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***Z. A. Kemelbekova¹, M. E. Kazybay²,
S. Y. Yessenaman³, X. S. Degtyareva⁴**

^{1,3,4}Abai Kazakh National

Pedagogical University,

Republic of Kazakhstan, Almaty;

²School-Lyceum № 7

named after Akhmet Baitursynuly,

Republic of Kazakhstan, Talgar.

¹ORCID: <https://orcid.org/0000-0003-1103-9982>

²ORCID: <https://orcid.org/0009-0003-9132-1730>

³ORCID: <https://orcid.org/0000-0003-0382-3419>

⁴ORCID: <https://orcid.org/0000-0001-6349-5213>

*e-mail: zada-k.68@mail.ru

WAYS TO OVERCOME INTERCULTURAL BARRIERS IN THE ENGLISH LANGUAGE CLASSROOM

This article presents ways to overcome intercultural barriers in the English language classroom through designing additional teaching materials about British culture. The article presents the results of a pedagogical experiment on the implementation of these materials into the educational process. The experiment involved 10th grade students and English teachers from Gymnasium 147 in Almaty. The following themes were tested during the experiment: «Eating in Britain», «Holidays», «Modern families», «Making friends with Westerns», «Art connects people from different cultures». The elaboration of supplementary materials was carried out taking into account the level, age, needs and interests of the pupils. Modern methods and approaches such as «Flipped classroom», «Project technology», and «Role play» were used to overcome intercultural barriers in English lessons. During the conducted pedagogical experiment we can note that the more students are exposed to a foreign language culture, the more naturally they communicate with foreigners. Moreover, knowledge of the culture of the country of the target language enables students to think in a foreign language.

Keywords: foreign language education, culture and language, intercultural communicative competence, mediator of intercultural communication, modern approaches and methods, intercultural barriers

Introduction

Intercultural communicative competence can be designated one of fundamental aims of foreign language education [4; 5; 6] so that students can effectively communicate with people different linguistic and cultural background. Researchers also note that teachers have difficulties in putting this theory into practice [7; 8; 9]. There are only a few empirical studies on the implementation of this competence [10].

Byram's model [8, p. 25], involves the following abilities of linguistic, sociolinguistic, discourse, and intercultural competence.

Attitude (savoir être) characterized by openness, eagerness, and enthusiasm to engage with something that is totally different in correspondence of equality. Flexibility to suspend disbelief and pass judgments on others' cultural meanings and behaviours, as well as a willingness to change one's own incorrect viewpoint.

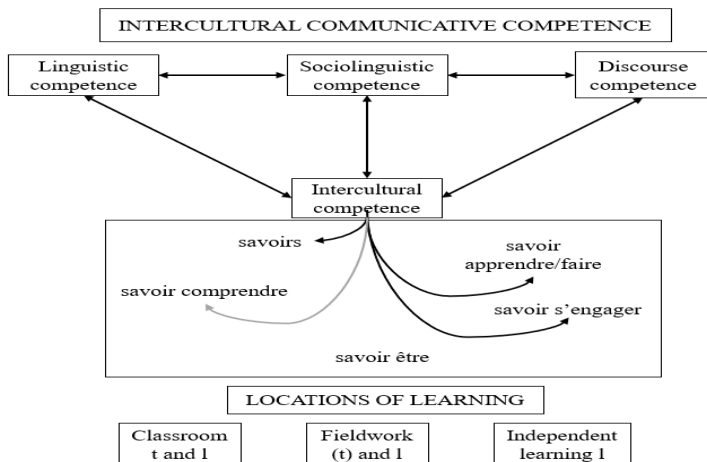
Knowledge (savoirs) of various social groups and the process of communication at individual and societal level in one's own and other countries.

Ability of decoding and association (savoir comprendre) capability to comprehend and illustrate a document or event from another culture in relation to documents or events from one's own culture, to put it short to see things from someone else's perspective.

The power to learn and engage (savoir apprendre/faire). It is determined as the potential to novel information about a culture and cultural practices, and also the chance to implement the knowledge, attitudes, and abilities within the restrictions of face to face communication and socialising.

