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CONTENTS

DEFINITIONS	3
NOTATIONS AND SHORTENINGS	5
INTRODUCTION.....	6
 1 THEORETICAL ASPECTS OF FORMATION OF INTERCULTURAL COMMUNICATIVE COMPETENCE.....	 14
1.1 Cognitive-lingua-cultural aspects of foreign language teaching.....	14
1.1.1 Language as a means of intercultural communication.....	21
1.1.2 The place of cognition in foreign language acquisition.....	25
1.1.3 The impact of culture in foreign language teaching.....	31
1.1.4 Acculturation: The process of gaining second socialization and second language personality.....	34
1.2 Competence-based approach to foreign language teaching.....	38
1.2.1 Competency and its types.....	43
1.2.2 Importance of formation of competence: the main objective in education as a result.....	59
1.3 The Essence of Intercultural Communication.....	66
1.4 Foreign language teaching in the contents of intercultural communication.....	73
 2 PRACTICAL ASPECTS OF FORMATION OF INTERCULTURAL COMMUNICATIVE COMPETENCE.....	 83
2.1 Principles and techniques of formation of intercultural communicative competence.....	83
2.2.1 Analysis of course books on the issue of use of culture in FLT.....	96
2.2 Different types of communicative exercises as means of ICC formation	104
2.2.1 Culture awareness communicative exercises	107
2.2.2 Functional Communication exercises	112
2.2.3 Social interaction exercises	114
2.2.4 Four skill based communicative exercises.....	116
2.3 Implementation of culture-based communicative exercises in the formation of intercultural communicative competence ICC (Experimental work).....	121
2.4 Assessing intercultural communicative competence (ICC).....	160
 CONCLUSION.....	 176
REFERENCES.....	180
APPENDICES.....	191

DEFINITIONS

In this dissertation, we use the following terms and corresponding definitions:

Intercultural communication - a type of communication which takes places between the people of linguistically and culturally different background.

Intercultural Communicative Competence - the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself.

Linguistic competence - the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of any language.

Sociolinguistic competence - the awareness of ways in which the choice of language forms is determined by such conditions as setting, relationship etc.

Discourse competence - the ability to use appropriate strategy in the construction and interpretation of texts.

Strategic competence - when communication is difficult, we have to find ways of 'getting our meanings across' or of 'finding out what somebody means; these are communication strategies, such as rephrasing, asking for clarification.

Socio-cultural competence - socially and culturally, languages are differently framed. Being in one specific cultural or social situation or trying to master it outside the context requires a specific reference frame, and

Social competence - involves both the will and the skill to interact with others, involving motivation, attitudes, self-confidence, empathy and the ability to handle social situations.

Cognitive orientation - the acquisition of concepts, knowledge and modes of analysis for the understanding of different phenomena.

Acculturation - the process of gaining second socialization and second language personality.

Globalization - the process of going to a more interconnected world, becoming universal, making worldwide.

Evaluative orientation - the explanation and mediation of values.

Action orientation - development of the ability and the readiness for different types of engagement. These three orientations can be closely followed in FL/SL classrooms to gain the ability to communicatively express oneself.

Functional aspects - the function of various linguistic phenomena in the text.

Communicative aspect - is aimed at conveying the information to the reader or listener.

Terminological analysis - identification of the text specialization and translation of terminology.

Concept - main idea.

Transliteration - writing a word from one language using the alphabet from another language.

Transcription - sound interpretation of the word from one language into another.

Concretisation - choosing the word with a more specialized meaning.

Generalization - choosing a word with a more common meaning.

Semantic development - using additional information in translation for pragmatic purposes.

Compression - excluding unimportant subsidiary information.

Compensation - restoration of the omitted information in translation.

Summary translation - translation of the main idea of the text.

Cultural code - cultural component.

NOTATIONS AND SHORTENINGS

LC – Lingua-Culture
LT – Language Teaching
LE – Language Education
FLT – Foreign Language Teaching
CBA – Competence-Based Approach
CBLT – Competence-Based Language Teaching
CBE – Competence-Based Education
CC – Communicative Competence
IC – Intercultural Communication
ICC – Intercultural Communicative Competence
CG – Control Group
EG – Experimental Group
FSUS – Former Soviet Union Standards
ES – European Standards

INTRODUCTION

Topicality of the research and problem statement

Globalisation is a fact in our era arising from many various factors. The process and results of this phenomenon affect each nation, community and almost every single person somehow in almost all spheres. The governments try to establish policy, nations give effort to adapt and people want to develop their skills according to requirements of globalisation to integrate the world through this gate and benefit from the profits of this process. Kazakhstan is not an exception in this process.

The interactions of communities and people of diverse cultures have become much more intensive than they were in the past. The most significant type of interactions of the nations and people from different lingua-cultural backgrounds is communication. Language is the basic tool and means of communication. It is clear that therefore there is an urgent call for any language to be the means of intercultural interactions to integrate the globalizing world, run the business, and benefit from the boons of globalization. Intercultural communication necessitates acquiring cognition and competency in implementing the target language as a means of cross-cultural and intercultural communication effectively, appropriately and mostly verbally. Language is accepted as a cultural code of a nation: memory and history, culture and experience of cognitive activity; its world-view and mentality; the luggage of knowledge that has been transmitted from generation to generation about nature and space, phenomena and event that a group of people have had throughout the history with the interest of preserving and increasing its ethnic identity and also the means of communication. The knowledge of language and culture seems to distinguish language teaching from teaching other subjects, because language is both the subject and medium of instruction in language education. The issue of foreign language teaching and learning for the requirements of intercultural communicative competence has gained crucial importance. As language, culture and communication are three facts with their concepts closely interrelated they should not be investigated solitarily. Consequently we think new paradigms, perspectives, methods, principles and techniques are to be applied to enable the students to get competency in the use of the target language for intercultural communication. In the content Kazakhstan, trilingual program was launched, the issue gained great importance and become crucial.

Educational research has had a long history of examining teaching based on student achievement—the so called process-product research paradigm [1-2]. Under this paradigm, teaching has been studied from an outside observer's perspective in terms of quantifiable behaviors and activities that are associated with learning outcomes [3-5]. This process-product view of teaching has emphasized the students' perspectives and encouraged teachers to focus professional preparation mainly on skill acquiring and building [6-7]. Although lying behind general education by almost a decade, research in language education has also experienced a similar shift towards the cognitive aspect of

teaching and given recognition to the central role, teachers play in language learning [8]. So, educators and researchers are trying to establish new paradigms and perspectives, find new methods and techniques in teaching and learning process of foreign language education to improve and develop intercultural communicative competence in the target language use abilities of the students.

Nowadays in the globalizing world, active and appropriate use of knowledge, acquired in the process of education, has become more important. Therefore education and foreign language teaching should focus on not storing the information to the student and demand for output by asking them to answer some grammar and reading multiple choice test questions but on the use of language so that they can imply in daily life cases what they have learned. We think language education should focus on competence based approach and paradigm for the use of target language in the globalised world.

The form, system and processes in post graduate studies and education have tremendously changed from Former Soviet Union standards to European ones especially for Master and PhD Programs. The governmental grant system has been found to provide going abroad and mobility of both students and academic staff. The exchange programs have increased dramatically in Kazakhstan especially as for the last decade to take place in the in the open space of the globalizing world or to provide the requirements of intercultural interactions. We think the aim of foreign language teaching could shift from enabling the students to gain knowledge about the language; linguistic ability, to use the language effectively; ability of communication which means competence based perspectives. This idea is also stressed as a target of Ministry of Education of Kazakhstan. N. Nazarbayev, the president of the republic of Kazakhstan, stated "We should educate our students with quality of international educational standards" [9]. This format of the individuals gives them an important role that may shape the future.

The review of methodology research has revealed that the problem of foreign language teaching requires a specific approach. In terms of research methodology, the shift of focus in research on both general and language education, i.e. from mechanical to cognitive, from quantitative to more qualitative orientation [3, p. 351-378; 10-11]. Thus, new paradigms and perspectives in FLT are crucial and essential because of the process of globalization and integration in all spheres of life, new strategies in the social-economic development of Kazakhstan, growth of professional and scientific exchanges, international interaction and cooperation, signing the Bologna process, and etc. According to the new paradigms, foreign languages education is the development of a person by means of foreign language at the parallel and interconnected learning of language and culture and FLT is a kind of educational revolution which changes principles, contents and aims.

In the course of mastering foreign language communication, the students develop their professional skills and habits of being confronted with a variety of situations

closely linked with their professional and social lives for the demands of globalization and also opening Kazakhstan to foreign space.

The base of this research was created in Suleyman Demirel University as a cognitive, linguistic and cultural methodology - the part of a conceptual basis of the modern intercultural-communicative theory of foreign language education (S.S.Kunanbaeva). The search for methods of overcoming this contradiction is the issue of this research which is called "Formation of linguistic and cultural expertise as a method and technique of foreign language teaching for intercultural communication in preparation of new generations"

We have focused on the integrated process of foreign language teaching with its culture for the intercultural communication competence as an **object** of our dissertation. We have taken the formation process of linguistic and cultural expertise as ability to intercultural communication on the basis of original technologies and exercises by considering the students' cultural backgrounds from different origins into account as **subject** of our research. We assume the ability to adequately interact with representatives of other linguistic and cultural society, allowing one to realize personal skills, and adapt to dynamically changing multicultural world resulting the process of organized and manageable transformation in training future specialists as the **main idea** of the research.

We hypothesize that the formation of intercultural communicative competence would be more effective if the foreign language teaching process is planned as a graduate and well-organized methodical system focused on final results-outputs(target), the main managerial tool for communication activities of students should be the use of cognitive frame model which is used in presupposition, authentic texts and materials should be introduced as a source of knowledge composing a "foreign world picture" - native-speaker of studied language. Then individually-oriented, cognitively-lingua-cultural conditions and competence approaches for formation of intercultural person with the cognitive mentality capable of adequate intercultural communication are applied. As students develop skills of intercultural communication the socio-cultural personal development takes place.

The purpose of the research is the scientific explanation and foundation, and also practical development of the types of culture-based exercises in the formation of the linguistic and cultural expertise to acquire intercultural communication competence, the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself, formation based on the typology of technologies and exercises, and its experimental control.

In order to full the aim and the hypothesis the following **tasks** were set to solve:

- review of the theoretical background of cognitive lingua-cultural approach to foreign language teaching.
- to identify the role of language as means of intercultural communication.

- to define principles and techniques of the formation of intercultural communicative competence.
- to determine the different types of communicative exercises as means of formation Intercultural Communicative Competence (ICC)
- to conduct an experiment aimed at finding out whether the culture-based exercises are useful in the formation of Intercultural Communicative Competence (ICC)
- to identify the impact of cultural based exercises on Intercultural Communicative Competence (ICC) of learners.

Our study was conducted on the junction of Linguistics, Socio-Linguistics, Cultural-Linguistics, Methodology and Pedagogy. As the issue of foreign language teaching by implying cognitive lingua-cultural aspects and competence based approach in the formation of intercultural communicative competence for the requirements of the globalizing world is relatively new, the topic can be characterized by a high level of availability. This paper provides an overview of the aspects to foreign language teaching in the formation of intercultural communicative competence and it investigates the following areas:

- The impact of globalization on the lives of people and foreign language teaching. The interactions of nations and communities are unavoidable. The essence, nature and mechanism of intercultural interaction and communication have been presented in our paper. After doing research in this area we have come to conclusion that there is a must to do research in this area about the place and role of language, culture and cognition in intercultural communication. The role and importance of linguistic policy in the development and revision of language education should be investigated too.

- The place and importance of gaining competence in foreign language teaching to overcome misbehavior, misunderstanding arising from the cultural and mentality diversity of the people from different lingua-cultural background for cross-cultural and intercultural interaction and communication. Consequently we had an idea that the concept of competence, the place and role of it in intercultural communication should also be searched deeply.

- The awareness of self-identity and openness to other cultures and points of views about the place of the target culture in the foreign language classroom and its influence on the students' achievement. As we did research and made experimental work we have noticed that the teachers' and also students' ideas, beliefs and thoughts are rather important in foreign language teaching by implying the cognitive lingua-cultural perspectives and exercises. On the one hand some practitioners claim that culture should not be introduced into the language classroom excessively, because by teaching the target culture the language learners may get detached from their own culture, consequently lose the links with their national memory and eventually become marginalized, on the other hand others argue that without culture, language learning process loses its peculiarity and foreign language cannot and must not be taught in

isolation. Multiple researches have been conducted to clarify the issue and as a result there is a range of various activities targeted at getting the students acquainted with some of the culturally-specific issues. We think acquiring a language does not consist of just gaining some linguistic skills but consists of gaining perspectives, some behaviors and attitudes of native speakers of the target language. Therefore the influences of foreign language teaching with its culture both on students and hosting culture could be researched in detail in further papers.

- The course books that are supposed to be the main materials in foreign language teaching. They are neatly designed to include all kinds of activities, exercises, drills and tasks necessary for language education. Therefore it is necessary to do research about the contents of these kinds of books from the cognitive lingua-cultural aspects and perspectives. We have analyzed two books that we used from the above mentioned perspectives.

- The other important issue in education general, foreign language teaching special is the necessity of right and valid assessment. We have done a literary review research in this field briefly. We think this issue is wide enough to be subject of completely another dissertation.

The problem (s) of the research

Our issue is to determine and find out whether gaining competence, language achievements, attitudes of the students and self-efficacy are affected by the use of culture-based exercises or not in foreign language education. The question to be answered is that how the use of culture based exercises influence the language achievement, language competency, intercultural communicative competency. The interpretations of the results of the research are to be presented. We will try to find out and determine the following issues below:

1. Whether there are any significant differences between the average results of pre and post tests "Language Achievement Test", including social awareness questions and cases in experimental and control groups.

2. If there are any significant differences between the results of pre and post questionnaires, devoted to understand the attitudes and beliefs of students towards the use of culture based exercises in foreign language teaching in experiment and control groups.

3. Whether there are any significant differences between the results of pre and post questionnaires, devoted to understand the attitudes and beliefs of teachers towards the use of culture based exercises in foreign language teaching in experiment and control groups.

4. To determine detect the recommends of the students about the use of culture-based activities in foreign language teaching in experimental groups.

5. To state the recommends of the teachers about the use of culture-based activities in foreign language teaching in experimental groups.

6. To signify how the processes of foreign language teaching are affected by the use of culture-based exercises?

- a) To identify the attitudes towards foreign language teaching with its culture.
- b) To define the terms; Language, linguistic, communicative and intercultural communicative competence acquirement and achievement.

The importance of the research

The research depends on both qualitative and quantitative analysis that means the results can be considered as a scientific data. The data could be used mostly for educators, teachers and sometimes psychologists. The same research can be done for other students of diverse cultures too. The data is collected on the affects and impacts of using culture based-exercises and activities, the attitudes, ideas, considerations and beliefs of both the teachers and students towards foreign language teaching/learning.

Finally, we think the research could provide important information to the national curriculum constructors for the country where the research was done.

Scientific novelty of the research is in disclosure of the meaning of linguistic and cultural expertise is achieved and methodological principles are provided and proven; cognitive lingua-cultural model of expertise is finalized; frame model as a method of didactic management is developed efficiency of lingua-cultural formation process is proved in Kazakhstan for Kazakh, Turkish and Russian origin students. Furthermore, awareness of instructors of the peculiarities of the communicative behaviors and the impacts of use of culture-based activities in the language classroom are demonstrated.

The theoretical value of the research

Theoretical basis and the role of cognitive lingua-cultural process principles are determined in the formation of intercultural communicative competence. Contribution to development of cultural based exercises and activities for the aim of intercultural communicative development has been provided at level B2 according to European Union Competence reference.

Practical value of the research: cognitive lingua-cultural formation process principles are developed and tested; exercises relating to cognitive lingua-cultural ability are developed; pedagogical technologies (exercises, activities, tasks, case-stages, situational analysis and others) are suggested. Interactive technologies are proposed for the development of intercultural-communicative competence (situational analysis: case study, incident method, case technology, communicative situations and tasks). The results that we obtained and reached up to during our investigation and work can be used in foreign language teaching in general and for the formation of intercultural communicative competence in special.

✓ Assumptions

1. The students give correct answers to the questions they express themselves in free situations and atmosphere.
2. The students are motivated equally by external and internal factors.
3. The external factors are the same for both experimental and control groups.

4. The students' average interests towards the use of culture-based activities in foreign language teaching are very close and similar to each other.

5. The teachers' attitudes, beliefs and considerations are very close and similar to each other.

6. The average levels of the students of experimental and control groups are not equal but shown and presented by pre and post tests of "language achievement test".

7. The instructors-students and students-students interactions are the same both in control and experimental groups.

✓ **Limitations for the research**

The research is limited the boundaries blow:

1. The subject is implied and performed just for the preparation school students of Suleyman Demirel University in 2011-2012 and 2012-2013 academic years.

2. The tests are applied both for experimental and control groups.

3. The pre and post tests and questionnaires applied both for experimental and control groups and teachers are "Language Achievement Test", "Questionnaire for Teachers" and "Questionnaire for Students".

4. The culture-based activities and exercises have been conducted and applied just in experimental groups and traditional and existing ordinary activities and exercises have been conducted and applied just in control groups.

5. The number of the students for forty for experimental and forty for control groups in 2011-2012 year and thirty-eight for control group and thirty-eight for experimental group in 2012-2013 academic year.

6. All the students were mixed in gender.

7. All the students were mixed in terms of linguistic and cultural background.

The observations done, examinations and questionnaires given to the students were implied both by teachers and researcher. The questionnaires and interviews given to the teachers were done by researcher only.

The methods and techniques of the research are: Method of generalization (componential and contextual). Experiment on the basis of work with informants (implication some questionnaires, interviews, observation, surveying, giving some tests and exams etc.) There are certain sources of data to be considered during the data collection stage. Some certain methods of data collection and realization of our work are as follows: critical analysis of both foreign and local literary, educational and scientific resources on the research issue; specific literature like encyclopedic dictionaries, Ethnographic publications and Psychological literature; focused observation and analysis on the educational process; experimental work at the university in Language School; method of form for students/teachers; (questionnaire among students and teachers), interview; tests; observation.

✓ **Methodological basis** of the research is provided by the cognitive-communicative-intercultural theory of foreign language education and a complex of methodological

principles, the theory of teaching activities, context-based teaching theory and Psycholinguistics.

Structure of research: the paper consists of introduction, two chapters, conclusion, list of used references and appendices.

In the **Introduction** the relevance of the research topic is proven, the object and subject matter are identified; the purpose, the research hypothesis, and the tasks are discussed. The primary research idea, scientific originality, the theoretical and practical results of the research, and the substantive provisions which put to the defense are defined.

In **chapter one** of the research project “Theoretical bases of the formation of linguistic and cultural expertise” is dedicated to the logical, conceptual approach towards understanding of cognition, language and culture, which can be found in the fundamental works of domestic and foreign scientists. The nature, mechanism and importance of forming intercultural-communicative competence of FL students, gives the algorithm of situational analysis technology, describes the competency, types of skills and problematic communicational situations for their formation.

In **chapter two** some principles, methods and techniques of a step-by-step organization of the process of intercultural-communicative competence formation have been discussed. Different types of communicative exercises as means of ICC formation have been presented. The practical experiment on the use of culture-based communicative exercises and activities in foreign language teaching at upper-intermediate level in Language School at Suleyman Demirel University is carried out, and the results were presented.

In Conclusion the main results of the research are presented, which were obtained on the basis of data and analysis of the results of the practical experiments. In the appendices, additional research materials are presented.

As we write our dissertation we have benefited from many various resources such as cultural and lingua-cultural dictionaries, books and articles in this field and also internet recourses.

1 THEORETICAL ASPECTS OF FORMATION OF INTERCULTURAL COMMUNICATIVE COMPETENCE

1.1 Cognitive-lingua-cultural aspects of foreign language teaching

Getting to any point from one point is no more problem and takes less and less time with very high speed transportation vehicles. Reaching up to any person and having contact with him/her, anywhere in the world, takes just a few seconds with the internet access and telecommunication means. Getting informed about all the corners of the world has become as easy as hearing the news of your house with mess media in our era. The world is getting smaller and smaller, changing into a global village in terms of very close, intensive, complex interrelations and interactions of nations, compression of time and space with the effects of numerous factors such as mass-media, worldwide trade, internet, tourism, international-cultural, sportive activities and Olympiads, educational exchange programs like Erasmus, etc. The interactions of the nations, countries and people have never been so intensive and in mesh a long with the history as in our era. Closing all the borders for any country against outer effects has become almost impossible. The free movement of goods and money, the international companies, investing and merchandising all over the world, very intensive educational and cultural flow and interactions of communities and nations have caused new phenomena to occur and a term to name it, '*Globalization*'.

Globalization is neither a single concept nor a process nor event that can be defined and encompassed clearly with beginning and end. This phenomenon is rather wide and rather difficult to define. Thus, numerous scientists, authors, socialists and politicians, journalists, economists, institutions and thinkers such as Immanuel Wallerstein (1998), David Harvey (1998), Martin Albrow (1998), Antony Giddens (1990), Roland Robertson (1992), Thomas Larsson (2001), United Nations Educational, Scientific and Cultural Organization (UNESCO) (2001) and so on, have tried to define the term '*Globalization*', from different points of views depending on its functions, effects, process and development. According to Stever, H. Guyford (1972) globalization is "in particular, advances in transportation and telecommunication infrastructure, including the rise of the internet, are major factors in globalization and precipitate further interdependence of economic and cultural activities." [12]. The International Monetary Fund (IMF) identified four basic aspects of globalization: "trade and transactions, capital and investment movements, migration and movement of people and the dissemination of knowledge" [13]. One of the broadest meaning, depending especially on its functions and effects, has been given by A l-Rodhan, Nayef R.F. and Gérard Stoudmann (2006) as "globalization involves economic integration; the transfer of policies across borders; the transmission of knowledge; cultural stability; the reproduction, relations, and discourses of power; it is a global process, a concept, a revolution, and "an establishment of the global market free from sociopolitical control" [14]. Consequently we can say that globalization is rather complex, multi-functioned and many sided phenomena. It occurs

in almost all fields such as; economy, culture, language, education, knowledge, etc., along with international and intercultural interactions. Globalization might have appeared as a new a term but actually it is rather old as an event and phenomena.

Human interactions exist for thousands of years. The overland Silk Road that connected Asia, Africa and Europe is a good example of the transformative power of international exchange that existed in the '*Old World*'. Philosophy, religion, language, art and other means of culture spread and mixed as nations exchanged products and ideas. In the 15th and 16th centuries, Europeans made important discoveries in their exploration of the world oceans and cross-Atlantic travel to the "*New World*" of the Americas. Global movement of people, goods, and ideas expanded significantly in the following centuries. "Early in the 19th century, the development of new forms of transportation (such as the steamships and railroads) and telecommunication that "compressed" time and space allowed for increasingly rapid rates of global interchange." [15]. In the 20th century, roads, railways and airlines made transportation even faster, and the advantages of electronic communications, most notably mobile phones and the internet, connected billions of people in new lines and networks leading into the 21st century.

As it has been said above, globalization has turned the world into a village. It is nature of a village environment that almost everybody knows and somehow communicates with each other and so do the inhabitants of the world but there is a bit difference from that of the village communication. In a village, there is just one language that people use for communication but in the world there are numerous languages. We cannot imagine any society, community, nation and country isolated and apart from the other parts and nations of the whole world. So, globalization is inevitable and it is integration of nations to the world in all fields. As a result of globalization, interactions among people and countries have become so immense that any level of communication has become almost unavoidable. For the inhabitants of the world it is almost impossible to communicate with each other by using all the languages of all the nations. People cannot learn all the languages existing on the earth to interact and communicate with each other. Consequently as a nature of flow of events one or some dominant languages depending on some factors such as economical, cultural, and political power, will become the means for international communication in the globalizing world. "It is the fact that the international movement and interaction requires a language of wider communication" [16, p. 343].

There is a very intensive competition between all nations and communities to take their sublime place in intercultural and international space of globalizing world. The competition is in all spheres such as education, culture, economy, language, policy, literature, art and has not been so intensive and complicated during the history as in our century. On the one hand growth and strengthening of a global competition as a result of balance infringement between subjects and actors of the competitive environment, getting main character of a geo-economic competition, inevitably expands world outlook

competitive influence in a direction of cultural-educational, domination of certain ideas and expansion of values of the stronger societies that can lead to washing out and neutralization of cultural identity of the people. Communities and nations are under the threat of marginalization owing to their insufficient competitiveness and functional adequacy in the conditions of globalization. But on the other hand accepting globalization as the objective process simultaneously calls possibilities for progress and civilization for each nation. Therefore governments carry out search of a national strategy of development through integrating to the global world. The process of globalization “owns models of optimum occurrence in the world without leaving any attention calls of globalization and test for durability of national worldviews a cultural originality and valuable orientation” [17]. Changing the competition of existence in and integration to the globalized world into advantage and disadvantage depends on some factors for each nation.

As we are concerned about and concentrated on culture, as one of the many aspects of globalization, we will focus on it in the content of globalization. Along with globalization not just economy, education, technology and language globalize but culture as well, because culture, society and language are inseparable. Globalization links cultures and communities on a variety of levels; economics, politically, socially, etc. International relations serves globalization to reach its goal of understanding diverse cultures. Understanding different cultures is critical for the future of not only governments, people and businesses but for human race. When “dealing with globalization, understanding cultures becomes easier, but in some instances, is threatened by the popularity of existing cultures. Languages, foods, arts, and ethics are being passed from one culture to another, making indigenous cultures extinct.” [18]. Consequently the spread of culture along with the interactions of nations have caused a new term appeared '*Cultural Globalization*' or it can be expressed in the other word '*cultural integrity*'.

