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## **INTERCULTURAL COMPETENCE OF PERSONALITY WHILE TEACHING FOREIGN LANGUAGES**

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The identification of the cultural dimension as a vital component in language learning has been one of the most significant changes in the previous few decades. A person who speaks a foreign language is involved in the process of business or scientific communication with representatives of other cultures. In this regard, the main requirement of foreign language programs is the formation of intercultural competence among students. This involves the formation of a rich vocabulary and knowledge of grammar in students. In addition, the teacher needs to develop in students the ability to take part in a dialogue of cultures based on the principles of mutual respect, tolerance for cultural differences and overcoming cultural barriers. The task of developing the ability for intercultural communication among students is one of the priorities in teaching foreign languages at the present stage. It consists of forming the students' knowledge of psychological, cultural, and social rules, along with interlinguistic competence.

Deep political and socio-economic reforms in our country are leading to the formation of an open society, a distinctive feature of which is interaction with other countries and peoples. In this regard, the role of a foreign language as a means of communication and integration into the world society is increasing. This requires a qualitatively new approach to teaching foreign languages, rethinking the essence and content of learning objectives. This is due to the fact that the pedagogical interpretation of general goals leads to the identification of specific goals, which, merging with the content, form its "upper levels".

Intercultural dialogue becomes possible thanks to the knowledge of the language of international communication. Teaching English should be based on respect, understanding and acceptance of cultural differences, which is a prerequisite for achieving the goal of intercultural communication. It is the intercultural approach that represents the connection between linguistic and regional competences in teaching a foreign language. This makes it an independent approach, different from other teaching methods.

The key concept for the intercultural approach is intercultural communication, which in the context of teaching a foreign language involves the study of the characteristics of different countries, their culture, traditions and customs. In general, the goal of learning a foreign

language, from the point of view of an intercultural approach, is a kind of conditional reincarnation as a member of another community, which implies a deep knowledge of it from the inside.

Different researchers interpret the concept of intercultural competence in different ways. Some understand this as a specific form of communication, others present this competence as the ultimate goal of the process of teaching foreign languages.

Under the intercultural competence of A.V. Khutorskoy understands the ability to interact, which is based on knowledge, skills and abilities acquired in the process of intercultural and communicative contacts [1, 3]. N.N. Vasilyeva defines intercultural competence as knowledge of the specific features of a particular society that influence the formation of an individual's behavior, the use of certain non-verbal components, based on national cultural values, customs and traditions [2, 89]. According to the definition given by A.P. Sadokhin, intercultural competence is a complex of knowledge and skills of an individual, which is used for an effective process of intercultural interaction with the simultaneous verification of communication results using feedback [3, 287].

According to the position of A. Knapp-Potthoff, the following structural elements form the basis of intercultural competence:

- Affective.
- Cognitive.
- Strategic.

The affective element consists of empathy and tolerance. The cognitive element is based on the integration of knowledge about the native culture and the culture of the country of the language being studied, including general cultural and communicative knowledge. As for the strategic element, it is based on the learner's verbal, learning and research strategies [4, 55].

A.Yu. Muratov refers to the components of intercultural competence:

- knowledge (about cultural values, paralinguistic means of communication, communication norms, facts about culture, language knowledge);
- skills (assimilation of new knowledge, critical evaluation, practical application of knowledge, correlation of events, interpretation of cultural facts);
- mental operations (knowledge at the border of cultures, equivalence of cultures, critical view);
- attitude (openness, curiosity, rejection of prejudices, acceptance of culture) [5, 140].

Mastering these components prepares a specialist to perceive the changes taking place in the professional sphere in other countries, creates conditions for professional self-realization.

The ability for successful intercultural communication is called intercultural competence, which consists of language competence and linguo-cultural competence. Language competence implies the possession of a sufficient stock of language means to be able to communicate with a native speaker of a foreign language. Linguo-cultural competence is a more complex concept, which includes the possession of a sufficient stock of background knowledge to be able to communicate effectively with a representative of a foreign culture.

The development of a student's capacity, as well as adequate mutual understanding between two or more participants in a communicative act from different national cultures, necessitates the use of a number of student's personal qualities. To begin with, it is necessary to develop such personality traits as tolerance and willingness to communicate, as well as openness. Openness entails a lack of bias toward people from other cultures. This quality allows students to notice unique, foreign elements in the culture of representatives from the country where the language is being learned. Openness is associated with a person's ability to be tolerant of other cultures, as well as his readiness for intercultural communication, which is an important component of communicative competence and ensures active communication with members of other socio-cultural communities.

