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## **SPEECH CULTURE LEARNING CONTENT IN THE PROCESS OF FORMING INTERCULTURAL COMPETENCE**

*The article actualizes the problems of speech culture as a necessary component of intercultural competence. In the terms of interlanguage and intercultural contact, the speech culture is characterized by universal and ethnospecific characteristics. This is due to the fact that culture, which is a social phenomenon, is equally understood throughout the world and may have features in different linguistic cultures.*

*The paper highlights the main functions of culture – epistemological, communicative, value, normative, etc., which indicates its complexity and diversity. Each nation and ethnic group reveal these functions in different ways.*

*Culture, as a voluminous and meaningful concept, is a system of values, norms and rules of behavior. In this system, a special place is occupied by the culture of speech, which, in turn, has such characteristics as correctness, communicative expediency, clarity, accuracy, accessibility, logic, purity, expressiveness, aesthetics, relevance.*

*All these qualities of speech culture also have a national imprint and include such elements as the values of morality, ethics, relationships, belonging to a faith, religion, social group, etc.*

*This understanding allows you to develop a learning path in consideration of the cultural meaning or meaning that is embedded in the language, rules, norms, and beliefs. Based on a number of terms identified during the analysis of the content of General language disciplines of the University system, this article suggests ways to develop speech culture in the context of the formation of intercultural competence.*

*Key words: speech culture, intercultural competence, intercultural communication.*

## Introduction

The origin and development of the speech culture was promoted by the theory and practice of oratory in Ancient Greece and Rome, the ideas of the three stills of M. V. Lomonosov, the teachings of the rhetoric of lawyers, teachers and literary critics of the XIX century.

The term «culture of speech» was firmly included in the linguistics of the XX century, when L. V. Shcherba, G. O. Vinokur, V. V. Vinogradov, S. I. Ozhegov, A. N. Gvozdev, and A. I. Efimov viewed the problems of normative literary language within the framework of stylistics.

At the next stages of the linguistics development, the concept of speech culture was justified as an independent section in the studies of K. S. Gorbachevich, V. A. Itskovich, B. N. Golovin, A. A. Akishina, N. I. Formanovskaya, L. K. Graudina, and others.

In particular, B. N. Golovin defines the term «culture of speech» in several meanings:

- a set of features and properties that indicate its communicative perfection;
- a set of skills and knowledge of a person that ensure the appropriate and easy use of language for communication purposes;
- a set and system of communicative characteristics of speech culture.

The scientist points out the internal relationship «between the culture of speech in the first meaning (let's call it objective) and the culture of speech in the second meaning (let's call it subjective): in order for the structure of speech to acquire the necessary communicative perfection, the author of speech must possess a set of necessary skills and knowledge; however, in order to obtain these skills and knowledge, you need to have patterns of communicatively perfect speech, you need to know its features and laws of its construction» [1, p. 8–9].

The relevance of the research is due to the fact that speech culture is one of the components of communication skills. Future specialists who study two or more languages are required to understand the principles and rules of speech behavior when communicating with representatives of their native and/or other linguistic culture. They must possess both General cultural and national-specific norms of speech communication. The novelty of the work consists in the description of a comprehensive approach to teaching speech culture, synthesizing different aspects-orthological, communicative, linguoculturological, and psycholinguistic. Regarding to these aspects allows you to expand your worldview, advance a tolerant attitude to cultures, and develop cross-cultural competence skills.

**The object of the research** is the culture of speech in the practice of teaching the language discipline.

**The subject of the research** is the process of teaching the culture of speech in the context of intercultural communication.

**The purpose** of this article is to reveal the content of teaching the culture of speech as a component of intercultural competence.

**Objectives:**

- to study the component of speech culture in the content of a typical curriculum;
- to determine the main features of the concept of «speech culture» from the perspective of intercultural communication;
- consider the peculiarities of the culture of speech in different aspects;
- to present an integrated approach to teaching the culture of speech.

**Materials and methods**

The material of the research is the content of the Model curriculum of a cycle of general education disciplines and data from a survey of students studying Kazakh, Russian, English.