Critical cultural awareness (savoir s'engager) is distinguished as the power to evaluate attitudes, behaviors', and goods of an individual's own and other cultures using set criteria.

Table 1-BYRAM'S MODEL OF ICC



Kazakh scholar S.Kunanbayeva highlights in her composition the importance of discerning the ambiguity of the single word «intercultural competence,» which is in the sphere of foreign language instruction viewed as an object of creation in the sense of Intercultural Communicative Competence [9, p. 63]. The component construction of the ICC by S. Kunanbayeva, is a synergy of linguocultural, sociocultural, conceptual, cognitive, personality-centred (developmental-reflexive) and communicative sub competences, and is a training system that forms an intercultural communicative level of foreign language proficiency.

The following methods can be investigated utilising a classification based on a co-study of language emphasis:

- communicative-ethnographic approach;
- socio-cultural approach;
- linguaculturological approach;
- communicative-culturological approach

S. Kunanbaeva believes that «language-culture-personality» is an interdisciplinary construct that «reflects the material and moral individuality of linguistic groups, supporting the subject of intercultural communication to effectively interact in the global living space, that use communication partners’ language and culture as the basis of mutual appreciation and respect, while remaining a national-ethnic self-identified personality that reflects national-citizenship» [10, p. 44].

The relevance of the research can be seen due to the growing constant intercultural issues when teaching English language. The reason we came up

with the idea to investigate this certain problem is because we have encountered cultural hurdles in the classroom during our pedagogical practice. Students were unable to use their language abilities in a cultural and communicative context.

Materials and methods

In order to answer research questions, the study adopted qualitative and quantitative research methods. We gathered data using different tools: *field notes, interview, questionnaire, classroom observations, transcripts of student interactions, and a pair and group work of students*. Most importantly, this section of the study used a descriptive study to investigate how the «*Flipped Classroom*», «*Project work*» and other teaching technologies improve students' Intercultural Communicative Competence in English classes.

The study was conducted in the № 147 gymnasium with the involvement of 10th graders consisting of 34 students and 5 teachers from this school and other 5 teachers from English learning courses. We conducted the observations approximately for 6 months on the following topics for each unit we have been teaching at that period of time:

Unit 4: «Eating in Britain» (3 weeks)

Unit 5: «Holidays» (2 weeks)

Unit 6: «Modern families» (2 weeks)

Unit 7: «Making friends with Westerns» (3weeks)

Unit 8: «Art connects people from different cultures» (3 weeks)

We interviewed school teachers and some teachers from English courses to learn more about how they interpret and comprehend the role of culture in language teaching. Based on the intercultural barriers that students experienced, we proceeded to observe and implement activities and techniques of teaching English language, which seemed that it can help to overcome these particular cultural barriers. The elaboration of supplementary materials was done taking into consideration the levels, ages, needs and interests of the learners.

Results and discussion

The participants' most common belief was that culture is materially expressed items that may be conveyed to learners. For example: When we asked: *How do you define «culture?»* the teachers gave following answers:

Teacher 1: “Individuals express common values and views through culture. It is impacted by factors like common geography, historical events, and the spirit of the era”.

Teacher 2: «Culture refers to a collection of people's qualities and knowledge, which includes language, religion, food, social customs, music, and the arts».

Teacher 3: «Culture is defined as «the way people do things».

When we asked this question: «*Do you know what Intercultural Communicative Competence is? YES / NO*». Few of them answered «Yes». Three

teachers admitted that they had never heard of this term before. Still, they could give close definitions to what it was.

Teacher 4: «In general, competent communication requires three criteria to be met. Your communication must be (1) appropriate i.e. in accordance with accepted norms, (2) effective i.e. facilitating the fulfillment of your communication goals, and (3) ethical i.e. treating people fairly and doing no harm».

The next questions were as follows: *How do you understand the role of culture in teaching English? Do you think it is important to study culture along with linguistic skills?* *Teacher 5 said:* «Yes, it is very important. You cannot separate language from culture or culture from language. Languages are full of cultural references, and it can be difficult for you to fully understand the meaning of what has been said if you don't understand the culture».

Teacher 8: «Good thing about learning about culture is that it allows you to find common language with foreigners».