Researchers and almost all communities have some doubts that if global world is open enough to accept different cultures or not. The world has some subjects and questions for discussion, as for arising new paradigms along with the globalization, especially in cultural field; whether globalizing world is opening new horizons and possibilities for all nations along with intercultural interactions, supplying the rationale judgment of development of integrating process, assuring the search for the ways of transforming the world in the civilized communities based on the recognition of original personal identity and cultural originality of people, giving a choice of model of new system and use of advantages of globalization by all nations and communities fairly, providing global, regional and cultural safety or not. Because of the economical power, it seems that the competition of enriching, affecting and being influenced by cultural globalization is not equal. Technological and scientific development and as a result economical, political, educational and cultural impact of each nation in '*cultural globalization*' is not same.

There is an urgent need for each nation to develop their new paradigms especially in education of language while integrating the global world in all spheres. Now teaching and learning strategies of teaching foreign language can, to some extent, support nations both participate in the global movement and at the same time preserve their unique identities. Enabling the students to seize and understand that language is just a tool for human communication and learning a foreign language can serve their professional life and may be a gate to the outer world is of crucial importance.

The students can be taught, along with language education, that there are other people, representing their languages, having different culture, mentality, way of understanding, perception of the world and it is quite normal, and also it does not mean that they are superior to us or vice-versa. Consequently all nations could improve their own priorities and policies in foreign language education to prevent or minimize the threat of getting lost in cultural globalization. We think it is important and vital for each nation to understand nature and process of cultural globalization and also learn how to integrate and benefit from this process.

The concept entered by philosopher '*cultural globalization*' is caused by objective displays of attempts of universalization of culture [19]. On the one hand universal values exist or expansion of cultures of developed countries occurs on the other hand some questions and anxieties arise about preserving or losing the culture, language and national identity of each nation; especially for developing and non-developed countries. Joining the cultural globalization for each nation by using its own language, in all fields, is almost impossible. In integrating and making contribution to cultural globalization, what we need is a world-wide used language, international and intercultural discourse by using that language, because education of all languages, existing in the world, is not rationale and does not seem to be possible.

We think, as researchers, it should be understood and comprehended about cultural globalization and integration to globalized world that, there are always signals of objecting process in socio-cultural expansion, (*cultural imperialism*) and attempts to maintain the uniqueness of members of any society and preserve their own national cultures and identity. Therefore it sounds a reasonable and rationale way for each nation to provide very valuable and rich resources to the enrichment the process of cultural globalization by preserving their own cultural reserves, because all societies have equal rights in this process. Thus, global culture can be very colorful, rich and having the prints and colors of all nations, not being objected by other social identities. In the process of cultural globalization there is still threat of losing the '*national identity*' in gaining '*universal identity*' caused by very mass and intensive use of international contacts and other factors embedded in globalization.

Depending on status of a country or nation, globalization can have a positive or negative effect on the host culture and language. For example, "highly developed countries such as the United States of America, United Kingdom, Canada, and France, just to name a few, have experienced an overall satisfaction of globalization."

[18, p. 2]. They can invest on the spread of their culture and education much more than the developing and non-developed countries. Industrialized countries as England, America and Germany have worldwide institutions for teaching their languages and culture such as the British Council, American Culture House. Along with the student exchange programs, mostly the flow of students is from less developed to more developed countries. But at the same time less developed and developing countries see these kinds of programs as chance of opening gate to the world and developing themselves. Consequently globalization and also cultural globalization have both positive and negative sides for each nation and country.

There are some languages claiming to be the mean of international communication such as Spanish, Chinese and English. English is the most widely studied and taught one among them all over the world. It is known that language learning based on culture-specific prescriptive norms and supported by exposure to the language in wide spectrum of activities, comprises a program which can be perceived as being what Phillipson call is an imperialist structure of exploitation of one society or collectivity by another [20]. Some sociolinguists such as Achard (1988), de Swaan (1993), Chomsky (2003 23), Pennycook (1998) and Schiffman (1996) perceive this process as '*linguistic imperialism*' pointing out that government agencies and private enterprises, primarily in the UK and US, export educational materials and operate language schools as away to extend their sphere of influence. Linguistic imperialism or language imperialism is a linguistics concept that involves the transfer of a culture of dominant language to other people-the speakers of other languages. "The transfer is essentially a demonstration of power-traditionally, military power but also, in the modern world, economic power-and aspects of the dominant culture are usually transferred along with the language" [21].

This is a natural and general stream of the reality of the world. The nature of flow in the world is the expansion of languages and cultures of developed and industrialized nations, because their technological products are sold all over the world and they can invest more budgets in founding institutions to teach their cultures and languages in other countries or people tend to learn their languages for their careers and professional futures. Such positioning supports a belief that the promotion of English language undermines cultural diversity. It is the reality that cultural globalization has both advantageous and disadvantageous sides. Mostly disadvantages have been mentioned so far. For about advantages, as a result of globalization especially cultural globalization, non-developed and developing countries become more conscious about their languages and cultures and they give more and more effort to preserve and develop them. And also by observing and analyzing the examples in front of them they bypass the failing tries and short cut the process of development such as the South Korea and Japan. They have both succeeded to develop themselves and integrate the globalized world by preserving their languages and cultures at the same time.

As an English teacher, working in Kazakhstan more than ten years and having the students from different ethnic origins such as Kazakh, Russian, Turkish, etc., I observe

that on the one hand students change, to some extent, under the influence of English culture as long as we teach them English, that is true, but on the other hand they get more conscious about their own culture and have more desire to preserve and represent it in our, multi-cultural and multi-national university. Almost all students try to show and present their own cultural rituals in the socio-cultural and educational activities, such as Nauriz, New Year Parties, Valentine's Day, etc. They begin to see English as a means of international communication and give effort to present their culture in international organizations and activities by using it. There are two cases seem to contrasting, on the one hand there is a call for a language of a wider international interaction and communication, for a common global space, on the other hand a sincere desire of each nation to preserve cultural diversity and national identity in the content of intercultural communication. We think these cases, seeming contrasting, actually are not opposing, because education of a language with its culture for the aim of integrating the cultural globalization and preserving the cultural diversity and national identity is quite possible. Due to the existing calls for preservation of national identity, promotion of national culture and self-identity of a person with development of values of cultural globalization is of crucial important.

We think Kazakhstan would be a good example and area to research because, according to the Kazakhstan's Trilingual Program State program for the development and functioning of languages in the Republic of Kazakhstan for 2011-2020, has been adopted by the Decree of the President of Republic of Kazakhstan, there are three compulsory languages to be emphasized and taught: Kazakh, Russian and English [22].

Languages live, develop, diminish and die along with the societies and nations. Therefore they need some institutions to be supported, survive and develop. It is known that if the languages are supported by governments, being chosen as official state language, using in educational system and used in publications and media they develop and continue living otherwise they diminish, get forgotten and disappear as the time passes. Therefore each nation or government should have a language policy to be able to develop, teach, not to forget, preserve or even spread while integrating the globalizing world. Policies should give enough importance and pay attention to their native languages to create better comprehension and cultural understanding lying behind it.

The impact of "linguistic policy" on both any society and language and also the changes, it causes in all spheres, especially culture, can be investigated, observed and made some analysis and inferred deductions from these changes in Kazakhstan rather clearly. Both English and Russian languages have been thought in Kazakhstan more over seventy years but the effects of these languages and the changes that they caused to Kazakh society are not the same. English has been taught just as a language, not been used as means of teaching other subjects such as mathematics, physics, chemistry, biology, etc, but the case is not the same for the Russian language. During Soviet Union time in Kazakhstan, Russian was the official language of the government. People had to study and learn the Russian language for their careers and professional statues. In all fields

such as media, education, TV programs, publications, science, business, in Kazakhstan the Russian language was used very intensively as an official state language. As a result of this language policy, Kazakh people learned Russian, began to use this language as a means of interactions with each other in their lives but Russian people did not learn the Kazakh language as well as Kazakh people learned Russian, even how to say and address greetings as the easiest and first step of communication, although Russian people were not representing the majority of population in Kazakhstan. This case can be the proof of impact of linguistic policy playing role on language use, but the changes, took place in society because of living together, are not the same. The changes occur in societies, living together, are mutual.

Although Kazakh people have been leaving with Russians, representing the dominant power and culture, and learning the Russian language with its culture for a long time, throughout Soviet Union period for over 70 years, we see that, beside some changes occurred, Kazakh people have not changed completely and assimilated to have exactly the same mentality, clothing, food, culture, perception of the world that Russians have. As far as we see there have been some changes on Russian people too about the mentioned areas. Thus, we can understand that changes do not occur only unilaterally, from more developed to less developed nations, but they take place in both sides. It is also the case that there is a need to support minority languages and cultures. Like all '*cultural artifacts*', languages give testimony to unique heritage of any individual person.

Despite the fact that globalization process or phenomena causes some anxieties for some developing and non-developed nations to be assimilated and lose their language, cultural diversity and even national identity, but at the same time, it provides a global intercultural space that the nations can improve themselves with the objective process caused by gradual integration of the states and regions in a uniform system with the general rules and norms of economic, political and cultural issues.

We assume and strongly hope that this global intercultural space will create a great chance and possibility for almost all communities to express themselves, communicate with people from other nations, representing other cultures, backgrounds and even personalities. They will be able to find the more common points in other words universals, as they have the more intercultural interactions in global intercultural space.

As far as we observe the events going on in the world outside it can be said that this process might have some difficulties. On the one hand, there is a reality that people should concentrate on their cultures and national identities and some problems may appear in the process of cultural, economical and even political globalization, on the other hand especially in the field of education, globalization has positive effects on standardization, improvement, development and revision of educational and economical systems, and also expansion of science.

We think all these doubts and fears of losing national identity along with foreign language education, because of effects and impacts of its culture under the influence of cultural globalization, depend on how we see and accept foreign language education and our aims of studying foreign language. When we get a strong understanding that

language serves human communication and can be a chance and gate to be able to reach up to and integrate globalized world and benefit from globalization then we think education of foreign language turns into advantage.

1.1.1 Language as a means of intercultural communication

The interrelations among the people of different cultural origins and identities have become so immense that at any level and type of communication is almost inevitable. Communication is activity of transmitting information and knowledge through sending and receiving messages, by speaking, reading, listening, writing, visuals, signals, codes or body gestures. According to Jacobson (1960) communication process yields six factors: “addresser, addressee, contact (or channel), context, code, and the message itself and there are six functions corresponding to these factors: emotive, conative, phatic, reference, meta-linguistic (or meta- communicative), and aesthetic or poetic.” [23]. This process has been taken as the focal object of semiotics. It can be inferred from the definition given above that communication is exchanging the ideas, thoughts, feelings, perceptions and concepts or being able to express yourself in a correct way and enabling your audience to understand you correctly.

In any type of communication using a language to be able to encode and send a message or to receive and decode that message and also give feed back to maintain the communication is essential for efficient communication. Thus, language is used as a means of communication and it is a predominant tool by which human beings communicate with each other. Communication is the most widely known distinctive feature of human capacity and ability for acquiring and using complex systems and a language is a specific example of such system. Because of its complex structure, it is much wider range of possible expressions than any other structure known as system of animal communication. Therefore it can be treated as a tool for communication that enables humans to cooperate, share and interrelate. It is possible to infer from the definition that language has social function that people can express themselves, interact with other members of community and influence their environment.

Functional theories are to explain language form “by their communicative functions and understand the grammatical structure of a language as a result of an adaptive process by which grammar was “tailored” to serve communicative needs of that language’s users” [24]. We cannot communicate in any real sense without language, other than through gestures; we can also communicate through some non-verbal forms like the visual arts such as painting and sculpture, through dance, mimics and body gestures, articulate but the culmination of communication is possible only through language. It could be a workaday prose, poetry and drama, speech but all of these are forms of language, written, spoken and read. Hence, not to misunderstand with each other the appropriate and correct use of language is crucial.

Language gives humans a means by which they can negotiate meaning through symbols, because communication is ability to understand and use symbols

systematically. People, most of the time, use verbal symbols for communication. The symbols-words are combined according to specific rules in order to create syntax to express meanings or naming the objects, phenomena, thoughts and feelings. Human communication through symbolic interaction occurs by engaging in speech acts with others that humans come to identify meaning and develop discourse. In understanding the messages, sent along with a language, learning that language not isolated from a culture it belongs to, and being aware of the culture of that language is of great importance. In communication, the mostly used way is dialogue. The effective use of dialogue depends on expression of feelings, emotions, thoughts and ideas effectively. Therefore all depend on teaching and learning a language effectively and successfully. As we mentioned before being able to understand each other correctly people need to cognate the ideas, thoughts, feelings and culture of one another.

In the globalizing world communication and interaction do not happen just within the same nation (intra-cultural), they happen between the nations of different cultural, historical and even geographical backgrounds and languages (cross-cultural or intercultural). Therefore language is used as means of intercultural communication too. Language as for being a representative of culture and native speakers of it, for effective and successful intercultural communication, learning that language with its cultural background gets crucial importance.

As native language is used for the purpose of communication among the people of the same nation and cultural background, foreign language would serve the communication to the people from diverse cultural background and nations. Thus, a language or some languages would be used for intercultural interaction and communication. '*Intercultural communication*' is a kind of interpersonal interaction between groups of people from diverse cultural backgrounds. In other words international communication is a form of global communication.

This notion is sometimes used to describe the wide range of communication problems that naturally appear and arise during intercultural interactions because of the fact that individuals are from different religious, social, ethnic and educational backgrounds. Sometimes intercultural communication is used as a synonymy of cross-cultural communication. In this sense it seeks to understand how people from diverse cultures and communities act, interact, communicate and perceive the world. As a separation notion, while intercultural communication deals with the interaction of the people from many different countries on the contrary cross-cultural communication is about the communication of the people from two different cultures mutually. As a discipline, intercultural communication is relevant to many disciplines such as; anthropology, cultural studies, linguistics, psychology and communication studies. There are several cross- cultural service providers around who can assist with the development of intercultural communication skills. Research is a major part of the development of intercultural communication skills [25].

During intercultural communication process, foreign language plays an essential role and frequently causes breakdown of many intercultural encounters. All the languages include verbal and non-verbal codes built upon the different cultural settings and linguistic structures which are crucial for successful intercultural interaction. According to Prosser (1985) "both verbal linguistics and nonverbal codes which we use in human communication are of considerable interest to the intercultural communicator and cross-cultural researcher" [26]. Human beings interrelate with others through intercultural communication by expressing and transmitting their cultural values and integrate the culturally globalized world with all of their belongings by using a language. They will be able to make contribution to cultural globalization with their national identity through a language. In intercultural communication, people should be aware of similarities and differences especially about cultural values of other identities.

The necessity, role and function of one of the worldwide used languages for international communication are clear. "The dominating role of language in maintenance of intercultural interaction, as it is known, is caused also by the basic function of language, and is still the preserver and speaker of national culture, that most powerful public tool which forms people and nations through preservation and transfer of culture, traditions and public consciousness of the given speech collective." [17, p. 52]. It is the reality that for international communication, teaching and learning all of the languages, exist in the world, are almost impossible. Therefore, as a natural flow of the events, one of the most dominant and world widely used languages will be taught as a means of international interaction and communication. Nowadays it can be said that English is the strongest candidate of the languages claiming to be the international language of the globalizing world.

Along with the development and expansion of globalization, the English language is increasingly becoming the leading language of international discourse or lingua franca for people of the global community. It was estimated that "at the beginning of the 21st century, the number of English L1 speakers is 375 million, the same as the number of people who use English as L2, and also as many as 750 million use English as a foreign language" [27]. Most Internet content targets well-off, well-educated, are English-speaking users. "An estimated 78 percent of all websites are in the English language, even though just over 50 percent of Internet users are native English speakers, and only 10 percent of the world population use English as a first language" [28]. English is an official language of the United Nations and many other international organizations, including the International Olympic Committee.

English is the most often and widely taught as a foreign language in the European Union, "by 89% of schoolchildren, ahead of French at 32%, while the perception of the usefulness of foreign languages among Europeans is 68% in favor of English ahead of 25% for French." (6) Among some non-English-speaking EU countries, "a large percentage of the adult population claims to be able to converse in English – in

particular: 85% in Sweden, 83% in Denmark, 79% in the Netherlands, 66% in Luxembourg and over 50% in Finland, Slovenia, Austria, Belgium, and Germany.” (37).

Books, magazines and newspapers written in English are available in many countries around the world. According to Graddol (1997) “English is the most commonly used language in the sciences.” [29]. “Science Citation Index reporting as early as 1997 that 95% of its articles were written in English, even though only half of them came from authors in English-speaking countries. Of the publications 96.5% were published in English, 3.5% in a non-English language, with German as the most common. Therefore the dominance of journals with English language is clearly visible.

Consequently, we can say that there is very strong call for English language teaching as international language rather than just second or foreign language. “Such a reality shows that our world has entered the age of globalization of the English language, in which most observers see a tendency toward homogeneity of values and norms; others see an opportunity to rescue local identities” [30].

As for Kazakhstan, first of all, three languages have been accepted as means of education; Kazakh and Russian state, English foreign. [22]. English is seen as a gate to outer world. There is a “*Bolashak*” program aimed at supporting the students to abroad mostly to the English speaking countries to continue their graduate and post graduate academic studies. Then English has begun to be taught at the fourth grades in primary schools. After that imported original books have been used as materials and recourses for teaching English. Furthermore most of the gymnasiums use English as means of education, additionally private and state schools, institutions, international schools and universities that are give education in English are supported by governments such as Helly Bury Miras, Kazakh-Turkish High schools, Nurorda High Schools, Nursultan Nazarbayev University, Kazakh British Technical University, KIMEP, Suleyman Demirel University. Moreover the number of English courses has tremendously increased in recent years.

The importance of English is out of discussion to be able to reach up to intercultural space, offered by globalizing world. Any person who wants to continue higher education in intercultural space for their career have to pass exams in English, such as TOEFL, IELTS, GRE, etc., in almost all even non native English speaking countries.

The intercultural framework takes into consideration the status of English as an international language and the cultural heterogeneity or similarity of English users around the world.

Understanding with each other appropriately in intercultural communication is quite important and essential. It can be said that understanding is cognition somehow but this definition is not sufficient to explain the the phenomena and process of cognition. It is much more complex and complicated than just understanding, including mental and psychological activities such as thinking, memory, perception, judgement, learning, reasoning making comparison and deductions and so on. Therefore it needs wider

discussion and explanation. Consequently the place and role of cognition in foreign language especially in the intercultural space becomes rather clear.

1.1.2 The place of cognition in foreign language acquisition

There are specific ways of existence and survival for all beings as well as their development which is done by following and applying some certain rules and principles of nature. Nothing is arbitrary and everything is connected to each other by complex and inseparable ties. The major duty of the human being is to search and understand the existence, rules of the world, universe and its unique nature too. This problem can be solved only if we can transfer those rules and principles of beings into humans' way of thinking.

Human beings always get inputs throughout their lives by senses, experiences and instructions. The capacity of interpreting and transforming these inputs into meaningful information, as a result understanding and revealing the rules and complex relations in the nature are humans' two of the most important features. "Ability of humans to understand and explain is almost unlimited because of many things: cognitive thinking of a person, cognitive infrastructure of human beings, ability to transfer this cognition by inheritance and ability of a person to develop intuitively in thinking and exploring." [31]. Capability of a person to understand complex issues, to go into the deep structure of nature, finding connections and mutual interrelations between events are all done by specific feature of human beings: "*thinking*". Human beings put things, creatures and beings in to groups and classify them according to their features. Therefore, categorization is important form of understanding the world by a person.

Thinking and consciousness reflect the world, connections and relations not only in the mental or ideal form but also in general form. If the human beings do not use this capacity, they may lose the understanding the full meaning and completeness of idea about the world and nature. This capability and potential is called "*cognition*".

Cognition is a set of mental processes characterized by attention, learning, recognizing, knowing, reasoning and understanding things. It is a capacity of perception and deduction. Because of its complexness and wideness various disciplines, such as psychology, philosophy, linguistics, science and computer science all study cognition. However, the term's usage varies across disciplines; for example, "in psychology and cognitive science, "*cognition*" usually refers to an information processing view of an individual's psychological functions. It is also used in a branch of social psychology called social cognition to explain attitudes, attribution and group dynamics [32]. In cognitive psychology and cognitive engineering, "cognition is typically assumed to be information processing in a participant's or operator's mind or brain" [33]. Philosophers have long been interested in relationship between knowing, mind and external reality. Psychologists took up the study of cognition in the 20th century. Some disciplines like "*cognitive science*" and "*cognitive linguistics*" were founded to do researches and

provide satisfactory explanation about how people cognate and perceive external world and express this perception by using a language,

“Cognitive science or cognitive psychology is interested in thinking or psychological processes that take place in person’s cognitions at the time of discovering, thinking and speaking activities.” [31, p. 260]. It deals with cognitive process which humans percept, represent and reproduce in their minds. The special level of mental representation exists beyond biological, social and cultural specifications. Islam, A. (2011) says that “this is not enough, the influence and input of environment should also be taken into consideration too” [34].

Language is the main issue of Cognitive Linguistics as a sub branch of cognitive science. In Cognitive Linguistics and Psycho-Linguistics there is a major role given to communicative attitudes and abilities of speaker no matter what language he speaks. The genre of Cognitive Linguistics and cognitive science is to search and try to explain the nature and mechanism of cognition, the way of expressing this cognition meaningfully by using a language and relationship between language, communication, mind and culture. According to William Croft and D. Alan Cruse (2004) “there are four broad cognitive abilities that play an active part in the construction of construal. They are: attention/salience, judgment/comparison, situatedness and constitution/gestalt” [35]. Each general category contains a number of sub processes of which helps to explain the ways that humans encode cognitions into meaningful language patterns in some unique ways. Cognitive component includes perception of language as a result of social phenomenon, its functions, and linguistic system of foreign languages as historically settled formations, interconnection of the language and culture, communicative nature of the language and the role of foreign language in modern political-cultural life. Therefore in teaching or learning a foreign language especially for intercultural communicative competence, all the information, supplied and provided by cognitive science, cognitive psychology and cognitive linguistics, should be taken into considerations.

The process of foreign language teaching is supposed to reach up to foreign language ‘*acquisition*’. Foreign language acquisition also refers to the scientific discipline devoted to studying that process, here foreign language refers to any language that studied and acquired in addition to one’s native language. Language acquisition refers to the process by which human beings acquire the capacity to perceive and comprehend language, as well as to produce speech patterns in a language to communicate. Therefore, by acquisition of foreign language result is emphasized more than process in general. As various branches of linguistics, foreign language acquisition is also closely related to psychology, cognitive linguistics and education. The term ‘*acquisition*’ is originally used to emphasize the subconscious nature of the learning process [36]. Mostly, “subconscious learning process’ is represented by ‘*cognition*’. Much modern research in foreign language acquisition has taken a cognitive approach.” [37]. Cognitive Linguistics research is concerned with the mental processes involved in language acquisition and how they can explain the nature of learners’ language

knowledge. Cognitive theories view foreign language acquisition as a special case of more general learning mechanisms in the brain.

The dominant model in cognitive approaches to foreign language acquisition and indeed in all second-language acquisition research is the “computational model” [38]. The computational model involves three stages. In the first stage, learners cognate or acquire certain features of the language input in short-term memory. Then, learners convert some of this gained input into second-language knowledge, which is stored in long-term memory. Finally, learners use this second-language knowledge to produce spoken-communication output. Cognitive theories or aspects try to explain all these processes in language acquisition. Once we acquired or cognate a foreign language by the process of language studying we get foreign language knowledge. Depending on various characteristics of using, understanding and providing this second language knowledge it is nominated by different terms such as, *implicit* and *explicit* language knowledge, *declarative* and *procedural* language knowledge. Therefore as it has been mentioned above language acquisition is more than language learning activities, it is represented in general as a result of language learning process, the ability and capability of use of that language depending on cognition and understanding of it.

The mental processes on foreign language acquisition can be divided mainly into two; micro-processes and macro-processes. While micro-processes include attention, working memory, integration and restructuring, and monitoring [53], macro-processes include the distinction between intentional learning and incidental learning; and also the distinction between explicit and implicit learning and acquisition.

What people do with a language, ones they have acquired is mostly communicating with others in that language. In communication process humans produce speech patterns in the foreign language that they have acquired.

It is widely known that foreign language acquisition occurs in natural settings and environment the best. So, majority of foreign language acquisition research has been devoted to language learning in natural settings. But a few of the students have the chance of going abroad where the target language is spoken. Therefore, it is inevitable that language acquisition takes place through language education in the classroom settings and environment. Consequently there have also been investigations to find out the ways of conducting foreign language acquisition in the classroom environment more successfully. These kinds of researches are mostly on language education, but always empirical, based on data and statistics, and mainly concerned with the effect that instruction has on the learner, rather than what the teacher does.

There have been attempts made to systematically measure and check the effectiveness of language teaching practices for all levels of language, from phonetics to pragmatics and for almost every current teaching methodology. It has been revealed that “using many traditional language-teaching methods and techniques, including teaching grammar rules and vocabulary lists is inefficient in foreign language teaching for the requirements of globalizing modern world” [40]. They do not culminate communicating

in target language effectively, fluently and appropriately. Therefore, "to become proficient and competent in a foreign language, students must be given opportunities to use it for cross-cultural and intercultural communicative purposes" [41].