The main methods are observation, description, analysis, oral questioning.

**Results and discussion**

Speech culture is a complex and multifaceted concept. The concept of speech culture is primarily related to orthological problems: knowledge of the norms of the literary language at all its levels and criteria of the communicative speech qualities. These problems are widely covered in scientific and educational materials. Despite this, there is a lack of knowledge in the field of speech culture. In particular, the survey data among first-year students speak for themselves. For example, by asking «what kind of speech seems good to you», respondents named only two qualities of correct and beautiful speeches. This is not enough to evaluate the speech and internal culture of a person, to talk about his intellectual level. The main criteria are accuracy, purity, richness, logic, expressiveness, expediency, relevance, etc. These signs of adequate (effective, successful) communication are the basis of speech culture in each language.

However, it should be noted that in the context of two or more languages' variation, the issues of speech culture should be the focus of attention in the framework of intercultural communication. Representing a complex phenomenon, speech culture reflects psychological and linguoculturological features: features of the mentality of various linguistic and cultural communities and cultural meanings in language units, knowledge of the national picture of the world, traditions, customs, stereotypes, ethics, etc. These and other questions shall be provided for the purpose of teaching Kazakh, Russian, and foreign languages.

It should be mentioned that general disciplines as «Kazakh language», «Russian language», and «Foreign language» the University system is focused on

the development of language as means of formation of worldview and intercultural communication in the context of foreign language education.

Thus, the standard curriculum of the discipline «Kazakh language» for organizations of higher and (or) postgraduate education indicates the goal of providing «high-quality learning of the Kazakh language as a means of social, intercultural, and professional communication» [2, p. 72].

The purpose of teaching Russian is to «form the socio-humanitarian worldview of students in the context of the national idea of spiritual modernization, which involves the development of national consciousness and cultural code of internationalism, a tolerant attitude to world cultures and languages as translators of world-class knowledge, advanced modern technologies...» [2, p. 107].

The discipline «Foreign language» is aimed at «the formation of intercultural and communicative student competence in the process of foreign language education ...» [2, p. 40].

Each discipline defines language teaching through the worldview of native and foreign cultures for the formation of adequate intercultural communication skills. Such a statement of the problem poses the task of enriching the most complete and versatile knowledge about the native culture and culture of the country of the language being studied.

Speaking about the phenomenon of culture, it should be noted its main functions, which will assist in developing topical questions of speech culture in the conditions of interlanguage contact.

Culture, as a social phenomenon, performs a number of functions. They are epistemological, communicative, value, normative, and others.

The epistemological function of culture manifests itself in the ability to know the social historical experience by reconstructing fragments of the ancestral worldview in order to comprehend all the diversity of world cultures of our time.

The communicative function is associated with the process of exchanging information through voice and sensory channels of interaction. In the conditions of modern intercultural communication, the division into «one's (our)» and «another (your)» culture is being actualized. The basis of such a division is the language (native, second, and foreign), the system of values reflected in the lexical and paremiological funds of the language (mentality, ideas, views, and others).

The value function of culture reflects its qualitative state and is the property of mankind, its development and improvement. This is the spiritual heritage of the people, transmitted to the new generation as something that is valued and evaluated from the position of the wisdom philosophy.

The normative function is manifested as a system of norms, rules, traditions and stereotypes that have developed over the centuries and act as the main reference point in all spheres of human activity.

Thus, culture manifests itself as a complex and multifaceted mechanism through which the interaction of man and society is carried out.

In the context of intercultural communication, it is important to recognize the peculiarity of the speech culture not only as a system of values, norms and rules of representatives of any society, but also as a means of regulating speech behavior. What does this mean?

