

The Importance of Intercultural Communications in Training Future Teachers

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ABSTRACT

The article describes issues based on analyzing the role of intercultural communications in the professional training of future teachers. The expansion of interaction between cultures and peoples makes the issue of cultural identity and cultural differences particularly relevant. The cultural diversity of modern mankind is increasing, and the peoples that make it up are finding more and more means to preserve and develop their integrity and cultural appearance. This trend towards the preservation of cultural identity confirms the general pattern that humanity, becoming more interconnected and united, does not lose its cultural diversity. In the context of these trends in social development, it becomes extremely important to be able to determine the cultural characteristics of peoples in order to understand each other and achieve mutual recognition.

Keywords: professional training, intercultural communications, cultural characteristics, cultural appearance.

INTRODUCTION

At the present stage of development of our society, when numerous culturological ties arise everywhere, a redistribution of the values of reference points and motivations in the education system inevitably takes place. Teaching intercultural communication is becoming a universal approach to the education system. In the very concept of intercultural communication lies the equal cultural interaction of representatives of various linguistic and cultural communities, taking

into account their originality and originality, which leads to the need to identify the universal on the basis of a comparison of foreign and native cultures.

Modern teaching of a foreign language is impossible without instilling a foreign language culture in students. Most methodologists prioritize the current state of the theory and practice of teaching a foreign language with a pronounced communicative orientation, which contributes to the comprehensive development of the individual, the development of students' spiritual values.

DISCUSSIONS

The processes of globalization, the democratization of public life, the openness and accessibility of the latest achievements of world culture allow a huge number of people to learn a lot about the behavior and lifestyle of other peoples. New knowledge is acquired on tourist trips, at scientific conferences, symposiums, from media reports, personal meetings, i.e. through various forms of human communication. At the turn of the second and third millennia, it becomes more and more obvious that humanity is developing along the path of expanding the interconnection and interdependence of various countries, peoples and their cultures. This process covered various spheres of public life in all countries of the world.

Today it is impossible to find ethnic communities that would not be influenced both by the cultures of other peoples and by the wider social environment that exists in individual regions and in the world as a whole. This was expressed in the rapid growth of cultural exchanges and direct contacts between state institutions, social groups, social movements and individuals from different countries and cultures. The expansion of interaction between cultures and peoples makes the issue of cultural identity and cultural differences particularly relevant. The dissimilarity of people to each other creates favorable conditions for a person to acquire new skills and abilities, improve existing ones, but, on the other hand,

the more differences in characters, upbringing, education and cultural level among interacting partners, the more opportunities for contradictions to arise between them. and conflicts. Therefore, people must possess a diverse arsenal of forms and means of cultural communication, the basics of psychological knowledge about the behavior of communication partners.

The maximum development of communicative abilities is the main task facing teachers of foreign languages. To solve it, it is necessary to master both new teaching methods aimed at developing all four types of language proficiency, and fundamentally new teaching materials with which you can teach people to communicate.

The main answer to the question of solving this problem lies in the fact that languages should be studied in inseparable unity with the world and the culture of the peoples who speak these languages.

The main components of such a foreign culture include the following elements that carry a national-specific coloring:

- traditions, as well as rituals that can be perceived as traditions;
- traditionally - everyday culture;
- daily behavior;
- national pictures of the world, which reflect the specifics of the perception

of the surrounding world.

So, theoretical knowledge of the language should be supplemented by practical skills of when to say what to say, to whom and with whom, how to use the meaning of a given word in a particular context. That is why more and more attention is paid to the study of the world of the language itself, that is, the study of the country in which they speak the foreign language being studied. This direction has received the name "linguocultural studies".

Linguistic and regional studies are a didactic analogue of sociolinguistics, developing the idea of the need to merge teaching a foreign language as a set of forms of expression with the study of the social and cultural life of native speakers.

Linguistic and regional studies as an academic discipline are directly related to the methodology of teaching foreign languages. But only in contrast to the teaching methodology, focused on the theoretical knowledge of a foreign language, more related to the grammatical construction of a written text, linguistic and regional studies focuses on the study of extralinguistic factors, that is, the study of social structures and units that underlie any national culture.

The decision in a foreign language of the organizational issues of the lesson, although it is an important component of teaching real communication, cannot occupy any significant place in the learning process in terms of the time allotted for it. The reflection in the speech of students of a given content (primarily read) as a whole is not a manifestation of real communication, since the content of works for home reading is known to all students in the class. Therefore, only informative conversations from the life of students can be spoken of as the main form of manifestation of intercultural communication in school conditions, and, therefore, as the most important component of teaching oral speech.

