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**ЧЕТ ТИЛДЕРДИ ОКУТУУДА МАДАНИЯТТАР АРАЛЫК БАЙЛАНЫШ
МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ В ПРЕПОДАВАНИИ
ИНОСТРАННЫХ ЯЗЫКОВ
INTERCULTURAL COMMUNICATION IN FOREIGN LANGUAGES TEACHING**

Кыскача мүнөздөмө: Бул макалада маданияттар аралык байланыш маселеси жана анын Казакстандагы чет тилдерди окутуу жана үйрөнүүдө мааниси баяндалат. Изилдөөнүн максаты – Казакстандагы колледждерде маданияттар аралык коммуникация кандай окутулгандыгын жана анын теориялык жана практикалык сабактарда кандай колдонуларын изилдөө. Изилдөө ыкмасы окуу программаларын, окуу пландарын жана колледждердин тандоо дисциплиналарынын каталогдорун талдоону камтыган. Жыйынтыгында студенттердин маданияттар аралык байланыш компетенттүүлүгүн жогорулатуу үчүн маданияттар аралык системалуу окутуулардын зарылдыгы аныкталды. Бул макалада маданияттар аралык байланыш бүгүнкү күндө Казакстанда чет тилдерди окутуунун жана үйрөнүүнүн негизги компоненти катары сүрөттөлөт, ошол эле учурда маданияттар аралык байланыш жөнүндө толук маалымат берет. Жаштардын жаңы мууну ар кандай маданияттагы адамдарды түшүнүүгө, кабыл алууга жана сыйлоого жана алардан баарлашууга жана үйрөнүүгө жөндөмдүү болушу керек.

Аннотация: В данной статье описывается проблема межкультурной коммуникации и ее значение в преподавании и изучении иностранных языков в Казахстане. Цель исследования – изучить, как межкультурная коммуникация преподается в колледже Казахстана и как она применяется на теоретических и практических занятиях. Метод исследования заключался в анализе учебных программ, учебных планов и каталогов элективных дисциплин колледжей. Результаты указывают на необходимость систематических межкультурных тренингов для развития компетенции межкультурного общения среди студентов. В данной статье описывается межкультурная коммуникация как ключевой компонент преподавания и изучения иностранных языков в Казахстане сегодня, в то же время дается полная информация о межкультурной коммуникации. Новое поколение молодых людей должно быть обучено понимать, принимать и уважать людей, принадлежащих к другой культуре, а также уметь общаться и учиться у них.

Abstract: This article describes the issue of intercultural communication and its importance in foreign language teaching and learning in Kazakhstan. The purpose of the study as to explore how to intercultural communication is taught at college in Kazakhstan and how it is applied in theoretical and practical classes. The research method involved analyzing curriculums, study plans

and catalogs of elective disciplines from colleges. The results indicate the need for systematic intercultural trainings to cultivate intercultural communication competence among students. This article describes intercultural communication as the key component in foreign language teaching and learning in Kazakhstan today, at the same time, gives full information on intercultural communication. A new generation of young people should be educated to understand, accept and respect people from different culture and able to communicate and learn from them.

Негизги сөздөр: чет тили; билим берүү; окутуу; маданияттар аралык байланыш; маданияттар аралык мамиле.

Ключевые слова: иностранный язык; образование; обучение межкультурной коммуникации; межкультурный подход.

Keywords: foreign language; education; teaching; intercultural communication; intercultural approach.

Being currently realized comprehensive modernization of foreign language education in accordance with the «Concept of development of foreign language education of the Republic of Kazakhstan» has led to the orientation of foreign language education system of the republic within the anthropocentric approach, according to which the aim of foreign language education is formation of a personality of the subject of intercultural communication, that is an individual, capable of and ready to intercultural, foreign language communication [1].

In 1998, Chen and Starosta defined intercultural communication as communication between people from two different cultures [2].

“In the twenty first century, intercultural communication plays a crucial role in everyone's life due to globalization's influence on various aspects of cooperation. This is due to the ongoing processes of globalization of the economic, political and cultural aspects of cooperation. In this regard, the study of the features and factors contributing to effective intercultural communication is a promising and relevant area of scientific research. First of all, it is necessary to ensure effective communication between representatives of different cultures for the general development and promotion of cooperation. Expansion of the information base of intercultural communication, increase of competence of intercultural communication of the modern manager is a requirement of the epoch. The practice of looking at the experience of other cultures is called "intercultural communication." Due to the increase in international relations and the interaction of different cultures, their research attracts a lot of attention. The attention to the issue of intercultural communication is growing day by day. National culture, reflections of behavior is expressed through communication. The same verbal and non-verbal symbols of communication more strongly represent the customs, culture, characteristics of the people and the country. On the European continent, the formation of the academic discipline "intercultural communication" took place somewhat later than in the United States, and it was caused by other reasons. The creation of the European Union opened the borders for the free movement of people, capital and goods. Practice has set the problem of mutual communication between carriers of different cultures.” [3, p.71].