When we asked this question: *What kind of cultural barriers have you encountered in the English language teaching classrooms?* They discussed the obstacles they confront in their own lives:

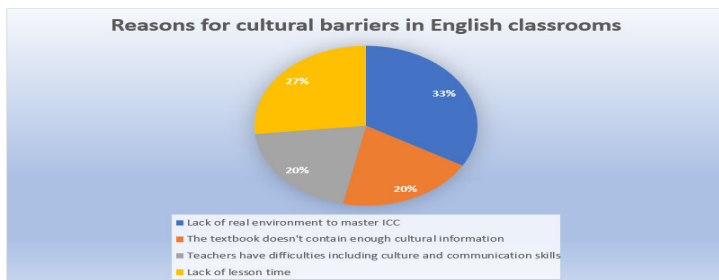
- 1 The textbook does not contain enough cultural information;
- 2 Difficulties in gathering cultural data, and choosing cultural topic;
- 3 Not being aware of successfully integrating culture into the lesson;
- 4 Knowledge of foreign languages becomes relevant in the socio-economic conditions of modern society;
5. Lack of motivation, lack of native speakers in the social circle;

When we asked teachers *if they include culture into their English classes (Do you integrate culture into your English teaching practice? If so, how? Or why not?)*

Teacher 4: «In the given 40 minutes of the lesson we cannot cover both linguistic and cultural materials. If you start talking about culture it is hard to stop discussion so it consumes time and you may neglect learning grammar, vocabulary and do exercises from textbooks».

Teacher 7: «I try to integrate culture into my lessons whenever it is possible. But when I try to choose cultural materials there are not good ones on the internet. So, I have to prepare cultural materials myself which can be quite time consuming and makes this process of integration of culture in the lesson a bit problematic.»

Table 4-INTERVIEW RESULTS WITH TEACHERS



While conducting lessons, we discovered that students did not have a good understanding of British food. They were typically unaware of British traditional meals or dining habits except the fact that they eat fast food. Some of the students were aware that British people enjoy tea, but they were unaware that tea is served differently in Britain.

First week. Firstly, we introduced them to the «*Flipped Classroom*». After having them introduced to the *Flipped Classroom* we sent them learning materials for the next class. Despite their enthusiasm for the class, not all of them read the information that was delivered. All they could do was to give basic descriptions of British food and simple comparisons with our local food.

Second week. This time it was obvious that students knew a lot about the topic and were eager to have classroom discussion. *We split the students in groups and discussed* the questions about British food, tradition and eating habits. Groups talked about the differences and commonalities of two cultures in food.

Students pointed out that while we have dairy-based foods and drinks in Kazakhstan, such as kymyz, shubat, kurt, irimshik, airan, and so on, there are no dairy-based traditional dishes in the UK. Students named and discussed popular British foods (fish and chips) and those they prepare on special occasions, such as roasted turkey with roasted vegetables, bangers and mash, hot cross buns, cottage pie, pudding, trifle, and so on. They could clearly distinguish between the cuisine they consume on a daily basis and the food they make on special occasions in Kazakhstan and in the UK.

Third week. For the next lesson we provided them with a video about British tea culture and the activities that need to be done before, while and after watching the video.

Brewing tea

Britain

1. The kettle is boiled with fresh water.
2. Fresh boiling water is poured into the pot over the tea leaves, infuser, or bags, and allowed to brew for two to five minutes.
3. The brewed tea is poured into the cup, through a tea strainer placed over the top of the cup if loose tea is being used. Infusers or tea bags may be removed once desired strength is attained.
4. White sugar and milk (in that order) may be added, usually by the guest, though milk may be put in the cup before the tea.
5. Stir the tea with teaspoon.

ENJOY!



Kazakhstan

1. The kettle is boiled with fresh water
2. Fresh boiling water poured into separate teapot over the tea leaves, infuser, or bags. Then boil it for short time again
3. Pour the milk into "kese"
4. The brewed tea is poured into the cup (through a tea strainer placed over the top of the cup)
5. Add sugar if desired
6. Stir the tea with teaspoon

ENJOY!