In intercultural communication there is always a place for speech culture and etiquette relationships. For representatives of all linguistic cultures it is common to have universal norms of speech behavior, but each of them displays itself in different ways. So, the greeting of the Kazakhs contains many peculiar formulas to elders' appeals, elders, grandmothers, a woman, a girl, and a daughter-in-law. For instance, a girl is addressed with the word «ainalayn», an adult woman is «bəyбіше», a daughter-in-law is called «kelin bala», and others. Each greeting or address is accompanied by the questions «Kalaysyz?» (how are you?), «otagasy kalay?» (as the head of the family?), «bala-ashaga aman-esen be?» (are the children doing well?), «Zhaqsymysyn ba?» («Is everything alright?»). At the same time, the desire is expressed at the same time: «Amandyq pen zhaqsıylyk bolsyn» (kindness and prosperity), «baqytty bol» (stay happy). Present youth more and more often uses the older hi-response formula when referring to «Armysyn – Barmysyn» (are you honest, have you committed acts that defame your nation, your homeland, loved ones – and you, in turn, are honest, haven't committed actions, defaming their nation, homeland, loved ones). This appeal has a moral and ethical meaning, embodied in the root of «Ar» (man <=> honor).

The greeting of the carriers of Russian culture «Hello», traditionally associated with wishes for good health, long years of life. However, there is a version associated with the ancient Indian and Greek languages, in which parts of the word «Hello» – «S –» (good), «\*dorvo » (tree) – contain a wish for strength and endurance; the tree was considered a symbol of prosperity and strength by the ancient Slavonians.

Thus, the culture of speech is a reflection of moral, ethical, natural and other values that are evaluated as something blessing and precise in human actions.

As a necessary component of a dialogue, the culture of speech influences its outcome. Speech behavior in a second or foreign language is a complex psychological process that requires overcoming the language barrier and the barrier of cultures: the way of thinking, the culture of speech, and speech etiquette.

To express a thought in a second or foreign language, a set of mental operations is utilized, which are related to processing of the arsenal of the native language, speech design, and operating with the means of the language being studied.

While making a speech, it is necessary to choose lexical and grammatical means that can cause an adequate response in the course of communication. One of the tasks of language training is to enumerate knowledge and form ideas about the national specifics of the use of language units in each culture, to develop the ability to apply the norms and rules of speech culture in correspondence to the context of communication.

Using language units is associated with the manifestation of flexibility and consciousness, i.e. the ability to navigate the communication situation and regulate speech actions in order for communication in different languages to take place.

While considering these qualities, it should be borne in mind that the design and operation should be brought to a level that would ensure the concentration of attention not only on the content of the utterance, but also on its cultural component.

The specificity of speech culture in a non-native language is that the rules and norms of communication, the communicative behavior of representatives of a different linguistic culture are somewhat different from the native language culture. It is known that the culture of speech is determined by the language of the participants in the dialogue. In speech communication of native speakers of the same language, there is mutual understanding and an adequate style of speech culture. There may be misunderstandings between interlocutors who speak different languages or create situations that hinder the dialogue. This effect appears in the case of speech or language errors, optional compliance with the norms of communication accepted in a certain society, ignorance of the culture of the ethnosocial (foreign-language) environment. Gaps in speech culture cause possible risks when achieving a communicative goal. In this regard, the question of the organization of teaching speech culture in the process of teaching language disciplines is being updated.

For the most complete understanding of the culture component in language teaching, we will demonstrate a glossary based on language objectives and learning results of the current curriculum program of the Russian, Kazakh, and foreign language.



