

**БІЛІМ ИНТЕГРАЦИЯСЫНДАҒЫ ӘЛЕУМЕТТІК-МӘДЕНИ  
ЖӘНЕ ЛИНГВИСТИКАЛЫҚ МӘСЕЛЕЛЕРІ**



**СОЦИОКУЛЬТУРНЫЕ И ЛИНГВИСТИЧЕСКИЕ ПРОБЛЕМЫ  
ИНТЕГРАЦИИ В ОБРАЗОВАНИИ**

***INTERCULTURAL COMPETENCE AS A BASIC  
CONCEPT IN INTERCULTURAL TEACHING***

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Nowadays the isolated existence of nations and cultures becomes impossible, since the intensification of technologies, economy, politics, migration and demographic processes expand the limits of international interaction. This modern peculiarity of social life leads to appearing of such phenomenon as intercultural (or multicultural) interaction.

People are faced with diverse cultural environment, with a different system of values, and this often exacerbates adaptation in this environment, and can also lead to the transformation of ethnic human activities.

Specificity of Kazakhstan is multi-ethnic and multi-confessional population. There are more than 130 ethnic groups, who belong to different ethnic linguistic families and groups, confessions, have original culture, complex history, while they are engaged in continuous interaction and communication. Representatives of some national groups do not have their own ethnic statehood, which increases the responsibility of countries for the preservation of the intrinsic cultural identity.

There is a vital require to develop new strategies and approaches to representing intercultural competence, which requires only objective information about other people.

Culture is a term that has many different inter-related meanings. The word "culture" is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture
- An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning
- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization, or group.

A nation as culturally diverse as Kazakhstan consists of a common overarching culture, as well as of series of microcultures. In such countries with different cultures and nationalities, there arises an issue of culture identity which is very important in intercultural teaching.

The culture identity is formed on the basis of knowledge of the macro- and microculture which are inherent parts in the country with diverse cultures. Knowledge of identity of different cultures, an interest in foreign cultures, to the material and spiritual life of different nations, the study of intercultural dialogue can reveal the sources of social and cultural transformations of the individual and his cultural identity, which is formed in the process of intercultural interaction.

Culture is an inherent part of the nation and nation identity which is a very important aspect in FLT. Culture differences should be paid attention in FLT, because misunderstanding of some culture peculiarities lead to the lack of communication.

A very attractive example of how to illustrate the problem of cultural differences has been designed by Gibson in his model of the "cultural iceberg".

The idea of this model is quite clear: It shows that culture can be initially defined by those characteristics seen "above the water", with the more subtle aspects lying "under the water". For practitioners working in a cross-cultural environment, it is this subtle area that is most problematic, and which this training package wants to draw attention to [1].



**Intercultural competence** is the body of knowledge and skills to successfully interact with people from other ethnic, religious, cultural, national, and geographic groups. It is the ability of successful communication with people of other cultures. Earlier experiences are considered, free from prejudices; there is an interest and motivation to continue learning [2].

When someone has a high degree of intercultural competence, they are able to have successful interactions with people from different groups. People must be curious about other cultures, sensitive to cultural differences, and also willing to modify their behavior as a sign of respect for other cultures.

What are the attributes needed to establish effective and meaningful intercultural communication?

–Firstly, there is **language**. It does not only serve as a tool for communication but also as a "system of representation" for perception and thinking.

–Secondly, there is **non-verbal behaviour or communication**. In some cultures the non-verbal way to express things is much more common and much more important than in many European cultures. Non-verbal communication can be something, as B.H.Suzuki defined, "in which most of the information is already in the person, while very little is in the explicit transmitted part of the message". Therefore, the understanding of the "hidden" messages of non-verbal behaviour in some cultures can be **absolutely essential** in dealing effectively with members from these backgrounds [3].

–Thirdly, there is **communication-style**. There may be quite a difference between the ways a European might describe a problem, than someone from an African background. Some cultures may go straight to the point whilst others may circle round the topic. The difference between a *linear* and a more *contextual* way of expressing things can cause anger, impatience and misunderstanding. This can be avoided or at least limited by some basic knowledge of different communication-styles.

–Fourthly, there are **values and assumptions**. E.Swartz has developed five dimensions of cultural assumptions: people's relationship to the environment, to each other, to activity, to time, and to the basic nature of human beings, operating either individualistically or collectively. Knowing that someone operates as an individual with an apprehension towards authoritarianism or operates as a member of a group, with an inherent subservience towards a superior, provides insight into how someone may adapt to a workplace or job in a different culture [4].

Language is much more than a set of words and grammar rules. It is a forceful instrument for giving individuals, groups, institutions, and cultures their identity. Through language we share and exchange our values, attitudes, skills, and aspirations as bearers of culture and as makers of future culture.

Intercultural teaching possesses techniques of intercourse activity (role plays and dramatization, games, projects, etc.) and such activities which deal with authentic foreign language material – phraseological units, proverbs, songs, material of regional study.

**Role play** and dramatization are modeling various situations for the educational aims of developing speaking abilities. They reflect a principle of problematical character at its certain organization and allow solving problem situations of a various degree of complexity. It can be used independently as well as in a context of a method of projects. Pupils apply the experience of the saved up knowledge, results of research during work above the project in realization of socially significant roles growing on the importance with passage of a cycle of occupations. Such modeling of situations of professional – business intercultural dialogue helps pupil to get used to various situations of

the future activity which he can face in a real life. Problematical character of role game is realized through modeling of situations in which this or that problem can find the certain decision.

