culture always begins with mastering the language of a given culture. Discovering a new language form for himself, the subject perceives that part of the culture (social unit) that lies behind him. Through a foreign language, the student constructs a foreign culture of the ethnic group. The very process of studying a foreign culture comes from the particular - language structures - to the general - knowledge and understanding of culture. However, a foreign culture can be individually understood only by comparing it with the native culture and with the student's existing knowledge.

Since it is language that is a means of expressing thoughts, a means of communication, without it any form of communication between people becomes impossible. Language serves communication and can be called a communicative process in its purest form. Being a means of expressing thoughts and feelings, it is the basis for the formation of human groups, communities, etc., which is directly related to the need to develop a dialogue of cultures. In this regard, teaching a foreign language should become a preparation for intercultural communication. In the course of learning a foreign language, students will have to penetrate into a different system of values and life orientations, as well as integrate it into their own picture of the world. Proceeding from this, the main means of achieving the goal is teaching vocabulary, since it is in it that the value orientations and facts of culture are reflected.

The purpose of teaching the lexical side of oral speech is to master the building material for the implementation of oral-speech communication, that is, direct means of conveying concepts, thoughts in general, which is of particular importance for the future teacher, whose main tool is language.

Modern linguistics considers language as a hierarchical structure consisting of a number of levels, each of which is characterized by its own set of linguistic signs. At the lexical level of interest to us, such units as words, phraseological and other stable combinations, clichés, etiquette and speech formulas function.

Since the goal of training is the development of oral and written forms of communication, the possession of a foreign language vocabulary in terms of semantic accuracy, synonymic richness, adequacy and appropriateness of its use is an essential prerequisite for the realization of this goal.

The formation of lexical skills and abilities involves not only taking into account information of a formal structural nature, but also knowing the situational, social and contextual rules that native speakers adhere to. It is necessary to take into account the fact that communicative categories common to many languages (for example, request, order, etc.) in different languages have their own specifics of expression.

In the process of studying in higher education, future teachers should learn the meaning and forms of lexical units and be able to use them in various situations of oral and written communication. Thus, students need to master the skills of lexical design of the generated text when it is reproduced by ear and in writing. It should be noted that one of the effective means of intercultural communication is speech material of different levels, including texts for listening and reading.

III. RESULTS AND DISCUSSION

The following scheme has been developed for the formation of the ICC course in the process of studying the formation, development, current problems and concepts of intercultural communication. As it turns out, the course of intercultural communication for educational purposes consists of three main blocks.

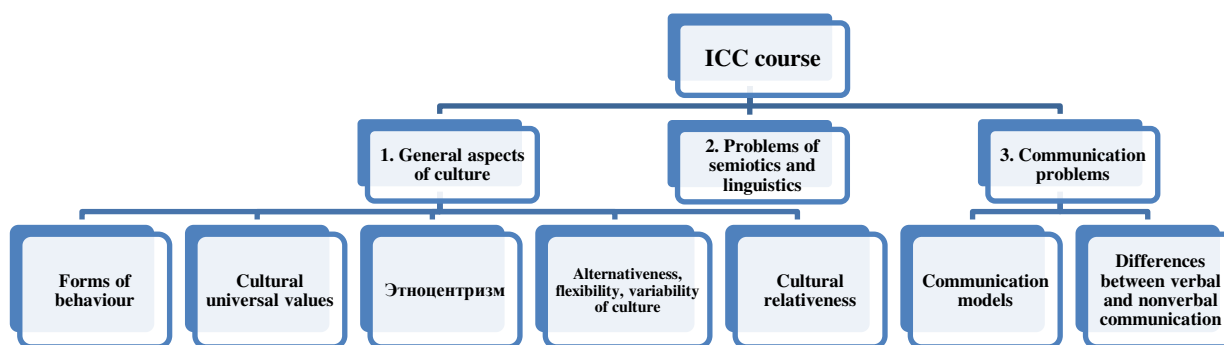


Figure 1.Components of an intercultural communication course.

The first block may include general aspects of culture studied by cultural anthropology, ethnography, and ethnology. This block explores existing forms of behavioural concepts and models, cultural values, universality, ethnocentrism, and cultural relevance. In addition, cultural characteristics such as alternativeness, flexibility, and variability are integral components of the course.

Since human language is the most important tool of culture, the second block deals with the problems of semiotics (learning and using the meanings of signs and symbols) and linguistics (figurative, comparative, and sociolinguistic).

The third block of communication models deals with communication problems, which include the differences between verbal and nonverbal communication.

The modern reader must learn to adequately understand cultural differences. A correct understanding of cultural identity and differences can help prevent many conflicts, cultural shocks, and misconceptions about other ethnic groups. Intercultural communication is a necessary aspect in today's globalized, multicultural society.

Let us consider the theoretical and methodological foundations of intercultural communication, which will help us to further clarify the essence and content of intercultural communication and its importance in language teaching to pupils learning foreign languages.

In the book "Fundamentals of Intercultural Communication", the authors T.G. Grushevitskaya, V.D. Popkov, A.P. Sadokhin considers the following principles of MM:

1. Functionalism, its basic rules and significance in MM. Man cannot solve a single task that is important for his life without the help of other people or anything. Prolonged isolation of a person from other people and society leads to his mental and cultural degradation. But nature has not given people the ability to make emotional connections and understand each other without the help of characters, sounds, letters, and so on. Therefore, people created first natural languages for communication and interaction, and then various artificial languages, symbols, signs, codes, etc. that provide effective communication. Thus, all methods, forms, systems of communication are created by people themselves and are therefore elements of culture. So, culture provides us with the necessary means of communication.

2. Cultural relativeness as a theoretical and methodological basis of ICC. In the process of interacting with people from other cultures, people meet, do some action and work, exchange ideas and opinions. At the same time, they need to understand the meaning of each specific action, because it does not always lie on the surface. Often this meaning and significance has to be sought in ideas about the normal type of traditional behaviors and attitudes for a particular culture. Numerous examples from the practice of intercultural communication show that the correct conclusion about the meaning of the relevant action comes only from an intercultural perspective. After all, there are no common usual behaviours. The rules of culture to which we belong are also relative and do not have universal force. To understand the behavior of a representative of another culture, it is necessary to know how traditional his or her behavior is for his or her own culture.

3. Methods of studying cultural systems and intercultural situations. The history of the formation of intercultural communication as a discipline shows convincingly that it was originally formed on the basis of the integration of different humanities and their methods. The founders of intercultural communication were representatives of various scientific fields: linguistics, anthropology, psychology, sociology, ethnology, folklore and others. In the process of their joint activity, the theories and methods of these fields of knowledge intertwined, giving an integrative character to intercultural communication, which has been and remains the main one in it to this day.

4. Practical methods. These include: biographical representation, interactive modeling, role-playing games, self-assessment, and simulation.



IV. CONCLUSION

The practice of using the methods considered allows us to conclude that two or more cultures can be compared with their help, focusing on both the general difficulties of the communication process and the specific cases of intercultural communication. The use of these methods in the process of teaching intercultural communication allows preparing representatives of different cultures to communicate effectively with foreign cultures, to teach them to understand their communicative partners, to achieve goals and results.

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