Table 1

Terms	Characteristics
Cultural features of the country of foreign language	Cultural space of the country with unique national-specific phenomena and facts
Cultural code	That what is inherent in every language: information about the types of culture, the uniqueness of each of them, the features of the worldview of the ancestors and society.
Cultural communication	Interaction, dialogue, integration of cultures; harmonious development of cultural diversity
Cross cultural communication	Communication or exchange of information between representatives of different cultures
Cross-cultural competence	1) Knowledge of native culture and the culture of the countries of the studied languages, comparison of cultures. 2) Psychological readiness and ability to communicate with native speakers of a different language and culture (openness to a different culture, comfort, lack of language barriers, knowledge of the ethics of behavior and cultural values of the country of the language being studied)
World cultures	Diversity of cultures in the world space; culture of different nationalities and ethnicities
Speech behavior in correspondence to the norms of language and culture	Speech activity, characterized by a complex of knowledge about the norms and traditions of communication with native or other culture, the ability to navigate in the context of communication and apply the rules of speech culture in terms of intercultural contact.
Socio-cultural norms of the studied language	Socially and culturally determined rules of behavior and regulation of speech actions
Socio-cultural texts	Language works that represent a general cultural Fund. They reflect knowledge and ideas about cultural phenomena, realities, their essence, meaning, signs, symbols, and others. Socio-cultural texts are the focus of the practical experience of the people, their worldview, language and speech culture
The ethical correct position of the speaker	Contact with a single interlocutor or audience, the speaker's choice of formulas and figures of speech in accordance with the pragmatic conditions of communication (sphere, situation, audience, age, and gender), careful monitoring of the reaction to each spoken fragment of speech (or word)

Ethically correct statement of intent and needs	Setting the desired result taking into account the norms and rules of speech: <ul style="list-style-type: none"> <li>– application from the 1st person (not from the 2nd or 3rd person);</li> <li>– affirmative form;</li> <li>– description of a specific (not abstract) image of the result, but not of the process;</li> <li>– maximum brevity, clarity, accessibility, and unambiguity of the wording;</li> <li>– gratitude (it is preferable to use the word «Thank you» instead of « thank You»)</li> </ul>
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As this series of terms shows, the concept of speech culture in the context of intercultural communication is based on the theory of the Humanities (sociology, cultural studies, psychology, and others), which studies various aspects of interpersonal interaction. This creates certain obstacles in teaching language subjects in a multidisciplinary University.

The most effective methodological approach, in our opinion, is a comprehensive approach that combines various aspects of teaching speech culture. Let's look at the main ones:

The orthological aspect is related to the need to master speech norms in accordance with functional styles and the principle of communicative relevance. The peculiarity of the functional style is that it regulates the process of communication in various spheres of activity. For example, greeting formulas may differ in stylistic color: Hello! (official formula or greeting on first meeting), Hi! / Hey! – hi! (unofficial formula or greeting of acquaintances, peers, friends). The American version of the phrase Heya (formed by merging hi + you) is pronounced when greeting only a well-known person. In these examples, the principle of communicative expediency is observed: each of these formulas should be used in a specific communication situation, taking into account the social and age differences of the interlocutors.

The communicative aspect focuses on the formation of skills to observe ethical norms, follow the rules of speech behavior, control speech actions, and others. One of the leading aspect in understanding speech culture as a means of communication between speakers of different cultures is the question of the quality of relationships between interlocutors. Participants in the dialogue should focus on the peculiarities of intercultural communication and its variable components: the degree of familiarity, the level of knowledge about the communicative features of speech, the social role, and the specific features of each linguistic culture. This means that it is necessary to build a system of teaching speech culture on awareness, comparison, analysis, and perception of the facts of their own and other cultures. We are talking about

the dialogue of cultures as a process of «two-way interaction of representatives of different cultures with their own mentality; the purpose of this interaction is to achieve mutual understanding, which means understanding the interlocutor's position and respect for it» [3, p. 51].

The most significant subject of speech culture in this aspect is considered speech etiquette, i.e. the rules of speech. Modern science has developed rules for listening and speaking [4].

The psycholinguistic aspect makes it possible to solve the issues of overcoming the language, speech and cultural barriers. Observations on the speech behavior of representatives of different linguistic cultures show the following difficulties that hinder intercultural understanding:

- lack of vocabulary;
- different levels of speech and intellectual intercultural development;
- imperception or fear of unfamiliar;
- insufficient linguistic and cultural knowledge;
- a poor stock of speech phrases or clichés in various cases of evaluation, feelings, emotions, and others;
- weak motivation for language acquisition, including speech culture.