The role of the language it plays in peoples' lives cannot be denied. In the globalizing world people need not only their mother languages but also a foreign language to communicate with others in the international space. As it has been discussed above, learning or in broader sense acquiring a foreign language does not consist of just memorizing grammatical rules, vocabulary lists or performing some drills. This process is much more complicated including cognition, representing some mental process and activities, understanding mechanism of language and production of speech in target language. Because the students, after given instructions, learn some grammar rules, speech patterns and chunks, some vocabulary and so on. But in real life, it is extremely possible that the students will face the language use and speech patterns that they have never heard, met or studied in the process of language education in classroom atmosphere. But once they cognate the essence, mechanism and mentality of foreign language they can produce language use and speech patterns, they have never heard or studied in the process of language education, for communication in general, intercultural communication in special. Cognition in foreign language acquisition includes understanding the socio-cultural and lingua-cultural background of foreign language too. We think unless the students get the cognition of the target language: do not acquire that language with its socio-cultural and lingua-cultural background; they cannot produce that language appropriately according to its mentality, culture and situation for especially intercultural interaction and communication. In brief, the place and importance of cognition in foreign language teaching and also in mechanism and nature of foreign language acquisition should be taken into consideration.

It is known and seen that among all the creatures, just human species was able to create and develop capacity for language. This language is rather complex having linguistics (grammatical) system, special speech patterns (syntax), sound system (phonetics), system of word and word building (lexicology) and so on. There have been many attempts to answer the questions such as; how did human beings develop this capacity of language? How do they acquire linguistic input about a language and perceive it? How do they convert this linguistic input into meaningful patterns and produce a language for intentional communication? In what ways human beings are different from other species in developing the capacity for language?

According to Chomsky [42] there is spontaneous process specific for just human beings crucial for language learning. The other animals can learn by tightly controlled conditions and explicit training. In the other mechanism namely statistical mechanism offered by Newport and Houser [43] adults compute statistics for words on phonetics segments and can put these segments into syllables and then develop words having meanings that human cannot use this mechanism. General learning mechanism implies that the needs of humans force them to create a language patterns for communication.

Consequently, it can be said that the language, and language use for communication, with all subcomponents and complex structure, are specific just for human beings. There are some approaches and theories on how human beings get the capability of cognition, understanding, acquisition and use of language. One of them is “*social interactionism*” theory advocated by Lev Vygotsky, a Soviet psychologist and made widely known by Jerome Bruner in the western world. It is based on mainly socio-cultural facts and events, roughly claiming that people acquire a language by being lead, given some information and feedback, reinforcement and having interactions by their elders [44]. The other one is “*relational frame*” theory offered by Hayes, Barnes-Holmes and Roche in 2001. It is based on Skinnerian behaviorism and says that children learn a language throughout interacting with environment by predicting and influencing psychological events such as thoughts, feelings and behaviors and developing rational responses to these changes in his environment. It has been claimed in this theory that this feature is specific just for human beings, saying that “language acquisition is based on innate, language-specific cognitive capacities” [45]. The following one is “*emergentism*” theory. One of the providers of this theory as a model is MacWhinney. It is posited in this model that language acquisition is a cognitive process emerges from the biological pressure and environment. MacWhinney advocates in his model that neither nature nor nurture is enough itself for acquiring a language. The prominent scholars of this theory argue that cognition can serve language acquisition additionally and they also claim that “language acquisition is more complex than many believes.” [46]. As far as we see in these three theories, a frame has been tried to be drawn, dedicated to identify mostly the native language acquisition by developing children.

These theories can supply us a general understanding and give some leading ideas and thoughts how we can benefit from the principles of them and emerge some models in teaching students a second or foreign languages.

We think it is possible to categorize the models, devoted to define and explain the process of foreign language acquisition, roughly into three groups: “*innatist model*” provided by Krashen, “*cognitive model*” offered by McLaughlin&Bialystok and “*constructivist model*” advocated by Michael Long. Krashen, in *innatist model*, briefly argues that, in foreign language acquisition, “*subconscious acquisition*” is superior to “*learning and monitoring*”, students should have low “*affective filter*” and “*natural order of acquisition*” is highly important. He hasn’t paid attention to “*grammar instruction*”; however he emphasized the importance of “*comprehensible input*”. In *cognitive model*, McLaughlin and Bialystok claim that “*control automatic processing*”, “*focal/peripheral attention*” and “*implicit/explicit learning*” play very important role in foreign language acquisition. The “*knowledge of language*” and “*form-focused instruction*” has also been emphasized in this model. According to *constructivist model* which was proposed by Michael Long, getting “*input*” through social interaction and “*output*” in foreign language acquisition are quite important. “*Authenticity*” in language learning has also been given attention.

It can be said that, under the lights of the theories, models and ideas posited above, foreign language acquisition is rather complex and they all have given effort to define and explain the nature, essence and process of foreign language acquisition or as our objective foreign language teaching. Beside these theories and models, there are many separated but interrelated factors such as: cognitive, socio-cultural and linguistic, play role and have affects on foreign language teaching and acquisition too.

If we are to propose an ideal **model for the students in Kazakhstan** to foreign language teaching or acquisition, we can say that it gets rather difficult. In fact, foreign language would be not the second but the third, for some of them even the fourth, language for Kazakhstan origin students. The great majority of Kazakhstan community is bilingual (Kazakh-Russian, because both of them are official languages in Kazakhstan); some of them are even trilingual (Kazakh, Russian and a language rooted from his/her ethnic community, such as Uygur, Uzbek, local Turk, etc.). Each of the theories, models and factors given above, offers some ways and solutions from its points of views but not including all aspects of foreign language teaching and acquisition and also mainly focused on native or second language acquisition but not the third (foreign) one. But we think that it is quite possible to benefit from them all to prepare a combination by taking some ways, methods, models and sub-models of each of them which we think are more useful for the specific environment of Kazakhstan.

We think, what we can take from Krashen's innatist model are; "*comprehensible input*", "*low affective filter*" and "*natural order of acquisition*" supposing that these ones are corner stones and do not chance accordingly in native or foreign language acquisition. We can supply "*comprehensible input*" by applying culture based (socio-cultural and lingua-cultural) tasks, exercises and activities and some brief explanations for grammar and use of language. We think, when the students comprehend the mechanism and logic of foreign language they can produce that language for communication more successful. According to this idea the lower affective filter the students have the less anxiety they will have and the better leaning takes place. In nature of teaching or acquisition any subject, language is not an exception, students learn in natural order: from easier to more difficult or from the more to less often used patterns in the use of language. Additionally, we apply "*control automatic processing*" from cognitive model believing that Kazakhstan origin students have already learned two languages, they are conscious about the process of language education and, to some extent; they can control their foreign language learning process by comparing their previous acquisitions. We also believe that "*focal and peripheral attentions*" and both "*implicit and explicit instructions*" or learning cannot be ignored.

By peripheral and focal attention students attentions are attracted to both consciously and unconsciously to the linguistic and lingua-cultural structure and logic of foreign language. Implicit and explicit instructions are both important in foreign language teaching. Because mental and behaviorist processes and skills should be used together to get the cognition of the foreign language and automatic use of that language.

We assume that in Long's constructivist model "*intaking*" through social interactions, output and authenticity are quite possible and convenient for the students in Kazakhstan. The students got used to learning languages through interactions because they have already learned two languages mostly by social interactions. The society and students in Kazakhstan are rather open to learning and acquiring foreign languages. The spread of foreign languages is very high according to requirements and demands of business and globalizing world in the country. The boom of English, Turkish and Chinese languages could be examples proving this fact. The "*output*" in this model could be used for Kazakhstan origin students rather actively and beneficially, because students and people in Kazakhstan already use two or three languages in their daily lives to meet their necessities. There is an assumption that for more adult learners' second language acquisition stops and even gets diminished if the learners do not get native-like level for interactions with others especially in globalizing world.

Among many factors affecting and manipulating foreign language teaching and acquisition, the culture also deserves to be investigated. Whether foreign language teaching through its culture reinforces acquiring it or not is one of the main debates in this area. Our main objective is that the use of culture in foreign language teaching reinforces foreign language acquisition or if we can design and develop right linguistic and socio-cultural (culture-based) tasks, activities and exercises, foreign language teaching will end with better and more successful results: outputs that the main aim of foreign language teaching for intercultural interactions. So we will discuss the role, place and importance of culture in foreign language teaching in detail in the following section.

1.1.3 The role of culture in foreign language teaching

The history of language teaching is rather long. We can even say that language teaching began with the first man, because in all families, language teaching takes place. Parents teach their language to their children but it is not a professional event. As for professional issue many approaches, methods, techniques and ways have appeared and been applied along with the history of language teaching. In our globalizing world the importance of language education has gained a crucial importance. Language teaching includes native language teaching and foreign language teaching.

In integration to the global world, nations will use one of the international languages that they have acquired along with foreign language education process as means of communication for intercultural interaction, having both their mentality the foreign language's ones.

There are numerous internal and external factors on foreign language teaching and learning. One of them is the effect of native language in foreign language teaching. We think that the researchers should investigate the effects of the native language in foreign language teaching. How does the native language, its existing language system, affect second language acquisition, promote and foster or prevent is not quite clear. The

mechanism of affection of second language learning to the native one has not been sufficiently acknowledged yet too. How people conceptualize the world of the language that they learn has not been proved convincingly. Because, learning a language is a kind of conceptualizing and understanding native and second world. Marazova mentions about a hypothesis that "concepts can find their existence and realizations through words and languages" [47]. Especially culturally marked words carry the concepts, backgrounds, cultural and moral values, moods, emotions, points of views and also perceptions of the nations representing the languages. Culturally marked words get the concepts that they represent, along with the history and life of the people of any nation. Teaching and learning these words without their cultural backgrounds would fail for effective, emotive, persuasive and expressive intercultural communicative competence.

The place, role and impact of use of culture of target language in foreign language teaching are to be discussed. It is well-known that there is a close relationship between language, culture and society. The interrelations between language, society and culture are deeply rooted and have become subject of research for many sciences such as philosophy, history, cultural, socio- and ethno-linguistics and anthropology. They all tried to find out the affects of culture in communication and foreign language teaching from their points of views. Language is used to maintain and convey culture and cultural ties. "Language is rooted in culture and culture is reflected and passed on by language from one generation to the next." [48].

In foreign language teaching culture is brought into individual consciousness to bear on the creation of intercultural interactions. Gudykunst (2004) says that "We must be cognitively aware of our communication if we are to overcome our tendency to interpret strangers' behavior based on our frames of reference" [49]. Therefore we can say that when people interact with strangers, they should become mindful and aware of their own communication. When they are mindful they can make conscious choices as to what they need to do in particular situation in order to communicate effectively in the space of intercultural communication.

We can conclude from what has been conveyed above that any language reflects the psychology, background, culture almost all features of any nation or individual who uses it. "Language plays a crucial role not only in the construction of culture, but in the emergence of cultural change" [50].

We need to take into account some factors, effective in foreign language education, such as: communicative, social and cultural. Whether the educators should include socio-cultural factors in the teaching process has always been a question.

The term "*cultural*" has often been associated with the term "*social*", as one talk about the "*socio-cultural*" factors affecting foreign language teaching and learning. "The cultural component of language teaching came to be seen as the pragmatic functions and notions expressed through language in everyday ways of speaking and acting" [49].

In Cultural Schema theory proposed by Nishida (1999), it has been claimed that students learn and cognate a language with its cultural schemas [51]. They are past

experiences, extra knowledge, some associations about their cultures. As the students learn their languages with cultural schemes they immediately built some associations and bridges between the language patterns and these cultural schemes and learning a language turns into meaningful activities. From this point of view it can be said that if foreign language is taught with cultural schemes and background it culminates with success.

It can be said that "learning a new language involves the learning of a new culture." [52]. Furthermore, it could be advocated that the teachers of a language are also teachers of culture. Language teachers must instruct their students on the cultural background of language usage, choose culturally appropriate teaching styles, and explore culturally based linguistic differences to promote understanding instead of misconceptions or prejudices. "Language policy must be used to create awareness and understandings of cultural differences, and written to incorporate the cultural values of those being taught" [53].

Because of intensive and immense cross-cultural and intercultural interaction, culturally globalized world is called '*multilanguage*' and '*multicultural*' world. This interaction cannot take place without languages. Thus, foreign language teaching and its culture is of crucial importance. On the one hand difficulty of foreign language teaching and learning isolated from its culture by just its linguistics features and grammar rules has been rather clear, on the other hand acquiring it wholly with its all concepts, culture and points of views is quite difficult. Kunanbayeva emphasize that "formation of multilanguage can be achieved only in the countries where there is multicultural environment with living different nations sharing everyday life with each other and also if any government organizes and supports multilingual and multicultural education" [17, p. 52]. We agree with her statement at this point but there are many preventions of it. First of all there are not a lot of countries having multicultural environment and very few countries to support multi-language education. The tendency for almost all of the governments nowadays is to form and run the education just in one dominant nation's language and teach a foreign language which is world widely in use.

The requirements of teaching a foreign language have been changed in the globalizing world especially when the goal is intercultural communication. Thorough lingua-cultural aspects new paradigms have come into existence in foreign language education. Because of the influence of cognitive lingua-cultural perspectives, the purposes of foreign language teaching, ability of intercultural communication for a person, have become the main subject. Therefore the process of language teaching/learning depending on the utterances above has also shifted. Depending on them all, the activities, tasks, exercises, techniques and ways that the teachers use in foreign language teaching should be revised.

Consequently teaching and learning a foreign language isolated from its culture with just grammatical rules has become insufficient for intercultural communicative competence in the globalizing world. To be able to use a foreign language effectively in

international communication in any sphere, cognition of that foreign language with not only linguistic mechanism but also semantics, associations and also emotive mechanism is of great importance. The process of foreign language teaching does not only consist of having the students to acquire linguistic information of that language; it also includes shaping, forming and also developing a person both in foreign and native language psychologically and socially. The process of teaching a second language is somehow the process of ‘*acculturation*’ because ‘*language*’ and ‘*culture*’ are inseparable two notions. This fact has been stated by numerous prominent scholars such as Saussure (1966), Foucault (1994), Dilthey (1989), Von Humboldt (1876), Davidson (1999) and Chomsky (1968). As a specific example; Agar (1994) demonstrates how language is bound up with culture by the coined word ‘*linguaculture*’. Linguaculture forms peoples’ traditional ideas, values and behavior. Paul Friedrich uses linguaculture to suggest the inseparable relation between language and culture [54]. The authors adopt the term linguaculture for the sake of easier pronunciation to refer to the intrinsic link between language and culture. Language is culture and culture is mediated through language; there is no language outside culture and no culture outside language. Therefore, foreign language teaching and learning are to be handled together with the culture that gives the language meaning and life. Culture is not to be treated as something additional to language, as has been done in many EFL/ESL classrooms. We think language and culture could be treated as one organic entity in especially foreign language teaching practice.

As a result foreign language teaching process is at the same time teaching its culture. Therefore, we think it does not become odd when we name this process ‘*acculturation*’.

1.1.4 Acculturation: The process of second socialization and gaining second language personality through foreign language teaching

When we hear the term ‘*acculturation*’ it sounds that we gain or learn some new things about any culture. Since culture includes “the complete way of life of a group of people: the shared attitudes, values, goals, and practices that characterize a group; their customs, art, literature, religion, philosophy, etc ; the pattern of learned and shared behavior among the members of a nation or society” [55], we think acculturation does not include just learning about a new culture but it includes effecting, being influenced, changing, being changed and also adaptation to a new culture of any language and nation at individual and social levels. To learn new things about any culture, to affect the other culture or be affected by the other culture we need at least two different societies of different cultures having interactions for a while. So, “Acculturation explains the process of cultural and psychological change that results following meeting between cultures.” [56]. The effects of acculturation can be seen at multiple levels in both interacting cultures of different societies mutually. At the group or nation level, acculturation often results in changes to culture, customs and social institutions.

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Noticeable group and nation level influences of acculturation often include changes in food, clothing and language. At the individual level, acculturation can be seen with changes in daily behaviors, mentality, logic, points of views even on the language if the interrelations take place for a long time. We have here two different processes in learning about any culture; one of them is first-culture learning named as '*enculturation*' and second-culture learning called '*acculturation*'. As a result, acculturation represents a process in which members of one cultural group adapt to the beliefs and behaviors of another.

Since language and culture are so interrelated two notions, one of the ways of acculturation occurs, is acquiring a foreign language. Thus in the process of teaching a foreign language in the other term acculturation, "developmental process of levels of a cultural heritage of a society, judgment of a place and a role of a person in the world, revealing its mutual relations with the world, specific methods of foreign language mastering are necessary" [17, p. 56]. We can infer from given statement that teaching a language is a rather complex and multidimensional process. As it has been mentioned before the process of teaching a second language is somehow the process of acculturation. Although acculturation is usually in the direction of a minority group adapting culture and language patterns of a dominant group, this process can be reciprocal-that is, the dominant group also adopts typical patterns of the minority group.

Assimilation of one cultural group by another may be evidenced by changes in language preference, adoption of common attitudes and values and loss of separate political or ethnic identification. The most comprehensive measure of acculturation for use in health services and epidemiological research in Mexican-American populations was developed by Hazuda. His scales are based on a theoretical model that views acculturation as a multi-dimensional process involving language, cultural beliefs and values and "structural assimilation, - the integration of members of the minority group into the social structure of the majority group" [57]. We think the process of acculturation should be filtered by the effective filter of second language learners. Acculturation does not mean that an individual, by acquiring a language, completely changes psychologically and socially, it means that learning and mastering a language process can be succeeded and difficulties of a foreign language teaching can be overcome through mastering its culture for intercultural communicative competence.

Acculturation can be adapted to language teaching by enabling our students to get some qualities, characteristics, skills and knowledge necessary for intercultural communication. Therefore while teaching a foreign language we prepare the individuals to be ready for intercultural interactions who can speak, behave, act and think, when necessary in international spheres in the language that they have learned. Consequently, we can say that teaching a foreign language is somehow a kind of acculturation; we grow the people having social features of the foreign language that they learn. Then it can be said that teaching a foreign language is growing or developing *second language personality* or the process of *second socialization*.

Teaching a foreign language does not consist of only getting the students to acquire linguistic, grammatical and verbal information of the target language, it needs gaining the ability of having the points of views of native speakers of that language. As mentioned by F. Fellini, "*A different language is a different vision of life*", or as expressed in Medieval English proverb, "*Jack would be a gentleman if he could speak French*", therefore, the process of foreign language acquisition is a kind of "*second socialization*". Socialization is being aware of the culture of any society and behaving appropriately to that culture. When the subject and aim of teaching a foreign language is intercultural communication then, "it is inevitable to grasp some social knowledge, at least to some extent, of the second language to interact with other societies by being able to flexibly choosing right speech patterns, utterances and behaviors" [58].

As it has been stated above the process of foreign language education includes shaping, forming and also developing a person both in native and foreign language psychologically and socially. We can understand from what Goethe said "Those who know no foreign language know nothing of their mother tongue" that acquiring a foreign language fosters the acquisition of native language at the same time. The person, shaped, formed and developed along with process of language education, is called "*language person*" and "*second language person*". Thus, a person who has passed the process of language education becomes two-fold person as mentioned in a Turkish proverb; One who speaks only one language is one person, but one who speaks two languages is two people' Even in the native language there is a necessity of some skills such as "*strategic*" and "*discourse*" performances. Kunanbayeva explains this case as "The subject of intercultural communications is formed and operated in the educational process on ontogenetic generated basis or on the basis of native lingua-culture the second language person" [17, p. 55]. He/she understands himself as the subject of native lingua-culture and mentally owns complete lingua-cultural concepts. It has been acknowledged that second language person needs many sided different skills. Byram divides the skills, necessary for successful intercultural communication, into two categories. The first is the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own" [59]. The second is the ability to acquire new knowledge of a culture and cultural practices and the ability to apply and use knowledge, attitudes and skills under the constraints of real-time communication and interaction. Both sets of skills obviously require the development of language competence. In addition, skill of analysis and interpretation, having relations between different cultures and ability of putting all these knowledge and skills into practice in real situations while using the target language are necessary. So, a person can be named a 'second language person' who can cognate, use both his native and foreign language effectively. A second language person, to be able to express himself in both worlds, should be aware of his ethnical identity, culture, values and of the second language and society as well. Thus, we can emphasize that, actually teaching a second language is forming and shaping a second language person.

In general, we think what we need to take into consideration during foreign language education in “*multicultural*” or “*mono cultural*” society is to teach our students cognitive and cultural awareness both in their own and the other cultures, tolerance and positive attitudes towards other nations and their cultures as if they have very close contact and live everyday life together. The other crucial point is why and whom we teach a foreign language. For example if we teach a foreign language to the people who will use it in their life as profession, it is necessary to teach for international communicative competence. However when we are to teach it to the people who will use it as a tool just for reading and researching purpose like Kazakh linguists, historian and etc., then the level of foreign language teaching would not require intercultural communicative competence.

Hence, when we mention about foreign language teaching we state growing, preparing, training or forming a person who can use foreign language for expressing himself, uttering any phenomena and communication with others.

As an object and aim of pedagogy to develop and form a second language person, that person is supposed to cognate and understand the linguistic system of foreign language, semantics and concepts of it emerging from the background and culture, be aware of the cultural base and to be able to use it effectively, persuasively, emotionally when necessary with others from other cultures without causing misunderstandings and misconception and dialogue accidents. Because “*There is no such a thing as human nature independent of culture*” [60]. So, formation of second language person includes teaching culture of foreign language but it does not mean forming that culture, it means just learning or being aware of lingua-cultural and socio-cultural features of the target language. Therefore, when we offer foreign language teaching, we should take into account the necessities and requirements of the country where the language is to be taught and suitable methodology for that nation scientifically. Hence language teaching is admitted as a science having its theoretical and practical sphere, special area for investigation.

The principle of continuity and succession of FL education correspond the contemporary needs of the person and society that supposes general conceptual approaches to the realization of harmonized content and technologies of FLT at all levels of FL education.

The final goal of foreign language teaching is the capability or competence of communication for intercultural interaction. In very brief and roughly when a person gets ability to perform anything and overcome the problems and meets his/her necessities in life then that person is called a competent person. To open up this issue we need to define what competency, communication and intercultural communication are. In the next section we will discuss these terms in detail to be able to draw a frame to get understanding and cognition for these three issues.

1.2 Competence-based approach to foreign language teaching

In the essence of teaching, there is what the teachers give to their students or what have them acquire in the process of education, in general, or language education, in special, represented by the term '*input*' [61]. Therefore most of the methods and approaches focus on inputs to language teaching and learning. But it is known that the process of education is much wider than just learning and teaching, it includes teaching, learning, gaining some qualifications, grasping some skills, etc., mostly represented by the concept of "*acquisition*". As a result of globalisation, intercultural interaction and communication have gained great importance as outputs of language teaching/learning. Therefore effective use of learned language communicatively especially orally comes to front. It can be said that, language teaching should concentrate on both inputs and mostly "*outputs*" - the ability to apply the inputs (knowledge) to perform practical tasks or being able to show the inputs in behavior and use of a learned language effectively, appropriately and successfully in interaction and communication with others, especially in the globalizing world. We think that putting *output* to the first place in foreign language education for the requirements of intercultural interaction has gained great importance.

According to us the necessity of new *paradigms, approaches, and methods* in the formation of communicative, informative, sociocultural competence through foreign language teaching for the requirements of multicultural world is quite clear. We assume that, by improving appropriate syllabuses, materials, activities, designing curriculum neatly and applying appropriate methods or by changing the role of learners and teachers, more effective language teaching or better results would occur. The demands and nature of intercultural interaction, mostly outputs; the practical use of target language, in the globalizing world caused some approaches, educational movements and methods to come into existence in the field of education especially in foreign language teaching such as "*Competency-Based Education*", "*Competence Based Language Teaching*" and "*Competence Based Approach*".

Competency-Based Education is an educational movement that focuses on the outcomes or outputs of learning process in development of teaching programs. Findley and Nathan (1980) define competency-based education as "a philosophical system or model in an educational service where "competency is the specification of a capability in designated areas of knowledge, assessed through student performance" [62]. This movement has much in common with such educational movements to learning such as "performance-based education and is adaptive to the changing needs of students, teachers and the community" [63]. Furthermore, about the adult education, Auerbach, (1986) states that "competency based adult education is a performance-based process leading to demonstrated mastery of basic life skill necessary for the individual to function proficiently in society" [64]. Even the *competency* and *performance* are very similar notions to each other they are not exactly the same issues and there is a bit difference between them. As Gonczi et al (1993) pointed out, "performance is directly

observable, whereas competence is not, rather it is inferred from performance, this is why competencies were defined as combinations of attributes that underlie successful performance” [65]. But still competence-based education and performance-based education are sometimes used for one another. In both notions students are prepared or expected to gain some skills in some fields. According to Madsen (1975) there are three areas prepared for the students to benefit from competency-based education. They are:

1) Basic skills including all communication skills, mathematics, and physical fitness.

2) The natural and physical world, humanities and fine arts, and social systems.

3) Rigorous intensive experience in a selected area such as foreign languages for statistics [66].

Competency-based education emerged in the United States in the 1970s and refers to an educational movement. Numerous prominent and competent scholars such as Richards, J and Rodgers, T. (2001), Savage, L. (1993), Schneck and E.A. (1978) stated their valuable ideas and thoughts in this field. According to Richards, J and Rodgers (2001) competency-based education advocates “defining educational goals in terms of precise measurable description of knowledge, skills and behaviors” [67]. We think the outcomes of education are necessary for the students in their lives and cannot be ignored. Savage attracted the attention on performance by saying “performance-based process leading to demonstrated mastery of basic life skills.” Recent researches mainly focused on studying the Competence Based Language Teaching on the aspects of “*vocational training*” [68-70] or its impact on general education [71- 72].

