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<https://doi.org/10.48081/NBBI20829>***L. Mukhtar**Al-Farabi Kazakh National University,
Republic of Kazakhstan, Almaty**FEATURES OF VALUE ORIENTATION DEVELOPMENT TO
FOREIGN LANGUAGE CULTURE OF STUDENTS: ASPECT
OF INTERCULTURAL COMMUNICATION**

The article analyzes the specificity of the concept of the value attitude of students to a foreign language culture and its role in intercultural communication, reveals the psychological and pedagogical mechanisms of its formation in the context of foreign language education. The formation of this type of attitude among students is considered as a source of the development of thinking, value orientations, models of behavior and forms of activity that ensure their successful self-realization as subjects of their native culture in the polyphony of modern society. Pointing to the multifaceted nature of the concept under study, the author presented a component analysis of the value attitude, revealing the psychological and pedagogical mechanisms of its formation in the context of foreign language education. It is proved that teaching a foreign language (in the unity of education, training and development) on the basis of a comparative-comparative study of a foreign language and native cultures has optimal conditions for the formation of this attitude in the context of a personality-oriented and culturological approaches.

Keywords: value attitude, foreign language culture, dialogue of cultures, intercultural communication, foreign language teaching.

Introduction

Active intercultural interaction, along with positive changes, exacerbates the problems of cross-cultural communication in modern society, due to the contradictions between the values and the way of life of the peoples of different

countries. In this regard, the issues of finding ways to transform cultural diversity from a factor that hinders intercultural dialogue into a means of mutual understanding and enrichment, into a tool for the development of a socially active and independent personality, capable of being a full-fledged participant in the dialogue of cultures, are being actualized in education. In order to perceive a foreign culture and treat it as equal and valuable in view of its uniqueness, students must form a value attitude towards a foreign language culture. It is this that will allow us to treat a different image of the world with sympathy, tolerance and at the same time with a certain degree of criticality, appropriating the most valuable cultural experience. The implementation of this task can be successfully carried out in teaching a foreign language, built in the context of a dialogue of cultures.

The provision on the need to co-study language and culture at the end of the 20th century acquired an axiomatic sound and served as the basis for the development of the theory of intercultural learning, reflecting the cultural orientation in language education (M. Bennett, E. I. Passov, S. G. Ter-Minasova, V. S. Bibler, V. V. Safonova, N. D. Galskova, G. Neuer, H. Hunfeld, etc.). Foreign language education acts at the present stage of the country's development as a significant medium in establishing mutual understanding between speakers of different cultures and languages [1]. Analyzing the educational functions of a foreign language, V. V. Safonova emphasizes that today it is necessary to teach a foreign language «as a means of intercultural communication..., mutual understanding of peoples and social systems, ...enrichment with spiritual values of different peoples and humanity as a whole...» [2]. «Foreign language» as an academic discipline has a unique personality development potential.

It is not only about the development of intellectual qualities that allow penetrating into the mental space of the people of a foreign culture, overcoming their cultural isolation, but also about the rooting of value-semantic guidelines that contribute to the successful self-realization of modern youth in the multicultural space as subjects of culture.

The concept of «foreign language culture» in the context of the educational sphere is considered as «a part of the general culture of mankind, which can be mastered by a student in the process of teaching a foreign language in the cognitive, developmental, educational and educational aspects» [3]. Note that «foreign language culture» is not synonymous with the concept of «foreign culture» (the culture of the country of the target language, that is, that which together with the language constitutes the object of the cognitive aspect of the foreign language culture); foreign culture is only a component of «foreign language culture», which is much broader. Intercultural potential, contained in the psychological, cultural, pedagogical, social components of the content of foreign language

education, provides an opportunity for the development of cognitive cultural interests, actualizing the need for cultural identification; basic knowledge of the typology of cultures and skills of cognitive orientation in intercultural situations; the ability of emotional-evaluative activity in the knowledge of a foreign language culture and the appropriation of its potential as a subject of the native culture; expanding the experience of creative, social activity in the space of native and foreign-language cultures through reflexive semantic search dialogical cognition of cultural features. The concept of dialogue of cultures is often used as a synonym for intercultural communication, by which cultural scientists understand the process of communication (verbal and non-verbal) between communicants - carriers of different cultures and languages, differing in the mismatch of national stereotypes of thinking and communicative behavior [4].