The term "intercultural communication" appeared in a narrow sense in the literature of the 1970s. At the same time, a scientific direction was developed for the study of communicative problems and their consequences in the context of intercultural communication. The concept of intercultural communication was spread to the theory of translation, teaching foreign languages, comparative culturology, contrasting pragmatics and other areas. At the present time, research in the

field of intercultural communication is focused on the behavior of people affected by cultural differences in linguistic activities and their consequences. The results of the study were included in the description of cultural differences of communicators in articulation and interpretation of situational language actions. From the very beginning, these studies had a great practical value and were used in the development of practical activities (trainings) for the development of intercultural behavior. Intercultural relations as a social phenomenon arose from the practical needs of the post-war world, ideologically entrenched in the scientific community and public consciousness of the twentieth century in the so-called "exotic" languages. Practical needs are due to the rapid economic development of many countries and regions, revolutionary changes in technology and associated with the globalization of economic activity. As a result, the world has significantly shrunk, the density and intensity of long-distance contacts between different cultures will grow. Dressed in the same economy, it has become one of the most important areas of communication through education, tourism, science, professional and social culture. These practical demands were supported by changes in public consciousness, first of all in the humanities and social sciences, with a postmodernist rejection of the Eurocentric path. Recognition of the infinite value of the diversity of world cultures, the refusal of colonial cultural policies, the propensity for extinction and the threat of extinction that suppresses the majority of traditional cultures and languages have led to the development of new cultures history [4].

Language and culture are inseparable. To be an effective intercultural communicator requires that we be aware of the relationship between culture and language. It further requires that we learn and know about the culture of the person with whom we communicate so that we can better understand how his language represents him [5].

"Intercultural communication comes together with communicative and intercultural competences. That means, the teachers have to teach the foreign language in order to master students certain skills to communicate well with foreigners" [6, p.4].

In the study of intercultural communication it is possible to distinguish psychological, sociological and linguistic directions. This division is referred to as the object of study, as well as the methodology used. Sociologists working in the field of intercultural communication traditionally use the method of interviewing a group of respondents, or otherwise selected for this science. Surveys are aimed at identifying valuable principles and skills of human behavior. The main thing is the behavior at work, business relationships and business. This applies to the practice of sociological research, especially in modern transnational corporations. Basically, a set of data on the characteristics of sociologists of specific cultural groups and their valuable values are developed in accordance with the practical recommendations, which are carried out in the form of special intercultural disciplines. Objective directions of research: exchange of information, communication with colleagues, adoption of decisions, behavior in conflict situations, attitude to the leader, interaction of work and personal life, attitude to innovation. It is known that most of the studied cultural conditioned behavioral stereotypes can correspond to the cultural parameters introduced by Hofst. Thus, such work is often carried out for the purpose of verification, as these parameters are manifested in a certain environment: changes in the period of time, the age of the studied group, often two or more cultural groups, the work. Large-scale sociological problems are associated with the social adaptation of migrants, the preservation or disappearance of traditional cultures of small peoples, and so on. What does intercultural interaction mean in language communication? What describes the messages that are exchanged between different cultures? In what communication contexts is this observed? What is a misunderstanding; misunderstanding,

what language features and mechanisms allow or do not allow compensating for the misunderstanding? Among the developed linguistic topics, the study of various communication styles in their group and outside of use is close to psychology. The psychological concept of accommodation is applied to such communication parameters as speech accent, the choice of suitable vocabulary (when talking with a foreigner, when talking with a child, etc.), Simplified or complex grammatical structure. Accommodation can be positive (adapting to the comfort of the interlocutor) or negative (a style that differs from that of the interlocutor). When representatives of different groups interact (according to the share of the cultural component), the direction of accommodation depends on the attitude of one group to another. The structure of relations includes the boundaries "good-bad", "low-high", "near-far". For example, in European cultures, silence is considered impolite when dealing with strangers or even strangers. This is why it is so unusual to talk about the weather, for example, to keep silence. For example, in a train compartment, passengers are talking. Talking to strangers is not recommended in the Athapaskan culture of the North American Indians; it is considered dangerous. He does not communicate with strangers until he is fully aware of them. Conversation, as in European culture, is not a way to get to know each other [6].

Kazakhstan is the world's 9th-largest country, situated in a vast but relatively isolated space between Europe and Asia. Its long and rich history dates back to a nomadic civilization from the first millennium BC, followed by various periods of expansion, leading to its current position as a modern nationstate. Kazakhstan is the land of mutual understanding and dialogue. More than a hundred nationalities' representatives live here and regard themselves as one people. The achievements and successes of the country and its recognition by the international community are the result of the work of every Kazakhstani citizen the life of the people grows with each of its next generations; therefore, there is no dream higher than the dream of the Eternity of the People. "Mangilik El" is an idea that opens up tomorrow, expresses faith in the future, and becomes a symbol of irreversible and lasting stability [7].