Picture 2 – Brewing tea in Britain and Kazakhstan

Students noted that British people had some fixed «tea etiquette tips» while Kazakhs do not have anything fixed like that. But some students said that there is still some tea etiquette in our tradition as well. We use special cups called «kese» (piala). Most of the time Kazakhs pour a small amount of tea, and we keep the beverage's hot temperature. There is, however, another cultural component to it. From a cultural and hospitality aspect, we want guests to remain as long as possible and not become too full too quickly. That is why we just pour a small amount of tea so that we may keep pouring while having a pleasant conversation.

Coming back to English tea etiquettes, students discovered that some of them were unknown and differed from those in Kazakhstan. They contain etiquette guidelines such as not slurping, not blowing if the tea is hot, not resting the tea spoon in the tea, not stirring tea back and forth, and serving the tea with two hands.

Having all these discussions about food students *had study work in small groups of 3–4 students*. We assigned them to create a menu for breakfast, lunch and dinner, imagining they are going to invite their British friend as a guest. Majority of the students included more Kazakh styled food saying that it is better to introduce them with Kazakh cuisine and culture, because they can simply cook and eat their own British dishes every day. They decided their British friend would expect the same coming as a guest, to try authentic traditional Kazakh dishes. They explained some people may not like the food they did not have tried before. So, in case their British friend is not okay with how the Kazakh food is prepared or tastes, they will feed them with British food. Moreover, they mentioned preparing their British food for them, and thinking about their well-being would be nice of us and show our concern and respect towards them. These students mentioned that the British friend would appreciate it without a doubt.

The fourth topic being observed was on '*How to Make Friends with Western People*'. When it comes to making friends and connecting with individuals from other ethnic backgrounds, there are many cultural distinctions that must be considered. Whether it's the way people act or speak. To be able to communicate without any cultural barriers and clashes it is required to know about cultural differences in lifestyle, sport, and in many other areas.

First week. This time 10th graders were more engaged in the lesson than the first time we implemented «Flipped Classroom». Students were given PowerPoint slides and videos a week prior. Students could see how people of different nationalities actually make dialogue in the video, and the PowerPoint slides contained information on how to communicate with British people and tips for smooth communication.

This time all of them were more conscious about what they were doing and were quite active in the class discussion. As their level of education was higher 10th graders could go more in depth of the cultural issues. The major contrast that students pointed out was that Western countries are more liberal than Eastern ones. They believe that people may be more open and critical, discuss topics that are taboo in eastern cultures, and they are free to express their feelings and release fury as they see fit. A few students also mentioned that people from the West have more freedom and flexibility to make decisions on their own, as opposed to the East, where families make decisions jointly.

Elders, according to them, are the leaders in the house in eastern cultures, as well as in our country (Kazakhstan), thus youngsters follow the elders' orders without questioning them. An elder is usually the one to make key decisions about a youngster. When parents become elderly, it is common for children to assume responsibility for their care. In many Western societies, the state takes responsibility for an old person's well-being in partnership with children or other close relatives. Students believe that people in our nation are more considerate of senior people than in the United States and the United Kingdom. According to them, just offering your seat in public transportation is a must in Kazakhstan, and failing to do so is considered disrespectful, although in western countries, you are not required to do so. One of the students, whose father is German, explained that in Germany, offering your seat to an older person is considered impolite because they may interpret it as implying that elderly people are weaker than young people.

After identifying some cultural differences, we discussed how we should act and what we should say while chatting to a foreigner. Students saw a clip of people making friends with western people. In order to educate learners for both the positive and bad parts of British culture, all facets of the culture were covered in class.

Second week. After learning about how to communicate with Western people, how to act and what to say, we tried implementing this knowledge in real life. They stressed the importance of being polite, avoiding interrupting a speaker, tolerating differing viewpoints due to cultural backgrounds, respecting their personal space, maintaining an arm's length distance between you and the person speaking, and avoiding eye and physical contact when communicating with not only British people but also people of any cultural background.

We practiced everything we spoke about in the prior classes in the subsequent lessons. For this, we employed the *'Role Playing' technology*. We attempted to act out a conversation between individuals from Kazakhstan and the United Kingdom with the help of the students. When constructing the dialogue for the first time, students didn't know how to start the conversation properly and instead used predetermined words like «tell me about your traditional outfit» or «what's your hobby,» among other things. There was a list of phrases that could help them communicate more effectively. They were unsure how to incorporate those phrases into their speech.