Material and Methods

Modern scientific research in the field of intercultural communication focuses on the behavior of people faced with culturally determined differences in linguistic activities and the consequences of these differences. Modern psycholinguistic science interprets the dialogue of cultures both as an exchange of cultural objects, activities / methods of performing activities, and as an exchange of images of consciousness associated with specific words and described in texts in order to comprehend the image of consciousness of carriers of a different culture in the course of reflection on the differences of quasi-identical images of their own and foreign culture [5]. According to the theory of assimilation of a foreign language culture, the result of this process is a productive, cognitive, perceptual and emotional synthesis, on the basis of which a value attitude to culture (native and foreign language as parts of a single world heritage) is formed, changing the way of thinking, the hierarchy of value orientations, the nature of behavior and activities of students [6]. The dialogue of cultures in our work is considered as a tool for actualizing the cultural self-awareness of students: «... mastering a foreign language culture in dialogue with his native, the student comprehends the latter deeper, realizes it as an organic facet of European culture and world culture in general» [3]. We see the implementation of the dialogue of cultures in our study as the organization of the educational process based on the harmonious interaction of cultures, in which the knowledge of the values of a foreign language culture based on the actualization of understanding and assessment of the content of the native culture opens up opportunities for the personal development of students, the development of internal orientations towards the best examples of national cultures, raising students to the level of world culture. Foreign language culture performs a complementary function in this process, enriching the register of productive values of the students' native culture by activating the deep development

of the peculiarities of the native and foreign language cultures. Native culture, in turn, determines the points and «vectors» of students' search for their own value orientations in the space of world culture. Such cultural mutual enrichment is built through the integration of foreign language subjects and training courses of the humanitarian cycle of cultural potential in a holistic educational process: the cultural experience acquired in foreign language classes is supplemented and deepened by cultural knowledge from other scientific areas, which students get acquainted with in the context of courses in psychology, literature, culture in their native language. Thus, a dialogue of cultural meanings and linguistic images is organized in the minds of students, expanding the boundaries of their perception of the world and enriching the register of effective intercultural communication skills. Let us analyze the features of the mechanism of appropriating cultural experience, starting with a consideration of the concepts of culture and its values, in order to understand the multidimensionality of this process. In a broad sense, culture is understood as social, material and spiritual phenomena; various forms of individual consciousness and behavior, ways of organizing the subject's activities to meet their needs. In the educational sphere, an axiological understanding of culture is accepted, according to which it is understood as a system of values of positive significance, in which the social experience of mankind of a socially creative and personally developing nature is concentrated. The concept of value finds its application in various fields of scientific knowledge. So in the philosophical dictionary the following definition of values is given: specifically social definitions of objects of the surrounding world, revealing their positive or negative meaning for man and society (good, good and evil, beautiful and ugly, contained in the phenomena of social life and nature) [7]. In cultural studies, the value of culture is generalized – a system of objects, conditions, needs, goals (personal meanings) vital for a person and society, on the basis of which the regulation of human life is carried out, the formation of an attitude towards objects of the surrounding cultural environment. The definition of P.S. Gurevich, who understands value as «a personality-colored attitude to the world that arises not only on the basis of knowledge and information, but also on the basis of a person's own life experience» [5].

Literature review

Researchers of intercultural communication, authors of three well-known models of culture, anthropologists F. Trompenaars («layers of culture»); Hofstede («culture onion»); E. Hall («triad of culture») distinguishes in the structure of culture internal (implicit, hidden layer – psychological qualities, values, grammar of language, consciousness) and external (external forms of culture – language, material values; behavioral models, rituals, holidays, customs) aspects [8]. One