Being in a role, pupil solves problem situations, evidently showing in full communicative competence the practical decision of a problem. Certainly, such way of protection should be adequate to a researched problem. Selection by that and problems for use of this or that method is a separate research problem. Here it is important, that communicative competence was formed in real acts of intercourse in which the English language is means of formation and a formulation of idea. Thus, pupil, being based on the skills generated with the help of a debatable method, it is capable to apply and develop these skills in concrete situations of dialogue, carrying out socially significant roles and skill to assert the position in problem situations.

Many experienced textbook and methodology manuals writers have argued that **games** are not just time-filling activities but have a great educational value. Teachers holds that most language games make learners use the language instead of thinking about learning the correct forms. He also says that games should be treated as central not peripheral to the foreign language teaching programme.

**Project** is a set of educational and cognitive modes which allow solve this or that problem as a result of independent actions of pupils with obligatory presentation of results. With reference to a lesson of foreign language, the project is specially organized by the teacher and independently carried out by pupils, finished with creation of a creative product.

Project work allows students to consolidate the language that they have learnt and encourages them to acquire new vocabulary and expressions. In addition, it gives learners integrated skills practice. Throughout project work students have extensive practice of the skills of reading, writing, listening and speaking. Using projects with classes provides excellent opportunities for cross- curricular work. The topics should be carefully chosen and have to be presented in a lively and up-to-date manner.

Some authentic units of the language are a good means in the process of gaining intercultural competence. These are: proverbs and sayings, idioms, songs, some regional material (background knowledge) about different countries, which are applied in FLT.

**Proverbs and sayings** are the folklore genre created by efforts of hundreds of generations. Popular wisdom thinks much of a clever word, expressiveness, acuteness, accuracy of popular language. Skill to lay essence of event or the phenomenon, in short figurative phrase having connected brevity with the certain attitude to the phenomenon is an art of national wise men. Critical, frequently the comic sense of a proverb is combined with simple didactics, original morals. Alive national speech amazes with the clarity, impresses with figurativeness due to inclusion in it of proverbs and sayings.

Proverbs reflect a national mentality, a life, customs, customs and other specific features of people which have created them. In proverbs and sayings, as well as in any other genre of folklore, everything with which people are faced during centuries is reflected.

Essential attribute of a proverb is its **national character** which is understood as common use during the long period by different estates and broad masses in extensive territory.

Proverbs can be useful in intercultural teaching, because some of them have authentic material – original names, geographical, historical events, word units of customs, traditions, as well as equivalents in other languages, some of them don't have similarities.

**Idioms, or phraseological units**, as they are called by most western scholars, represent what can probably be described as the most picturesque, colourful and expressive part of the language's vocabulary. Phraseology is a kind of picture gallery in which are collected vivid and amusing sketches of the nation's customs, traditions and prejudices, recollections of its past history, scraps of folk songs and fairy-tales. This part of a language is not only the most colourful but probably the most democratic area of vocabulary and draws its resources mostly from the very depths of popular speech. Idioms are very often used in conversational and written language, in mass media, political speeches and others in order to make language more vivid and meaningful[5].

Idioms reflect national mentality, national character and national wisdom: customs, traditions, authentic proper names as well.

The use of songs and background material stimulates motivation and promotes better assimilation of linguistic material, because the mechanisms of involuntary memorization appear.

Musical genre as one of the most important genres of musical creativity, thanks to the verbal text accurately and vividly reflects the differences in social and cultural life of the country.

Together with songs, background knowledge is very important in intercultural teaching, because they contain facts of the language, history, geography, culture, etc. of different countries. The pupil, remaining a bearer of microculture, gains another microculture and this fact helps him to get more ethnic identity, he begins to understand better and appreciate the proper and the other culture.

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#### *Аннотация*

*Статья посвящена вопросам поликультурного воспитания на уроках иностранного языка. Также раскрываются вопросы культуры, языка и их взаимозависимость, культурной идентичности личности, межкультурной компетентности, приемы, которые могут применяться при формировании поликультурной личности на уроках иностранного языка.*

### **МЕЖКУЛЬТУРНОЕ ОБУЧЕНИЕ: ПРОБЛЕМА ЦЕЛЕЙ И СОДЕРЖАНИЯ ОБУЧЕНИЯ ИНОСТРАННЫМ ЯЗЫКАМ**

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За последние годы произошла существенная переоценка роли и места предмета «Иностранный язык» в содержании образования в Казахстане. Все более осознается развивающий потенциал этого предмета, его огромная роль в решении задач образования и воспитания личности. Новый социально-педагогический заказ XXI века на подготовку специалистов новой формации, а также данные базисных для методики обучения иностранным языкам наук о взаимосвязи и взаимодействии языка и культуры обусловили переориентацию методических исследований на проблемы межкультурной коммуникации, а, точнее, на формирование способности к адекватному межкультурному общению. В настоящее время невозможно решить вопросы, касающиеся обучения иностранному языку и формирования межкультурной коммуникативной компетенции, не принимая во внимание психологического аспекта этой проблемы. Обучение любому неродному языку рассматривается в психологии с точки зрения общей теории деятельности, концептуальные положения которой разработаны Л.С.Выготским, А.Н.Леонтьевым, А.А.Леонтьевым.

В соответствии с концепцией А.Н.Леонтьева, в психологической структуре деятельности выделяются две стороны: содержательная и процессуальная. При этом ведущая роль принадлежит содержательной стороне, которая определяет структуру деятельности. К содержательной стороне деятельности относятся: цель (результат, на достижение которого направлена деятельность); условия (средства достижения результата); задачи (цель, соотношенная с условиями достижения). [1].