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METHOD AND DIDACTICAL FEATURES OF TEACHING INTERCULTURAL COMMUNICATION

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Abstract: The article is devoted to one of the most pressing problems of modern pedagogy, which describes in detail the methodological and didactic features of teaching the competence of intercultural communication.

Keywords: intercultural communication, intercultural competency, competence, ethnocentrism, intercultural differences.

INTRODUCTION

Extensive use of the achievements of world science and innovation is an important factor in the consistent and sustainable development of all spheres of society and state life, building a decent future for the country. One of the modern trends in the world is to ensure the quality and competitiveness of higher education institutions through the development of professional competence of staff, especially teachers. The current drastic reforms in teacher training in countries around the world are leading to an increase in the importance of this problem.

It is clear from the study of the literature in the field that the study of another culture has always been in the focus of intercultural communication because this branch of science emerged in the process of consciously studying one's own culture and developing methods of assimilating another culture. E.. According to Hall, intercultural education can be seen as a purposeful, organized form of education that is carried out using specific processes and methods. This view of "learning culture" differs from direct, intuitive learning in the process of direct contact with other cultures. The learning process is seen as one of the ways to

consciously expand and change cognitive and behavioral stereotypes for students, and for teachers as one of the ways to consciously create the conditions to change these stereotypes. Intercultural education aims at the formation of intercultural competence, teaching. The concept of "intercultural competence" means a set of social skills and abilities, through which a person successfully communicates with people of other cultures in the process of both social and professional interaction.

Teaching intercultural communication refers to the process of individual development, which leads to a change in a person's behavior, associated with the understanding and acceptance of culturally specific stereotyped forms of representatives of other cultures. Thus, in the learning process, special attention is paid to the acquisition of personal experience, in which differences between cultures are considered as separate aspects of perception, perception, persuasion, reflection on human behavior (in other words, "cultural specificity").

MATERIALS AND METHODS

The stages of teaching intercultural communication are described in industry-specific sources, usually as a process consisting of several stages aimed at mastering the following skills:

1. Understanding the cultural specifics of human behavior in general (cultural awareness / cultural awareness);

2. be aware of the system of stereotypes inherent in their own culture (self-awareness);

3. Understanding the importance of cultural factors in the process of interaction (awareness of cross-cultural/intercultural conflict).

To fully understand the essence of intercultural communication education, due to the presence of foreign cultural motives in communication with representatives of other cultures, attention is paid primarily to the concepts of "alienation" and "ethnocentrism". The concept of "alienation" refers not to an isolated situation, but to the relationship between two partners who feel "alienated." This does not happen spontaneously, but always assumes the existence

of a partner who perceives the other (you) as a stranger because of his or her unique characteristics. It is the "alien" thing that forces us to know what is ours as something special, so by feeling "alienation," students 'attitudes toward intercultural communication seem to intersect at two points: in learning another culture and (through it) their own culture. to discover ". It is very difficult for a person to "discover" his own culture by studying "foreign" culture because he is accustomed to accepting his culture as "ordinary" and sometimes even considers it superior to "foreign" ones. It is precisely the qualities of ethnocentrism, such as a sense of normalcy and naturalness, that often lead to misunderstandings, the most important of which in intercultural conflicts is the knowledge and understanding of the other / stranger. At the same time, the theory of intercultural communication education emphasizes that sensitization is the most important goal in the development of intercultural competence, the realization of which is impossible without understanding the "foreign" culture.

The introduction of concepts such as "alienation" and "ethnocentrism" into intercultural communication is a decisive factor in determining the success of the process of its study. This will be the impetus for overcoming the initial insecurities in the two "normal" world conflicts. The antagonism between "ours" and "strangers/others" becomes a motivator for studying patterns of thinking and behavior. U. presented to reduce mistrust in intercultural communication. Gadikunsta's model is based on this very idea. Incorporating "alienation" into the process of teaching intercultural communication is also important for an individual to understand his or her own culture, and it is also a prerequisite for self-disclosure. An analysis of the literature in the field shows that several models for teaching intercultural communication have been developed.