way or another, all three scientists agree that the most significant element of culture, which determines its explicit manifestations, are the values that make up the core, the basis of any culture. Reflecting in the consciousness of the bearer of a particular culture in the form of value orientations – a set of value-semantic attitudes, the values of culture affect socialization and determine the direction of the way of thinking, regulate the behavior of its bearers. Perceiving culture as a single whole, education plays a special integrating role, synthesizing in its content the values of culture in the form of its four elements - knowledge about various spheres of life; skills and abilities to implement methods of activity; creativity as the application of methods of activity in new conditions; attitude to the world, to people, to oneself, correlated with the system of personal values of a person (V. V. Kraevsky, I. Ya. Lerner, M. N. Skatkin). In the course of education, «the emerging person refracts the fragments of the «become» culture presented to him from outside through the prism of his «I», merges the products of someone else's experience with the indicators of his own, comprehends them, ie. endows with his own meanings..., while he creates a new, before him non-existent culture» [9]. This process is accompanied by the formation of a certain type of attitude towards the cognizable values of culture, which determines the selective focus of the individual both on activity and on the processes of self-realization. The work of scientists in various scientific fields is devoted to the study of value relations (V. A. Vasilenko, A. A. Bodalev, B. S. Bratus, A. N. Leontiev, D. A. Bondarevskaya, V. V. Serikov, N. E. Shchurkova). The axiological approach in pedagogy, which is intensively developing today in education, actively studies the methods and mechanisms of actualizing the activity of the individual, aimed at understanding, recognizing and producing material and spiritual values of culture (N. M. Voskresenskaya, N. B. Krylova, N. D. Nikandrov, Z. I. Ravkin and others). In considering the concept of values, particular importance is attached to the motivational-value component of their awareness, which received its justification in the psychological theory of relations by V. N. Myasishchev [10]. As a result of the analysis of psychological and pedagogical research, it has been established that personality relations indicate an objective connection between the personality and the objects of knowledge and express the subjective position of the personality in relation to them, including the assessment of their significance. In this context, the value attitude appears simultaneously in two of its states: as a procedural characteristic (includes the act of assessment) and as a stable personal formation that determines the value-semantic position of a person in relation to values as personally significant (value orientations). The meaningful relation includes socio-cultural values assigned by a person, which acquire the status of personal values in the process of activity de-objectification by individuals of the content of social values, objectified in the

works of material and spiritual culture. The appropriation of the cultural heritage of mankind, as you know, breaks down into the activity of appropriating the material world (cause-and-effect relationships and relationships), as well as the production of semantic formations (the ideal world). Accordingly, human activity is realized at two levels: personal-semantic, responsible for the production of attitudes to reality, motives, semantic orientations; and individual-psychological, on which the realization takes place, the objectification of these relations. In the psychological theory of human activity (L. I. Bozhovich, L. S. Vygotsky, V. S. functions) in unity with exteriorization (creative change of the environment by creating new objects). Internal (mental) activity is directly related to the processes of meaning formation.

Objective sociocultural values become effective guidelines for behavior and life, provided that they are recognized and accepted by a person, becoming his personal values. Consequently, students will treat a foreign language culture as a value if it acquires a personal meaning for them. A person's understanding of the meaning of any relationship to the world requires a specific internal activity of evaluating oneself and one's life (according to A. N. meaning-making. The totality of emotional experiences that create the «partiality of human consciousness» are certainly included in meaning-forming relationships. A personal attitude is always emotional, emotional the sphere performs the function of marking subjective significance. Socially significant, becoming a personally significant relationship, generates dynamic tendencies of great effective force – the tendency of duty (due as a generally significant moral component), actualizing the volitional processes of the individual. To realize one's attitude, according to D. A. Leontiev, means to resolve the conflict between the proper and the essential, to correlate the personal significance of the value with objective reality as a result of the reflection of one's relations, and to make a choice by performing an action» [11]. Personal values are characterized by high awareness, they are reflected in consciousness in the form of value orientations and determine social relationships and people's livelihoods.

Results and discussion

Constituent structures were identified – motivational-need, cognitive-operational, evaluative-emotional and activity-behavioral components. In the context of mastering a foreign language cultural space in the course of teaching a foreign language, these components are filled with specific content. Let's consider the first of them – the motivational-need component. A comparative study of the characteristics of a foreign language culture and the values of the native culture in the process of foreign language education can be regarded as a mechanism for activating the motivational sphere of students. In the process of studying a foreign language culture, students discover a lack of cultural knowledge for understanding and explaining various models of behavior, the use of speech structures and other

features of a foreign culture, which actualizes the need for information about the cultural specifics of the country of the target language, which is a powerful cognitive motive: unfamiliar and unusual fragments of a foreign culture arouse the direct interest of students and stimulate their cognitive activity. At the same time, students' knowledge of a foreign language culture by means of their native culture leads to a deepening of their knowledge about their native culture, its role in the development of world culture, actualizing the need for cultural identification. Comparison of a foreign language culture with one's own cultural experience is based on the reflection of one's own values and meanings of the native culture. This is due to the rethinking of one's own cultural baggage and entails a reorganization of the value system of students through the inclusion of new cultural meanings in it, and can have both positive (multicultural thinking, empathy) and negative (loss of cultural identity, national values) consequences. Actualization of the need for cultural identification prevents the possibility of negative consequences in the course of learning a foreign language culture, contributing to the establishment of «spiritual relationship between oneself and one's people, the experience of a sense of belonging to the native culture, the interiorization of its values and the construction of one's own life taking them into account».