The teacher is faced with the task of developing ways and methods to overcome various barriers, to achieve mutual understanding and cooperation. This means that a real dialogue of cultures is possible under the conditions of establishing personal (the significance of the subject of communication for all interlocutors – representatives of different cultures), emotional (attitude of empathy) and semantic (removing semantic barriers) contacts [3, p. 45].

The linguistic and cultural aspect determines the teaching of speech culture based on the relationship of speech expressions with the mentality of the people, cultural traditions, stereotypes, and mass consciousness of society. The sources of information about the worldview of the people are the lexical-phraseological and paremiological foundation of the language, its stylistic structure, speech ethics, traditions, customs, and others.

For the development of speech culture, we recommend a system of exercises developed in correspondence of the above-mentioned aspects.

Language exercises are characterized by the phonetic-orthoepic, lexical-grammatical tasks for mastering the educational material. For instance:

- listen / read the text, name synonyms;
- find the antonyms to the given series of words;
- insert appropriate adjectives, verbs, and others.

Speech and communication exercises involve working on the formation of skills for the appropriate use of language and speech units in accordance with the extralinguistic conditions of communication. For example:

- listen/ read the dialogues, compare speech clichés of greetings, approval, and ratings in different communication situations;
- indicate the appropriateness of using speech etiquette formulas in official or informal communication, etc.

Linguo-cultural exercises help in solving the problem of enriching the intellect through the study of cultural meanings of proverbs, phraseological units, stereotypes, and others. For example:

- explain the expressions «speak different languages», «leave like Englishmen», «sister of mercy», «angel of mercy», «my home is my fortress», «language will bring you to Kiev», etc.;
- to add a number of examples of ethno-cultural stereotypes «Kazakh hospitality», «French gallantry», «German punctuality», «Russian soul»...

Psycholinguistic exercises promote the culture of dialogue in the dialogue of cultures. They are aimed at developing the ability to perceive the values of another culture and adapt as a result of contact with speakers of another culture, while maintaining their national (ethnic) identity. For example:

- name phrases or speech phrases in the language you are learning that will help you attract the attention of the other person (to Express a request, consent-disagreement, joy / frustration, etc.);
- describe the linguo-cultural type of a student who speaks one or more languages;
- create an associative field for the specified speech topic;
- write the top 10 motivations for learning a language, etc.

Thus, each lesson in Kazakh, Russian or a foreign language is a practice of speech culture in the context of intercultural communication. The content of teaching speech culture is culture as a social phenomenon reflected in the language. Immersion in the culture of the people helps to expand the boundaries of knowledge of historical, geographical and cultural processes of the countries of the studied languages, forms skills of free communication with native speakers of different linguocultures.

### **Conclusion**

The article reveals the content of teaching speech culture in the context of the formation of intercultural competence. We see the solution to the current problem in:

- 1) the study of speech culture is more voluminous, meaningful and diverse;
- 2) application of a comprehensive approach that includes data from the actual language and interdisciplinary linguistic directions formed within the framework of the anthropocentric paradigm;

- 3) highlighting various aspects of teaching speech culture (orthological, communicative, linguo-culturological, psycholinguistic);
- 4) inclusion of the culture component as an integral part of communication in the content of practical classes and independent works on language disciplines;
- 5) determining the minimum number of units required for effective intercultural communication;
- 6) supplement the content of educational material, including knowledge of traditions, non-equivalent vocabulary, language lacunae, onomastic and toponymic vocabulary, formulas and rules of speech etiquette, etc.;
- 7) developing a system of exercises in different aspects.

These tasks allow us to solve the problem of organizing effective work on speech culture, taking into account its complex content.

Thus, speech culture requires special attention as a manifestation of intellectual communication skills with native speakers of other national cultures.

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**Мәдениетаралық құзыреттілікті қалыптастыру процесінде сөйлеу мәдениетіне оқыту мазмұны**

Торайғыров университеті,  
Қазақстан Республикасы, Павлодар қ.  
Материал 30.09.20 баспаға түсті.