M. Bannet model. The theory of the concept of recognizing differences between one's own and another's culture and using them as motivation to teach intercultural communication was developed by the American culturologist M. It is a model developed by Bennett. He sees the learning process as a series of

interchangeable stages. Both models are compatible in defining the initial and final stages of the learning process: the development process begins with the student's ethnocentrism and ends when the student consciously embraces another culture, as well as feels comfortable, that is, moves to the position of ethnorelativism. Each of the six stages of the learning process reflects a changing attitude, i.e. the student's attitude towards the differences between his or her own culture and other cultures. Gradually, culturally specific conditions for attitudes and behaviors increase the degree of mastery of interdependencies, which in turn is reflected in the change in student attitudes from ethnocentrism (first three stages) to ethnorelativism (last three stages). If the student has the opportunity to understand and successfully master the content of the lesson, the logic of its organization by "going through" the stages of the model of intercultural communication, the teacher will use the methods of teaching, gain experience, and develop their views on the subject. turns out. M. According to the scientific conclusions of Bennett (1993, 29-65), the main features of the stages of this model are as follows:

Ethnocentric stages

(1) Non-recognition of intercultural differences. This is the case with individuals who have no experience of interacting with members of other cultures and who have only grown up in an environment where there is a single culture. Differences between cultures are not recognized, and for the most part, the most universal stereotypical "rumors" are put to an end: "Germans are nationalists," "Chinese are yellow," "Americans are magicians," etc. Their culture is a unique and natural way of life. considered.

(2) Not accepting intercultural differences. Differences between cultures are acknowledged, but at the same time, values and norms adopted in one culture are accepted as the only "correct" value, behavioral systems of other cultures are rejected and discriminated against: "Europeans do not want to have children because they hate children". "Not all Germans can take conditions into account," and so on.

(3) Minimize intercultural differences. At this stage, the individual recognizes certain differences in the behaviors and attitudes of another culture but believes that value systems, that is, ideas about what to strive for or avoid in life, are correct and consistent in all cultures: "All people are essentially the same and we aspire to money and fame like Americans, "and so on.

It is clear from the analysis of the sources referred to the ethnorelativistic stages that the first stage (4) is the recognition of intercultural differences. The difference between the behaviors and worldviews of different cultures is acknowledged, however, it is not assessed as positive or negative: "They live completely differently than we do".

(5) Adaptation to intercultural differences. At this stage, the person not only perceives cultural differences without condemnation but also changes his or her behavior, his or her behavior according to his or her culturally specific situation, interpreting the communication/communication partner's behavior appropriately, treating him or her in such a way that communication/communication successfully, without any inconvenience. This stage is the goal of the intercultural learning process and demonstrates the development of intercultural competence.

(6) Integration of intercultural differences / differences. At this stage, it is assumed that a person is not only able to adapt to intercultural communication, but also to respond appropriately to the actions of a cross-cultural partner, to "adjust" their attitudes and behaviors to two or more cultures, at the same time may feel like a representative of their own or another culture. usually, it represents an individual's two or more intercultural identities, such competence is primarily achieved by people who have gone through a process of socialization and civilization within two or more cultures (e.g., children born out of a mixed culture marriage).

RESULTS AND DISCUSSIONS

The conclusions (steps) mentioned above certainly represent a typical model at an excellent level. This does not mean that everyone can or must "experience" each of these stages. It is clear from Bennett's findings that a person who forms the

last stage mentioned above is more likely to have certain problems, as this implies the relativity of all cultural principles, which can lead to lose / deterioration of the individual's identity (risk of becoming a "cultural chameleon"). Furthermore, this model does not address the norms of what behavior is required at all stages: for example, a serious threat to personality or individual mental balance may hinder the success of intercultural communication education. Also, a person who has acquired competence in certain areas of culture (e.g., dressing or eating) may or may not adapt to or accept certain behaviors or values that are specific to that culture.

At every intercultural meeting, the need to see and understand that the communication partner belongs to a foreign culture, their ethnocentric point of view, is important in the methodology of teaching intercultural communication. Although the situations in intercultural education may differ sharply, they have one thing in common: they, unlike all other forms of education, require the student to reconsider their "cultural richness," which in turn requires, is an important component of personal identification. Mother culture is perceived by man in childhood unconsciously, without critical understanding, without views. Older adults, on the other hand, focus on intercultural differences, so that what is common to certain cultures is considered "natural". The study of intercultural communication requires the student to doubt that the behaviors adopted in their own culture are the only "natural" culture, or even to radically change that behavior. Experts write that a conflict with one's "cultural SELF" can lead to serious emotional experiences, which usually weakens the desire to continue "learning intercultural communication," and even leads to the loss of such a desire. It is clear from the experience of teaching intercultural communication that adequate work on this problem can be done, first of all, only at the level of emotional education. Successfully applied intellectual learning methods for other forms of learning will not be sufficient to master other behavioral systems and expand the repertoire of behaviors. This thesis of the close connection between the

intellectual, affective, and behavioral aspects of education can be illustrated by the following example of food culture: manually) maybe recommended/required for consumption. However, on an emotional level, refusing to eat "it" in this way can provoke a strong reaction (even physical). If this problem is eliminated, then the problem arises as to how this should be consumed, that is, by what eating habits.

