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Development of students' socio-cultural competence studying at specialized foreign language secondary schools

This article contains the basic principles of students' socio-cultural competence studying at specialized foreign language secondary schools. The concept of «socio-cultural competence» is regarded as the formation of skills to present the native culture and the culture of a foreign language in intercultural communication, the assimilation of the national and cultural component in the learning of a foreign language as a basic condition of students familiarizing to the culture of the target language country. There are the methodical principles of socio-cultural education, such as the principle of cultural conformity, the principle of cultural reflection, the principle of the dialogue of cultures.

Key words: national heritage, values, specialized foreign language secondary school, principles of socio-cultural competence, dialogue of cultures, socio-cultural education, the carrier of native language, teaching of the target language, principle of cultural variability, and principle of cultural reflection.

Now it is generally recognized that a foreign language should be taught at the primary school. Social transformations taking place in the Republic of Kazakhstan established the certain conditions for restructuring processes in the education system. Education at the modern school is aimed to solve the following problems. First of all, schools must equip students' strong and deep knowledge of the principles of science; secondly, it is obliged to prepare their graduates for their life. They form the most important skills necessary for inclusion in the various spheres of the social life.

Development of business and personal contacts, expanding and the strengthening economic and cultural ties between the peoples, put forward before the school to the fore the problem of the education, the main asset of which are universal culture and human values. This problem is directly related to the problem of understanding people to find common ways to implement progress. One of the possible solutions to this problem could be the humanization of education that is the communion of students to the cultural heritage and spiritual values of their people and other peoples of the world. A special role to this belongs to a foreign language, through which the direct and indirect foreign cultural dialogue and mother tongue, became one of the main things in the modern concept of education.

As an essential element of the culture of a people — the carrier of language and means of communication it to others, the foreign language contributes to the formation of personality and social adaptation to the ever-changing multicultural and poly-lingual world. The foreign language extends the linguistic, socio-cultural horizons of students, fosters a culture of communication, and contributes to the overall speech development. This reflects the interaction of all language subjects contributing to build the foundations of students' education.

The main objective of foreign language teaching at secondary schools and specialized foreign language secondary schools is the development of students' individuality in close communication due to the teaching of the target language in the culture of the country contributing to desire in participation in intercultural communication.

The process of the socio-cultural competence and its formation is able to increase the motivation of students for studying of a foreign language that will enhance to the quality of their knowledge.

In Kazakh methodological science the cooperation of language and culture is considered in the works by S.S.Kunanbayeva. Developed in the native methodological science, the methodology of lingo-cultural of modern foreign language education puts forward as the goal of education in the formation of the «subject of intercultural communication», while «the language and culture are as an integral part in the process of cognition» [1].

The need to create the conditions for improving the quality of knowledge has led to the search for the new and effective ways of reforming to the teaching of cognitive activity taking into the account of the current requirements for students' education. Based on the experience there is the process of students' socio-

cultural formation which promotes the development of creative activity and improvement of knowledge quality.

Socio-cultural competence is the capacity and willingness to participate in the dialogue of cultures of intercultural communication based on principles of cooperation, respect, tolerance of socio-cultural differences and overcoming of cultural barriers [2].

There is *a natural treasure* of the socio-cultural component in the content of studying a foreign language. This component consists of cultural areas like *science and art, history and religion, national parks, historical parks* and others.

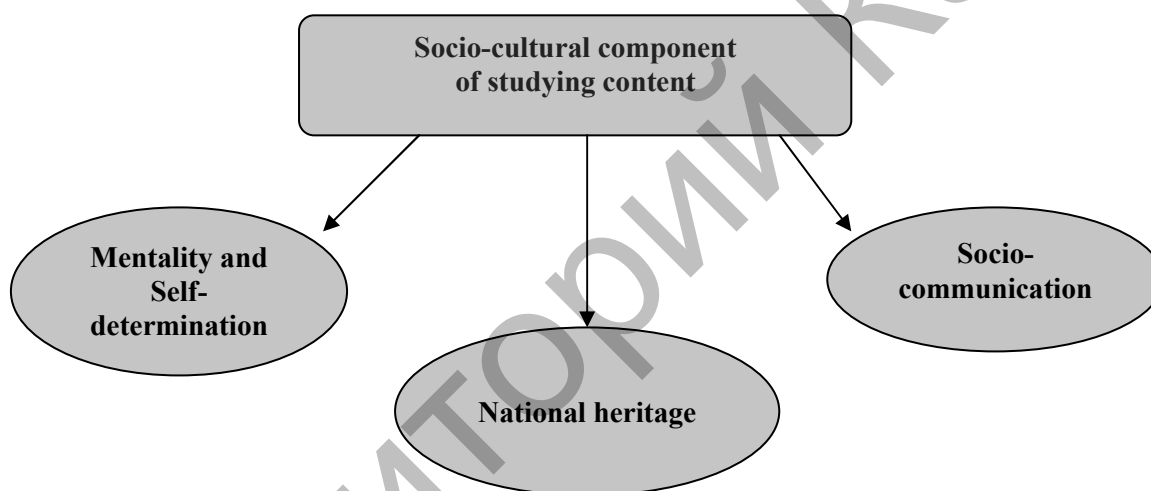
Russian researcher P.V. Sysoyev divides the content of socio-cultural competence in foreign language education in three areas: *means of socio-communication, national mentality and national heritage* [3].

