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This article will provide an overview and talk about professionally-oriented competencies in teaching a foreign language. The article attempts to find an answer to the question: professionally-oriented competence and its importance in modern education and the development of professionally-oriented competencies of students in teaching a foreign language. Currently, one of the urgent problems is the development of professionally-oriented competencies of students in teaching a foreign language. In this regard, it is analyzed on the basis of the works of foreign and domestic researchers.

Keywords: competence, foreign language, communicative competence, professionally oriented competence

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ON DEVELOPING INTERCULTURAL CITIZENSHIP IN EDUCATION

This scientific article is a review of the literature on the definition of the concept of intercultural citizenship. The article considers the emergence and origin of intercultural communication, its impact on modern foreign language education. The concepts of citizenship are discussed from different points of view. The definition of intercultural citizenship as an important aspect of modern foreign language education is given. The paper considers the component composition of the concept of intercultural citizenship in the context of education. Also, the authors propose components that should be included in the concept of intercultural citizenship. Moreover, it describes the expected stages of the formation of communication skills and abilities that reflect these components, and also reflects the logarithm of constructing a block of tasks on this aspect.

Key words: intercultural citizenship, citizenship, intercultural communication, foreign language education

MAIN PROVISIONS

The formation of citizenship and intercultural citizenship is possible under the following conditions: preparation of a theoretical basis for the development of this problem, based on an interdisciplinary approach; defining the essential characteristics of the concepts of citizenship and intercultural citizenship on the basis of pedagogical and sociological approaches; defining these concepts in the national and foreign methodology. The theoretical basis of the content of education and the formation of features of citizenship and intercultural citizenship is possible in the process of teaching intercultural communication, based on cognitive, emotional-evaluative and behavioral characteristics in a foreign language discourse. Teaching technologies should be carefully selected

in the system of tasks and exercises for the formation of intercultural citizenship of students getting higher foreign language education.

INTRODUCTION

Today, educational policy is an integral element of the social policy of any country, one of the reasons for this is the contribution to the process of unification of society. In addition, educational policy is of key importance for the economy, as it affects the improvement of the quality of human resources, which has a positive effect on increasing the competitiveness of nations.

In recent years, foreign language education has also undergone many changes. There is a notably progressive movement in the development of foreign language education, which also seeks to create qualified professional personnel that would correspond to the modern social order. Consequently, the problems associated with the ability to exist and successfully communicate in different situations within one's own and other cultures remains relevant.

Taking into account the current trends in the development of society, the ability to determine the cultural characteristics of certain nations for the purpose of mutual understanding becomes especially important.

At present, in the conditions of globalization, a new form of intercultural citizenship is becoming relevant. Intercultural citizenship is based on the coexistence of several contexts and identities, implies the ability to successfully participate in intercultural dialogue not only within one's own country, but also in the global space, respecting the rights of other cultures, and, ultimately, becomes one of the steps towards maintenance of piece.

At the moment, national science is not represented by research on the problem of the formation of intercultural citizenship in the conditions of higher foreign language education. The question of how higher education institutions implement the idea of intercultural citizenship remains open. Consequently, it is unlikely that teachers and students know what intercultural citizenship is and what components it includes.

The purpose of this work is to highlight the components included in the concept of intercultural citizenship; to conduct a survey among teachers if they include the components of intercultural citizenship in their courses; to describe the stages of teaching intercultural citizenship on the basis of the traditional model of Dublin descriptors.

MATERIALS AND METHODS

Participating in various intercultural contacts, a person has to interact with representatives of foreign cultures and these cultures often have significant differences. These differences are manifested in everything: in language, national cuisine and clothing, accepted norms of behavior in a certain society. All this contributes to the fact that it becomes difficult and sometimes impossible to make contacts.

Anyway, these are only some of the problems of intercultural communication. The main reasons for unsuccessful intercultural contacts lie beyond visible differences. These reasons are connected with the world view and also an absolutely different attitude towards people, things and different phenomena.

The main problem is that every culture perceives someone else's culture through the prism of its native one. People can hardly understand the meanings of words, various actions and deeds that are absolutely not characteristic of themselves. So, we can conclude that successful intercultural communication will not arise by itself.

Thus, the question of the formation of intercultural citizenship becomes relevant – both the ability and willingness to actively participate in the life of their country and the possession of knowledge, skills and abilities for successful functioning in the intercultural society of your own

country and around the world. Intercultural citizenship involves the assimilation of a set of cultural values, norms of behavior and beliefs of more than one culture.