Social expectations, connected with education of competency, carry higher indicators of quality of education owing to level of individualization, interaction with environment, diversifications of educational routes. Thus teaching basic professional competency represents itself as the priority mission which is at a stage of formation of multilevel higher education. Its development should not go necessarily under the uniform scheme, assuming a freedom in choosing, development of individuality and competence of students of high schools. The competency-based approach studied and presented by (V.A. Bolatov, A.V. Vishnjakova, S.G.Vorovshchikov, E.J.Kogan, A.A.Pinsky, V.V.Serikov, I.D. Frumin, B.D. Elkonin, etc.) in soviet school, assumes competence as complete experience of the decision of vital problems, performance of key functions and social roles. Therefore the competency based approach to education puts forward on the first place not knowledge of the student, but ability to solve the problems arising in knowledge and an explanation of the phenomena of the validity.

Competence-Based Language Teaching emerged from Competency-Based Education, is a language teaching approach which focuses on also the outcomes of language teaching and learning. This approach emphasizes what learners are expected to achieve in target language. In other words, this approach sees outputs more important than the learning process and inputs. Docking (1994) summarized what competency-based language teaching is: “it is designed not around the notion of subject knowledge

but around the notion of competency” [73]. The focus moves from what students know about language to what they can do with it. The focus on competencies or learning outcomes underpins the curriculum framework and syllabus specification, teaching strategies, assessment and reporting. Instead of norm-referencing assessment, criterion-based assessment procedures are used in which learners are assessed according to how well they can perform on specific learning tasks.

There are many reasons for competency-based language education. According to Har Wong (2007) two basic ones are as follows. The first reason is that “competency-based language education is a good method for validating the achievement of basic skills and the second one is that competency-based language education is a good method for ensuring the total correlation of curriculum, assessment and instruction.” [74]. The positive consequence of implementing competency-based language teaching is that it serves as an agent of change and improves teaching & learning. The keys of gaining a competency in a language include developing a clear set of learning outcomes.

According to Richards and Rodgers (2001) Competency-Based Language Teaching (CBLT) is “an application of the principles of Competency-Based Education to language teaching” [67, p. 141]. It can be inferred from the definitions given above that Competence Based Language Teaching is a realization of ideas of Competence Based Approach and an application of the principles of Competence Based Education to language teaching, especially as our concern, to foreign language teaching. By the end of the 1970s Competency-Based Language Teaching was mostly used in “work-related and survival-oriented language teaching programs for adults” [67, p. 141]. So that any refugee in the United States who wished to receive federal assistance had to attend a competency-based program [64, p. 412] in which they learned a set of language skills “that are necessary for individuals to function proficiently in the society in which they live” [75]. This program is learner-centered and focused on the construction of the learner’s knowledge ability of implementing this knowledge. It aims at developing competencies that are regarded as essential for the learner of the new century or requirements of the globalizing world

Competence Based Approach, especially in language teaching, is one the approaches giving afford to formulate a profitable, expressive and useful framework for successful foreign language education. The stress on the competency-based approach is not “what the students know about a language but more to what learners can do with language” [64, p. 413]. This approach is conceived as an extension of the communicative approach, thus the theory underlying it ascertains that language is communication and language teaching seeks to develop coins “*communicative competence*”. Competence Based Approach, personifying innovative process in education, is accepted in most of the developed countries as the general concept of educational standard and directly connected with transition in designing education and monitoring systems of its quality.

Competency-based approach to teaching offers the teachers an opportunity to revise their education and training programs. Therefore quality of teaching and students' learning can be enhanced by the clear specification of expected outcomes and the continuous feedback that this approach provides.

In this approach besides the learners' needs, the discussion on the readiness of the teacher is also important since the teacher is a part of the process in implementing competency-based approach. The teachers who teach a language by using competency-based curriculum should be prepared through a program which is designed based on the analyses of the competencies and skills, required for effective teaching for performance of the students as outputs.

The competency-based approach to language teaching assumes that "a teacher guides and assists a learner to develop his or her general and communicative language competences" [76].

For several decades, competence based approach has been used in the educational field. Since the aim of foreign language teaching has shifted to the use of the target language effectively in communication and interaction with others from diverse cultural backgrounds, we think choosing and applying competence based approach might turn foreign language teaching into a success. In competence based approach mainly it is emphasized on the learner's social, personal and professional development, the aim has become to make him/her reinvest his knowledge while performing tasks at school level as well as at social and professional levels.

We think that in these three, '*Competency-Based Education*', '*Competence Based Language Teaching*' and '*Competence Based Approach*' expressions or phenomenas the common point and concept is "*competence*". It can be understood that in all educational perspectives, approaches and movements the main issue is teaching competence.

It is quite difficult and almost impossible for each approach, method and technique to be complete and to include everything related to their specific areas. All of them have advantages, strong sides but weak points as well. Consequently almost all of the approaches, methods and techniques have been criticized and so have been the competency-based approach.

The first criticism is about the objective. As mentioned before the objective of competency-based curriculum is in the observable and measurable changes in behavior called behavioral objective. Tumposky (1984), regarding the behavioral objective in the competency-based system, states that "although behavioral objective is good in concept, many people think that it is the cure for all educational ills while neglecting the fact that some problems persist in implementing the objective" [76, p. 300].

Another critic comes from Auerbach (1986) who says that "the mode of curriculum itself carries hidden assumptions about reality and the social order which serve to support the current socio-economic order" [64, p. 416] He mentions the necessity to distinguish between "*curriculum as fact*" and "*curriculum as practice*" as proposed by Greene (1971). Curriculum as fact deals with the function of education which is to

transmit knowledge and socialize learners according to the values of the dominant economic group while the curriculum as practice deals with the outcomes, behaviours and results that implementation of curriculum has reached up to at the end of educational process.

It is said that when the students are asked to focus their language development with other words communicative development in terms of behavior and performance; they will not be able to develop their cognitive skill in this approach. It is assumed that the development of cognitive skills in the acquisition of knowledge is more useful than the use of knowledge itself in behavior. Because students do not use only the structures, patterns and controlled language that they have already studied in the classroom environment, they face the use of unexpected patterns in daily use of target language especially in intercultural communication.

This approach has been criticized for the lack of continuity in learning arrangements and a coherent progression of courses and posed an obstacle to learner achievement in language learning by some scholars such as; Campbell (1985), Burton (1987) and Nunan (1987).

No matter how successfully the educators use competency based approach and methodology in teaching foreign language, learners cannot learn a foreign language as successful as native language because of many factors such as artificial language learning environment, lack of time and insufficient equipments etc, in education system. It cannot be expected from the students to use the target language as successful as native language. But, still by applying all techniques and methods of competency based approach effectively and modify it under the lights of critics given above, instructors can increase knowledge, cognitive and practical capacity, ability and skills for the students to use the target language in daily use and intercultural interactions successfully.

Teachers feel upset when the class discussions result failure for the expected competency in target language. In fact language is rather complex and dynamics. The use of language is much more complicated than repeating patterns and imitating the language use that has been learned along with the classroom instructions. Consequently, language learners are to gain more abilities to be able to use the foreign language especially in the intercultural space effectively, successfully and appropriately. Some of these skills mentioned by Klemp (1979) in Auerbach (1986: 419) are as follows:

- 1) The ability to organize diverse information.
- 2) The ability to see many sides of a complex issue.
- 3) The ability to learn from and apply experience in a new situation [64, p. 419].

We think these abilities will prepare students for critical thinking and without the abilities mentioned above; the students will only be prepared for the most mechanical, low-level competence of language use.

Competency is usually equated with observable and measurable behaviors for the use of the target language especially communicatively. It is known and admitted by almost all scholars in this field that language learning can occur by neatly planned pre-

during and post educational, instructional and also self study activities, tasks and exercises not just by memorizing some grammar rules, verb forms and vocabulary.

The general skills in the use of language, claimed both by teachers and students, are *"reading with efficiency"*, *"note-taking"*, *"paraphrasing"*, *"writing draft"*, *"using online English enhancement resources to improve English"*, *"use appropriate voice when speaking"*, *"speak with appropriate pronunciation"*, *"explaining details"*, *"describing details"* and *"justifying claims"* [74, p. 190].

As it is known any foreign language, English is not an exception, is taught based on for skills: speaking, listening, reading and writing. Beside these skills knowledge of grammar and vocabulary is also given to the students. In terms of the demands of intercultural interaction in the globalizing world, we agree with Wong about the practical and effective use of target language as means of intercultural communication. But we have an idea that if the interlocutors had ideas and foresees or prediction about the attitudes, behaviors and expectations emerging from the cultural backgrounds of their audiences they would have more affective and better intercultural interactions and communications.

In all process of education, a complete conceptually-methodological platform explains quality of a methodical direction in teaching competence. An individual's competency in a certain area develops over time. A competency is firmly linked to a context-of-use. In other words, students are to be prepared to use a foreign language effectively in real-life situations by being lead and reinforced what they have learned in school in process of foreign language teaching.

In all three notions: competence-based approach, competency-based education and competence-based language teaching, that the main issue is *"competence"* can be seen clearly. It can be said that what is targeted to teach in all these movements with no doubt is competence. For this reason we think it is time to discuss what the competence is, what components and types or sub-competencies and role it has in education and foreign language teaching.

1.2.1 Competency and its types

Human beings live in society in the world and need some qualifications, abilities, potentials and skills to survive and overcome difficulties they face in their lives or to fulfill their needs. They can get these qualifications through out their lives with experiences and education. Once they get these skills, they can do or are able to solve their problems and reach their goals. If any person can succeed his/her aims, overcome his difficulties or get the knowledge of doing anything s/he is called a capable or *"competent"* person. It can be concluded from the explanation, given above that, the main and central concept or term in competence based approach, is *"competence"* -that is mainly focused on outputs. Competence acts as the integrated characteristic of qualities of formation and preparation of graduates or is a set of abilities, considered as final qualitative result of education. There are various competencies such as; intellectual,

methodological, personal, social and communicative competence. Our main subject is communicative competence in general and intercultural communicative competence in special.

There is a necessity for definition of not only the educational and pedagogical status of competency but also structural and functional sides of it for the issue of intercultural communicative competence.

In the history of development of competence there are three main periods; 1) the early period (the beginning, 60th years of XX century when this theory has appeared as the theory of children's competence, where it in a projection to development children or babies, "ability" and "intelligence" was considered in the same row with concepts (D.Bruner, R.Sternberg, D.Elkina, etc.); The term "competence" first appeared in an article written by R.W. White in 1959 as a concept for performance motivation. 2) "the maturity" period (70th years of XX century) connected with bastings of methods of maintenance of "an individualization", "self-improvement", "self-estimation" and "self-measurement" of achievements which were widely adopted in pedagogics of the USA. The urgency of measurement and definition through "competence", stages have forced to teach the USA to expand borders of the maintenance of "competence" by inclusion not only pedagogical receptions and additional areas of knowledge, but also social indicators (a microclimate, interpersonal relations), In 1970, Craig C. Lundberg defined the concept in planning the executive development program. The term gained attraction when in 1973, David Mc Clelland, Ph.D. wrote a seminar paper entitled, "Testing for Competence rather than for Intelligence" 3) the third period is a stage of a socially-educational recognition (the beginning of 90th years) when on scientific horizon, there are works by definition of concept, "competence" new model of formation with expansion of the maintenance of formation-strategy of development of intelligence and competence. It has since been popularized by one-time fellow McBer & Company (Currently the 'Hay Group') colleague Richard Boyatz is and many others, such as T.F. Gilbert (1978) who used the concept in relevant to performance improvement. We think competency, in a general sense, can be seen as task performance. According to Pup (2010) competences are "the sum of "knowledge", "skills" and "characteristics" that allow a person to perform actions and are grouped into two large categories: "general competences" and "communicative language competences" [77]. General competences comprise declarative knowledge, skills, know-how and existential competence, while communicative language competences comprise "linguistic", "sociolinguistic" and "pragmatic competences".

Competency deals with the areas of personal capability that enable people to perform successfully in their jobs by completing tasks effectively. It is demonstration of knowledge and skills in meeting professional role expectations, sufficient ability or fitness for ones needs, possessing the necessary abilities to be qualified to achieve a certain goal or complete a project, the quality or state of being able or suitable for a general role; the quality or state of being competent for a general role. N. Chomsky

(1965) introduced the distinction between "*competence*" and "*performance*". He defined competence as "knowledge of a language, on the part of an ideal speaker-hearer, that permits him/her to use his/her language and defined performance as how speakers and hearers actually produce and understand utterances, how they use their competence" [78]. He used this kind of distinction to limit the scope of linguistic theory to what he regarded as linguistic competence. We think the point, idea and distinction given here are not sufficient, need some more explanations and interpretations to draw the definite line between competence and performance.

No matter competence or performance it is, any person needs the sum of qualities and abilities to survive and overcome the difficulties, problems and also fulfill his mission and duties. He needs some knowledge and cognition about any area to be able to make right and appropriate decision, some skills to perform these decisions, some characteristics and attitudes to maintain his appropriate behaviors.

As for the operational definition of competency: there are two types of competencies. According to Bunda & Sanders (1979), one type of definitions conceives of competence "as a hypothetical construct, the second type of competence refers to a standard of performance either implicitly or explicitly" [79]. The first type of competency is much like the terms such as: "*skill*", "*achievement*", and "*intelligence constructs*". When curriculum specialists talk about collecting lists of competencies, it means that they are using the term referring to a construct. However, definition of construct varies greatly. In some cases of the definition of construct, competency is broader than the word "*skills*" and refers to a combination of "*cognitive*", "*affective*", "*psychomotor*" skills. Some other scholars use competency as synonyms with "*behavioral objective*" which is generally a restrictive definition of a skill. For the second type of competence which refers to a standard of "*performance*" either implicitly or explicitly, "the term closely parallels definitions of mastery or criterion levels of performance" [74, p. 188]. It can be understood from the definitions given above that the term competency is rather complex and it needs the broader definition which defines competency as a combination of "*social*", "*cognitive*" and "*communicative skills*" as the operational definition.

As it has been mentioned before, the requirements and paradigms of competency in language field have changed in the globalizing world for the necessities of intercultural communication. From this point of view whenever the term competency is mentioned, "*know-how – to act*" is implied or meant. Because of its global and integrating characteristics, acquiring competency requires learning in motor, affective and cognitive fields. Competency differs according to needs, goals and objectives of the learners; however, it can be emphasized that it is the students' ability to apply basic and other skills in situations that are commonly encountered in everyday life. As for the use of it practically, competence can be classified as "*communicative competence*" and "*interpersonal competence*" where under communicative ability is accepted to establish contact. Madsen (1975) divides competencies into three areas that can be reached up

through tutoring, courses or self-instruction through programmed materials. Those areas are: “*knowledge*”, “*skills*” and “*students’ outputs*” [67, p. 359].

From the given definitions for competence, four key elements can be retained: “*knowledge*”, “*skill*”, “*capacity*”, and “*attitude*”. In other words competency can be classified as; “*knowledge for axiology*”, “*action for skill*” and “*values for attitudes*”. [17, p. 90]. We think it is convenient to give an effort to explain these key elements one by one to get the general picture or frame of competence for better understanding.

The verb form of **knowledge** is “*to know*”. It means that to have some information about any object, phenomena or how to do any issue. According to Greene knowledge refers to “all the information we have stored in memory, including common sense of knowledge” [80]. Thus, knowledge can be thought or learned as a record of past experiences, in a process of education as declarative information of facts and know-how about what, how, where and when to do.

Skill is “a task or group of tasks performed to a specific level of competence or proficiency which often use motor functions and typically require the manipulation of instrument and equipment” [81]. As we see, in skill, capability or capacity of being able to do any action or issue is important. So, we can say that in skill, outputs as a result of foreign language teaching, comes front. Capacity in support document for the Competency-Based Approach is explained as know-how, adequate acting which allows someone to take up a role, a position or activity.

Attitude is identified by the Competence-Based Approach as “a relatively stable and sustainable integration of certain values which facilitate certain behaviors. It is not directly observable, but can be inferred from the observation of behaviors” [81].

As it is seen the term or concept of competence is so wide that we think it would be convenient to classify it depending on the aspects, components it has and fields it is used in.

The classifications and typologies offered for competency are extensive enough. The social and professional expectations, connected with competency in all areas are quite high in the globalized and multicultural world. Competence is mostly related to performance, making decisions about vital problems, social functions and social roles. Competency is not taught or acquired at the same level and stable or just in educational institutions and process. Thus, the level of competency can be defined as ability to consult with difficult unpredictable situations and changes. We think dividing competence roughly into five types, under the lights of ideas, definitions and explanations given above, as “*epistemological competence*”, “*professional competence*”, “*communicative competence*”, “*intercultural competence*” and “*intercultural communicative competence*” may meet the explanation of it sufficiently for our concern.

Epistemological Competence: The term “*epistemology*” was introduced by the Scottish philosopher James Frederick Ferries (1808–1864). It is a branch of philosophy concerned with the nature and scope of knowledge and tries to answer the questions

related to knowledge such as; what knowledge is, how it is acquired and so on. According to Savery & Duffy (2001) “the knowledge itself is not absolute but constructed through interpretation of previous experience on an existing knowledge structure” [82]. This articulation is based on three levels of knowledge structures, which are; “knowledge of concepts, knowledge of principles and knowledge of procedures (applications)” (Sugrue, 1995). As it is seen just getting knowledge is not sufficient level. Learners need one more capability to benefit from knowledge or to apply it when necessary, that is “*competency*”.

As it has been presented above competency is ability and skill to overcome any problematic situation that people face in their lives. Thus, epistemological competence is subcomponent of competence about knowledge that is called to know, cognate or understand anything, get sufficient information about any subject and to be able to answer the questions or overcome the problems related to that subject. Epistemological competence represents predominantly mental activity, process or capability of knowing and understanding the meaning or essence of any object, phenomena or issue. This competence is structured into three components: “*specialty component*”, “*psycho-pedagogical component*” and “*cultural component*” [83]. Each of them represents many sub-components, knowledge, skills and abilities depending on the requirements of their specific areas. According to Garvin (1993), “students must first understand and use the new concepts that relevant to the specific goal.” [84]. Then, the concepts are translated into work practices in behavioral learning stage. Eventually, the knowledge and behavioral learning lead to visible performance improvements of an individual. Winterton (2006) states that, “knowledge is actually being converted to skills, when the development reaches to a certain higher level of performance or competency” [85]. It can be inferred from the given explanation that epistemological competence itself is rather conclusive and has many sides. The application of knowledge, acquired in one case in new situations, is one of the main objectives of the competence-based approach.

Professional competence is a component of competence refers to the ability, capability, skill or potential of doing or performing anything related to a specific area or job. In this context, “the professional competence is the ability to apply, transfer and combine knowledge and skills in various work situations and environments to perform the activities required by the work place, all being realized on the quality level specified in the occupational standard” [84, p. 12].

The terms or phrases for the requirements of modern life, to define quality of formation of competence, could be formulated such as; “*formation model*”, “*model of the expert*”, “*the purpose*” and “*the result*”. To be able to perform any work, requires some skills even in a specific field, we need a language. Because of necessity of a language in all types of competencies, professional competency can be included by communicative competency or in other words, we need communicative competency and language to be able to act out our skills, necessary for professional competence. The language, used in any specific area to maintain and perform required skills and abilities,

is called metalanguage. Meta language has its own special terms that the professionals in any specific area communicate and understand with each other and fulfill their duties.

Communicative competence is not modern but a traditionally different snapshot previously given insufficient importance. However, the convenience of communication and getting in touch with others from diverse cultures in the globalizing world has necessitated a much more serious and thorough look at the term “*communicative competence*”. In communicative competence people and students use and need linguistic and communicative competences. Communicative and linguistic competences are so integrated to each other that separating them from each other is quite difficult. Both of them can be grouped under “*language competency*”. The concept ‘CC’ was developed in the Anglophone world by Hymes’s critique of Chomsky and in the Germanophone literature by Habermas [85]. Language competence consists of not only grammatical competence, but also the ability to use language appropriately.

Van Ek’s model of “*communicative ability*” (1986), cited in Byram, (1997), comprises six “*competences*”, together with autonomy and social responsibility. His approach is like someone observing a globe by circling around it and stopping at six points. In his model, Van Ek’s proposes are below [86]:

1. *Linguistic competence*: the ability to produce and interpret meaningful utterances, which are formed in accordance with the rules of the language.
2. *Sociolinguistic competence*: the awareness of ways in which the choice of language forms is determined by such conditions as setting, relationship etc.
3. *Discourse competence*: the ability to use appropriate strategy in the construction and interpretation of texts.
4. *Strategic competence*: when communication is difficult, we have to find ways of getting our meanings across or of finding out what somebody means; these are communication strategies, such as rephrasing, asking for clarification.
5. *Socio-cultural competence*: socially and culturally, languages are differently framed. Being in one specific cultural or social situation or trying to master it outside the context requires a specific reference frame, and
6. *Social competence*: involves both the will and the skill to interact with others, involving motivation, attitudes, self-confidence, empathy and the ability to handle social situations.

Kunanbayeva (2005) offers three main types of competencies related to language competency: “*competence of dialogue*”, “*communicative competence*” and “*interpersonal competence*” [17, p. 91]. In another classification, language competency involves three basic competencies such as; “*interactive competency*”, “*interpretive competency*” and “*productive competency*”. Actually the both classifications given here are similar and can be compromised. Therefore we prefer second classification to continue to discuss. *Interactive competency* is the ability to use language orally to interact with others in order to create social relations, express needs, understand and address needs of others and to get things to be accomplished. Joining and maintaining a

discussion, dialogue and giving a speech are examples of using one's interactive competency. *Interpretive competency* is the ability to understand written language through reading or spoken language through listening and to interpret it appropriately. In this case cognition plays very important role and mental process takes place. *Productive competency* is the ability to produce coherent, logical, appropriate and relevant messages both in writing and speaking. It is also the ability to organize thoughts and ideas appropriately and express them effectively. In order to develop interactive, interpretive and productive competencies, students also need to develop supporting competencies. One of the most important one of these supporting competencies is "*linguistic competency*". This competency includes the learning and mastery of grammar, pronunciation and the vocabulary needed in a given context.

This classification of competencies is quite understandable but not complete and perfect. If lingua-cultural, socio-cultural and non-verbal competences were added to the list, it would appear more promising and comprehensive. Though some are nonverbal, gestures, body language, facial expressions etc., they are culturally and socially bound and differ from one language to another.

All in all, communicative competence draws on how students use the target language and what they express in different settings and interactions as appropriate. However, linguistic awareness may never be sufficient unless it is along with cultural awareness.

Language users are active, in communicating and having interactions with others, therefore they are social actors, leading, designing and maintaining intra or intercultural interactions. The ability of making decision about the nature, process and design of communication, especially intercultural communication is of un-ignorable importance. In sum, we think the most widely known standard judgment in the concept, "*competence*" is ability as knowledge, intellectual potential and professional development of a person, regarding to our subject, in intercultural interactions. Language competence is closely related to cultural competence and they mutually reinforce with one another.

The nature and process of communication and interaction occur in different ways in different societies of diverse culture and background. So, to have and maintain intercultural communication and interaction people need some other competencies besides language competence. Therefore there is also an integrative version in competence approach related to emotive and cultural background of students. This can be called "*intercultural competence*". Intercultural competence is the capacity "to interact effectively with people from a variety of ethnic, cultural, political, economic, and religious backgrounds." (NCDS, 1999). In almost all societies there is an assumption that "culturally competent people are respectful of the values, beliefs, traditions, customs, and parenting styles of the others from different cultures." [118].

Intercultural competence deals with knowledge and information about other people of diverse background and culture, especially people of the target language. This

competency is of great importance not to make mistakes or cause communication accidents especially in the scope of intercultural interactions. In education, cultural competence is the ability of effectively responding the students from different cultures and classes, while valuing and preserving the dignity of cultural differences and similarities between individuals, families and communities. Therefore cultural competence in competence-based approach has a crucial place, because cultural diversity in schools and universities presents tremendous demands and challenges both for teachers and students. These “challenges and demands are increased especially in high school and university education period that includes the adolescence and adult period” (Orvin, 1997). In this period, “the young compares how they are regarded by others to what they feel, however their peers are very cruel in terms of keeping those with different skin color, culture, taste, clothing, and behavior aside: their tolerance is very low” (Eksi, 1990). This condition may lead to various negative results such as anger, anxiety, stress, and defensive attitudes and actions that are widespread among the youngsters from different cultural backgrounds. They may often develop negative traits as a result of feeling that they are not a part of the culture that they live in. The young who feels that “s/he is not valued or not accepted by the group that s/he is in, will try to overcome this pain by joining different groups where s/he will be accepted and valued” (Orvin, 1997). In this way, s/he may approach peer groups which abuse drugs or commit crimes that emerges as a critical issue affecting whole society.

Education and acquisition of culture are usually guided and directed according to beliefs, acceptances, ideas and social experiences of any society along with experience of various kinds of activities and relations by students. Consequently the cultural competence is considered as internal motivation, qualitative realization of the professional work, presence of professional values and relation to business and personal lives as values.

In the nature of foreign language teaching, teaching culture occurs along with language education, but we think the more important thing is to enable the students to understand that there are other people, out of their world from different backgrounds, having different points of views, mentality, life style, beliefs, values, culture, etc. In the case where the students are from diverse culture and background, teaching students to be tolerable and open to cultural differences of other people is of crucial importance, because it affects the result of education in general, foreign language teaching in special.

As far as we observe and witness in Kazakhstan, Kazakh, Uygur, Korean, etc., origin students are generally more open to other cultures than Russian origin ones. They learn foreign language easier and adapt to foreign culture or environment in shorter time too. We think the reason lying behind this phenomenon is that the mentioned origin students are grown up with two cultures and languages. Thus they get used to living with other cultures and speaking other languages. In Süleyman Demirel University, as a specific example, which was founded by Turkish investors and admitted to be multinational and multicultural university because of having staff and students from

more than fifteen countries and nations, we see that the same mentioned students above, adapt to this multicultural and multinational environment more successfully than Russian students who were the representatives of dominant cultures throughout the history and up brought in mono cultural and language environment.

