

- 5) presence of serious factual, grammatical and punctuation mistakes in the text;
- 6) necessarily requires human proofreading.

Conclusion. Thus, today AI is one of the most intriguing and rapidly evolving fields of science. Its capabilities in text generation astound the imagination and open up new horizons for various areas of activity. AI-generated text can be a very useful tool in many fields, including education.

Also it is important to find a balance between human creativity, critical thinking and ethical considerations to ensure that AI serves as a tool that enhances rather than replaces the art of storytelling.

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CULTURAL AWARENESS DEVELOPMENT BY MEANS OF A FOREIGN LANGUAGE

Introduction. In the modern multicultural world, intercultural communication is given much focus on in business and education. Moreover, we are witnessing unprecedented human mobility: these are numerous tourists, participants of business meetings, scientific conferences and diplomatic missions, entrepreneurs, students, employees, workers, leading specialists, contractors, refugees, and migrants. Researchers state that the term "intercultural communication" represents broad ideas that are difficult to express in just one way. Thus, we like several of the following working definitions as starting points for exploring this topic: (a) intercultural communication refers to the communication between people from two different cultures; (b) intercultural communication is a symbolic, interpretive, transactional, contextual process, in which people from different cultures create shared meanings; (c) intercultural communication refers to the effects on communication behaviour, when different cultures interact together. Hence, one way of viewing intercultural communication is as communication that unfolds in symbolic intercultural spaces [1, p. 25].

English as a language of intercultural communication is aimed today to help the above mentioned groups of people to interact successfully. Today, the linguists and pedagogues bring intercultural competence to the fore, and in language teaching and learning intercultural competence emphasizes the interdependence of language and culture, and the importance of intercultural understanding as an objective of language education. It is the competence that contributes to the English learners' readiness for life in a multicultural world. In the foreign language classroom, cultural learning is seen as the process of acquiring the required cultural knowledge, skills and abilities for effective communication and interaction with people from other cultures. So, intercultural competence training includes raising critical cultural awareness, cultural worldview and behaviour, as well as appropriate skills and attitudes to the otherness in order to become a full-fledged participant in the intercultural arena. The aim of this article is to present a model of raising university students' — pre-service foreign language teachers' — cultural awareness in the context of intercultural competence development.

Main part. Culture is a complex phenomenon, a system of concepts, attitudes, values, beliefs, conventions, behaviour, practices and rituals. It is the way of life of people who make up a cultural group, as well as the artifacts they produce, and the institutions they create. Language and culture are not separate units, they are comprehended simultaneously, supporting and developing each other [2, p. 235]. These relationships were reflected back in 1989, when the American anthropologist P. Friedrich introduced the term linguoculture into English-language academic discourse. In 2006, Karen Rizager, a Danish linguist and teacher, emphasized the variability of verbal communication, both among different native speakers of a given language, and when communicating native speakers and those for whom this language is a foreign language [3].

The concept of intercultural communicative competence has reoriented the purpose of language education and has been integrated into language learning in Belarus a few decades ago. The use of the term "intercultural" reflects the opinion that foreign language learners should get a clear idea of both their cultural values and external culture. So, intercultural communication competence refers to the ability to provide a common understanding of people of different social identities and the ability to interact with complex multiple identities [4, p. 10]. This competence emphasizes mediation between differences in different cultures, the ability to look at oneself from an "external" point of view, analyze and adapt one's behaviour, values and beliefs. Thus, the student demonstrates a number of behavioral and cognitive abilities, namely:

- a) relationships: recognition of the personality of others; respect and tolerance for others; empathy;
- b) behaviour: flexibility; communicative awareness;
- c) cognitive abilities: knowledge; interpretation and translation; cultural awareness.

We admit that most of our own cultural knowledge is invisible and is subconsciously applied in our daily interactions. It should be taken into account that an important starting point for students is a smooth transition from their own culture to the opportunity to actively participate in comparing, contrasting and reflecting the cultural values of the target culture. The transition from a traditional to an intercultural position in foreign language classes can help students — pre-service foreign language teachers — in their continuous professional development.

Cultural awareness encompasses three qualities: (a) awareness of one's culturally induced behaviour; (b) awareness of culturally induced behaviour of others; (c) the ability to explain your cultural point of view.

The following steps are proposed as a miniature model of the learning process: cultural research, comparison of cultures, and mediation between cultures. In cultural research, students are involved in learning target culture through cultural studies. A dynamic view of culture requires students to take an active part in the study of culture, to consider cultural facts located in time and space, in regions, classes and generations. At the stage of culture comparison, students are encouraged to look for cultural similarities and differences between target and their native cultures based on an understanding of their own culture and knowledge, beliefs and values which were studied in the foreign language classroom. At the phase of mediation between cultures, the learners are involved in turning inside cultural information through self-reflection. It leads to an in-depth understanding of the role of culture and language in the worldview. It helps to solve problems with cultural dilemmas because the gap between cultural differences is bridged and the goal to develop intercultural competence is achieved. In practice, cultural awareness is raised by means of a special set of tasks aimed to acquire factual and procedural knowledge about target and native cultures, and to reflect on their intercultural competence development [5, p. 112—118].

Conclusion. On the whole, when we develop cultural awareness, students get a better understanding of the relationships between cultures that allows them to interpret values, beliefs and behaviours. Cultural consciousness includes a gradually developing inner sense of cultural equality, a deeper understanding of peoples as part of intercultural competence which helps students broaden their horizons and increase tolerance. The model to raise university students' cultural awareness in the foreign language classroom includes cultural research, comparison of cultures, and mediation between cultures.

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COMPARATIVE ANALYSES OF BELARUSIAN AND BRITISH MYTHICAL CHARACTERS

Introduction. Country studies have always been an appealing topic for researching. Any country has its own sets of values, its own culture, history and traditions. Mythology is a part of any country's cultural heritage. In ancient times, because of the underdevelopment of science and technology, people often explained the nature, the universe and the social life through many supernatural phenomena [1, p. 15].

Main part. The topic of the research work is "Comparative analyses of British and Belarusian mythical characters". The research is based on 114 British and Belarusian mythical characters received from electronic encyclopedias and reference books. Necessary classifications with the percentage are elaborated. On this basis the research concludes that there are certain groups of mythical characters that are similar or different in British and Belarusian folklore.

Thus, the object of the research is the mythical characters of British and Belarusian folklore. The subject is the main semantic groups, the origin and the peculiarities of the mythical characters in Belarusian and British cultures. We suppose that Belarus and Britain have some different groups of mythical characters which is determined by great historic, geographic and cultural differences between the two countries. At the same time, we consider that there are some semantic groups that are typical of both countries.