A compulsory condition for mastering a foreign language is the principle of co-learning the language and culture of the people who use this language as a means of communication. In today's process of mixing cultures and languages, this issue is becoming more and more relevant. In the conditions of increasing intercultural contacts, there is a need to understand a "new" or "different" culture, for doing this it is necessary to reveal the cultural content of the language, the forms of behavior of native speakers of this language, which will be conditioned by their specific culture.

The principle of the dialogue between cultures has become the basis for the development of new theories. It is revealed in the works of such scientists as M.M. Bakhtin [1], V.S. Bibler [2], S.YU. Kurganov [3]. In their works the scientists emphasize the fact that learning must be built as a dialogue between historically existing cultures, their logics etc.

M.M. Bakhtin noted that a person reveals himself both to others and to himself exclusively in communication, in the interaction of a person with a person. "Personality exists if there is a dialogue [4]."

Along with the awareness of the importance of co-learning of language and culture, also understanding of the importance of intercultural communication was formed. The rapid development of intercultural communication could not but affect foreign language education. The intercultural and communicative theory of foreign language teaching as the leading modern concept of foreign language education reflects its focus on integrated language and culture teaching, which ensures the disclosure of language as a translator of the socio-cultural specifics of national language communities in communication, contributing to their mutual understanding and interaction in an open world. Accordingly, this determines the change of the subject of study — "foreign language" to the complex and integrated concept of "foreign language education". According to S.S. Kunanbayeva: "The goal and the end result of foreign language education is the intercultural and communicative competence of a person formed as a "subject of intercultural communication" [5].

There is a reason to believe that today we are witnessing the emergence of a new form of citizenship, which can be described as citizenship in an intercultural context. At first glance, the definition of "multicultural" may seem more appropriate in this situation, since this new form of citizenship is inherently associated with the coexistence of many cultures. However, since we are not talking about the inclusion of all these cultures in a single whole, but rather about their juxtaposition, the concept of "citizenship in an intercultural context" or "intercultural citizenship" is more appropriate.

But what lies in the concept of intercultural citizenship?

Firstly, we need to understand a general concept of citizenship. In philosophy citizenship was associated mostly with political activity, the ability to act for the benefit of your country and its interests. These ideas can be found in the works of Plato and Cicero. In education citizenship was understood as a result of social activity and the aim of education was to educate a patriotic-minded person who is ready to fulfill a civic duty for his country.

Modern researchers define citizenship as "a set of views and beliefs that presupposes a high degree of independence of individual judgments in society"[6], and also "the priority of unbreakable social solidarity, collectivism, expressed in the active participation of a person in the life of society" [7]. Another definition of citizenship is "a complex of subjective personality qualities manifested in the activities and relationships of a person performing the main social functions of conscious law-abiding, patriotic devotion to your country and protecting its interests" [8]. This one focuses on the relationship between citizenship and patriotism.

Sociologists consider citizenship as "a set of basic values, norms and roles that have developed at a certain point in time, taken as a model" [9], emphasizing the possibility of determining the degree of citizenship by comparing the model of the declared characteristics of a person and the "real behavior of an individual as a performer of civil roles".

Intercultural citizenship, as we have already mentioned, is a new form of citizenship that is important to be brought into the classroom. The aims of teaching intercultural citizenship include

ethical and moral education in political literacy, and that is even more important, education to action in today's world.

We understand intercultural citizenship as an ability and desire to participate in the life of your own country and the world in general, to know traditions, customs and beliefs of your own and other nations, to build trust between cultures and to respect the rights of every person. Foreign language education for intercultural citizenship plays an important role in it, while intercultural citizenship plays an important role in learning a foreign language and culture. In short, intercultural citizenship can be defined as a conscious identification and acceptance of responsibilities for participating in one or more cultures.

Some fundamental components of intercultural citizenship are **knowledge-based** (knowledge of the value system of one's own and world culture), **value-based** (possession of national traditions and universal values, tolerance and respect for individual rights and freedoms) and **behavior-based** (ability to think critically, readiness for self-realization and self-knowledge), according to which intercultural citizenship is a moral quality of a person, the main elements of which are harmoniously combined patriotism, international feelings, morality, tolerance, orientation towards respect for human rights, equality before the law, social justice and the public good.

In the model given by the scientists of the Center for Educational Research and Interventions, Faculty of Psychology of the University of Porto all the qualities that should be included in the concept of intercultural citizenship can also be divided into three points. Knowledge-based (for example: civic education, civil rights and duties), value-based (justice, tolerance, democracy, identity) and behavior-based (membership in organizations, political actions).

M. Byram, discussing intercultural citizenship in foreign language classroom, points out the following: criticality, internationalism, action in the community etc. [10], which also corresponds with the components in the models mentioned above.