*А. Ж. Сахариева, Ж. Ж. Капенова*

## **Содержание обучения культуре речи в процессе формирования межкультурной компетенции**

Торайгыров университет,  
Республика Казахстан, г. Павлодар.  
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*Мақалада мәдениетаралық құзыреттіліктің қажетті құрамдас бөлігі ретінде сөйлеу мәдениетінің мәселелері өзекті болып табылады. Тіл аралық және мәдениет аралық байланыс жағдайында сөйлеу мәдениеті әмбебап және этносспецификалық белгілермен сипатталады. Бұл әлеуметтік құбылыс болып табылатын мәдениеттің бүкіл әлемде бірдей түсінілетіндігіне және әртүрлі лингвистикалық мәдениеттерде ерекшеліктерге ие болуына байланысты.*

*Жұмыста мәдениеттің негізгі функциялары аталып өтіледі – гносеологиялық, коммуникативті, құндылықтық, нормативтік және т.б., бұл оның күрделілігі мен әмбебаптығын көрсетеді. Әр халық пен этнос үшін бұл функциялар әртүрлі жолдарымен көрінеді.*

*Мәдениет, көлемді және мазмұнды ұғым ретінде, өзімен келесі құндылықтар, мінез-құлық нормалары мен ережелер жүйесі түрінде беріледі. Бұл жүйеде сөйлеу мәдениеті ерекше орын алады, ол өз кезегінде дұрыстық, коммуникативті көздеген мақсатына жету, анықтық, дәлдік, қол жетімділік, логика, тазалық, экспрессивтілік, эстетика, өзектілік сияқты сипаттамаларға ие.*

*Сөйлеу мәдениетінің осы барлық қасиеттері ұлттық із қалдырады және мораль, этика, қарым-қатынас, дінге, сенімділік, әлеуметтік топқа және т. б. құндылықтар сияқты элементтерді қамтиды.*

*Мұндай түсінік тілде, ережелерде, нормалар мен нанымдарда бекітілген мәдени мағынаны немесе мағынаны көрсетуді ескере отырып, оқыту траекториясын жасауға мүмкіндік береді. Университет жүйесіндегі жалпы білім беретін тілдік пәндердің мазмұнын талдау барысында анықталған бірқатар терминдер негізінде, бұл мақалада мәдениет аралық құзыреттілікті қалыптастыру тұрғысынан сөйлеу мәдениетін дамыту жолдары ұсынылған.*

*Кілтті сөздер: тіл мәдениеті, мәдениет аралық құзыреттілік, мәдениет аралық коммуникация.*

*В статье актуализируются вопросы культуры речи как необходимой составляющей межкультурной компетенции. В*



*условиях межъязыкового и межкультурного контакта культура речи характеризуется универсальными и этноспецифическими признаками. Это связано с тем, что культура, представляя собой феномен социального характера, одинаково осмысливается во всем мире и может обладать особенностями в различных лингвокультурах.*

*В работе отмечаются основные функции культуры – гносеологическая, коммуникативная, ценностная, нормативная и др., что говорит о ее сложности и многогранности. У каждого народа и этноса эти функции проявляются по-разному.*

*Культура, как объемное и содержательное понятие, представляет собой систему ценностей, норм и правил поведения. В этой системе особое место занимает культура речи, которая, в свою очередь, обладает такими характеристиками, как правильность, коммуникативная целесообразность, ясность, точность, доступность, логичность, чистота, выразительность, эстетичность, уместность.*

*Все эти качества культуры речи также имеют национальный отпечаток и включают такие элементы, как ценности морали, этики, взаимоотношений, принадлежности к вере, религии, социальной группе и др.*

*Такое понимание позволяет разработать траекторию обучения с учетом отражения в ней культурного значения или смысла, закрепленного в языке, правилах, нормах и убеждениях. На основе ряда терминов, выявленных в ходе анализа содержания общеобразовательных языковых дисциплин вузовской системы, в данной статье предлагаются пути развития культуры речи в контексте формирования межкультурной компетенции.*

*Ключевые слова: культура речи, межкультурная компетенция, межкультурная коммуникация.*

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