The formation of a value attitude towards a foreign language culture is based not only on the appropriation of cultural experience (interiorization), but also on creative changes in the environment by creating / creating a new objective world of culture (exteriorization), actualizing the need for creation, confirming its productive nature. The need for creation refers to the highest spiritual needs of a person and is inextricably linked, on the one hand, with the desire of a person for self-expression, self-knowledge, and on the other hand, it carries a social orientation, stimulating the practical activity of a person to create / create a cultural space. The existence of this need to motivate students' activities and behavior indicates the transformation of social meanings into personal values, and the creation of new objects that carry social and cultural significance expresses the self-actualization of the individual. Thus, the need to create a socio-cultural space as an expression of self-actualization of the individual, which we include in the motivational-need component, develops independence, creative activity of the individual, forms his active social position, focus on the creative transformation of his socio-cultural environment as a subject of his native culture.

Let us study the next component in the structure of the value attitude - the cognitive-operational one. It is associated with such categories as knowledge, thinking and understanding processes, combinatorial ability to use knowledge from different cultures in the course of introducing students to a foreign language culture. Cognition of a foreign language culture is carried out through the prism of

their national picture of the world, since their cultural experience is primary in the perception of a foreign culture. In the minds of students, basic cognitive structures are being formed that provide them with the perception and understanding of the characteristics of a different socio-cultural community. For this, the phenomena of a foreign language culture must be included in the context of the student's previous cultural experience in order to build secondary cognitive constructions-meanings in his cognitive system, correlated with the knowledge of the world of representatives of a foreign cultural community. For this, the phenomena of a foreign language culture must be included in the context of the student's previous cultural experience in order to build secondary cognitive constructions-meanings in his cognitive system, correlated with the knowledge of the world of representatives of a foreign cultural community. In this process, the learner of a foreign language culture relies, firstly, on the cognitive means of his own culture, attracted to understand the means of a foreign culture, secondly, on new knowledge about a foreign culture, formed in the course of its cognition, and, finally, on new knowledge about their culture, created by the knowledge of a foreign culture. This process is associated with the complication of the connections established in the minds of students between the elements of the cultures and languages they acquire, developing their reflexive abilities, the ability to flexibly use various types of information, and effectively construct mental representations.

Let us analyze the content of the evaluative-emotional component of the studied type of relationship. In the formation of the studied relationship, emotional-evaluative activity is extremely important, since the interiorization of the meanings of culture is carried out in the unity of awareness (cognitive level of cognition) and experience (emotional level), the product of which is «something internal and subjective, including a new value consciousness» [2]. Transcoding experiences into a sign, verbal form (verbalization) stimulates reflexive processes and expands the horizons of self-awareness. Scientists have proved that the process of penetration into a foreign culture is accompanied by a period of formation of the cognizing inner experience of socio-cultural values associated with the processes of meaning generation. It was found that the peculiarity of meaning-forming activity in the context of the formation of a value attitude towards a foreign language culture in the course of comparing images of the native culture of a foreign language is associated with the revision of one's own cultural baggage and is associated with a change in the value system due to the consciously selective internationalization of the values of a foreign culture. In this case, it is more correct to speak not about meaning formation, but about meaning transformation. This process is characterized by the polarity of emotional experiences, since the collision of images of the native culture generates emotional tension and negative emotions due to the experience

of «uncertainty in the significance of the values of one's own sociocultural space, the discrepancy between the images of the world of one's consciousness, one's own existential insignificance», the negative consequences of which may be a departure from one's national culture, or vice versa ethnocentrism [6]. In order to avoid negative consequences, it is necessary to form students' experience of an evaluative attitude to intercultural interaction. This experience, according to a number of authors (G. Neuner, G. Heyd, R. Dietrich), presupposes: a positive attitude towards a foreign culture and its carriers, the ability to perceive the specifics of a foreign culture, to compare it with the national identity of one's culture, to identify differences and commonality in cultures, in the worldview of their carriers; critically comprehend the negative / enriching potential of the influence of the meanings of a foreign language culture on the native culture of students.

As a result, the student should be able to establish a deliberately selective attitude to the manifestations of a foreign language culture according to the principle: to know well, to have ideas, to be able to adequately respond to something, useful for enriching the native culture.