Martin and Vaughn (2007) offer four components for intercultural competence that represent the key features of each of the popular definitions. They are: “(a) awareness of one's own cultural worldview, (b) attitude towards cultural differences, (c) knowledge of different cultural practices and worldviews and (d) cross-cultural skills” [87].

There is no doubt that when two or more people of different cultural backgrounds communicate, cultural barriers to communication often arise due to the differences in their patterns of life, social style, customs, world view, religion philosophy and so on. For successful and effective intercultural interaction people and the students need to gain the requirements for communicative and intercultural competence. When a person acquires communicative and intercultural competencies then he is supposed to be competent in the area of intercultural communication, in other words he/she gets intercultural communicative competence.

The term “*intercultural communicative competence*” (ICC) has been identified by many researchers (Kim, 1991; Schinitzer, 1995; Byram, 1997; Byram et al 2001; Byrnes, 1991; Krasnick, 1984; Baxter, 1983; Hyde, 1998; Meyer, 1991) as the ability to interact with people from another country and culture in a foreign language. In the early years of the ICC competence research, scholars tended to focus on studying one of these dimensions which led to “*behavior*” (e.g. Abe & Wiseman 1983; Hammer, Gudykunst, and Wiseman 1978; Martin and Hammer 1989) “*attitudinal*” (Gudykunst, Wiseman and Hammer 1977) and “*cognitive*” (Wiseman, Hammer & Nishida 1989; Collier et al. 1986) models of competence. Studying IC competence as a behavioral construct has become the most common approach among the scholar [88]. ICC also refers to one's “ability to communicate appropriately and effectively in intercultural interaction situations.” [89]. It stands to reason that successful communication is not simply about acquiring a linguistic code; it is also about dealing with different cultural values reflected in language use. This lays out the philosophical base for a growing awareness that communicative competence should be conceived as intercultural communicative competence (Baxter, 1983), including not only “the knowledge of basic values and norms; verbal and nonverbal interactional competence in using target in intercultural communication; competence in using language as social action; competence in creating and interpreting linguistic aspects of social reality” [90]. Effectiveness of communication refers to the ability to reach positive outcomes in interaction and appropriateness to the ability to do it with respect of contextual factors [91]. Intercultural skills are considered as the key factors in intercultural competence. One can communicate effectively and appropriately with foreign interlocutors by possessing some required certain skills for intercultural interactions and communication. This person can be judged interculturally and communicatively competent one.

The qualifications and skills required of "the sojourner" [64, p. 52] can be the componential elements of what to call "*Intercultural Communicative Competence*". This idea promotes the notion of communicative competence, but in more significant ways. Foreign language teaching is expected to contribute to the development of what a student requires to communicate successfully with others, in another language. There might be claims that a student can confront other cultures through such other subject matters as geography, history, etc., but it can be stated that foreign language teaching has the experience of otherness at the center of its concern, as it requires the students are to engage with both familiar and unfamiliar experience through the medium of another language. Furthermore, foreign language teaching (FLT) has a main aim of enabling learners to use the target language to interact with the native speakers, as well as a means of coping with the other people of diverse cultural background.

Intercultural communication has to be understood as more than the exchange of information and sending messages. Even the exchange of information depends on understanding how and what one says or writes and how these expressions are perceived and interpreted in another cultural context; the ability to de-center and take up the perspective of the listener or reader. However successful communication is not judged only in terms of efficiency of information exchange but it is focused on establishing and maintaining relationships. In this sense, the efficiency of communication depends on using language to demonstrate one's willingness to relate, which often involves the indirectness of politeness rather than direct and efficient choice of language full of information.

Comprehensiveness, coherence and transparency (Foreign Language Council of Europe, 1993) as well as precision play a great role in intercultural communicative competence awareness. It should be ensured that all aspects of intercultural communicative competence are included (comprehensiveness), that their relationships with others is made evident (coherence) and that they can be understood and agreed by all involved. The term precision is of particular value in interaction processes.

Contacting with diverse cultures in other languages provides an excellent opportunity to foster the development of intercultural communicative competence. Once intercultural contact has begun, ICC development generally evolves as an on-going and lengthy process, occasionally with periods of regression or stagnation, but more commonly with positive results and no end point. Different individuals bring differing goals and motivations to the intercultural experience that result in varying levels of competence. As Fantini (2005) mentioned some wish to achieve "native-like behavior in the host culture, others may be content simply to gain acceptance and for some others mere survival may be adequate" [92].

Generally, the more deeply one enters into a foreign language-culture (LC2), or "lingua-culture", the greater effects it plays on one's native lingua-culture (LC1). As a result, individuals often modify their initial perspectives of the world (or "worldview"). A willingness to truly engage in the new culture during a cross-cultural interlocutor,

promotes both transcendence and transformation of one's original mode of perceiving, knowing and expressing about the world and interacting within it. Developing intercultural competencies aids this process. Although the term "*intercultural competence*" is in wide use today, there is no clear consensus about what it is. Some researchers stress global knowledge, others emphasize sensitivity and still others point to certain skills.

Intercultural interaction to facilitate intercultural communication is also defined as complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself. Whereas "effective" usually reflects one's own view of one's performance in the LC2 (i.e., an "ethic" or outsider's view of the host culture); "appropriate" relates to how one's performance is perceived by one's hosts (i.e., an "emic" or insider's view). As stated by Fantini (2005), these perceptions often differ, yet "they are instructive when compared and contrasted because they arise from different cultural approaches to the same situation" [92, p. 1].

It can be assumed that intercultural communicative competence (ICC) requires some qualifications such as skills, knowledge, attitudes, and awareness, etc. There have been many attempts to figure out and design models for ICC to illustrate what the ICC is, what components it includes and what the students need to acquire in foreign language teaching for the intercultural space of globalizing world. The most widely known and comprehensive of them is Deardroff's (2009) model. Byram offers knowledge, skills and attitudes in his model. Deardroff added *critical cultural awareness* in his model adapted from Byam's ones. The figure blow shows and illustrates what the sub competencies of ICC are, what qualities ICC requires and what progresses and knowledge are necessary to gain in the formation of ICC.

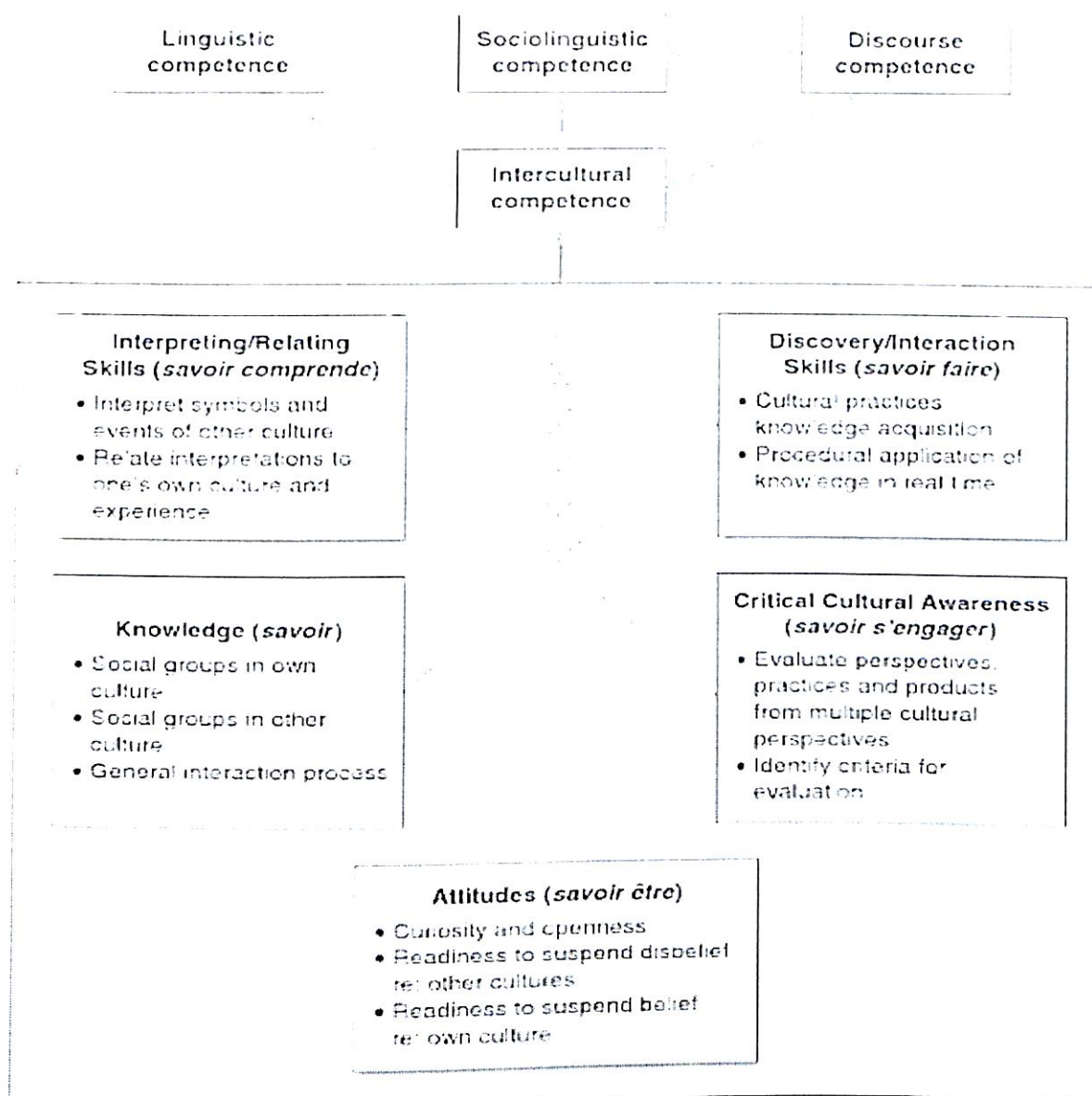


Figure 1 - Byram's model of ICC. In: Deardorff, 2009, p. 17

On the one hand we substantially agree what is illustrated in this model about the sub competencies and required qualities of intercultural communicative competence on the other hand we think there should be some other qualities that a person should have to be competent in the area of intercultural communication. We are impressed that the model above given assuming that everybody is same in characteristics or does not suggest any idea for that. We think it needs some more items to explain the ICC with in all features. In this case we find Fantini's (2005) ideas more comprehensive and exclusive because he says that ICC encompasses multiple components as a complex phenomenon [92, p. 1].

These ones include:

- A variety of traits and characteristics
- Three areas or domains

- Four dimensions
- Proficiency in the host language
- Varying levels of attainment throughout a longitudinal and developmental process.

It is useful to distinguish traits (i.e., innate personal qualities) from acquired characteristics developed later in life that are related to one's cultural and situational context – a sort of “nature and nurture” distinction. This distinction is particularly important in training and educational programs because it poses the question: which abilities form part of an individual's intrinsic personality and which can be developed or modified through training and educational efforts? Commonly gained traits and/or characteristics of ICC include: flexibility, humor, patience, openness, interest, curiosity, empathy, tolerance for ambiguity and suspending judgment, among others.

ICC involves ability in three areas or domains (which, curiously, are just as important in one's own native LC1 as well). These are:

- The ability to establish and maintain relationships
- The ability to communicate with minimal loss or distortion
- The ability to collaborate in order to accomplish something of mutual interest or need.

ICC also has four dimensions [12, p. 11]: *'knowledge'*, *'(positive) attitudes/affect'*, *'skills'*, *'awareness'*. These four dimensions have already been offered in Deardorff's model adapted from Byram's once.

Besides the appropriateness and effectiveness constituents, knowledge, attitudes and skills are regarded as key factors of ICC. “Possessing enough knowledge, the right attitude and certain skills are thought to lead to impression of competence.” [93]. Appropriateness and effectiveness are the criteria for judging competence and skills, motivation and knowledge are the requirements for achieving intercultural communication (Hecht et al 1993: 115). There exist parallel terms to describe knowledge, attitudes and skills such as cognitive, affective and operational [94]; knowledge, motivations and actions [91, p. 244]. The terms knowledge, attitudes and skills best describe what one needs to know, feel and do in practice in order to enhance the possibility to be perceived as intercultural competent.

Consequently, ICC skills are often thought to be interchangeable with IC competence. According to Hammer (1989: 248), however, skills themselves are not the competence but the judgments of the competence are made on the basis of them. As Gudykunst (1991: 103) has stated the skills do not ensure competence but they certainly enhance the possibility that the others see the people as being competent. Moreover, Hecht et al. (1993: 28) who considers communication fundamentally problematic define skills as responses to problematic issues that occur in communication. The studies taking a skills approach normally identify some skills that would lead to intercultural competence. A pioneer study employing a skills-approach was conducted by Ruben (1976) who identified seven variables as constituents of IC competence:

- 1) display of respect,
- 2) interaction posture,
- 3) orientation to knowledge,
- 4) empathy,
- 5) self-oriented role-behavior,
- 6) interaction management
- 7) tolerance for ambiguity [95].

“*Awareness*” is also central and especially critical to cross-cultural development. It is enhanced through reflection and introspection in which both the individual’s LC1 and the LC2 are contrasted and compared. Awareness differs from knowledge in that it is always about the “self” vis-à-vis all else in the world (other things, other people, other thoughts, etc.) and ultimately helps to clarify what is deepest and most relevant to one’s identity. Awareness is furthered through developments in knowledge, positive attitudes, and skills and also furthers.

Proficiency in the Host Language is the ability to communicate in the host language greatly enhances ICC development in both quantitative and qualitative ways. Communicating in another language confronts how one perceives, conceptualizes and expresses oneself and, in the process, fosters the development of alternative communication strategies on someone else's terms. Lack of a second language – even at a minimal level – restricts one to continue to think about the world and act within it, only in one's native system, and deprives the individual of one of the most valuable aspects of the intercultural experience.

Developmental Levels of ICC normally evolves over a lengthy and continuing process. Much of what happens depends on the strength of one’s individual motivation (instrumental vs. integrative) vis-à-vis the host culture. Some levels may be added or substituted as useful, as well as other terms such as: basic, intermediate, advanced and native-like.

In the past fifty years, intercultural communication competence (ICC) has been studied in many fields and from different perspectives. Thus, “various conceptions, models and theories have been created” [95, p. 29]. What they have in common is an idea of the ICC as a precondition for succeeding in intercultural interactions.

After being the focus of intercultural communication research for many decades ICC still attracts many researchers. One might wonder whether there still is place for new inquiries and anything to explore anymore. The impetus for the ICC research arose from practical needs created by increasing worldwide intercultural contacts in the globalizing world. This led to theoretical disintegration that was followed by a theoretical turn seeking to integrate the findings of the previous research [95, p. 29]. According to Witteborn (2003: 187), the theoretical turn can be regarded as progress in the ICC research.

Reconceptualisation of ICC resulted also in the dominance and building of culture general models of ICC that would help to predict competent behavior in intercultural

settings across situational and cultural contexts [96]. Witteborn argues that the culture-general approach to ICC has separated communication from its context and thus, many aspects of ICC have remained unexplored. Quite an opposite, Witteborn himself suggests that in the future ICC research has to obtain more specific and detailed information concerning intercultural communication in different cultural and situational contexts. Furthermore, Hajek and Giles (2003: 943) argue that there is a lack of research that would define concrete behaviors leading to judgment of competence in intercultural interaction. That is, culture-specific and context-specific constructs of ICC are needed. A comprehensive attempt of creating a model of ICC that would present concrete tools how to behave competently in intercultural settings is "The Profile of Interculturally Effective Person" (Vulpe et al. 2000). In this study, focusing on the behavioral side of ICC implies studying the intercultural skills [97].

As it is seen in definition of competence, it is a set of intellectual-professional-cultural qualities of a person in the content of intercultural communicative competence. Findley and Nathan (1980) give six basic functions which were agreed upon by the Council of Europe. They are:

- 1) Imparting and seeking factual information;
- 2) Expressing and finding out intellectual attitudes
- 3) Expressing and finding out emotional attitudes
- 4) Expressing and finding out moral attitudes
- 5) Getting things done (suasion)
- 6) Socializing [72, p. 223].

In fact, the place in the dissertation is not sufficient to explain the term: intercultural communicative competence with its all aspects, dimensions, mechanisms and components. This term is so complex and comprehensive that it deserves another individual dissertation or book to discuss on it. Due to our objective is to provide general understanding to our audience about what the ICC is and then what types of culture-based (lingua-cultural and socio-cultural) activities the teachers can use in foreign language teaching to reach up to ICC level, we will give brief information about this term. We think teachers should know ICC with its sub competencies to understand what skills, attitudes and knowledge should be taught while informing or developing ICC. In fact ICC includes all competences that communicative competence has: as summarized by Van Ek, includes linguistic, sociolinguistic, discourse, strategic, socio-cultural and social competence [96]. Under the light of the classifications and information given above we can offer the sub competencies of ICC in brief are as follows: "*Communicative (Linguistic) Competence*", "*Lingua-cultural competence*", "*Cognitive competence*" and "*Intercultural competence*".

Depending them all we can sum up all given information above devoted to define and explain the term "*competence*" with its components as a set of qualities of a person necessary for being mastered to be competent. In this case, competence is understood not as a total set but complete list of-comprehended knowledge, abilities and accepted

valuable behaviors. Consequently, we can state that competence is an experience of successful realization of cognition on performance of certain activity or its operation.

How human beings can get the competency and apply it when necessary is needed to be answered. Education of competency deals with the areas of personal capability that enable people to perform successfully in their jobs by completing tasks effectively. The competence approach has affirmed as one of the leading methodological bases in domestic pedagogy and teaching methodology. At the pedagogical level, "this approach has generated a paradigm change in that teaching is no longer centered on relying on knowledge and teachers/trainers, but on action and learners" (cf. OIF Methodology, 2009: 4). The competence approach, in paradigm value, allows raising personal activity, personality of the future specialist within the limits of educational process. So, it can be said that Competence-Based Education is based on a set of outcomes that are derived from an analysis of tasks typically required for students in life role situations.

All types and the components of competencies such as skill, abilities, knowledge, attitudes and values for a person to be called competent, are acquired through talent, experience or education. The competency itself without application and implication is of no use and value. Humans would put the competence into practice to overcome their difficulties, solve the problems, reach up to their goals and produce beneficial products for life. It is our main objective to get competency as successfully as possible for input but mostly for output. Therefore, there are numerous approaches; methods and ways appeared, claiming to teach competency come true. Competency-based approach is one of them. The rationale for adapting competency-based teaching and learning is to help students "better orientate their goals of learning in the hope that their learning strategies can be effectively directed and repositioned through the learning goals and language targets" [83, p. 181].

In cognitive lingua-cultural aspect, having the scientific reasons and proofs, mentioned and given in that part, about the inseparability of language and culture or very strong relationship between them, the competence, especially in language field, can be gained by cognition the lingua-cultural features, linguistic mechanisms of the target language and through culture of the native speakers (points of views, life styles, beliefs, values, etc) of the target language for intercultural interaction.

After acquiring all these competencies in foreign language teaching process to be able to use the target language effectively, fluently and appropriately students should acquire "*language strategies*" too. We can formulate this kind of strategy simply as to know what, when, where and how to say or write. Language strategies are "the ways that help students to acquire, remember, organize and use information on an ongoing basis and incorporated into the competencies, rather than listed separately" [98].

We think it is convenient to talk about education and formation of competence under the lights of all the definitions and explanations given above.

1.2.2 Education of competence: main purpose of foreign language teaching

Teaching competence or enabling students get this quality in the process of education, in general, and foreign language education, in special and as our concern, has become one of the main focuses as a result of instructional process especially in foreign language teaching for the requirements of globalizing world in the space of intercultural interactions. When we talk about teaching competence, what is meant by competence, what qualifications, skills and knowledge are aimed to be taught in any professional education or foreign language teaching, are main issues to be investigated.

In education of any type of competency, it is necessary to achieve for students to gain a set of “*knowledge*”, “*skills*” and “*attitudes*” which will be applied by performance in student’s occupation or position in correspondence with the principle of appropriateness. In other words, students should acquire the quality that they need for the proper performance with its functions as competent professional that shows “a system of knowledge, skills, attitudes, values, motives and abilities that the individual must possess for the satisfactory performance of their work committed” [99]. It is of crucial importance for the students to get competencies in various fields: intellectual, methodological, personal, social and communicational, necessary in various real life situations.

Besides the students’ needs, the discussion on the readiness of the teacher is also important since the teacher is a crucial part of the process in gaining and implementing competency-based approach. Not just in competency-based education but in all approaches and methods teachers’ readiness both for the lesson and the method, s/he will use, is essential. The preparation of teacher has two sides, one of them is preparing them for and giving them satisfactory information about the approach and method, the other one is teachers’ self preparation for each lesson that s/he will deliver. As it happens in ELT departments, the teacher candidates who will teach a language or any subject by using competency-based curriculum could be prepared through a program which is designed on the base of the analyses of the competencies and skills, required for effective teaching. Madsen (1975) says that this kind of program should include three things:

- there should be a specified instructional objective where the students know exactly what is expected of him/her.
- individualization becomes an important element for it provides freedom for the students.
- it emphasizes the performance through microteaching, demonstration techniques and lessons and in teaching within the public schools [72, p. 358].

Beside this offer, another explanation given by Council of Europe about the role of a teacher in language teaching according to demands of competence-based approach is that “the competency-based approach to language teaching assumes that a teacher guides and assists a learner to develop his or her general and communicative language competences” [76].

What (knowledge, skills, attitudes, awareness and even characteristics) is to be taught in the process of education, as we are focused, of foreign language teaching or the cultural educational context is urgent to be answered. Competence-based approach, competency based-education and competence-based language teaching have their specific contents of subjects and design of curricula. This approach has its own paradigms in the subjects to be taught. In this approach students confront complex and significant situations. It is expected that the “competency based curriculum, which puts more emphasis on the needs of job market, prepare students for specified tasks.” [100]. In foreign language teaching, this necessity is important to use the target language effectively, communicatively and appropriately in the globalizing world for intercultural interactions. During education students’ personal process of adaptation relies on their cognitive and affective resources while also taking into account the influence of their social and cultural interactions with the world around them.

In the language area, according to Grognet and Crandall [73, p. 413], a competency-based curriculum is a performance-based out-line of language tasks that lead to a demonstrated mastery of the language associated with specific skills that are necessary for individuals to function proficiently in the society in which they live. The language teaching program should be locally developed or the course books that have topics, to be taught according to the curriculum, should be adapted to expectations of the local learners to enter the globalizing world space through language gate. But because of realities in the book market, depending on correlation of population and profit, adaptation of the course books according to requirements of lingua-cultural and socio-cultural backgrounds of students may have problems. We think it would be rationale and realistic if the teachers could use and apply some additional exercises relevant to culture, expectations and needs of local people and students. Then curriculum, instruction and assessment can be correlated with each other and we assume that result of language education can be better.

Van Ek (1976) specified the topic areas which bring a student to the threshold level, “personal identity, house and home, life at home, education and future career, free time and entertainment, travel, relations with other people, health and welfare, shopping, food and drink, services, places, foreign language and weather” [86]. To design and reach the threshold, Auerbach (1986) extracted eight features serving as a framework for the analysis of curriculum of competence-based education, language teaching and approach for students. They are as follows:

- The goal of this curriculum is to enable students to function properly in society and fulfill the demand of the world.
- This curriculum is designed to teach language as a function of communication. The forms/skills taught are those which will be needed for a certain situation to produce.
- The students are expected to be able to perform language skills as a result of instruction.
- Language learning is broken down into small chunks where the objectives are

narrowed into some sub-objectives in order for the teachers and students to get a clear sense of progress.

- Outcomes are known and agreed before the teacher and students start the teaching learning process so the students know exactly what behaviors are expected of them.

- Assessments are done continuously. Students are pre-tested to determine what skills they lack and post-tested after instruction in that skill.

- Assessment is based on the ability to demonstrate pre-specified behaviors not the traditional paper-pencil tests.

- Instruction is individualized, students-centered [731, p. 414].

According to Findley and Nathan (1980) for the second language education, "the learner and what he/she will be expected to do in his/her life, mostly for professional life, are the centered of the teaching and learning process while the content of the academic subjects or the grammatical structure of a language comes next" [62, p. 229].

It can be concluded from the given definitions and explanations that competency-based curriculum has actually got a learner-centered curriculum which deals with the demands to survive in society, as our objective, in intercultural community depending on performance rather than theory.

We think competency based curriculum could offer a good solution to meet the necessities of language education for the requirements of intercultural communication.

The competence nature, as a training product, is more likely a personal growth, self-organizing and personal experience or self-development of the individual. Hence, competence acts as difficult synthesis **cognitive**, in detail-practical and personal experience. To facilitate the development of the students' competencies, it would be necessary to prepare the resources that have to be explicated, developed and enriched. To fulfill this issue, various pedagogical approaches and movements could be preferred, keeping individual differences in mind. Because "Centered on the development of competencies, learning is favored in complex and meaningful situations. As it is cognitive, affective and social process, learning fits in cognitive and socio-cognitive perspectives." [101].

Richards and Rodgers (1987) claim that "a theory of learning, underlying an approach, should answer two questions: what are the cognitive and psychological processes involved in learning a language? What conditions are needed to be met so that learning can take place?" [67, p. 145].

In acquiring competency in all fields in general or in language in special as for being our main focus in foreign language teaching, cognition comes first. We think cognition is basic of all competencies. As far as the psychological and cognitive processes, involved in language teaching/learning, are concerned the competency-based approach relies on a conception of learning and teaching which is both cognitive and socio-constructive. A fundamental aspect of the cognitive competence is "self-knowledge, meaning a better knowledge of self, of the strategies used in different

situations and of strong and weak points to become more flexible in diverse circumstances. This could be achieved by training monitoring, control and regulation processes.” [97, p. 12].

