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FOREIGN LANGUAGE LEARNING: CULTURAL CHALLENGE

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The acquisition of a language begins at birth and continues through elementary school and beyond. The youngster has a lot of vocal support when he or she goes to school. This is accomplished not in a structured learning or teaching setting, but in the ordinary social context of the home, with the child's stimulation and stimulating involvement being the most significant quality. Language acquisition is intrinsically tied to a growing understanding of the world. As a result, language plays an important role in broadening the conceptual framework and span of a child's knowledge. A child's ability to read well is a must for them to completely benefit from the educational process, develop their potential, and participate appropriately in society as citizens. This is the most crucial aspect of a child's language acquisition. One of the key goals of the English language curriculum is literacy acquisition, which is in line with national policy. Reading, comprehension, and writing abilities must be developed in a methodical manner, and children with particular learning needs must be recognized early and provided appropriate remedial help. Writing aids in the development of a child's speech as well. His or her ability to

write eloquently and expressively provides him or her a talent that may greatly enhance his or her personal, social, and professional experiences. He or she can also clarify concepts and explore emotions via the act of articulating thoughts and feelings. As a result, a child's school writing experience can have a significant impact on his cognitive, emotional, and creative development. Language acquisition is a complicated process in which the tasks of speaking, reading, and writing are difficult to separate. All three are intertwined, and each interacts with the others in a variety of ways.

The culturological approach to education was developed in the works of White L., Sepir E., in our country this problem was dealt with by Trubetskoy N.S., Sidorenko V.F., Zapesotsky A.S.; the culturological approach in teaching foreign languages was covered by Vereshchagin E.M., Kostomarov V.G., Bloomfield L., Maslova V.A., Safonova V.V., Suvorova M.A., Elizarova G.V., Shaklein V.M., Khrolenko A.T., Furmanova V.P., Telia V.N. In the culturological approach to education, not only fundamental and applied knowledge and skills on the subject are important, but also principles that correspond to professional culture — criteria for the social acceptability of the forms of implementation of this activity (according to their social price and consequences), ethics of attitude to work and professional interaction, realistic status claims, traditions, prestige attributes and others role attributes of a specialist in this field, i.e. full integration not only into production, but also into the socio-functional stratum (professional cultural community) of producers.

In today's scientific community, extensive international collaboration and active information sharing are the norms. Today, postgraduate foreign language training for highly qualified personnel is of particular importance, with the goal of developing students' ability to function as subjects of the international educational space, engaging in active intercultural communication as part of their professional and scientific activities. Culture is now viewed as a generalized civilized environment, i.e. a result of human cognition and action. As a result, culture encompasses the experiences and customs that define and control human existence, as well as people's attitudes toward the new and unusual. As a result, having a noticeable intercultural predominance in the educational process in a foreign language should be expressed alongside the factual and country-specific features, as well as the value one. As a result, the intercultural component necessitates the search for new psychological, pedagogical, and methodological solutions aimed at the formation of a student's intercultural communicative culture and the "expansion" of the educational process framework as a result of the student's "exit" into the real intercultural communication context.

The implementation of a culturological approach in the process of teaching foreign languages, as theoretical analysis shows, creates a condition that is primarily aimed at broad general cultural training through deepening the study in the context of a specific field of knowledge corresponding to professionalization. The culturological approach should perform five functions: developmental, educational, educational, cognitive and professional. Developing function. Its essence lies in the fact that foreign language culture is aimed at the development of those socially and professionally significant personality traits students who play the most important role for the processes of cognition, namely:

- mental functions associated with speech activity (speech thinking, attention, memory in all its forms, imagination, perception);
- speech abilities (phonemic hearing, sense of language, the ability to guess, distinguish, imitate, to logical presentation);
- such character traits as diligence, determination, will, activity;
- the ability to learn.

Educational function. The culturological approach implies ownership of all speech functions and various forms of communication in order to master professional foreign language

culture as a means of enriching the spiritual world of the student, interpersonal and intercultural communication, defending one's beliefs, promoting intercultural partnership and social progress, national culture, etc. Each type of speech activity has its own specific goals: speaking, listening, two-way translation (from native to foreign language and vice versa), reading, writing. The educational function is that the foreign language culture is a means of moral education. To implement moral education in professional foreign language communication, there are the following possibilities:

- substantive (the presence of various problems);
- organizational (discussion of these problems and interpretation).

Cognitive function. Mastering a foreign language culture sets the goal of understanding this culture, and not mastering its entire content, since it is impossible to fully assimilate the entire culture of the country of the language being studied, even in the process of learning a foreign language. It must be remembered that every nation has its own mentality, strikingly different from the other. Understanding the mentality is possible only through mastering the culture. Assimilation of disparate facts of culture will not necessarily lead to “entering” into someone else's mentality, since mentality is systemic in nature. A specialist entering into intercultural professional communication should be aware that mutual understanding in an intercultural dialogue is achieved by familiarizing its participants with a foreign language culture, respecting and recognizing its self-worth.

Modern living conditions require learning a foreign language, first of all functionality. Now they don't want to know the language, but use it as a means of real communication with speakers of other cultures. The increasing demand for teaching foreign languages, in turn, dictates its own conditions. Now, few people are interested in the history and theory of language itself, knowledge of the meaning of words and grammatical the rules are not enough to assume that you know the language. It is necessary to get to know the culture of the language being studied as deeply as possible. In other words, we can say that theoretical knowledge of the language should be supplemented by practical skills of when to say, what to say, to whom and with whom, how to use the meaning of a given word in a specific context. That is why more and more attention is being paid to the study of the world of language itself, that is, the study of the country in which the foreign language being studied is spoken. Every lesson in a foreign language is a practical encounter with another culture, primarily through its main carrier — language. Each foreign word reflects a foreign culture, behind each word there is a subjective, conditioned only by this language culture, a peculiar impression of the surrounding world. The examples below illustrate that when working with some expressions, as well as proverbs and phraseological turns of the English language, background knowledge is revealed, without which it is impossible to seriously study the language and comprehend the cultural characteristics of an ethnic group.

Conclusion: We have used the transcultural metaphor of Persian and French gardens to illuminate the fact that culture in language study has to be seen as a way of making meaning that is relational, historical, and that is always mediated by language and other symbolic systems. Outdoor gardens have no meaning in themselves unless they are related to and contrasted with indoor apartments and dwellings. Persian gardens have meaning today not only through their intrinsic beauty but because they have been responded to directly and indirectly, verbally and non-verbally, by landscapers, architects, and poets from all over the world. It is this dialogue across time and space that constitutes Persian culture, not the individual paintings and tapestries that one finds in museums. The teaching of culture will always experience tension between, on the one hand, the need to identify, explain, classify and categorize people and events according to modern objective criteria and, on the other hand, the desire to take into account the post-modern subjectivities and historicities of living speakers and writers who occupy changing subject positions in a decentered, globalized world. Both needs are reflected

in language, which makes the task of the language teacher both more complex and more relevant than ever.

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