Let us examine the last component of the studied attitude – the activity-behavioral one. In contrast to the previous structural components related to the categories of students' internal activity (mental activity), this component is associated with the development of mechanisms for the practical implementation of the personality of internal semantic new formations in various forms of external activity: behavior, objective activity. A change in student's consciousness as a result of the synthesis of knowledge about the specifics of native and foreign language cultures, about the common knowledge of world culture and communication change his behavioral attitudes and generate new forms of his activities, which indicates the success of the formation of an updated value system. Based on the analysis of a number of works on intercultural education in the content of the activity-behavioral component, we included general educational and special skills necessary for the successful creative self-realization of students in a multicultural educational space as a subject of their cultural and creative activities, namely: 1) development of the ability to self-master foreign language culture (includes the possession of rational methods of mastering a foreign culture (verbal, educational / research strategies for learning a foreign language culture), the ability to use them in their individual educational program); 2) the skills of conducting intercultural dialogue; 3) the skills of creating a socio-cultural space.

Let us dwell in more detail on the indicated aspects of this component. The ability to independently master a foreign language culture is based on the development of the autonomy / independence of students' activities in learning as a personal quality of a student, necessary for him to overcome cultural

stereotypes in the perception of a foreign language culture, determine the personal meaning of knowledge, form his own position in relation to it, make independent decisions and carry responsibility for them both in educational and cognitive and extracurricular activities. In addition, the ability to participate in intercultural dialogue is considered by us in connection with the development of students' ability to use variable communication strategies and tactics of verbal and non-verbal communication in accordance with the cultural characteristics of a foreign culture, the adequate choice of which allows to achieve the effectiveness of communication.

Most often, the purpose of their interaction is «non-linguistic» in nature, and language is a means of implementing this interaction. Therefore, in the process of studying a foreign language culture, it is necessary, in addition to the formation of linguistic skills and abilities for correct speech (linguistic) behavior in situations of intercultural communication, to teach methods of social interaction. These are understood as «techniques and means of interaction, with the help of which the transformation of complex, conflicting relationships between people is directly carried out: verbal and non-verbal means of communication, strategies, techniques for achieving goals, getting out of the conflict, mastering roles, knowledge of the laws of human behavior in general, that is ... a repertoire of social actions» [2]. In other words, students need to be taught how to use the so-called supportive communication tactics (transmitting different meanings, filling in pauses, interrupting or continuing a conversation, using different directions of conversation, etc.).

In addition, it is necessary to develop students' ability to model their verbal and non-verbal behavior, taking into account different cultural traditions, using combinatorial approaches in organizing communication activities and a creative approach (use adequate gestures and facial expressions; previously learned normative behavior patterns depending on the culturally specific situation) ... The development of the ability to improve the socio-cultural space realizes the need for creation as the basis of the value relationship. The integration of educational and extra-curricular processes and spaces as forms of students receiving versatile cultural practice in communication is aimed at gaining personal practical experience of creative self-realization in a real socio-cultural space. The interaction of an educational institution with cultural objects, art, public youth and political organizations of the hometown (near socio-cultural space), as well as the establishment of links with educational and cultural institutions abroad allow organizing a single educational space in which native and foreign-language cultures are included in the real life of students, developing the skills of cultural and creative activities and activating their social position. In the concept of educational creative cultural and creative activity, we include the performance of

creative work, educational and research activities, participation in various types of social practice, united by the issues of finding ways to prevent / neutralize the negative consequences of intercultural interaction (national and religious intolerance, negative attitudes towards foreigners), modernization of society by borrowing foreign experience, etc. This type of activity is implemented on the basis of the principle of an expanding educational space (study group – institute – hometown – country – world), integrating educational and cognitive activities with cultural and creative practice in a real socio-cultural space. The transition from educational and cognitive activity to creative cultural and creative activity in society (from purely educational goals to active interaction with society) is of particular importance, since due to this, the acquired concepts and developed beliefs, conscious relationships acquire the character of habitual ways of behavior and activity, consolidating in the appropriate personal qualities, stimulate the creative activity of students. Cognition of a foreign culture has a centrifugal character: by appropriating the values of a foreign culture and preserving the best in their own, they become subjects of their life, directing their abilities to create their nearest socio-cultural space, and then spreading their activities beyond its limits - the cultural space as a whole. The successful results of their activities, the weight of personal contribution to public affairs contribute to the development of conscious, effective feelings (patriotic pride, love for the native culture; responsibility to the Motherland, etc.), reaching the level of mutual understanding in the dialogue of cultures.