But just cognition of knowledge to get competency itself is not sufficient. Beside theory, practical use and application of knowledge is also important for getting competency and to be an expert in any profession and language field as well. One of the principles of the competence-based approach is “the formulation of the specific training objectives in terms of results: knowledge, abilities, attitudes, values and/or competences that have to be acquired by students and put into practice after the academic training period” [102]. Competence, thus, appears as a difficult synthesis of cognitive, practical and personal experiences.

What are the contents and principles of competency? What cognitive and practical skills, and feature are required by competency? How does competency correlate with cognition, curriculum, education process? etc., are the questions to be answered to draw a framework or to design a model for competency. There are numerous efforts, works to fulfill this issue both in western and eastern schools. For the need of localization in teaching foreign language we will talk about the works done in Kazakhstan.

The Kazakhstan's researchers undertake active actions on competence preparation modeling for students. In the research work on educational management of universities of the international type, D.N.Kulibaeva (2002) developed a new system with reference to problems of international type, “*to competence teaching system*” in structure. It is “*innovative-adaptive*” model for universities of the international type that has put forward the following structure of principles in competence.

Accordingly, the model of the competency for the graduates sets modern characteristics of competence demands working out and also introduction of distinguished specifications and quality.

Hence, according to principles of competence formation, competency vectors of development of trainee are based on set of characteristics and qualities such as:

- ‘Informative-developing’ and ‘informative-structure’ of activity;
- ‘Analytical-integrative’ and ‘creative-constructive’ type of thinking;
- ‘Problem-actualizing’, ‘curricula-designing’ and ‘look-ahead-modeling’ abilities [104].

The developed list of principles concerns more with regulative-organizational and is directed on definition of base components of competence formation and modeled separate structurally-educational system.

The possibility range of competence modeling is so wide that on base principles as theoretical-educational platform, it is possible to draw a competency model for the individual person (the student, the expert etc.) more precisely, its competent-professional model assumed for treatment.

Hence, competence formation theory, having gained independence in the methodology and principles, has approached to a development cycle and realization of new type of formation. It has its specific definitions for models of training, aimed results and purposes for competency. This approach can offer social and professional forms for competence. It can give some valuable ideas to design new type of educational standards and methods especially in foreign language teaching. Therefore, teachers could overcome problems and provide the necessities of foreign language teaching for the requirements of intercultural interactions in the globalizing world.

After a designing a model and drawing a frame for competency the next step to come is *development of competency* as our subjective in foreign language teaching. Thus the development of linguistic and communicative competence can be enriched by such a growth in aesthetic and critic consciousness that we can define as "critical cross-cultural literacy" [53].

Kunabayeva offers three stages in development of competence in language teaching. "First "*communicative*", second "*training*" and third "*result*" stages." [104, p. 97]. Communicative Competence concerns the teacher's mastery to develop educational messages, depending on the psychological and pedagogical field peculiarities. In teaching activity, "communication is both an art and a professional tool necessary to build constructive relationships with students, parents and didactic staff." [97, p. 12]. In training stage the methods and techniques used a in education and foreign language teaching process are to be taken in to account. The nature of interelatoins and interactions between teachers and learners are also important. Furthermore, the curriculum to be applied, the materials and resourses to be put in use and tasks to be implemented and applied are not to be ignored. As for the results it can be said that in competence-based approach, the capability of use of the target language communicatively, effectively and appropriately, could provide us profitable and pragmatic solutions.

In competency-based system, the learners have several alternative routes to the acquisition of a skill. "The activities such as tape recordings, slides, films or games are used as well as doing work in a workbook, because it will help the students master the same objective." [62, p. 227]. The tasks and activities, in education and foreign language teaching or in the development of competence are dedicated to practical and daily use of skills gained. Additionally, "the schoolwork and the learning processes are brought closer to real life as the focus of the system is the language use and its user" [100].

There is urgency for *actualization of competency* approach; it is distinguished from just knowledge-focused ones. As for educational result '*competence*' is mostly to measure corresponds to formation overall aim-preparation of the citizen, be capable to active and social adaptation, an independent vital choice, to the beginning of labor activity and vocational training continuation, to self-education and to self-improvement for the actual social and economic problems and also for intercultural interactions;

- In it incorporate intellectual, innovation (from the point of view of knowledge)

and emotionally-valuable making formations that answers our representations about the formation maintenance;

- The formation maintenance, including standards, should be attached by criterion of productivity which, however, oversteps the bounds to known;

- The competence of the graduate, put in educational standards, will inevitably cause essential change not only in the formation maintenance but also in ways of its development and means in the organization of educational process as a whole;

The given approach possesses strongly pronounced integrative, uniting in a single whole corresponding abilities and the knowledge concerning wide fields of activity, and the personal qualities providing effective utilization of knowledge for achievement of the purpose [104, p. 101].

Dreyfus and Dreyfus (1980) introduced nomenclature for the levels of competence in competency development. The causative reasoning of such a language of levels of competency may be seen in their paper on Calculative Rationality titled, (Socrates to Expert Systems: The Limits and Dangers of Calculative Rationality). The five levels proposed by Dreyfus and Dreyfus were:

Novice: Rule-based behavior, strongly limited and inflexible

Experienced Beginner: Incorporates aspects of the situation

Practitioner: Acting consciously from long-term goals and plans

Knowledgeable practitioner: Sees the situation as a whole and acts from personal conviction

Expert: Has an intuitive understanding of the situation and zooms in on the central aspects [105].

When we are to interpret or transform these mentioned levels in to the levels of competency in language field the levels offered by The Common European Framework which ones are divided into six could be given as a good example to be used in language teaching. They are;

A1 Breakthrough or beginner

A2 Way stage or elementary

B1 Threshold or intermediate

B2 Vantage or upper intermediate

C1 Effective Operational Proficiency or advanced

C2 Mastery or proficiency [76].

As far as we observe, having been working as an English instructor more over a decade, the principles, materials and curriculum of competence approach have begun to be put in use in Kazakhstan. Especially in last five years, we witness that new books, both imported and printed in Kazakhstan, which are more focused on practice and oral skills are in use in foreign language teaching departments at universities. International activities, congresses, conferences, sportive and social organizations and trades have increased enormously, so as the necessity of the people who can communicate with the participants. Personally, I can say that especially in the last three years more than twenty

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companies and organizations called Süleyman Demirel University university seeking and asking for the senior students and graduates to take part in their otganizations and meeting for the graduates who can use foreign language successfully as a provider of contact between the foreign land local participants.

1.3 The essence of Intercultural Communication

The term communication is derived from Latin origin word “Communis” which means to make common. So, it could be inferred from the given knowledge above that the interlocutors who interact with each other by using communication find out and share their common points to understand with each other mutually. Communication is a universal fact and occurs within all creatures. However, communication, by using a language which has complex linguistic structure, special and complicated mechanism, and capability of expressing intensions, feelings and ideas, is specific for human beings. People, all over the world, need to communicate with each other for their survival, to perform professional lives, to carry out trade and fulfill social functions. It is one of the most vital activities of mankind that takes place everywhere and every time. If we claim that when there is no communication occurs, life will be meaningless, colorless even will diminish and wither, it will not be exaggeration. Because, Wilhelm advocates that “it is vital to improve communication skills in order to survive in today's information-oriented world.” [106]. Therefore, communication is considered as an inseparable integral part of social skills of human beings.

As mentioned in the previous paragraph, communication occurs everywhere: first of all every single person communicates within himself/herself (intrapersonal or self communication) in his or her mind while thinking, dreaming or meditating. (Intrapersonal or self communication is represented by mental activity). Then, it takes place between at least two persons (interpersonal communication) usually happens as a dialogue or conversation which is the most widely known and direct form of communication. (Interpersonal communication is represented by mental-verbal-mental processes and activities). After that, groups, communities or nations interact and communicate with other groups, communities and nations within or through organizations or governments. Finally, there is a mass communication that some institutions, organizations use to reach up to, interact and communicate with great number of people with the tools of mass-media, such as newspapers, TV channels, internet, and so on.

Communication is the main process or activity used as a means of sending and receiving information. According to Newman and Summer “communication is the exchange of information, ideas, opinions and facts.” [107]. It lets social, psychological, socio-cultural and lingua-cultural interactions, where at least two interacting persons expressing and exchanging their ideas, thoughts, feelings, intentions, perceptions, etc.

Communication is used for various purposes: informing, persuading, motivating, integrating, discussing, instructing, influencing, expressing, uttering and so on. Communication might be in various forms, based on style and purpose, like formal or informal; based on communication channels such as verbal or non-verbal. The style, purpose, features, places and even the linguistic and grammatical structures of use of formal communication are much more different from the ones of informal

communication. The verbal use of language as channel is also different from the nonverbal use of language for communication.

As stated above, communication is a kind of social skill and there are some pre-conditions for it to happen and occur effectively and appropriately: '*language*', '*culture*' and '*environment*'. Communication is identified and assumed as one of the essential skills that students must acquire in order to make progress through their education and training to become qualified professionals [108] especially in foreign language teaching/learning field. Communication becomes an object of study at various levels and in different concepts such as: sociological, political, philosophical, psychological, linguistic, cultural and so on.

There are numerous theories and different communication models, developed to explain the nature, essence, mechanism, and to design and draw frameworks to provide better understanding and cognition to the phenomena of communication. Mainly there are two schools investigated this concept or phenomena: the *semiotic* and the *process* ones. Among them, the well known is transmission model proposed by David Berlo (1960) expanded on Shannon and Weaver's (1949) as linear model of communication and created the "*SMCR model*" of communication. The sender-message-channel-receiver (*SMCR*) model of communication separated the model into clear parts and has been expanded upon by other scholar [109]. This model has addressed to three basic elements of communication: "*production*", "*transmission*" and "*reception*".

Production refers to the process in which one expresses himself or herself through first deciding what message and meaning he or she demands to communicate or send, then planning and encoding the appropriate linguistic structure of utterance or expression that can cover that message or meaning, finally producing this utterance or expression through suitable sound, word or written symbols within the right linguistic/grammatical rules. Transmission refers to channel that people choose and use to reach up to the listeners or audience. Reception refers to the process that recipient/receiver of the message in any form decodes the linguistic expression to get the understanding. In a standard view of communication, information, content or message is sent as spoken or written language from a sender/encoder to a destination/receiver or decoder through or by an appropriate channel. This common conception of communication simply views communication as a means of sending and receiving information through or by any channel. The communication process is complete once the receiver has understood the message of the sender.

As we see and supposed by Jacobson (1960) and Berlo, D. K. (1960) communication is not arbitrary action, there are intention, design, purpose and plan in communication. Therefore human communication is an intentional activity performed by humans for the purpose of causing and creating some effects and influences on an attentive human recipient through or by any channel and by a language that has complex and complicated structure. But this definition is not sufficient to explain the phenomena of communication in the way it occurs. As far as we conclude from the presented

explanations, communication happens one sided, from a sender to a recipient. Because of these weaknesses that the SMCR model of communication has, Barnlund (2008) proposed a “*transactional model*” for communication [110]. The basic premise of the transactional model of communication is that individuals simultaneously engage in sending and receiving messages. To maintain communication, people need to understand with each other mutually and appropriately. In the process of communication exchanging information, thoughts, ideas and messages happen mutually. Therefore it needs interpretation and feedback too. During the process of communication there is a constant interplay between the participants each taking turns at either producing and sending the utterance or acting as an attentive recipient. This reciprocal, interactive discourse is known as conversation. Indeed, “conversation is the archetypal language use through which people participate in social interactions” [111].

It can be said that the phenomena of communication is rather complex, has many aspects and dimensions, and there are prints and traces of each single person's background and features in his/her communication. Partners of dialogue and communication carry the impacts and prints of their social, cultural, psychological backgrounds or we can see the influences of both sides' backgrounds in the languages that they use. Thus it is conclusive the standard judgments that “knowledge of socially-spiritual and national-specific essence of the partner in dialogue, reflexion of unique features of culture of the given nations in the language as means of intercultural communication and the preconditions of mutual understanding of cultural subjects and backgrounds” [17, p. 51] could be seen and traced in the process of (intercultural) communication of interlocutors.

Understanding the essence, mechanism, process and nature of intercultural communication is (IC) of crucial importance too. It is not so easy because IC is multidimensional, rather complex and complicated notion. Due to the fact that intercultural communication is more complex phenomena than just the phenomena of communication then, designing and offering a model for this phenomenon get much more difficult. We think it is almost impossible to display and present a model to explain the mechanism, process, structure and functions of intercultural communication including all aspects of this phenomenon. These original causes, complexities and difficulties in understanding the concept of and phenomenon of intercultural communication have caused promotion on the foreground necessity of developing and designing many models. Because in its essence and characteristics, modelling represents the structure of events or organisations in system, objects, processes, descriptions and properties.

There are many definitions of the term 'intercultural communication' however; these definitions are not certain and enough to draw the exact picture of it. Understanding Intercultural Communication as a discipline starts with the question of the definitions of culture and communication, both of which have been subject to endless theoretical discussions that often do not reach a consensus. Therefore we think it

is more convenient to talk about the typology of existing approaches trying to explain the study of communication and culture. They are: '*the traditional*', '*the interpretative*', '*the critical*' and '*the dialectical approaches*', [17, p. 51] each one is explaining different side and perspective of this phenomenon. The most noticeable common point of the given approaches emphasizes is that there is very close and also almost inseparable relationship between communication and culture. It is quite possible to see and find out the cultural features of the interlocutors in their (intercultural) communication. When we are to take the most common points of various knowledge given by different scholars above, we can conclude and give a brief definition to this notion as: intercultural communication is a form of communication or interaction that takes place between the interlocutors of different nations and cultures that happens in the intercultural space carrying the traces of different cultural backgrounds of the interlocutors. In brief Intercultural competence is what the learners need to operate in the multicultural globalized world in our era.

There are two forms of intercultural interactions; '*intercultural dialogue*' and '*intercultural communication*'. There are some works in this area to provide better understanding to the question of how and to what extent can various factors like frames, metaphors and communication, and also operational styles contribute to synthesizing and synergizing two forms of practice: (mainstream) '*intercultural communication*' (Bennett 1993 & 1998, Dodd 1998, Casmir 1999, Hall 1966 & 1998, Marten & Nakayama 2000, Ting-Toomey 1999, etc.) and '*intercultural dialogue*' (Bohm 1996, Ellinor & Gerard 1998 & 2001, Hartkemeyer, Hartkemeyer & Dhority 1998 and Isaacs 1999), [112].

There are mainly two dominant approaches providing an understanding to the essence, mechanism and especially functions of intercultural communications. One of them is which the researchers (A.A.Leontev, B.F.Lomov, I.A.Zimnjaja, S.G.Ter-Minasova, etc.) consider the terms "*dialogue*" and "*communications*" as equivalent concepts. They claim that equivalence is caused by unity of interlocutors' functional purposes to provide communication, at compulsion of the general code for participants with which help the straight line and feedback is carried out. Message source, message, message reception, channel of transfer and the general system of values for encoding and decoding of messages, are used and included by the general system of speech and communications. The other one which researchers (G.V.Yelizarov, E.I.Passov, M.S.Kagan)¹ state that only in dialogue, and especially, in intercultural dialogue, there is a creation of a new general meaning, instead of value transfer at communications; and because of this basic difference of "*dialogue*" from "*communication*" it is impossible to claim that these concepts are equivalent [17, p. 57].

On the one hand people often commit the mistake in communication that they spontaneously and reactively follow their habits and follow assumptions deriving from their first language, culture, gender, age, background influences and profession on the other hand dialogue has many facets. Lee Nichol, the editor of "*On Dialogue*", describes

Bohm's view of dialogue as "aimed at the understanding of consciousness, per se, as well as exploring the problematic nature of day-to-day relationship and communication. This definition provides a foundation, a reference point for the key components of dialogue as shared meaning and message; the nature of collective thought and ideas; the function of awareness; the micro-cultural context; undirected inquiry; impersonal fellowship.

Dialogue and communication are accepted by some researchers different concepts from some points of views, however, both of the above assumptions (fictions are useful and dialogue is a disciplined process) presuppose the importance of a communicator attempting to put her/himself in the observing, meta cognitive position, that is, the observer observing her/his own and the other's thinking, behavior and the total interaction in a setting [112, p. 1-31]. From the point of the skills needed for both dialogue and communication, dialogue skills turned out to be basically the same kinds of skills needed to communicate and imply effectively across interfaces with culturally diverse other(s). Even having some common points from some dimensions and aspects we cannot admit these terms exactly the same.

No matter how these terms are different or similar to each other, we should take the eventual and operational perspectives of these terms into consideration. It is in the nature of intercultural interaction both in 'dialogue' or 'communication' types that the interlocutors not only perceive the cultural-caused concepts and features of other culture, but also reflect their cultural backgrounds in the speeches. Therefore we think it is convenient to accept that it is rationale to keep the term '*intercultural communication*'.

Depending above mentioned ideas we believe that for successful intercultural communications linguistics can give frames to the intercultural and dialogue communicators to understand better the role of their culture, gender or some other aspects of their partners from the diverse cultures .

While modelling intercultural communication, besides the factors, to be taken into account in modelling communication, we should take language & culture, person & culture (lingua-cultural and socio-cultural facts), prejudices and anxieties that nations have for other nations into consideration. Because, intercultural communication includes lingua-cultural, socio-cultural, socio-psychological, psycho-linguistic, even socio-economical activities and interactions of two parallel participants as representatives of diverse lingua-cultural and socio-cultural origins. At this point Kunanbayeva (2005) states that "The recognition of communication and interaction, as intrinsic basis of dialogue, defines also various concepts and phenomena, involved in realization and maintenance of process of dialogue: a steady parity the sender - the addressee, the recipient, the channel, communicative intention, role, context, situation and strategy of both parts as their pragmatic and functional reflections" [17, p. 205].

When we admit that intercultural communication represents a great number of communicative signs and features then this phenomenon is capable of reflecting all characteristics of complete process, functions and features of communication. It is

known that the concept, phenomena and process of intercultural communication is more comprehensive and complex than complete process of communication. Because when communication and theories or models for communication are mentioned, mostly interactions, interrelations, mechanisms and phenomena taking place between the people of the same language, lingua-cultural and socio-cultural background, are referred. Even the communication occurs within the representatives of the same nation and community there are many parameters and factors to be taken into consideration for the maintenance of communication in any form: motive, purpose, functions, subject for communication, structure, style, mechanism, channel, means, a required speech product, environment and conditions, interpersonal relations and interactions of partners in dialogue and so on. As for being much wider than communication, taking place within the interlocutors of the same origin and background, intercultural communication includes all characteristics and features of communication and also intercultural interactions: intra-linguistics and extra-linguistics.

The factors, characteristics, nature and essence of intercultural communication would not be the same as those of intra-cultural communication (the communication which takes place within the same nation in the native language). Because intercultural communication takes place in intercultural space in which the environment, expectations, nature, manner and the other factors are different from those of intra-cultural communication.

In modeling intercultural communication, beside all the characteristics of intra-cultural communication, we should take mostly the environment and spheres in which the target language would be used for intercultural communication. As far as we see people learn foreign language generally for the purpose of professional life to use it in professional sphere and environment. We think the terms "*contextual-pragmatics*", "*contextual themes*", "*situational context*", offered by N.K. Stangaliyeva [113] are rather reasonable while determining the characteristics and necessities of the model for intercultural communication that will most probably be used in professional sphere. In fact she proposed these ones for modeling education for intercultural communication, as it is not out subject now, we will not talk on this issue. It will be discussed in forthcoming section: teaching intercultural communication later. But we still can benefit from these terms in modeling intercultural communication. Assuming that intercultural interactions and communication will occur mostly in professional spheres such as commercial, touristic, official, depending on professions and sciences, and then we are to take the atmosphere, nature, and context and content of professional communications into account while modeling intercultural communication.

There are numerous theories and approaches on intercultural communication to draw a frame to provide a better understanding to essence, nature and mechanism of this phenomenon. The following types of theories on intercultural communication can be distinguished in different strands: focus on effective outcomes, accommodation or adaption, identity negotiation and management, communication networks and

acculturation and adjustment [114]. Some important theories have made use of these distinctions of people from different cultural backgrounds in intercultural communication and interaction. Some of them are: "Theorizing about Intercultural Communication" (Ed. by William B. Gudykunst); "A taxonomic approach to intercultural communication" (Larry E. Sarbaugh); "Cultural Identity: An interpretive perspective" (Mary Jane and Milt Thomas); "Uncertainty and Anxiety" (William B. Gudykunst, 1995); "Communication Accommodation in Intercultural Encounters" (Howard Giles and others 1979); "Episode representations in Intercultural Communication" (Joseph P. Forgas) "Intercultural Conflict Styles: A Face Negotiation Theory" (Stella Ting-Toomey, 1985); "Network Theory in Intercultural Communication" (June Ock Yum); "The Convergence Theory and Intercultural Communication" (D. Lawrence Kincaid); "Intercultural transformation: A Systems Theory" (Young Yun Kim and Brent D. Ruben); "Expectancy Violations Theory" (Judee Burgoon's, 1978), [115].

Each of them tries to explain intercultural communication from its points of views and considerations. Examples include Stella Ting-Toomey's (1985) face negotiation theory illustrates how communicators from different cultures manage varying practices of face work; Young Yun Kim's (1993) conversational constraints theory looks at how people from different cultures choose various strategies of communication; Judee Burgoon's (1978) expectancy violations theory, focuses on how communicators from different cultures respond when their expectations are violated and William B. Gudykunst's (1995) anxiety / uncertainty management theory tries to explain how communicators reduce uncertainty and anxiety in cross-cultural situations. Another example is communication accommodation theory, attributed to Howard Giles and others, looks at the ways in which communicators accommodate various cultural practices in cross-cultural and intercultural situations [116]. Intercultural communication in globalized world is not intra-national interaction or communication taking place within the people having the same origin, beliefs, perception of the world, concepts, in short, cultural and environmental background but international one which occurs among the people from various cultures, backgrounds, beliefs, attitudes and points of views. Even with the same native language among the members of the same society in communication there occur some misunderstandings. Therefore, demands for successful intercultural communication are rather high. The great number of theories and approaches for intercultural communication indicate its complexness and multiple aspectedness. Therefore in modeling intercultural communication offering or providing just one model to explain and cover the structure, nature, factors, processes, environment, mechanism, process, functions and all aspects of this phenomenon is almost impossible. We think, under the lights of given information and knowledge so far and points of views of the theories and approaches in this area, we can list considerations to be taken into account while modeling intercultural communications as follows:

- Socio-cultural and lingua cultural backgrounds of both the target language and its representatives (native speakers);

- Psycho-cultural characteristics of native speakers;
- Internal and external factors affecting intercultural interactions;
- Expectations and anxieties of people in intercultural communication;
- Content and context of dialogue;
- Mechanisms and processes intercultural communication;
- Environment and conditions where the intercultural communication takes place;
- Linguistic mechanism and structure of both native and target languages;
- Functions and aims of use of intercultural communication and so on.

After modeling intercultural communication comes teaching this skill. When one person gets the skill of intercultural communication then he/she becomes a competent one in this area. Therefore the capability of use of intercultural communication could be nominated as “*competence*”. When the aim of foreign language teaching is to gain the skill and competence of intercultural communication or in other words, getting intercultural communicative competence, then we think we should review the paradigms, processes, model, curriculum, materials, methods, principles and techniques in gaining this competence in foreign language education. Because as we have analysed above, the demands of intercultural communication are rather high and various. So, we assume that it should be a must to take into consideration new paradigms, design new curriculum, change the materials and review the methods of foreign language teaching for the requirements of intercultural communication. There are also approaches about how students get the capability of use of foreign language especially in intercultural space appropriately and effectively. Among them the well-known is the “*competence-based approach*”.

We will discuss all these issues and notions in the forthcoming session: foreign language teaching in the content of intercultural communication.

1.4 Foreign language teaching (FLT) in the contents of intercultural communication

One of the most important and efficient ways or tools of integration to globalized world is a foreign language, thus foreign language teaching and learning is almost inevitable. Because of intensive intercultural interaction in almost all spheres, the terms ‘*foreign language*’ and ‘*foreign language teaching*’ have spread all over the world especially in education system. Foreign language teaching includes many terms such as ‘*language*’, ‘*teaching*’, ‘*cross-cultural*’, ‘*intercultural*’ ‘*ethno cultural*’ and so on. The paradigms and perspectives of foreign language teaching have shifted according to the demands of the globalizing world. Almost all the nations think that it is a must to teach at least one of the most dominant and world widely used languages to be able to integrate the global world, benefit from the boons of globalization, conduct and run the business and trade in the international space.

Before mentioning the issue of ‘*language teaching in the content of intercultural communication*’ we think it is convenient to discuss the term ‘*teaching*’ first. For the

definition of concept of teaching, it is necessary to specify the conceptual maintenance of this scientific term. We should give or provide a framework for this term because it is rather wide and giving a complete inclusive definition of teaching is almost impossible. We can try to explain the phenomena from different points of views depending its functions, process and results. There are some theories and approaches to explain what the teaching is.

Teaching is as old as the history of human being and it also goes far beyond it. As far as we read in holly books, it is said there that “God taught Adam the names of all beings and creatures” [117]. We cannot think of anywhere that teaching does not exist or occur. Teaching takes places everywhere; formal education, in institutions founded especially for teaching and informal education in all spheres of society for human beings. Parents teach their children, teachers teach students, trainers train trainees, commanders teach soldiers, etc. What happens in the process of teaching and what comes out as a result of this phenomena and process have always become the issues and matters to be researched. Teaching is a social process effecting and being influenced by many factors such as; policy, economy, tradition, environment, government, teachers, learners and so on. Therefore it is rather difficult to give one exact definition to the term ‘*teaching*’.