In the definition «socio-communication» P.V. Sysoyev includes a set of methods and means of oral and written speech in specific culture of *language, pantomime (sign language), and written communication*.

Under *the national mentality* P.V. Sysoyev implies the way of thinking representatives of a particular culture that defines its behaviour and the expectation of such by others.

National treasure is a kind of national and cultural background of knowledge in concepts of cultural studies representing *the value*. In this case are meant (which were said above) such cultural areas like *science and art, history and religion, national parks, historical parks*.

Directions of a socio-cultural component can be represented as a scheme:



Scheme. Socio-cultural component of studying content

The list of background knowledge which the student must acquire in the course of socio-cultural competence according to the researcher I.F. Savel'yeva is the next:

- knowledge in the characteristic of verbal and non-verbal behavior;
- knowledge of the country;
- knowledge of precedent texts which owns the typical educated native language being studied;
- knowledge of the national and social symbolism including national symbols in specific figures and members, shades of colours, items of clothing, jewelry, gifts, signs and superstitions [4].

The unit of universal formation of knowledge component is a component of the concept as the basic unit of culture, as a unit of the conceptual system of the individual, reflecting the rank and the experience. Practice proves that an important role in the process of mastering the culture plays the mentality, because the culture is reflected by the human consciousness and only then fixed to a certain linguistic form or a structure. Mentality has another component—the cultural self-determination, which may include the aforementioned general situational characteristics. Cultural self-determination under the commonly is understood as a sense of identity of its place in the spectrum of cultures and purposeful activity to be included among themselves to a particular cultural group.

In this way the mastering of a foreign language culture involves learning not only cultures of the relevant factors, but also the specific mentality of native speakers. The main condition for the success of the pro-

cess in the formation of the socio-cultural competence, as practice shows — is properly organized by the work with the regional studies materials. Today, cultural studies information can be obtained everywhere: from television programs, newspapers and magazines, per the Internet.

There is a question: what kind of material should be selected for the cultural minimum? With regard to specialized of foreign language secondary schools as the criteria for selection of background knowledge, the teacher uses the following materials which are aimed at:

- Development of the ability to navigate the socio-cultural aspects of people's life in the countries of the target language;
- Improvement of skills and abilities to look for the ways out of the situation communicative failure due to socio-cultural interference in communication;
- Mastering the way they represent their culture in a foreign language environment.

As we know, the lack of the direct contact with native speakers in a study of the language reinforces the importance of the comprehensive foreign language and, therefore, more consistent supports on the socio-cultural studying component of a foreign language teaching.

A number of studies on this issue provided the incentive definition and implementation of socio-cultural component to the content of foreign language teaching.

Thus, G.V. Rogova includes the linguistic component to the content of foreign language teaching to the speech material of different levels, including texts for listening and reading in which should be included the cultural information on their geography, history, and social life [5].

I.M.Bim speaks about the need to include the learning content elements to the culture of the people who speak the target language and the cultural information in relation to the situation of communication. Under this approach, we are talking about the need to illustrate the objective content of speech to the cultural materials focused on *the dialogue of cultures* [6].

Most widely lingo-cultural material presented in works by R.K.Min'yar-Beloruhev who includes the lexical knowledge and background, national culture and the national heritage [7].

Mastering of a foreign language is inextricably linked with the mastering of a national culture which includes not only the assimilation of cultural knowledge (the facts of culture), but also the formation of the ability and willingness to understand the mentality of the target language carriers. Students gaining knowledge about the culture should be able to operate on the selected language material (background and non-equivalent vocabulary), to form the skills operated and selected knowledge of the country (it says about advantages and norms of behavior), as well as a minimum of the communicative and everyday behavior. The assimilation to the content of the national and cultural component in studying a foreign language seems to us the basic condition of familiarizing students to the culture of the country whose language they are studying, namely to introduce them to the people, traditions and customs of the country.