Informative conversations about events in the life of students in the above understanding can be classified according to various criteria. So, according to the degree and nature of preparation, they can be divided into prepared (both in terms of content and language, or only in any one, most often meaningful) and unprepared (impromptu). This division is somewhat arbitrary - after all, any group conversation is possible insofar as students have already mastered the speech skills necessary for its conduct. From this point of view, conversations are always prepared. At the same time, the discussion of everyday events may be preceded by direct preparatory work, and in this case we can talk about prepared informative

conversations. By the nature of the preparation, the conversation or some part of it can be prepared through homework or directly in the lesson before it is conducted, further, according to the degree of control by the teacher, conversations can be tightly controlled, with the direct participation of the teacher, and can also be controlled by him indirectly, almost without his speech intervention, mainly with the help of paralinguistic means.

According to the representation of various supports, conversations can be characterized both by their presence and their complete absence. According to the specific weight of monologic and dialogic speech, such conversations can be predominantly dialogic or, on the contrary, be characterized by the predominance of a monologic form of communication. It should be noted, however, that applying the above criteria, we do not get a division of conversations into types or subtypes, but such varieties of them, according to which it is possible to trace the line of their complication and development, i.e. the evolution of teaching intercultural communication, not only by year of study, but also within one year.

The inseparable unity of dialogue and monologue does not mean that separate teaching of each of these forms of communication should be abandoned. However, the monologue, in principle, should have a preparatory character in relation to the subsequent group conversation as the most natural and frequently encountered form of communication. At the same time, for a number of reasons, it would be wrong to imagine a group conversation as a simple alternation of monologues replacing each other.

These reasons are as follows: firstly, with detailed monologue statements by students, the speaking time for each individual student is sharply reduced. Secondly, any conversation has its own internal mechanism of flow and development, including the ability to freely and logically sequentially question the interlocutor about facts of interest, the ability to quickly and logically respond to

counter questions, giving detailed answers and, if necessary, moving from an answer to a counter-question, respond to the interlocutor's statement by opposing one's opinion, counter information, agreeing, adding, etc., proactively start a conversation and switch from topic to topic. Thus, a monologue as one of the forms of communication is either difficult to distinguish from an extended dialogical remark, or is an element of preparation for a subsequent conversation.

The processes of globalization, the democratization of public life, the openness and accessibility of the latest achievements of world culture allow a huge number of people to learn a lot about the behavior and lifestyle of other peoples. New knowledge is acquired on tourist trips, at scientific conferences, symposiums, from media reports, personal meetings, i.e. through various forms of human communication. At the turn of the second and third millennia, it becomes more and more obvious that humanity is developing along the path of expanding the interconnection and interdependence of various countries, peoples and their cultures. This process covered various spheres of public life in all countries of the world. Today it is impossible to find ethnic communities that would not be influenced both by the cultures of other peoples and by the wider social environment that exists in individual regions and in the world as a whole. This was expressed in the rapid growth of cultural exchanges and direct contacts between state institutions, social groups, social movements and individuals from different countries and cultures. The expansion of interaction between cultures and peoples makes the issue of cultural identity and cultural differences particularly relevant. The dissimilarity of people to each other creates favorable conditions for a person to acquire new skills and abilities, improve existing ones, but, on the other hand, the more differences in characters, upbringing, education and cultural level among interacting partners, the more opportunities for contradictions to arise between them. Therefore, people must possess a diverse arsenal of forms and means of

cultural communication, the basics of psychological knowledge about the behavior of communication partners.

In view of the foregoing, the main way to implement intercultural communication can only be a group conversation with the participation of the whole class, with more or less detailed monologues, but with a predominance of a dialogic form of communication in general. Such a group dialogue in form should be a multi-topic informative conversation about events in the life of students based on the material of the reality surrounding them. The most important condition for conducting such conversations is the natural motivation of students' statements, the consciousness of the personal value of the content under discussion. The role of the teacher in conducting such conversations is gradually reduced to the general management of its course by providing logical, associative - conditioned transitions from topic to topic. By the end of the initial stage of learning, it is still quite significant, but gradually decreases, acquiring more hidden, indirect forms of natural involvement of students in a conversation with the help of conditional signals, gestures, etc. No less important should be considered the ability of communicants to actively engage in a conversation due to the emerging internal need to speak out. In general, it can be said that a group conversation that takes place under all of the above conditions is approaching in its parameters a similar conversation that could take place in the students' native language.