There are a great deal of definitions offered for teaching depending on these changing factors, parameters and points of views. We prefer to give Dewey’s definition as one of the most inclusive one as “teaching, is an educational process in which knowledge, habits and experiences are transmitted from generation to generation by learning, understanding and gaining in formal institutions or informal environments.” [118]. As we see teaching is rather wide and many sided phenomena, concept and process. To understand education clearly and exactly we think we need to dig all these terms but as we focus on teaching, we will continue discussing just this term. There are many theories appeared and designed and many researches done about this issue to explain it as detail as possible.

Kerlinger (1965) has defined the term theory of teaching: “A theory of teaching is a set of interrelated constructs, definitions, propositions which present a systematic view of teaching by specifying relations among variables with the purpose of explaining and predicting” [119]. In this definition main emphasis has been given on the relationship among teaching variables. The purpose of relationship is to understand, predict and control teaching tasks. Teaching theories are classified according to their methods, aims, results and functional points of views. Teaching theories may be broadly classified into three categories: [120].

- Formal theory (philosophical theory) of teaching
- Descriptive theory of teaching
- Normative theory of teaching

Formal theory is mainly based upon metaphysical and epistemological propositions. There are earlier theories which reflect the current social practices.

Especially John Dewey (1916) is well known scholar as an advocate this theory. Descriptive theory of teaching is based upon certain propositions and certain observations. There three main well known scholars emphasizing descriptive theory like Gagne (1988), Atkinson & Shiffrin (1968 153), and Bruner (1966). Each of them explained the term '*education*' from different points of views regarding, process, aim, result and outcomes of teaching and education as well. Normative theory of teaching emphasizes that teaching theory should have high generalizability because it concerns human behavior. Cognition and development of the learners play important role in this theory.

Taking them all into consideration S.C.T. Clarke [121] has formulated a general theory of teaching. It assumes that teaching is process which is designed and performed to produce change in behavior of students. Teaching activities can be very diverse and vary also at different levels of teaching and objectives. All these combinations are possible in teaching process. This theory limits the teaching activities acceptable by a democratic society.

What we can conclude and deduce from the explanations and given theories on teaching here are;

- Teaching is not just one sided it has two sides, teachers and learners.
- Teaching is very wide and complex term depending on its '*input*', '*process*', '*output*', '*result*', '*aim*', etc.
- Teachers' responsibility in both imparting knowledge to the students, moral and model behaviors should not be ignored.
- Learners' features, cultural background, mental and intellectual levels are to be taken into account.
- Learners' role and measurement of learning by mental, cognitive, behaviorist processes and productivity should be taken into consideration.

That the teaching is a scientific process, having its field of investigation and special methods and ways for searching should not be forgotten and be continued to be investigated. Teaching includes many terms as subcomponents integrated with each other. Some of them are '*teaching*', '*learning*', '*formation*', '*teacher*', '*learner*', '*knowledge*', '*science*', '*behaviors*', '*cognition*', '*input*', '*process*', '*output*', '*norms*', '*values*', '*background*', '*culture*', '*understanding*', '*cognition*', '*methodology*', etc. It can be said that teaching is an educational, pedagogical and social process.

Our concern in general is '*teaching*' but in special, related to our subject, '*foreign language teaching*'. When we talk about foreign language teaching we think it is convenient to mention about a bit of language and then it gets easier to get some definitions and explanations to language teaching.

Among many definitions of '*language*' depending on process, function, structure, use and aim of application, the very general and rough one is; "Language is the code, system, form and set of rules that all human beings use to express themselves and communicate with others" [55]. It can be inferred from the given definition that, in very

rough sense, language is a tool, means and code that people use for communication, to express themselves, transmit and receive any information in any form such as; verbal, non-verbal, oral and written. Thus, we should take into account that if our students can use the target language for communication and especially international one, express themselves and transmit any information and knowledge in target language or not, as a result of language teaching, is our main issue as language educators. As teaching is a science having all the features of any discipline, language teaching is also a science and can be investigated by scientific methods. There are some theories, behind foreign language teaching, affecting, manipulating and leading the methods, priorities, curricula, and also aims in this field according to the requirements of globalizing world. It can be said that intensive international interactions, the nature and demands of intercultural communication have also affected foreign language teaching in many ways.

Intercultural communication is one of them as a theory of modern paradigm of foreign language teaching. In intercultural communication, it is the reality and natural that there are prints and traces of each single person's cultural features. Partners of dialogue and communication carry the impacts of their social, cultural, psychological backgrounds or we can see the impacts of both sides' backgrounds in the languages that they use. Therefore it is essential to know the partners' socially-spiritual and national-specific characteristics. Because each single person is a carrier of his/her unique features of culture affecting the nature, tone and way of language use which are very important to have successful intercultural communication.

The term "*Lingua-culture*" in the proposed intercultural framework captures the close link between language and culture. Hence, it is necessary in foreign language teaching from the point of view of intercultural communication to teach the semantic maintenance of the language of the country where it is used as the fullest indicator of culture. Influence of different cultural-historical unities of languages requires even specific ways and methods in training. "Entry orientation should facilitate and require that certain mini experiences occur, in culture and society. These series of experiences, encounters and communication events builds a cultural context for the newcomer" [122]. Therefore policies for foreign language teaching should encompass and include cultural understandings, lingua-cultural and socio-cultural facts from which the target language is derived as well as being taught. The American Council on The Teaching of Foreign Languages stated the importance of putting the teaching of culture into the language curriculum to raise understanding and acceptance of differences between people, cultures and ideologies (Standards 1996). While preparing curriculum and applying the methods or ways of foreign language teaching and implementing the tasks and exercises in classroom instructions, the cultural backgrounds of teachers, students and the target language should be taken into account for cultural awareness, appropriate behavior and language use for intercultural interaction and communication. Consequently a choice of didactic platforms in which basis the so-called intercultural approach to foreign

language education has become branch of science or discipline in methodology of foreign language teaching.

Beyond the traditional knowledge of cultural facts, an intercultural communicative theory aims at gaining an understanding about how these facts are related to any language and how they form the cultural fabric of a society as a pattern. Examples of this approach can be found in attempts to develop intercultural sensitivity in the training of language teachers in the works of some prominent writers in this area such as: Baumgratz (1992), Baumgratz & Stephan (1987), or in the international dialogue proposed by Robert Picht (1989), or in the "intercultural communicative competence" advocated by Michael Byram (1993). Other forms of intercultural education refer to "a process of de-centering, of relativising self and other in an effort to understand on their own terms and from their own perspective, as well as from the outsider's perspective." [50]. We can infer from what has been said above that understanding strong relationship between culture and language, taking care of the cultural backgrounds and creating sensitivity for cultural diversity are of crucial importance according to intercultural communicative theory in foreign language education.

Much of our understanding of the intercultural dimensions of foreign language education and intercultural competence is based on researches done by Byram and Flemming (1998), Byram (1997), and Byram and Zarate (1997). These scholars' works have opened up new horizons for the foreign or second language education to integrate intercultural space, in which the nature and role of foreign language teaching and learning is extensively explored within intercultural contexts [54, p. 1-24].

This "*intercultural approach*" to teaching foreign language (Zarate, 1986, 1993) and to writing foreign language textbooks is not without raising some controversy among politicians and literary scholars alike who feel that language teachers should be responsible for teaching "only language", not culture nor politics. Indeed, culture cannot and should not be taught in classrooms, they say, but rather, learners should be sent abroad to experience the culture "on location". Educational and applied linguistics research has picked up the challenge, and is trying to precisely document and evaluate the cultural component of study abroad programs (see Brecht, Davidson & Ginsberg, 1993; Kline, 1992) or the cultural gains made by pupils in linguistic exchange programs within the European Community. Findings seem to indicate that sojourns abroad, destined to enhance linguistic proficiency; do not ensure *per se* deeper cross-cultural understanding [50]. It is known that languages can be acquired the best in native countries of those languages. Because students can witness the environment where the language is spoken and used naturally, mostly shaped and effected by their cultural background, by native speakers. We agree with this idea but language learners do not consist of just Europeans and every student does not have the chance of going abroad. Because of this reality and the very close and even inseparable relations between culture and language it is inevitable to teach culture along with foreign language teaching.

In the context of foreign language teaching/learning in the content of intercultural communication, it is important to be aware of different subcategories of culture, such as "little c" and "big C" culture. While the latter one is also called "objective culture" or "formal culture" referring to institutions, big figures in history, literature, etc., the first one, the "subjective culture", is concerned with the less tangible aspects of a culture, like everyday patterns. We think a mixture of these two is to be employed in foreign language teaching to develop intercultural communicative competence. Also, it is important to differentiate between "*culture-specific*" and "*culture-general*" approaches when intercultural communicative competence is concerned: Culture-specific approaches mainly aim at the achievement of competence in a particular target culture (C2) and are closely connected to specific language learning (L2). Competence in both C2 and L2 is usually thought to generate culturally appropriate behavior in a particular cultural context. Culture-general approaches, on the other hand, are not targeted on a particular culture. Instead, they are concerned with "universal categories" which function as general characteristics of cultures in general. These categories can be used to make cross-cultural comparisons, for example. Thus, "culture-general" approaches provide a cognitive framework for cultural analysis.

The process of foreign language teaching in the content of intercultural communication for intercultural communicative competence requires the teacher to employ a mix of "culture-specific" and "culture-general" approaches in order to address the larger issues of cultural self-awareness, openness and tolerance to other cultures, etc.

Problems of interrelation of languages, societies and cultures, besides the specified scientifically-didactic interest, have become in the center of attention of philosophy, history, cultural, socio-linguistics, anthropology and other branches of foreign language education. "Interpretations offered by them far are not unequivocal and leave all of the open and unresolved problems, especially in the field of applied aspects of intercultural communications" [17, p. 51].

Depending on the conditions mentioned above interactions of cultures are rather complex and need to overcome many challenges such as, cultural diversity, perception of the world, different values and etc. So when we engage in intercultural interaction, we are faced with a range of challenges - our 'instruments' function less well or not at all, and in order to handle the uncertainties we face, we need to master sophisticated skills in managing "*cultural complexity*" (Hannerz 1992). The study of intercultural communication has tried to answer the question, How do people understand one another when they do not share a common cultural experience?

As it has been above mentioned, mutual understanding of each side is essential in intercultural interaction. Thus, intercultural communication focuses on face-to-face (or at least person-to-person) interaction among human beings like interpersonal communication. For this kind of communication to occur, each participant must perceive others and be perceived by others. That is, all participants must see themselves as potentially engaged in communication and capable of giving and receiving feedback for

understanding each other. But still there are some contrasting cases or ideas to that of general wide beliefs in intercultural interaction. For this case Bennett, Milton, J. (1998) says that it is surprising to some that intercultural communication does not often generate comprehensive descriptions of culture, or ethnographies [123].

To investigate socio-historical aspects of communication of nations and people from different cultures, researchers develop questions about psychological and cultural adaptation. Therefore, new terms, such as "*cultural shock*", "*identity crisis*", have entered to the area of theoretical and pragmatic study of psycho-cultural aspects of intercultural communication. The students may need some time to develop understanding and get used to some processes and progress to get openness and tolerance to the new and different culture while studying a foreign language. Wide circulation of the works uniting "*language-consciousness-culture*" is regarded as integrative aspects of intercultural communication. Theories of development of mentality based on achievements, psycholinguistics, explaining a language as an interactive system with the cultural-caused consciousness are the ideas and approaches defining culture from communicative positions.

As we see intercultural communication is rather complex and includes many factors in to be taken in to consideration. Therefore the necessity of designing a model for foreign language teaching in the content of intercultural communication is of crucial importance.

We should take into account that in intercultural communication people do not only perceive but also reflect cultural-caused concepts and features of their cultures mutually. According to Condon and Yousef (1975) there are five dimensions of cultural assumptions: *peoples' relationship to the environment, to each other, to activity, to time, and to the basic nature of human beings* [124]. So we need to know lingua-cultural, lingua-ecological, lingua-historical and socio-cultural features of any language to form or offer a successful didactic model to teach it for intercultural communication.

Kramsch advocates that "a critical foreign language teaching focused on the social process of enunciation has the potential both of revealing the codes under which speakers in cross-cultural encounters operate, and of constructing something different and hybrid from these cross-cultural encounters" [50]. Thus, we can assume foreign language teaching as a social process for intercultural communication. At this point Kunanbayeva says that "the theory of intercultural communications as realization of conceptually-practical platform of a modern paradigm of teaching speaking another language, based on cognitive-lingua-cultural methodology, capable to provide intercultural communications in professional-reality situations" [104, p. 61].

In foreign language teaching, it is crucial to take intercultural communicative competence into consideration. Variety of the intercultural communicative categories affirms the requirements of intercultural communication as a key for perspectives, methods and techniques of foreign language teaching. The nature and essence of intercultural communication influence the design, curriculum, methods, techniques and

materials of foreign language teaching. Song Li and Fu Li state that “much needs to be done before we can work out a detailed syllabus and systematic methods to realize the goal set by the intercultural approach. However, the key word we must bear in mind in our endeavor is intercultural. Our syllabus, teaching material, and teaching methodologies must be interculturally oriented” [54]. We think, in addition to traditional courses about skills like listening, speaking, reading, writing, and translation, content based courses such as literature, the target language culture and activities about the learners’ culture could be included. In this way learners become more aware of both lingua-culture of foreign language and their own lingua-culture and identities.

Even the simplest action such as driving a car does not take place or is not done arbitrarily. So as the language teaching is, as very complex, complicated and many sided issue. Therefore it is quite normal that foreign language teaching will necessitate specific *methodology* especially when the goal is intercultural communicative competence. We infer from the explanations and quotations given in the previous parts that as we teach and learn a language we acquire it along with its culture. It has become clear that by ordinary and habitual methods students cannot get the level for intercultural communicative competence and we need new aspects, approaches and paradigms in teaching a foreign language. So, in our paper we will discuss what the Intercultural Communication Competence is, what skills and kinds of activities and technologies students need to get this competency, how we can enable our students to reach up this target, what competencies are necessary for this level, what the sociological and psychological benefits are of this level for a person, etc.

While teaching a language, all features and requirements to be taken into account such as, using the arts of teaching, developing, shaping the person, meeting the requirements of modern language education for international interaction, using the new paradigms necessary, acquiring the system of a foreign language wholly, the means of training a person knowing a foreign language as Kunanbayeva proposes are as follows:

- Means of intercultural dialogue;
- Means of knowledge of the other's national culture, other languages;
- The tool of free orientation and ability to live in modern poly-cultural and multilingual space;
- Valuable base for orientation and a choice communicative behavior and nonverbal norms of interaction, taking into account specificity of development and a condition of the countries, regions, in world civilization [17, p. 57].

As we stated at the very beginning of this part one of the most important ways of integration to globalized world is language, thus language teaching and learning is essential for this issue. But in the process of acquiring a new language, researchers, language methodologists or professionals in language education should search or be aware of these subjects mentioned above.

Methods of teaching a second language must be independent of traditional points of views and ways of domestic/local methodologists because of diverse essence, linguistic

structure, cultural and etymological features of all languages. We think there should be new and appropriate approaches, methods, ways and techniques or teachers must apply the suitable ones in realization of aims, achieving and reaching up the goal of foreign language teaching for intercultural interaction. This aim is mostly communicative use the target language as a means expressing thoughts, senses, feelings and events in intercultural sphere. Depending on the different features of languages, teaching methods of each language cannot be the same. Therefore, another term appears “*uniform approach*” in foreign language teaching. Evaluating and discovering as many approaches and methods as the number of languages is rather difficult, so some Methodologists, linguists and professionals such as, Leontiyev A.A., Lneskaya E.N., Rozanova E.D., in language teaching support uniform approach in language teaching. They think that psychological, psycholinguistic and teaching laws of the process of language teaching and language acquisition are similar, purposes in language teaching/learning are almost the same, educational problems and principles of training, strategies and methodologies are very close to each other and caused a new term to appear; “*didactic universalization*”.

This idea seems rationale when we look at the numerous languages and think of the difficulty in finding and developing methods appropriate for each language. But there are some mismatches; first we should take into account that learning a mother tongue, depending on intuition, cognition mostly and many other reasons and factors, stated before, is not the same as acquiring a foreign language. The other inconsistent point that the researchers and pedagogues should consider is psychologies and psycholinguistics of each nation are different from each other. We believe that, because of all these facts, training a secondary language person for the purpose of intercultural communication is quite specific. It is known that taking the specific features of foreign languages facilitates foreign language teaching. The other point we should take into account in language teaching is value. In foreign language teaching/learning, the cognition of personal, sociological value of both native and non-native nations of languages is inevitable in meeting the requirements of multi-lingua-cultural world as a purpose. As a result, in language teaching we should consider psychology, individual value of the learner, the necessities of culturally globalized world, special features of language and educational system of the country that carries out the language education.

Intercultural interaction has two divisions; one is intercultural interaction of different nations represented by governments in the world the other one is intercultural interactions of the ethnic groups inside the same country. Especially for the second case, because of living with the people of different ethnic groups having diverse culture and sharing daily life, in language education and developing a second language person with intercultural information gets importance. Development of poly language and poly cultural person needs gaining knowledge of native language, culture of it and also cultures and languages of the other people occupying the country. The other point for the second case is in training of the second language person being aware of the

relationships between language and geography. "Ecology of language and culture, like the movement for ecology of the environment, will emerge as one of the primary challenges in our times" [16, p. 245]. We can find the traces of associations of the words about the places that they gained a long with the history.

The ability of mutual and correct understanding of people is of great importance for cross-cultural and intercultural dialogue and maintenance of communication in the globalizing world. Dewey insisted that "human beings are best understood in relation to their environment" [118]. With this as his inspiration, Herbert Blumer [125] outlined "*Symbolic Interactionism*", a study of human group life and conduct. Intercultural interaction and communication includes ability of keeping his own cultural background, knowledge of own language and to be able to express it in foreign language and be aware of the other culture of foreign language and understand the representative of that culture and native speaker of the target language correctly.

Thus, the concept of foreign language teaching includes studying and mastering culture, characterized as set of material and spiritual achievements of people of any certain nation, traditions, economic relations, uniform statehood, general development and contribution to science, literature and art since the globalized world culture is defined as the result of material, scientific and art creativity of different people united in worldwide space. This is very wide and almost impossible to grasp in foreign language teaching. "Problems of poly-cultural formation in this case are formation of a person to be able to get the complete picture of cultural variety of the world, education of valid relation to native culture and language, tolerance to other cultures, development interlingua-cultural competence as sets of forms of intercultural interaction of the person as carriers of various cultures and civilizations" [17, p. 214]. What we offer here is not to teach all cultures, details of traditions of each nation along with foreign language education but to group and classify the languages to language families and so as the nations such as, Western, Eastern, Asian, Indian and African culture and nations. Their general concepts for main events and terms can be considered, necessary for intercultural dialogue. We believe that in this way language acquisition for intercultural interaction gets easier and less complicated.

It could be said that a language teacher of language must be culturally aware, considerate of the students' culture, and inform students about cultural differences and promote understanding. In foreign language education, it is necessary to define the reflection of general meanings in different languages and to generate the knowledge and consistently new cognitive lingua-cultural complexes included in process of mastering general cognitive mechanism of the person.

2 PRACTICAL ASPECTS OF FORMATION OF INTERCULTURAL COMMUNICATIVE COMPETENCE

2.1 Principles and techniques of formation of intercultural communicative competence

Language competency (linguistic and communicative competency), English is included, is known as one of the crucial skills in various social contexts in modern life. Social, economic, educational, and also cultural globalization has necessitated the use of an international means for intercultural communication in the globalizing world. As it has been mentioned in the very beginning of our dissertation it is English. In tertiary educational setting, English courses do not focus only on the development of four language skills rather; they put emphasis on the application of the English language for academic, instrumental or integration use for the intercultural communication space of globalizing world. *Competency* in a general sense can be seen from the task performance view. English language competency is one of the basic competencies that should be acquired by a university graduate in order to enter international market and survive the global competition. The institution which offers English language as part of their curriculum must answer the demand for an English language competent graduate and prepare the best way to teach the language.

The conceptual framework of competence is constructed with the terms: performance, skill, (combination of cognitive, affective, psychomotor), behavioral and intelligence achievements from any aspects used in societies for the people to confront their necessities and overcome their problems or survive in the competitive world. In this sense, language competency (linguistic and communicative competency) can be considered as a combination of social, cognitive and communicative skills as the operational definition.

The notion of communicative competency described by Canale and Swains (1983) model contains four competencies: grammatical, sociolinguistic, discourse and strategic competences. The definition of competence, with all components and aspects, is necessary to provide a framework for curriculum design, application and implication of appropriate foreign language teaching methods and principles, and classroom practice in the content of intercultural communicative competence.

Competencies are not only the knowledge of the grammar of a language but also the capabilities to perform the language use at least the basic functions to survive in a society. Madsen divides competencies into three areas which can be reaching through tutoring, courses, or self-instruction through programmed materials [66, p. 353-365]. Those areas are:

1. Knowledge
2. Skills
3. Students outputs

Clifford Prator (1967) puts more emphasis on the area of skills in the language learning since the areas are the objective of most TESL. He, later, adds that in teaching skills, the principle of specificity in learning a skill should be employed. The teacher should know exactly the behavior the students are expected to produce, the conditions under which it is to take place, and how well the student is expected to perform [66]. Since the competencies are the basic to function properly in work place or society, there is a standard for minimal competency. The terms usually use for this minimal competency are “survival skills”, “coping skills”, and “adult literacy” [86].

However, provided with at least minimal ability to communicate in the language is not enough because teachers should be able to measure the accomplishment of the students as a result of their teaching.

A very important factor in the *teaching/learning* system is the teacher. We think it sounds educational system can flourish if two conditions are successfully met. First is the constant updating and refinement in knowledge and skill of serving teachers and second one is equipping student teachers (teacher trainees) with befitting competencies and positive attitude towards profession. Competencies are specific and demonstrable characteristics or attributes inevitable for teaching professionals to create a convincing and learner friendly environment. Competencies, being concerned with three domains of learner’s behavior, are imperative for teacher to bear prime responsibilities. Besides disseminating knowledge, teacher helps students:

- To develop rationale and scientific temperament.
- To foresee advancements in all spheres of life and its impact on the society.
- To help students in conserving and transmitting values nurtured by the society.

On the one hand defining the concept and the term competency is of crucial importance to design an appropriate framework to teach competency on the other hand teaching competency is quite necessary to get better and more satisfactory results in foreign language teaching process. Every country, and even institution, has its own peculiarities and features of approaches to *teaching, learning* and *assessment* of competency deeply grounded in its national and regional culture. Each has its own written and unwritten rules about how to prepare students best for the requirements of professional, social and life and even for the policy of each government both for the necessities of own society and the intercultural interaction space. On commencement of a mapping exercise on the approaches currently in use or planned in different national systems or individual universities, it became clear that each has developed its own mix of approaches, methods, principles and techniques, and also kinds of teaching/learning environments, all of which are well founded, but which need to be mutually understood. It may be the case that the same name is given to different methods (e.g. ‘seminar’, ‘lecture’, ‘tutorial’) or, conversely, different names correspond to similar activities. Tuning has seen it as one of its tasks to create more clarity with regard to the issue of definitions and their understanding in practice.

A wide range of teaching techniques is used in universities. The set of teaching

techniques strongly depends on the instructional form of education (face to face education, education by correspondence or distance education). Apart from the ubiquitous lecture, the consultation revealed the following list (which is far from exhaustive) [66, p. 353-365].

- Seminar (small group teaching)
- Tutorials
- Research seminar
- Exercise classes or courses
- Workshops (classroom based practical classes)
- Problem-solving sessions
- Laboratory teaching
- Demonstration classes
- Placement (internship/traineeship)
- Work based practice
- Fieldwork
- Online / Distance or e-learning: which may be paper based or ICT based

Such lists are indicative only, and are really a list of categories of teaching activity, since how each one is undertaken may vary widely not only between academics but within the everyday practice of any one academic, depending on the focus of the teaching and the intended learning outcomes for the students. The lecture itself can vary immensely in format and function. At one extreme it can be a intensive reading aloud of the lecturer's notes with students frantically trying to replicate these in their notebooks (the 'tops of your heads' approach to lecturing, since all that can be seen are the tops of the heads of lecturer and students). At another extreme, the students will have read the notes before the lecture on the intranet, and will participate in a presentation that fleshes out the notes supplemented by interesting examples provided by both lecturer and possibly also by students from their reading. The scope or function can also be quite different. A lecture introducing a new topic may provide an overview so that students can quickly become aware of who the key players are in this aspect of a field, how it has developed, and where current concerns are focussed. But not all lectures deal with broad scopes: one might, for example, use a lecture to fully explicate some keys but complex concept, engaging students in some small groups or individual problems at different points. Thus it is with all of the teaching techniques. The mere label is handy, but it does not tell exactly what the lecturer does.

One way of gaining some insights into the teaching techniques used is to look at what learning activities students are also required to do in a programme or part of a programme of study. As with teaching, learning activities called by the same name can differ quite widely. Apart from attending lectures (participating in lectures) or reading books and journals, the following (inevitably partial) list of commonly used learning activities gives some idea of the richness that is possible in aligned teaching and learning [62, p. 226].

- Conduct searches for relevant materials in libraries and on-line.
- Survey literature.
- Summarize those readings which seem to be most relevant to their current needs.
- Learn to pose problems as well as solve those set by the lecturer.
- Conduct increasingly complex even if small scale, research.
- Practise technical or laboratory skills.
- Practice professional skills (e.g. in Nursing, Medicine, Teaching).
- Research and write papers, reports, dissertations of increasing difficulty (in terms of size and complexity of the material).
- Work with other students to co-produce a report/design/answer to a problem.
- Prepare and make oral presentations, either in groups or individually.
- Make constructive criticism of the work and others, and use the criticism of others productively.
- Chair and participate usefully in meetings (of seminar groups, for example).
- Lead or be useful members of teams.
- Work under time constraint to meet deadlines.
- Communicate questions and findings with others using a variety of media.
- Learn to criticize their own works.