The formation of citizenship as an integral part of the general culture and morality of students by means of a foreign language develops social criticism, forms a political culture, promotes the integration of intellectual and social skills and abilities, including dialogical and successful interaction with people of other cultures and civilizations.

With this approach, it is true that the study of linguistic realities - the political system, social and economic aspects of life, the cultural heritage of other nations - allows to form the civic identity of a young person belonging to a certain political and socio-economic environment.

Effective teaching and learning processes require well-trained teachers, a supportive learning environment and high-quality teaching materials. Each of these components is related to education policy, including the development and revision of curricula.

Based on our theoretical research we decided to conduct a survey among teachers of Sh. Ualikhanov Kokshetau University to understand if the component of intercultural citizenship is included in the courses they teach. Some of the questions in the questionnaire were such as:

What associations do you have with the term 'intercultural citizenship'?

Express your level of agreement with the statement: *It is important to integrate a component of intercultural citizenship in FL classrooms.*

Do you integrate the component of intercultural citizenship in your course?

What topics of your course are connected with intercultural citizenship?

As we can see, the questionnaire included several types of questions in order to get more valid results. There were YES/NO questions, open-ended questions, Likert scale questions, where the respondents rate the level of agreement with a given statement (using the answers 'strongly agree', 'agree', 'neither agree nor disagree', 'disagree', 'strongly disagree'), mixed type questions, where there are YES or NO answers, but if the respondent chooses an affirmative one, it is necessary to provide some examples.

RESULTS

The results of the review show that the bachelor programs in English can hardly have any systematic approach to the means of developing the aspect of intercultural citizenship while teaching English both during theoretical and practical courses.

Thus, only 57% of teachers include the component of intercultural citizenship as a separate part or as modules in English disciplines syllabi.

Most of the questions concerning the notions of intercultural citizenship have been answered as something that has to do with global citizenship, intercultural communication, intercultural competence or cultural diversity; being the citizen of different cultures; having some soft skills that are necessary to communicate in multicultural communities; being a person who is able to treat other people well, respect the rights of other people; being a person who is aware of traditions and customs of a certain country.

The overwhelming majority of the respondents consider the aspect of citizenship and intercultural citizenship as an important issue that needs to be integrated into the system of education.

Most of the topics connected with the issues of developing intercultural citizenship refer only to some specific themes concerning cultural traditions and intercultural communication, but as a separable unit to study the problem in detail is not generally put into practice of teaching.

DISCUSSION

The relevance of this study is due to the fact that today the intercultural aspect in teaching foreign languages is becoming important, as international contacts are actively increasing, intercultural and international dialogue is being strengthened. It is quite fair to say that in a global world it is necessary to live with respect for the culture and traditions of other nations. The concept of intercultural citizenship in foreign language education is closely related to the training of professional personnel who can successfully function both at the local and global levels in various intercultural situations. Many national and foreign researchers emphasize the need of developing the intercultural aspect of education in a number of their works, and also emphasize that in the educational programs of higher educational institutions, where the intercultural component is integrated, it is necessary to note the importance of developing intercultural and communicative competence. In turn, intercultural and communicative competence is directly related to the formation of "intercultural citizenship".

Intercultural citizenship is understood as the spread of citizenship beyond national borders and recognition of the global scale of social relations, the need to respect and value diversity, as well as awareness of responsibility to communities at both local and global levels. The term "intercultural citizenship" arose in contrast to the fact that foreign language education should be aimed at mastering a foreign language at the native speaker level. According to M. Bayram, an "intercultural speaker" should not try to imitate a native speaker, but act as a kind of "bridge" between cultures of different groups, as well as contribute to the establishment of positive relations between them [10].

UNESCO has developed general principles of teaching, including the principles of intercultural education, which can be used as a standard for the purposes of intercultural learning:

1. Intercultural education promotes respect for the cultural identity of the student by providing adequate and culturally sensitive education for all.

2. Intercultural education allows each student to acquire knowledge, develop attitudes and skills in the field of culture necessary for active and full participation in the life of society.

3. Intercultural education gives all students the opportunity to acquire knowledge, develop attitudes and skills in the field of culture, allowing them to promote respect, understanding and solidarity between people, ethnic, social, cultural and religious groups and nations [11].

Thus, these principles and the components of the concept of intercultural citizenship mentioned above can serve as basic elements for building a methodological model for the formation of intercultural citizenship as the most important aspect of intercultural competence. The formation of this aspect seems appropriate to build on the basis of generally accepted technologies of the formation of communicative competence as a whole. The traditional model of the Dublin descriptors of the learning process is considered to be the most productive in the development of speech competence. This includes five steps in the formation of communication skills and abilities.