“Activity 2 – Following Activity 1, students work in groups and compare their observations and then try to step back and look at the collected data critically and reflectively from an objective point of view, as if through the eyes of a representative of another culture (the teacher should make sure that groups deal with many different cultural manifestations). This is followed by a whole-class discussion during which all teams report on what they have found out. For example, students might come up with statements such as: “In Poland, you have to take off your shoes when entering somebody’s house. We think this is silly, because it means you have to walk around the house in your socks.” Students compare Kazakhstan with Poland and Great Britain. And they found Poland’s some cultural manifestations same as our country Kazakhstan.

The aim of this stage is to widen learners’ perspectives by getting them to know the cultures of the English-speaking countries and to compare those cultures to their own. Since students have already learned to view their own culture from an objective point of view, it should be easier for them to view another culture objectively, not as a curiosity, but simply as an alternative.” [8, p.13].

“Activity 1 – In this activity students have a British Christmas party. Ideally, it should follow a lesson introducing Christmas customs observed in English-speaking countries. The teacher and students dress up and bring props for the party (e.g., Christmas ornaments, mistletoe, Christmas pudding, stockings, small gifts for others, a recording of the Queen’s Christmas speech, and CDs with carols). Now, the party may begin: People unwrap their presents, sing carols, and listen to the Queen. Wherever possible, a short history of the various traditions is mentioned and their meanings

are discussed. Differences between the British and the learners' own Christmas traditions should be pointed out. Finally, students play related guessing games, board games, and memory games. (In countries where Christmas is not celebrated, the teacher may decide to find a different occasion for a party.) In this activity students define that Kazakhstan don't celebrate Christmas, but we celebrate New Year as Christmas

Activity 2 – The purpose of this activity is consolidation of previously gained knowledge about U.S. culture. Groups or pairs of students design and make a board game by first thinking of and writing down some culture-related questions, such as “You are in a restaurant in New York. The meal was huge and there are some leftovers that you'd like to take home. What will you do?” (Asking for a “doggy bag” is not customary in all countries. In Poland, most people would be embarrassed to take their leftovers home.) The teacher brings copies of a map of the United States and the students bring some pens, glitter glue, or stickers, and they set to work designing a “path” across the states. The questions become “obstacles” and must be correctly answered in order for the player to continue on the path. As a follow-up, students play each other's' games (dice and counters will be needed)” [8, p.13].

“Motivating students – A good foreign language teacher starts a course by conducting a needs analysis in order to be able to teach according to the students' language needs and objectives, present level of knowledge, learning preferences, and, especially, what they find interesting and engaging. It is very possible that not all students will be interested from the start in learning about foreign cultures. The teacher's task is to convince them that intercultural training is in fact an indispensable element of modern education. The teacher may use accounts of real-life encounters where the lack of intercultural awareness led to amusing, embarrassing, or even dangerous situations.

Implementing the intercultural approach is a challenging, demanding task for the language teacher, who must possess at least some intercultural knowledge and very often keep developing it alongside his or her students. Systematic intercultural training is a precondition for educating a new generation of young people who will not only tolerate, but also understand, accept, and respect people from different world cultures, will communicate with them successfully, and will learn from them through that communication.” [8, p.17].

In conclusion, I would like to note that the level of foreign language learning in Kazakhstan is increasing due to international relations, tourism, technology development, and the media. Learning a foreign language is the best way to understand our native language and its culture and other aspects in a more detailed way through comparison between them. We use intercultural communication in different subjects. Students of 1-2 courses compare Kazakhstan with English speaking countries.

Our main task as foreign language teachers should take great care to ensure that our students communicate without any problems in the process of communicating with foreigners. The growing number of disciplines, curriculum, and national textbooks focused on intercultural communication, on comparing cultures and their values proves that intercultural communication is a key component today.

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МАДАНИЯТТАР АРАЛЫК БАЙЛАНЫШТЫН ТЕОРИЯЛАРЫ ТЕОРИИ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ THEORIES OF INTERCULTURAL COMMUNICATION

Кыскача мүнөздөмө: Бул макалада маданияттар аралык билим берүүнү ийгиликтүү ишке ашырууга салым кошкон маданияттар аралык коммуникациянын теориялары каралат. Авторлор маданияттар аралык коммуникациянын теориялык изилдөөлөрүн сүрөттөп, аны изилдөөнүн ар кандай жолдорун карашат: системалык, позитивисттик, гуманисттик, функционалисттик жана постструктуралык мамилелер. Маданияттар аралык коммуникацияларды изилдөө маданияттар аралык билим берүүнү изилдөө тармагына белгилүү бир салым кошот, тактап айтканда, мындай изилдөөлөр жеке субъективдүү интерпретацияларга басым жасап, адамдардын ортосундагы социалдык мамилелерди изилдөөгө тийиш деген тыянак чыгарылды.