Third week. The integration of more cultural elaboration materials that met students' needs had quite a positive effect fixing their lacking parts. They started the talk successfully grasping the concept of applying certain terms at the right time. For instance:

- «Imagine I am in London, and I am waiting for a bus at the bus station, and a local person is also waiting for the bus next to me,» one of the students informed us before two students began establishing dialogue. Then she began her talk by asking, «Lovely day isn't it?» According to the offered materials, British people enjoy discussing the weather, and it's an excellent way to start a conversation if you don't know what to say. As a result, she made good use of the material. Both of the participants got the point that this phrase served as sarcasm. They were able to continue their conversation once they started it by asking questions about their country, interests, hobbies, majors, jobs, and future plans. This indicates that they discussed a wide range of cultural topics during the role playing, including cuisine, sport, popular leisure activities, weather, education, and so on. One of the students closed their talk by stating, «*Fancy a cuppa,*» which is a slang term in the United Kingdom that means «Would you like a cup of tea?»

We introduced them to more cultural products such as movies, music, and drawings that may benefit them linguistically and culturally; linguistically, because listening and watching can help them broaden their lexical, phonological, and grammatical knowledge; and culturally, because they can begin to think about the target culture, understand some difficult-to-teach cultural elements, and help them relate these elements to their own culture. They were involved in the lesson and delighted in the process. Students had a variety of hobbies, including art, sports,

and science, and the cultural materials chosen had such content and matched the demands of the students. As a result, all of the students were actively participating in the classes. They could witness what life is like in Western countries and how the acquired phrases, as well as any English vocabulary, may be utilized appropriately in context by watching films. They showed significant improvement in their performances after completing all of these communicative practical tasks.

Conclusion

As the final aim of Foreign Language Education is the formation of the students' – Intercultural Communicative Competence, the culture is an inseparable part of foreign language proficiency that determines whether learners can communicate effectively with people from various cultural backgrounds without getting involved in cultural clashes. It is impossible to communicate successfully without first learning about the culture. As a result, culture is one of the most essential linguistic tools and a critical component of effective communication, because the objective of communication is to share and exchange ideas, both speakers and listeners must be open-minded and culturally aware in order to comprehend each other from varied viewpoints.

The findings of this experiment show that the more students are exposed to culture, the more natural they are at communicating with foreigners. Furthermore, cultural awareness permits learners to think in another language. For these reasons, teachers should integrate cultural themes that meet students' needs and interests. Clever planning the process of lessons, selection of authentic useful cultural materials, and choosing appropriate teaching approaches for teaching particular cultural topics, and developing their particular linguistic skills along with non-linguistic skills are the main steps that should be considered on the way to reach the goal of forming students' Intercultural Communicative Competence. In this case, communicative approaches are suggested as the main teaching methodology.

The Communicative Approach focuses on the idea of learning the English language through real communicative interaction. Learners' natural language acquisition mechanisms will be applied when they are engaged in genuine dialogue, allowing them to learn to use the language in a diverse intercultural context based on problem solving. Consequently, teachers need to have the knowledge on how to teach culture through appropriate and modern teaching methods in English.

This research work points out that further investigations are required to be done concerning intercultural barriers in English learning and teaching processes. We sincerely hope this research work will serve as an aid and motivation for teachers, learners and any other researchers to carry out research in similar investigations designed to help to solve the problems, and expand the knowledge base of this certain important area of English language teaching.

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*З. А. Кемелбекова¹, М. Е. Қазыбай², С. Е. Есенаман³, К. С. Дегтярева⁴

^{1,3,4}Абай атындағы Қазақ ұлттық

педагогикалық университеті,

Қазақстан Республикасы, Алматы қ.;

²Ахмет Байтұрсынұлы атындағы № 7

жалпы білім беретін орта мектеп-лицейі,

Қазақстан Республикасы, Талғар қ.