At the beginning of the process of teaching intercultural communication, each person has a difficult question: "What is my culture?". And this, in turn, poses a new didactic problem for educators. How do "cultural lenses," which seem insignificant in practice, define our worldview as our own culture?

When we interact with people who can "share" our culture, we don't have to think about culture, we can "move on to the issue of work" directly. From the point of view of the real / naturalness of the mother culture, each person perceives his culture as normal/natural/real, thereby assessing the representatives of other cultures, the cultural foundations of the world. We can control our ethnocentrism through reflection, try to reduce it, but it cannot be completely eradicated, and if our self is threatened, it can even intensify, which serves as a defense of our identity. Behavior-based on intercultural competence requires a constant conscious attitude, action, to reduce ethnocentric relationships.

Adapting to situations that are not considered "normal" and "natural", looking straight at the stereotypes and values of other cultures, seems to be an emotional burden for everyone. A similar emotional process exists in higher education, which requires teachers to take it seriously and even rework it. The analysis of pedagogical sources shows that education takes place in the cognitive-intellectual, behavioral and affective processes. The peculiarity of higher education, in particular, the constant monitoring of students' knowledge in the form of examinations (current, intermediate, final controls), means that university students are educated primarily at the cognitive-intellectual level. This is in line with the assumptions of students who are not accustomed to learning at the behavioral and affective levels. At the same time, it is clear that only theoretical,

cognitive-oriented intercultural education that does not take into account affective and situational-behavioral aspects will fail. Thus, any intercultural communication teacher faces a dilemma that needs to be identified and addressed. The following comments on the didactics and methodology of teaching intercultural communication are based on the experience of foreign higher education.

According to the studied sources, the development of perception of the peculiarities of mother culture is a very complex process: (1) it is difficult to understand natural/customary norms of behavior, especially in monocultural groups (which include a large part of the student audience); (2) Students accustomed to intellectual learning methods may not immediately adapt to work on an emotional and behavioral level. However, the above sources note that the readiness to master the theoretical foundations of the subject increases, even more, when it is associated with the cultural-specific aspects of one's personality. Personal perception helps to understand the hidden elements of one's cultural system, to understand how they affect one's behavior. Within the framework of the general approaches adopted to the system of academic education, certain problems in the teaching of intercultural communication in higher education institutions are also considered. In particular, the inclusion of effective and behavioral elements in the intercultural curriculum in the process of higher education may contradict the traditional ideas and requirements of the higher education program, which is mainly focused on intellectual education.

CONCLUSION

In conclusion, it should be noted that in the didactics of intercultural communication of the higher education program should be developed such approaches that students can acquire intercultural competence. Education should be conducted not only at the intellectual (educational) level but also at the affective (emotional connection) and behavioral levels. In this case, the main purpose of the lesson/lesson/training is to learn and understand one's own and other cultures, the basis for successful action in the process of intercultural communication.

To achieve this goal, intercultural training is conducted in pairs and groups through various exercises and role-playing games. Ethnology and cultural anthropology also use a common method of autobiographical narration: students recount their life experiences related to intercultural encounters/conflicts, in which they explain how they felt alienated from another culture or even experienced a "cultural shock". Since such episodes are vital, they come in handy to describe the problems of intercultural communication. This allows students to "get into the situation/situation" and put themselves in an intercultural conflict, to feel it. This anthropological method of "restoring the real-life situation" E. Used by Hall to practice intercultural conflict in the learning process. It provides an opportunity to objectively assess personal experience, one's own cultural identity, and the relativity of intercultural differences. However, it can be ruled out that such games with students may lead to a decline in the solid scientific basis of the subject, as it is precisely such non-traditional teaching methods that provide the link between HEI programs and real life.

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