Intercultural competence includes important aspects, the main ones being general cultural and cultural-specific knowledge. Of course, a person who needs to understand the inhabitants of another country must know its culture, achievements, history, and also have an idea about the way of life in other countries. Such knowledge will always be useful in unforeseen situations that develop during communication.

In addition, students of a foreign language should develop intercultural psychological susceptibility. Often a person, without sufficient grounds, is inclined to exalt his own culture, to consider it higher than other cultures. Ethnocentrism, in addition to being a sign of bad parenting, can make learning a foreign language very difficult. Judging other people from the standpoint of their own culture alone is obviously erroneous, since, considering the culture of their native country to be the only true one, a person from the very beginning of the act of communication is negatively disposed towards the interlocutor. Unfortunately, for such people, their native culture is not only a shield that protects the national identity of the people, but also a blank fence that separates a person from other peoples and cultures.

It is also important to have effective communication skills. The fact is that people with different temperaments behave differently in the process of communication. If the choleric and sanguine, thanks to the quickness of the mind and resourcefulness, easily and quickly navigate the situation and find solutions to problems, then the melancholic and phlegmatic - people prone to inner experiences, communication with themselves, may have difficulty achieving the goal of a communicative act. Anyone can face such difficulties as a language barrier, which is a consequence of the fear of making a mistake. In the process of communication, there may be problems associated with the difficulties of perception and understanding of a person by a person. Various conflicts are not excluded, from which you need to be able to correctly get out by searching for a compromise.

Finally, many are familiar with the fear of speaking in front of an audience. Foreign language teachers should instill self-confidence in students during communication. Therefore, the learning process must necessarily be communicative, more than any other.

One of the main tasks of a teacher is to instill in the younger generation a sense of tolerance, respect for the history and traditions of the peoples of the world. The correct approach of the teacher to the formation of intercultural competence will allow students to avoid most of the problems in intercultural communication in the future. For example, when communicating with representatives of other countries, communicants are often guided by pre-existing stereotypes and prejudices. For example, a Greek is presented as a resourceful person, a Turk is physically strong, a Pole is not a fool to drink. The English are often accused of selfishness and selfishness. Typical German character traits: discipline, organization, diligence and aggressiveness. It is obvious that there are no people absolutely free from stereotypes. But we can talk about different degrees of stereotyping of communicants. Studies show that the degree of stereotyping is inversely proportional to the experience of intercultural interaction.

The next problem that awaits a person on the way to mastering the culture of another country is culture shock. A person unexpectedly finds himself in a position that is very different from what he is used to. This usually happens with immigrants and students studying abroad. In general, the term "culture shock" was first used by the anthropologist Calvero Oeberg in 1954. He defined this concept as the fear caused by the loss of familiar identification marks in social communication. That is, even if you speak the language of the country in which you are, many non-verbal signals are different from those that you are used to in your homeland. It takes a lot of effort and time to make up for these losses, to feel the necessary subtexts in communication.

When studying a language, a student must achieve such moral qualities as tolerant behavior and awareness of one's place in a multicultural world, readiness and ability to conduct a dialogue with other people, achieve mutual understanding in it, find common goals and cooperate to achieve them. Also important are knowledge about the socio-cultural specifics of the country of the language being studied and the ability to build one's speech and non-speech

behavior adequately to this specificity; the ability to distinguish common and different in the culture of the native country and the country of the language being studied.

Active oral practice is required for each student group in order to develop the necessary abilities in one form or another of speech activity, as well as linguistic competence at the level defined by the program and standard.

It is not enough to saturate the class with conditional communication or communicative exercises that allow students to solve communicative tasks to develop communicative competence outside of the linguistic environment. It is critical to give students the opportunity to think, solve any problems that prompt thought, and reason about possible solutions to these problems, so that students can concentrate on the content of their statements, and language can perform its direct function of forming and formulating these thoughts.

In order to perceive language as a means of intercultural interaction, it is necessary not only to familiarize them with regional studies, but also to use methods including them in an active dialogue of cultures so that they can learn the characteristics of the language's functioning in a culture that is unfamiliar to them. Thankfully, modern innovative technologies enable us to address such issues.

Thus, the basic idea behind this method of teaching a foreign language is to shift the focus away from various forms of exercises and toward students' active mental activity, which necessitates the understanding of specific language means for their registration. This didactic assignment can only be solved via active approaches.

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