Conducting group conversations within the framework of each cultural and everyday topic involves mastering a certain set of private speech skills, for the development of which the topic should prepare for the entire further period of study and which in their totality should represent the sum of everything that can subsequently be the subject of class conversations in within this topic.

Each such particular skill is the ability to solve a certain speech task, and therefore it can be formulated accordingly. In this case, the topic can be divided

into six sequentially implemented parts or links, each of which is devoted to preparing students for solving one of the key speech tasks of the topic in real speech communication. Each link includes preparatory exercises for the key speech task and the task itself as a result. It is easy to see that mastering the skills to solve these key speech tasks is necessary and sufficient to return to the main topic in informative conversations throughout the study.

Preparation for participation in informative conversations, which goes beyond conversations as such, is also carried out through special training in the basic skills of dialogic speech, the selection of which was a reaction to the "dominance" of the question-answer structure in teaching dialogue.

In order to eliminate this shortcoming, it was proposed to select other, more typical "dialogue pairs": question - answer + counter-question, question - answer + additional statement, statement - counter statement, etc. Confidence was expressed that as a result of this, the students' dialogic speech would become more similar to the natural, will lose the character of "interrogation". Indeed, as many researchers have shown, dialogic units are not limited to the "question-answer" structure, therefore, it was subsequently proposed to build the teaching of dialogic speech on such dialogic-functional units.

However, this way of learning raises a number of objections.

Firstly, when trying to "squeeze" the teaching of dialogic speech into the framework of dialogic-functional units, the speech of students becomes unnatural, since its content side goes into the background, and at the same time, the focus on real-informative communication is excluded.

Secondly, the desire to replace question-answer pairs with other types of dialogic-functional unities is in itself wrong, because it is not the predominance of the question-answer dialogue as such that is detrimental, but the fact that questions in most cases are asked by the teacher, which leads in general to the predominance

of reactive speech of students over initiative, and in most cases their answers do not contain anything but a direct minimal reaction to the question, in connection with this, an attempt was made to highlight the basic skills of dialogic speech in order to give teaching dialogic-functional unities of an intercultural nature.

These skills are as follows: a) the ability to proactively ask questions (the ability to question); b) the ability to give detailed answers; c) the ability to speak out without direct or indirect prompting, i.e. the ability to proactively start a conversation and the ability to oppose the interlocutor's information with one's own, counter; d) the ability to initiate switching from topic to topic. These skills are, in essence, an external expression of basic skills that provide any natural speech activity.

Teaching this ability to give detailed answers should begin as early as the introduction of question-answer exercises into the practice of teaching. The sequence of exercises here may be as follows: after reading a short thematic text, students are asked to orally answer questions on this text, with the condition that each answer must contain at least two logically connected sentences. An example of such an answer can be given in the textbook. Students can be offered a dialogue - a sample with detailed answers; after reading it, they should change and complete this dialogue, paying special attention to detailed answers. Later, based on this exercise, students could make up their own dialogue with detailed answers from one of the interlocutors. Subsequently, the number of sentences in detailed answers to questions on thematic texts should be gradually increased from two to 3-4-5. Naturally, the text should contain enough information for such answers.

One of the exercises for teaching this skill may be the requirement to give detailed answers to a number of teacher questions that are of a real-communicative nature.

As for the ability to switch proactively from topic to topic, at the initial stage this remains the prerogative of the teacher, and purposeful training for this skill is not carried out.

Thus, the appropriate organization of cultural and everyday topics of oral speech with their division into key speech tasks and the subsequent reflection of everyday events in periodically held multi-topic group conversations provide real-informative communication in the classroom. The skills of initiative speech listed above form the basis on which the conduct and development of such conversations is built. The development of these skills ensures the flow of informative conversations that generally do not lose the character of the usual dialogue "Teacher - class" and include versatile speech contacts: teachers with individual students, students among themselves, an individual student with the rest of the class.

CONCLUSIONS

Research in the field of foreign language teaching methodology has shown that teaching intercultural communication cannot exist without the inclusion of a linguistic and cultural aspect in the learning process. In the light of modern requirements for learning objectives, the status and role of country-specific information is changing, presented in such a way as to correspond to the experience, needs and interests of students and be compared with the similar experience of their peers in the country of the language being studied. Research has also shown that in modern education there is a base on which communicative learning can be based.

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