The first step is the introduction of new information that the student must become familiar with. This is basically a preparation work related to the study of the theoretical basis of certain things, characteristics, phenomena, and so on. In addition to the presentation of the material, it includes work on an active vocabulary on a specific topic, in our case, these are the concepts included in the description of intercultural citizenship.

The second stage is also a preliminary stage, when the student is given the opportunity to analyze these concepts based on the given context.

The third stage is a transition stage, when the student uses the skills already acquired, but in a different context. For example, concepts regarding citizenship are transferred to the context of cultural concepts of the country of the target language.

The fourth stage is the stage of applying knowledge in various communicative situations, using such learning technologies as discussion, problem-based learning, and projects.

The fifth stage of learning can be characterized as the stage of building conviction in one's own views, as well as a conscious understanding and respect for other points of view on the topics studied. It is supposed to use the acquired knowledge to work on creative tasks.

The system of tasks on the topic of the first module "Advantages and disadvantages of the political systems of different countries" may include the development of all four communicative foreign language competencies, which can be distributed according to the above stages, as follows:

- for the first stage of an informative nature, a text on different political systems of government is proposed and followed by all types of cognitive tasks;

- the second stage (preparation), may be associated with another type of speech activity, such as podcasts on the topic of classes, video and audio materials;

- the third and fourth blocks of tasks and exercises are cognitive and communicative in nature and are aimed at the development of oral and written speech, where the student has the opportunity to critically assess problem situations in written or oral form;

- and, finally, for the fifth stage, one can take into account the technologies of a creative nature, in which the analysis of the problems is followed by a creative synthesis of the studied material, and the transformation of the problems raised in the system of preliminary tasks into its own model (for example, a model of the political structure of an ideal state).

All these mentioned above indicates that the problem of developing intercultural citizenship requires, on the one hand, a systematic approach to the definition of these concepts, their interdisciplinary connections with such sciences as sociology and psychology, careful development of cognitive speech skills and abilities using special technologies in foreign language education.

CONCLUSION

In conclusion, we would like to note that teaching a foreign language can play a significant role in the formation of intercultural citizenship, on condition that not just linguistic but also intercultural competence is being developed. The goals of teaching a foreign language should be further expanded, and focused on the acquisition of knowledge that leads to action in the world. It is necessary that certain techniques and materials referring to intercultural citizenship should be worked out and it remains to be an actual sphere of research.

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К вопросу о формировании межкультурной гражданственности в образовании

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Данная научная статья является обзором литературы по вопросу определения понятия межкультурной гражданственности. Рассматривается возникновение и развитие межкультурной коммуникации, ее влияние на современное иноязычное образование. Обсуждаются понятия гражданственности с разных точек зрения. Приводится определение межкультурной гражданственности как важного аспекта современного иноязычного образования. В работе рассматривается компонентный состав понятия межкультурная гражданственность в контексте образования. Также, авторы предлагают компоненты, которые должны быть включены в аспект межкультурнойой гражданственности. При этом описаны предполагаемые этапы формирования коммуникативных навыков и умений, отражающих эти компоненты, а также отражен алгоритм построения блока заданий по данному аспекту.

Ключевые слова: межкультурная гражданственность, гражданственность, межкультурная коммуникация, иноязычное образование.

Білім беруде мәдениетаралық азаматтықты қалыптастыру

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Бұл ғылыми мақала мәдениетаралық азаматтық ұғымын анықтау мәселесі бойынша әдебиеттерге шолу болып табылады. Мәдениетаралық коммуникацияның пайда болуы мен дамуы, оның қазіргі шет тіліндегі білімге әсері қарастырылады. Азаматтық ұғымдары әртүрлі тұрғыдан талқыланады. Мәдениетаралық азаматтықты қазіргі шет тілді білім берудің маңызды аспектісі ретінде анықтау келтірілген. Жұмыста білім беру контекстіндегі мәдениетаралық азаматтық ұғымының құрамдас бөлігі қарастырылады. Сондай-ақ, авторлар мәдениетаралық азаматтық аспектісінде қамтылуы тиіс компоненттерді ұсынады. Сонымен бірге осы құрамдас бөліктерді көрсететін коммуникациялық дағдылар мен дағдыларды қалыптастырудың ұсынылған кезеңдері сипатталып, осы аспект бойынша тапсырмалар блогын құрудың логарифмі де көрсетіледі.

Кілт сөздер: *мәдениетаралық азаматтық, азаматтық, мәдениетаралық қарым-қатынас, шет тіліндегі білім.*

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