Conclusion

The motivational-need component of the structure of this attitude is characterized by the manifestation of stable motivation to expand cultural knowledge (interest in learning a foreign language culture, in deepening knowledge about native culture); actualization of the need for cultural identification; striving for creative transformation of the socio-cultural space. Summarizing the above, we will list the main things that we include in the content of the cognitive-operational component, namely: the system of knowledge of the typological characteristics of the foreign language and native cultures; skills of comparative analysis of the characteristics of cultures (determination of specific and general meanings in native and foreign-language cultures).

The content of the evaluative and emotional component is characterized by: a positive attitude towards a foreign language culture and the process of its cognition; the ability to determine the nature of its influence on the value system of the native culture, to form a deliberately selective attitude to the peculiarities of a foreign language culture as a subject of the native culture; possession of

emotional-volitional regulation to create a positive background for communication and achieve mutual understanding in situations of intercultural interaction.

The content of the activity-behavioral component includes the ability of students to independently master a foreign language culture; the ability to use variable communication strategies and tactics of verbal and non-verbal communication in accordance with the cultural characteristics of a different linguistic society, the adequate choice of which allows to achieve communication effectiveness; skills of cultural and creative activity of the socio-cultural space.

In conclusion of the analysis of the nature of relations, we formulated the concept: «the value attitude of students to a foreign language culture» is a personal integrative property that expresses the student's ability to consciously and selectively assign the values of a foreign language culture, the subsequent synthesis of the productive potential of a foreign language and native cultures, building on their basis their own a system of values and choosing ways of creative self-realization in a multicultural educational space as a subject of their national culture. Thus, we consider the formation of students' value attitudes towards a foreign language culture as a source of the development of the cognitive sphere, humanistic value orientations, models of behavior and forms of activity that provide young people with freedom of cultural self-determination and the success of self-realization in a multicultural modern space.

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СТУДЕНТТЕРДІҢ ШЕТЕЛ ТІЛ МӘДЕНИЕТІНІҢ ҚҰНДЫЛЫҚ БАҒЫТТАРЫНЫҢ ДАМУ ЕРЕКШЕЛІКТЕРІ: МӘДЕНИЕТ АРАЛЫҚ БАЙЛАНЫС АСПЕКТІСІ

Мақалада мәдениетаралық қарым-қатынас процесінде студенттердің шет тілі мәдениетінде әлеуметтену процесінің даму механизмдері мен маңызы ашылған. Студенттерде қабылдаудың бұл түрінің дамуы қазіргі көпмәдениетті қоғамда өзінің төл мәдениетінің субъектілері ретінде олардың табысты өзін-өзі жүзеге асыруын қамтамасыз ететін ойлаудың, құндылық бағдарларының, мінез-құлық үлгілері мен қызмет формаларының дамуының қайнар көзі ретінде қарастырылады. Автор шетел тілдік білім беру жағдайында оның қалыптасуының психологиялық-педагогикалық механизмдерін аша отырып, құндылық қатынастың құрамдас талдауын ұсынды. Шет

тілін (білім беру, оқыту және дамыту бірлігінде) шетел тілі мен туған мәдениетті салыстырмалы зерттеу негізінде оқытудың тұлға және мәдениеттану контекстінде осы көзқарасты қалыптастыру үшін оңтайлы жағдайлары бар екендігі дәлелденді.

Кілтті сөздер: құндылық қатынас, шет тіл мәдениеті, мәдениеттер диалогы, мәдениетаралық қарым-қатынас, шет тілін оқыту.

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ОСОБЕННОСТИ РАЗВИТИЯ У СТУДЕНТОВ ЦЕННОСТНЫХ ОРИЕНТАЦИЙ К ИНОЯЗЫЧНОЙ КУЛЬТУРЕ: АСПЕКТ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

В статье раскрываются механизмы развития и значимости процесса социализации студентов в иноязычной культуре в процессе межкультурной коммуникации. Развитие у студентов данного вида восприятия рассматривается как источник развития мышления, ценностных ориентаций, моделей поведения и форм деятельности, обеспечивающих их успешную самореализацию как субъектов родной культуры в современном поликультурном обществе. Автор представил компонентный анализ ценностного отношения, раскрывая психолого-педагогические механизмы его формирования в контексте иноязычного образования. Доказывается, что обучение иностранному языку (в единстве воспитания, обучения и развития) на основе сравнительно-сопоставительного изучения иноязычной и родной культур, располагает оптимальными условиями для формирования данного отношения в контексте личностно-ориентированного и культурологического подходов.

Ключевые слова: ценностное отношение, иноязычная культура, диалог культур, межкультурная коммуникация, иноязычное обучение.

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