The tasks of socio-cultural education can be achieved if this type of studying is carried out taking into the account such methodological principles like *Principle of Cultural Conformity and Spirituality*, *Principle of Dialogue among Cultures and Civilization*, *Principle of Problems' Dominance of Cultural Studies Assignment*, *Principle of Cultural Variation*, *The Principle of Cultural Variability*, *Principle of Humanism*, *Principle of Cultural Reflection*, *Principle of Subjectivity*.

Let's consider some of them in details:

The Principle of Cultural Variability. Any self-determination of personality always means on choosing of a particular variant of the activity in several possibilities. Self-determination in the spectrum of cultures studied the native and foreign language communities for each type of culture is only possible through the introduction of students to some behaviors in the home country and in the country of the target language [8].

Our proposed principle of cultural variation specifies and complements the general **Principle of Cultural Conformity**. The main trust of this principle — to introduce students with kinds of culture for each specific type. At the secondary and senior stages of schooling, students should be able to get acquainted with the cultural diversity in virtually covers all the aspects of the culture in the country of the target language. As a textbook for 10–11 classes with in-depth studying of foreign languages in which implements the principle of cultural variability, may serve as a guide for the discipline «*Culture Studies*» «*US Culture and Society*» presented by researchers V.V.Safonova and P.V.Sysoyev [9].

In this textbook, for example, studying the topic «*Languages of the USA*», students have the opportunity to become familiar with a wide range of linguistic diversity of the USA beginning with the linguistic diversity of the American Variant of the English language (African-American dialect) and ending of the other languages are widely used in communication of certain situations. At the same time students will become

familiar with the language diversity of the USA which can not form a false stereotype and can be ready to accept the diversity as the norm.

The Principle of Cultural Reflection. Based on the psychological process of the self-identity there is another psychological process like *reflection*. Self-determination occurs as the result of a constant internal dialogue of the individual. As evidenced by many of the fundamental works of the famous scientists, as a result of this dialogue, everyone comes to the best understanding of himself. For the process of cultural self-determination of the personality through a foreign language, you need to as you explore material culture in the country of the target language to create the didactic-methodological terms with the fact that everybody can reflect on his own culture. In this way he will determine his place in the spectrum of the studied cultures, perceives human values as well as realizing his role and function in the global human processes. That's why, through *the cultural reflection*, learners will be able to come to understand themselves as a cultural and historical subject, the subject of *the dialogue of cultures* with multi-group membership.

Thus, two proposed methodological principles of teaching culture—**The Principle of Cultural Variability and The Principle of Cultural Reflection** which clarify and broader in its didactic-filling methodological principles of teaching culture and create conditions for cultural self-determination of students in items of socio-cultural education.

Describing the essence socio-cultural education, it can not be avoided the question of *the dialogue of cultures*. The methodology of foreign language teaching, the principle of dialogue between cultures, originally existing in the vertical dimension was further developed and became more and include a horizontal dimension, when it comes into the contact of representatives of native cultures and the culture of the target language. This turn in the methodology scientifically influenced the proclamation of a new thesis about *the cooperation of languages and cultures*. However, it is possible to identify the concept in *the dialogue of cultures* between *the cooperation of languages and cultures*?

To answer this question, we turn to the philosophical study of the world of communication by the next Russian researcher M.S.Kagan [10]. In his scientific work, the author identifies the types of relationships between cultures:

- Full equal dialogue-dialogue built on mutual respect involved in contact of cultures, in which the exchange of meanings and equivalent representation of cultures with a view to their mutual enrichment, development and mutual renovation.
- Utilitarian attitude of one culture to another, when one culture imposes its system of values, norms and values of another. In this case there is no full reciprocity, mutual development and renovation.

It is how the process of acculturation can be represented in the result of many cultures which lose their originality, uniqueness and voluntarily join the dominant culture.

In a short, only the first type of relationship between cultures can be considered progressive and aimed at the development of human civilization. Through this dialogue, the culture coexists in the modern multicultural world. This principle of the socio-cultural competence will be effective only when students possess not only to learn the material, but more importantly on its basis pay the special attention how to build the strategies and continuous improvement of the socio-cultural competence. These strategies will play a major role in the study of any other culture or contact with its representatives. Therefore, studying the culture of the target language it is important to have the particular importance not only directly the material, but also how students will master the language.