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АҒЫЛШЫН ТІЛІ САБАҒЫНДА МӘДЕНИЕТАРАЛЫҚ КЕДЕРГІЛЕРДІ БОЛДЫРМАУ ТӘСІЛДЕРІ

Бұл мақалада Ұлыбритания мәдениеті туралы қосымша оқу-әдістемелік материалды әзірлеу арқылы ағылшын тілі сабағында мәдениетаралық кедергілерді жеңу жолдары қарастырылған. Мақалада осы әдістемелік әзірлемелерді оқу процесіне енгізу бойынша педагогикалық эксперименттің нәтижелері берілген. Экспериментке Алматы қаласындағы № 147 гимназияның 10-сынып оқушылары мен ағылшын тілі мұғалімдері қатысты. Эксперимент барысында «Британиядағы тамақтану», «Мерекелер», «Қазіргі заманғы отбасылар», «Батыстармен достасу», «Өнер әртүрлі мәдениет өкілдерін байланыстырады» атты тақырыптары бойынша қосымша әзірленген әдістемелік әзірлемелер сынақтан өтті. Қосымша материалдарды әзірлеу оқушылардың деңгейін, жас ерекшеліктерін, қажеттіліктері мен қызығушылықтарын ескере отырып әзірленді. Ағылшын тілі сабағында мәдениетаралық кедергілерді жеңу үшін «Төңкерілген сынып», «Жобалық технологиялар», «Рөлдік ойындар» сияқты заманауи әдістер мен тәсілдер қолданылды. Педагогикалық эксперимент барысында біз оқушылар шетел тілінің мәдениетімен неғұрлым көп таныс болса, соғұрлым шетелдіктермен табиғи қарым-қатынас жасау оңай болатынын байқадық. Оның үстіне оқытылып жатқан тіл елінің мәдениетін білу оқушыларға шетел тілінде ойлауға мүмкіндік береді.

Кілтті сөздер: шеттілдік білім беру, тіл және мәдениет, мәдениетаралық қарым-қатынас құзыреті, мәдениетаралық қарым-қатынас медиаторы, заманауи оқыту әдістері мен тәсілдері, мәдениетаралық кедергілер

*З. А. Кемелбекова¹, М. Е. Қазыбай², С. Е. Есенаман³, К. С. Дегтярева⁴

^{1,3,4}Қазақстан Республикасының

педагогикалық университетінің Абая,

Қазақстан Республикасы, Алматы;

²ҚГУ «Общеобразовательная

средняя школа-лицей № 7

имени Ахмета Байтурсынова,

Қазақстан Республикасы, Талғар.

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СПОСОБЫ ПРЕОДОЛЕНИЯ МЕЖКУЛЬТУРНЫХ БАРЬЕРОВ НА УРОКЕ АНГЛИЙСКОГО ЯЗЫКА

В данной статье представлены способы преодоления межкультурных барьеров на уроке английского языка через разработку дополнительного учебно-методического материала о культуре Великобритании. В статье приводятся результаты педагогического эксперимента о внедрении данных методических разработок в учебный процесс. В эксперименте участвовали ученики 10 класса и учителя английского языка гимназии № 147 г. Алматы. В ходе эксперимента были апробированы дополнительно разработанные методические разработки по следующим темам: «Eating in Britain», «Holidays», «Modern families», «Making friends with Westerns», «Art connects people from different cultures». Разработка дополнительных материалов осуществлялась с учетом уровня, возраста, потребностей и интересов учеников. Были использованы современные методы и подходы такие как «Перевернутый класс», «Проектные технологии», «Ролевые игры» для преодоления межкультурного барьера на занятиях английского языка. В ходе проведенного педагогического эксперимента мы можем отметить, что чем больше учащиеся знакомятся с иноязычной культурой, тем естественнее они общаются с иностранцами. Более того, знание культуры страны изучаемого языка позволяет учащимся мыслить на иностранном языке.

Ключевые слова: иноязычное образование, язык и культура, межкультурная коммуникативная компетенция, посредник межкультурной коммуникации, современные методы и подходы, межкультурные барьеры

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«Toraighyrov University» баспасынан басылып шығарылған
Торайғыров университеті
140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы
Торайғыров университеті
140008, Павлодар қ., Ломов к., 64, 137 каб.
67-36-69
e-mail: kereku@tou.edu.kz
www.vestnik.tou.edu.kz