The Principle of Dominance the Problematic Cultural Studies based on the works by V.V.Safonova, aimed at creating such a model education through a foreign language. On basis of which, students in the solution process of gradually increasing complexity cultural - studied problems are able to:

- Collect, organize, synthesize and interpret the cultural – studied information;
- Develop multi-cultural communication competence, helping them navigate the studying types of cultures and civilizations and correlated them with the communication standards, strategies of socio-cultural search in a totally unfamiliar cultural communities in choosing culturally-acceptable forms of interaction with people in today's intercultural communication as well as to find the ways to be out of socio-cultural communicative impasses arising in communicative situations;
- Master the strategies of cultural self-education;
- Participate in creative works and culture — and — logical communicative and cognitive characters [11].

Thus, it is necessary to emphasize the importance of compliance above the mentioned principles in the selection of educational materials for the formation of the socio-cultural competence. Communicative learning involves the formation of communicative competence that is internal willingness and ability to speech

communication, orienting students to the «entry» into a different cultural environment. For such studying is characterized, first of all, non-traditional forms to conduct the classes.

Specialized foreign language secondary schools designed to create in students a wider compared to the main school, communicative and intercultural competence within the studied areas of communication, as well as disciplines and special courses read in the language being studied. As a rule, the graduates of specialized foreign language secondary schools for the most part continue their studies in the field with knowledge of foreign languages, occupy a worthy position at the state service, and require a high level of foreign language studying. This fact demonstrates the need to expressions of interest in expanding the company network of specialized schools with advanced studying of foreign languages and the creation of adequate conditions for their successful functioning.

Studying a foreign language in a cultural context is the relevant problem of our time. In recent decades both in theory and practice of foreign language teaching there are the changes associated with the intensify the search for new approaches for teaching and learning the language. At foreign language lessons there is a peculiar specificity which the teacher of a foreign language can not be ignored. At present, the global goal of mastering a foreign language is introduction to the different culture and participates in the dialogue of cultures. This goal is achieved through the formation of the ability to cross-cultural competence. That teaching organized on the basis in the nature of the communicative tasks studying a foreign language communication, using all the necessary tasks and techniques, is the distinctive feature of the language classes [12].

Formation and development components' of socio-cultural competence provides students the opportunity to look about the socio-cultural linguistic environment:

- predict the possible socio-cultural interference in intercultural communication and how to resolve them;
- adapt to a foreign environment, skillfully following the canons of the civility cultural environment showing respect for the traditions, rituals and lifestyle of another cultural society representatives;
- provides the basis for further development of varieties of socio-cultural competence to the professionally-profile nature;
- implementation of self-study in other countries, folks and cultural communities;
- mastering the ways of presenting their culture in a foreign environment, socio-cultural self-education in any other, previously studied areas of direct and mediated communication.

Summarizing all the above, we can conclude that the real intercultural communication as a form of communication between of difficult languages and cultures is realized to the fullest extent and effectiveness when the process of preparing for that, it has the important part compared to native culture with the culture of the target language.

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Ж.М.Құлтанова, Ж.А.Есқазина

Шетел тілін тереңдетіп оқытатын орта мектеп оқушыларының қоғамдық-мәдени құзыреттілігін қалыптастыру ерекшеліктері

Мақалада шетел тілін тереңдетіп оқытатын орта мектеп оқушыларының қоғамдық-мәдени құзыреттілігін қалыптастырудың негізгі қағидаттары қарастырылған. Авторлар «қоғамдық-мәдени құзыреттілік» түсінігін өз халқының мәдениетін шет тілдік мәдени қарым-қатынас аясында көрсете алу, шетел тілін оқытуда ұлттық-мәдени компонент мазмұнын қамту негізгі шарттардың бірі ретінде оқушыларға тілін оқып жатқан елдің мәдениетіне қатыстыру болып отырғандығы жайлы айтады. Сондай-ақ әр түрлі әдістемелік қағидаттар қарастырылған: мәдениеттік рефлексия, мәдениеттік сұхбат, қоғамдық-мәдени білім және т.б.

Ж.М.Култанова, Ж.А.Есқазина

Особенности формирования социокультурной компетенции учащихся средних школ с углубленным изучением иностранных языков

В статье рассматриваются основные принципы формирования социокультурной компетенции учащихся средних школ с углубленным изучением иностранных языков. Понятие «социокультурная компетенция» рассматривается как формирование умений представить родную культуру и культуру в условиях иноязычного межкультурного общения. Усвоение содержания национально-культурного компонента в обучении иностранному языку, отмечено авторами, выделено как основное условие приобщения учащихся к культуре страны изучаемого языка. Определены методические принципы социокультурного образования, такие как принцип культуросообразности, принцип культурной рефлексии, принцип диалога культур.

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