To complete the cycle of teaching/learning one must also look at how students' achievement of learning outcomes is assessed. Assessment is not just the rounding off the teaching and learning period but to a large extent a central steering element in those processes and directly linked to learning outcomes.

As it is known the *Common European Framework* (Council of Europe 2001), which has become the basic guideline for *teaching and assessing* foreign languages in Europe, describes *intercultural communicative competence* (ICC) as one of the central goals of foreign language teaching/learning. We can conclude from the above mentioned quotation that the ultimate goal of foreign language teaching is, as a level, intercultural communicative competence (ICC) for the requirements of intercultural and international interactions in the globalizing world. As a term, concept and phenomena, ICC level is rather complex and complicated, and reaching up to this level is not so easy. It necessitates a long period of time, gaining sub-competencies, and implementation of appropriate approaches, methods, principles, classroom instructions, activities, tasks, designing right curriculum, supplying equipments, materials and qualified teachers who believe in the necessity of teaching ICC level for intercultural communication.

The students on the way of reaching up to ICC level first should get some sub competencies, as mentioned above: *linguistic, sociolinguistic, discourse and strategic competencies*. As Alptekin (2002) states, "one should get grammatical or formal competence, which refers to the Chomskian concept of linguistic competence. This competence includes knowledge of syntactic, lexical, morphological and phonological

features" [160] or appropriate use of them in the target language in any kind of communication and interaction with others.

Features, nature and mechanism of communication in any language differ from communication in another language depending on many factors; culture, environment, values, conceptions, relations, beliefs, language structure, national characteristics and so on. These features are represented by the terms or concepts of sociolinguistic, discourse and strategic competencies.

The social rules of language use, nature of interactions among the members of any society or nation, understanding the social context of language, used in social interactions and communications, are represented by sociolinguistic competence. They all include social status of people and their ways of language use with each other, culture-specific context which refers to values, norms, beliefs, and behavior features of any society. Effective and successful use of native or foreign language use requires taking them all into account.

Beginning and maintaining any intra-cultural or intercultural communication necessitate having the ability to deal with the extended use of language in context. People need to know how to express themselves by constructing meaningful, coherent and logical sentences by taking care of lingua-cultural and social-cultural contexts and linguistic mechanism of any language, called discourse competence, to achieve effective communication.

Another ability that people need for successful communication, stated as one of the component of ICC is strategic competence, which refers to the ability to cope with an authentic communicative situation and to keep the communicative channel open. This ability covers the overcoming distracting factors of communication to fail.

As we see ICC is rather complex and complicated phenomena even to give comprehensive and satisfactory definition to it with all aspects. So it could be understood clearly that *teaching ICC*, an ultimate goal of foreign language teaching, is much more difficult. There have been many attempts to provide a comprehensive framework including approaches, methods, principles and classroom activities for teaching ICC. The most widely known one of them is communicative language teaching which leads to acquisition of ICC. It has dominated the EFL/ESL profession since the 1970s. The communicative approach advocated by Dell Hymes (1968, 1972) and his supporters have gained unprecedented popularity throughout the world with the powerful influence of Britain and the United States. It has been the dominant approach in ELT in many countries where English is taught as a foreign or second language.

The communicative approach which is also known as communicative language teaching (CLT) is an approach to foreign or second language teaching characterized by meaningful communication as both its ultimate goal and major teaching method in language education. Dell Hymes is commonly credited with this trend of language teaching that moves away from traditional grammar-based approaches such as the grammar-translation and the audio-lingual methods. Communicative language teaching

led to a re-examination of language learning and teaching goals, syllabuses, materials and classroom activities and has been a major cause of changes in language teaching worldwide [126]. Indeed, the influence of the communicative approach has permeated every aspect of ELT, from syllabus design, teaching methodology to teaching material selection and learning assessment.

The adoption of the Hymesian concept of communicative competence sparked the spread of the communicative approach to EFL teaching in the 1970s. The essence of Hymes' original concept of communicative competence is that speakers of a language have to have more than grammatical competence in order to be able to communicate effectively in any language; they also need to know how language is used by members of a speech community (native speakers) to accomplish their purposes, overcome and solve their problems and express themselves effectively and satisfactorily. It is about knowing what to say, when, with whom, how and why etc. The Hymesian notion of intercultural communicative competence for L1 acquisition has been applied to foreign language teaching, bringing about a shift from an exclusive attention to linguistic competence to a consideration of the socio-linguistic competence of the learner.

The notion of developing learners' ability to use language appropriately in linguistic and socio-cultural contexts has been reformulated by later scholars such as Canale and Swain (1980) and van Ek (1986). Their interpretations of communicative competence generally cover two aspects: linguistic competence and pragmatic competence (Orwig, 1999).

The linguistic aspects of intercultural communicative competence are those that have to do with achieving an internalized functional knowledge of the elements and structures of the language. The pragmatic aspects of communicative competence are those that have to do with how language is used in communicative situations to achieve the speaker's purposes and overcome the problems he/she faces. In general, the major principles of the communicative approach can be summarized as follows.

- Learners implement a language through using it to communicate
- Authentic and meaningful communication should be the goal of classroom activities
- Fluency and accuracy are both important goals in language learning
- Communication involves the integration of different language skills
- Learning is a process of creative construction and involves trial and error

Teaching models are not only for qualitative result of preparation of university students but also for system and continuity of the maintenance of formation and also for integrative received knowledge for intercultural communicative competence. There are some exact principles offered serve to develop the students' capabilities and pragmatic abilities and competency;

- Principle of multi-variability and alternativeness of formation;
- Principle creative stimulus formations through creative-developing system of tasks or the projects, differentiated on competence;

- Principle of problem pointedness and analytic-constructive productivity in the organization of educational process;
- Principle of innovative and informative orientation and preparations of learners;
- Principle of scientific fundamental nature and produced information as a result of education redundancy of the maintenance of formation can be intellectual-creative competence;
- Principle of practical stimulations of cogitative and informative-educational activity of learners;
- Principle of continuation of reflective-developing character, maintenance of formation and technology of training (self-management, a self-estimation, self-development) [127 103].

We think these principles could be useful recourse and criteria to design a competence teaching model. As the time passes, the changes occur in all spheres of life and language teaching field too. Thus, they may need some adaptation to the requirements of changes happening in the globalizing world. We could create or admit very general points of views or rules that we can develop and adapt the principles on. Consequently, cardinal changes in substantial aspect of principles of formation testify that:

- Formation of knowledge gives a creative way. That is why revision is subject for all education system for the purpose of maintenance of realization set given above.
- Key principles;
- The specified principles predetermine the assumed result a formation paradigm where competence formation urged to provide the qualitative result.

Each of the key principles, above mentioned, for competence formations is directed to definitions of competence, presented in the sample of model for the graduates of university, on the contrary each competence is directed on introduction of one of the principles of competence teaching.

As we know the components of ICC are often grouped in three categories (*cognitive, behavioral and affective*); then, the expected outcomes are usually assorted as “*knowledge*”, “*skills*” or “*attitudes*” (outputs). Depending on the desired outcome, there are different *methods* we can use to develop students’ ICC. Fowler and Blohm (2004) proposed, in our opinion, the most comprehensive list of methods that are shown in table 1[127, 37-84].

Table 1- Fowler and Blohm’s list of methods

Category of method	Method	Outcome
Cognitive (acquire knowledge)	Lecture	Knowledge
	Written Material	Knowledge
	Computer-based material	Knowledge, skills
	Self-assessment	Knowledge
	Case studies	Knowledge, skills
Active (learn by doing)	Simulation and games	Knowledge, skills, attitudes
	Role-play	Skills, attitudes
	Exercises	Knowledge, skills
Intercultural (develop cultural self awareness and promote intercultural competencies)	Contrast culture	Attitudes
	Critical incidents	Knowledge, skills, attitudes
	Culture assimilator	Knowledge, skills, attitudes
	Culture analysis	Knowledge, skills
	Cross-cultural dialogues	Knowledge, attitudes
	Area studies	Knowledge
	Immersion	Knowledge, skills, attitudes
Other	Art and culture	Knowledge, skills, attitudes

The table presents some methods, their categories that how and what kind of exercise, tasks and activities we can use them for and after using each method according to the requirements of the category of it the expected knowledge, skill and attitudes are also given . In the essence of communicative approach to foreign language teaching lays enabling the students to gain native like communicative competence or performance in the use of target language for communication and interaction. This approach considers the native like communicative competence and performance essential in the target language. To be able to reach up to this level it offers the students to fully integrate the culture of the target language. The communicative approach assumes that foreign language teaching process requires a teaching model including the lingua-cultural, socio-cultural and sociolinguistic features of the target language essential and crucial to succeed the ultimate goal which is ICC in target language. The communicative approach advocates enabling the students to acquire ICC with all sub competencies and use them in communication in target language as effectively and appropriately as the native speakers and also indicates that this process requires the fully integration of language and culture in foreign language teaching model. In fact the language teaching model which is offered by communicative approach is application of the same model which is used in native language teaching to foreign language teaching. Therefore educators, as our main focus, English teachers, are “asked not only to familiarize their students with the cultural characteristics of native speakers of the target language but also to increase their students’ awareness of cultural diversity of the country of the target language,

while at the same time teaching a standard variety of English so as not to offend the native speakers" [162]. The beliefs, assumptions and foreign language teaching model offered by communicative approach presuppose many foreign language teachers to train their students to get sociolinguistic competence, socio-cultural and lingua-cultural features of the target language, using that language in the way that the native speakers use and acting in the target language as the native speakers behave, as our main concern, act while communicating in the English language as English people act to be able to be native-like English speaking people, admitted successful use of English language, "different from the people who speak their native language, assuming the body language, intonation, and view of English speakers" [128].

We think this is almost impossible for some reasons and factors play role in the realities and environment in foreign language teaching process. Alptekin also questions the validity of language teaching model and its goals presented by communicative approach by in "three different headings, by examining the utopian, unrealistic, and constraining essence of the notion of communicative competence from the viewpoint of English as an international language" [126, p. 5]. We can also add some other reasons and factors showing difficulty of integrating culturally full to the target language:

First of all, the factors such as nature, mechanism, procedure, environment, etc., of foreign language teaching and acquisition are substantially different from those of native language teaching and acquisition. Because of these different factors and realities play role in foreign language teaching and acquisition, acquiring communicative competence as a notion of native like speakers almost impossible in the target language with its all norms, including all sociolinguistic, lingua-cultural, socio-cultural, and emotional and also intonation peculiarities. Acquiring all these required skills and qualities in the target language necessitates living and growing along with the target language environment experiencing the daily lives and routines with all events to be able to get the concepts lying behind each word, structure and language mechanism in the target language. It can be said that foreign language education process cannot provide all these necessities. Therefore it is quite normal that the students cannot display the language use and performance of native speakers in the use of their language.

Then the aims and motivational factors of native speakers and foreign language students are different from each other. Mostly the native speakers' motivation is integrative while language students' is instrumental. On the one hand native speakers grow, live and survive along with their native language to survive in that society but on the other hand second or foreign language users apply the target language mostly as a means of surviving their professional lives in business, tourism, education, academic, etc., spheres or purposes temporarily.

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After that the policies of governments for foreign language teaching are different from for native language teaching. So, the time, period, equipments, means and opportunities of foreign language teaching would not be the same as native language teaching ones.

Another problem or obstacle in teaching and acquiring the target language as deep as native speakers is relevant to, in our case it is English, its status. As mentioned with its signs and proofs in the very beginning of our dissertation in detail, English has already become means of international interaction and communication. As a result, the use of English does not take place just between native speakers or native and nonnative speakers it takes places also between nonnative speakers. It can even be claimed that the use of English between nonnative speakers is getting more intensive and wider than the use of it between native-native and native-nonnative speakers. In this case appears two problematic situations and difficulties in foreign language teaching in the model offered by communicative approach. The first one is as Alptekin states, "which socio-cultural background of English the educators would the educators take as essential and base to teach the language to their students?" [126, p. 5]. Because, it is known that this model advocates fully integration and use of socio-cultural peculiarities of the target language to be able to get sociolinguistic competency in the process of getting ICC. The second problem is; it is clearly known that in communication of everybody it is quite possible to predict and find the traces of their socio-cultural and lingua-cultural backgrounds. Because, as it was mentioned in the previous parts of our dissertation, language and culture are almost inseparable, very closely and densely related to each other. On the one hand it is normal that the students would find socio-cultural and lingua-cultural contexts of target language in foreign language teaching process but on the other hand depending on the same reality, every person's way of self expression by using a language differs greatly. It can also be said that in language teaching process if the students cannot find anything from them and their local socio-cultural context to be able to express themselves effectively, they cannot feel that language and language education process could turn into failure or cannot be as successful as expected and targeted. Because the students can get communicative competence and speak in the target language affectively only when they get the meaningful, lingua-cultural and socio-cultural and sociolinguistic, background of both home and host languages. Thus, we think expecting nonnative speakers, for stance Turkish and Indians, to act exactly the same as Americans by their informality or British by their politeness in their discourse and interaction for the purpose of commerce, business, exchanging academic and scientific considerations could be exaggeration.

The other problematic situation constraining foreign language teaching as successful as native language is about the situations of language learners and teachers. It is commonly known that the language presented in the classroom should be as authentic as possible, so as to represent the reality of native speaker language use has been one of the tenets of the communicative approach. The communicative approach here admits the appropriate discourse behaviors just the same as native speakers' ones and ignores and does not recognize the reality that English would be used not just between native speakers but also be used between nonnative speakers. The other reality in this case is most of the language teachers and naturally the students are not native speakers, so the

teaching characteristics and implications of foreign language teaching approaches, methods, principles and techniques, and the most important one we think, the way of use of target language by native language teachers would not be the same as nonnative language educators' language use. As long as the students know that their language teachers are local and know their language to have a contact, interact and also to communicate with, no matter how hardly the teacher tries to pretend as if s/he is a native like speaker it would almost impossible to maintain their interactions outside, sometimes even inside, the classroom in the target language.

I think we, the Turkish teachers, are very striking and dramatic examples for this case. When we, the Turkish teachers, came to Kazakhstan we did not use to know Kazakh and Russian languages at all and it was very attractive for Kazakhstani students to interact and communicate with Turkish teachers. At time there were just two channels for the students to reach up to their teachers; Turkish to Turkish teachers, English to English teachers. Therefore, the years, both the Turkish and English teachers (they are both Turkish origins) were more successful in teaching these foreign languages to Kazakhstani students in terms of output: the use of the mentioned languages and communicate with their teachers in these languages effectively. As the time passed both the Turkish and English teachers discovered that the Turkish and Kazakh languages are very close to each other and they learned the Kazakh language first, then as the time past some of them learned also the Russian language, then naturally most of them began to interact and communicate with their students in the Kazakh language. After that, communicating and interacting with these teachers in these languages lost its glamorous attraction especially for students. I think, as one of them have been working in Kazakhstan moreover twelve years, the better we learn, especially the Kazakh language, the more we began to communicate and interact with our students in this language and the less successful we have become in teaching the Turkish and English languages. I personally am thinking of moving to another country where I do not know their language and they do not know my mother language; Turkish, and professional language; English. Thus, I strongly hope I will be able teach English better and get more satisfactory results.

We are not trying to say that the communicative approach and the language teaching model it offers are useless and we should completely give up using them in foreign language teaching. We are trying to state that the conventional model of communicative competence, the communicative approach and language teaching model it offers with their strict adherence to native speaker norms and criteria within the target language culture could appear to fail in foreign language teaching to acquire the target language to get ICC for international and intercultural interaction and use of the target language especially for the purpose of professional use. We have tried to attract attention to some probable problems, difficulties and realities in the implication of this approach and language teaching model in foreign language teaching. What we try to discuss and advocate here is with some amendments, make ups and additives we still can use this

approach and model for foreign language teaching rather successful and effectively. We believe that we should take some considerations into account in the implication and use of this approach and language teaching model in foreign language teaching process to get the level of ICC. Kunanbayeva offers some certain the principles in the formation of intercultural communicative competence: [104].

- The principle of scientific fundamentality and systematicness in the content of education;

- The principle of integration of the system of acquired knowledge with science and practice;

- The principle of innovation and information orientation in training specialists;

- The principle of universal and prognostic approach to education;

- The principle of continuity and succession of FL education;

- The principle of intercultural communicative interaction;

- The principle of problem-solving and interactiveness in the organization of FLT process;

- The principle of individualization which is revealed in the variety of approaches to FLT and ways of involvement of students into FLL process.

Depending on the principles offered by Kunanbayeva above and other information given in previous parts we can present some general considerations as follows;

- Successful bilinguals with intercultural insights and knowledge should serve as pedagogic models in English as an International Language (EIL) rather than the monolingual native speaker [126, p. 5].

- Intercultural communicative competence should be developed among EIL learners by equipping them with linguistic and cultural behavior which will enable them to communicate effectively with others, and also by equipping them with an awareness of difference, and with strategies for coping with such difference [129].

- The EIL pedagogy should be one of global appropriacy and local appropriation, in that it should prepare the students 'to be both global and local speakers of English and to feel at home in both international and national cultures' [129, p. 9].

- Instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners' lives [130].

- Instructional materials and activities should have suitable discourse samples pertaining to native-native and native-nonnative speaker interactions, as well as nonnative and nonnative speaker interactions. Discourse displaying exclusive native speaker use should be kept to a minimum, as it is chiefly irrelevant for many learners in terms of potential use in authentic settings [131].

- Students should be equipped the quality of openness and tolerance to cultural background of target language and other cultures represented by other nations in the globalizing world.

- Taking in to consideration difficulties of preparing the materials including all socio-cultural, lingua-cultural and sociolinguistic features and peculiarities of both target

language and native language of the students and also other cultures, students could be provided instructional activities and materials such as culture-based activities, exercises and home works as extra and supplementary materials and instructional activities.

We think the list what can be done to get better and more satisfactory results in foreign language teaching to get the level of ICC could be lengthen. These ones are the first considerations and ideas popping our minds which we think could help the students to be more successful users of the target language in international and intercultural spaces.

International communicative competence (ICC) means understanding and cognition of the social domain, social rules and norms, values, beliefs, habits and customs of the target-language. Cultivation of it turns out to be a process that proceeds in an orderly and gradual way, a process in which intercultural awareness can be accumulated and sharpened step by step accordingly and unceasingly. Therefore it is really vital to achieve an organic integration of language and culture in the teaching process. In order to achieve this, in the first place, teachers should know clearly where the cultural information is located in the teaching resources and how to make efficient use of it. We think choosing right and appropriate *materials* and designing useful and beneficial *curriculum* are at least as important as applying the right and appropriate method, pedagogic model, principles and techniques in foreign language teaching to get intercultural communicative competence.

Whatever the teaching materials may be, they consist of different discourses and the related exercises containing a varying amount of cultural information. The cultural information in the teaching resources identifies itself in different forms on different levels. The difference lies only in the amount of cultural information that varies, the level of its accessibility in the materials and the ways it identifies itself. It might be visualized or embedded or mingled in the text. All that could be easily identified is categorized as dominant cultural information, such as culturally-loaded words, idioms and phrases, unique sentence patterns and discourse structure, exotic cultural images and rhetoric skills. While some other elements belong to recessive cultural information such as what is implied in the language itself or what is closely but delicately associated with the context concerning social ideology, ethnic concepts, mode of thinking, philosophy of life, the author's personal psychological experience, or what cannot be explained in verbal expression at all, the learners have to identify their connotation through deduction or induction. So that we can label all these cultural elements, cultural context and latent cultural factors containing the discourse on different layers within internal and external scopes [94, p. 174].

Since culture is a big, all-inclusive systematical composition with multilayer features, the cultural information in the teaching resources is often limited and incomplete. Therefore, while giving presentations, applying instructional activities, on the one hand, teachers should supplement the original text with some more cultural knowledge and culture-based exercises and tasks into the teaching process and the

teaching materials, in particular, with the sufficient introduction of more contents and activities related to the comparative studies of the native cultures so that the students can be encouraged into widening their horizon in their language acquisition. On the other hand, teachers should not weaken the language teaching while attaching importance to the cultural instruction within the scheduled teaching time. For this very reason, it is the teachers' responsibility to highlight the discrepancy, the importance, the practicality and the comprehensiveness of the culture and accordingly select to offer what the students are in desperate need of to strengthen the contrastive lingua-cultural teaching. In addition, it is only through practice that the learners can further consolidate and improve the socio-cultural, sociolinguistic and lingua-cultural knowledge that they have acquired. Therefore, universities and teachers should do their utmost to create an inviting language environment in which the students will have more actual communication opportunities.

2.1.1 Analysis of course books on the issue of use of culture in FLT

Since the competence is ability, quality or skill to be able to do or perform anything then the methods, ways, materials and curriculum can be used in teaching competency especially in language field to enable the students to gain this quality, ability or skill has been always become the subject and object of discussion.

Because of influence of globalization, international activities, congresses, conferences, sportive and social organizations and trades have increased enormously, in Kazakhstan as well, so as the necessity of people who can communicate with the participants and foreigners mostly orally.

As far as we observe, having been working as an English instructor more over a decade, new and modern principles, materials and curriculum have begun to be put into use in Kazakhstan. Especially in the last five years, we witness that new books focused on practice more and oral skills and oral skills are in use in foreign language teaching programs at universities.

It is known that mostly foreign language teaching is conducted along with main course books that are neatly designed and prepared taking into account all these facts. Therefore we have decided to analyze course books: **New Inside Out**, published by MacMillan in 2009, in England, **Global**, published by MacMillan in 2009, in England as they are used in foreign language teaching at Suleyman Demirel University, and **Basic English (Second Year)**, published by Kazakh Abylai khan University of International Relations and World Languages as for being used in most of the local universities and published in Kazakhstan, to determine how culture-based activities, tasks and exercises are included.

The **New Inside Out** [133] is the first one we look in terms of the use of culture-based activities, tasks and exercises relevant to develop competence in language field.

We think when we are to analyze any course book, written with the purpose of teaching foreign language, we should take the four skills: speaking, listening, reading and writing into consideration whether the culture-based activities are put into use or

implicated along with the four skills. Because as it is known, languages are taught through four skills and by giving knowledge of grammar and vocabulary.

As we glance over the back cover of the book it is stated there that "New Inside Out builds on the recognized strengths of the internationally successful Inside Out. It combines a renewed commitment to meaningful presentation, meaningful practice and meaningful communication with: - new improved design, - new engaging content, - new grammar and vocabulary support, - new focus on functional language and - new interactive tasks" [133, p. 162].

We can seize and predict from what has been mentioned above, especially with the utterances: "*meaningful presentation*", "*meaningful practice*" and "*meaningful communication*" that students could find something from cultural background of native speakers and also them. Because as it has been mentioned in previous chapters teaching a language isolated from its cultural background gets meaningless and at the same time if the students cannot find anything related to their culture the process of foreign language education does not give the results that we expect. From the conveyances 'functional language' and 'engaging content' it can also be expected that we could find some traces and footprints about culture-based activities.

While analyzing the book we are thinking of taking into account the warming up sessions and four skills whether culture-based activities and exercise are applied along with these skills or not. We will not make any comment why the culture-based activities exist or do not, because we believe that every piece of work deserves respect and is valuable and has its own philosophy and perspective.

From the warming up perspective it can be seen that no warming up session has been presented or they might have been given inside the unit along with other tasks but as far as we see warming up sessions are not clearly noticeable or easily remarkable. We think if each warming up session were given at the beginning of each unit with some attractive, interesting, engrossing, inclusive questions, tasks, comparisons and activities both the home or host culture and some other main ones such as Asian, African, Eastern, Western relevant to the content and context of the unit it could have been more efficient in terms of arise of students' curiosity, openness and attraction to diverse cultures.

As for listening skill, in some units it is presented itself alone as single skill but in most of the units this skill is given together with some other skills in pair, such as listening and speaking, listening and reading, listening and writing, listening and vocabulary and even listening and grammar. When we have a look at all the units in which this skill is presented with some tasks we could not face and confront sufficient activities focused on diverse cultures. Just in the units five and ten we were able to meet two activities including some cultural concerns. In unit five listening and vocabulary about wedding, the most common notion of human beings, and students are asked to compare the rituals and procedures take place in that wedding with the students' ones. There are also some photographs of the people from different culture origins. In the listening and speaking is about magazines about the lives of celebrities. In the

presentation part of this part students are unstructured to make answer the questions about famous people in their countries and make some comparisons. In general the topics, pictures and figures are almost all from western culture.

When we are to take the speaking skill into account, it is presented alone as a single skill in most of the units but in some units this skill is given with other skills such as speaking: anecdote, speaking and listening, listening and speaking, reading and speaking and grammar and speaking. We will talk about the ones in which speaking skill is presented individually, as the first one of the skills given in pair and speaking anecdote ones. Since we have already discussed listening and speaking in listening skill part and will discuss reading and speaking in reading skill part we will not discuss them in this paragraph. As we analyze the tasks in which listening skill is given individually we cannot see or meet anything related to culture or culture-based activities are not implied in any of the tasks in which speaking skill is presented. In just unit five in tasks related to speaking skill we can meet some instructions and questions to be fulfilled and answered could be about culture but even in this unit culture is not emphasized directly. In speaking: anecdote parts, we cannot see culture related activities in presentations, instructions and implications as well. But just in units five, seven and nine there are some exercises that that we can build up some associations to culture but culture based activities are not given directly or culture is not emphasized significantly too.

As we have a look at reading skill, this skill is given individually more than the other skills. It can be said that almost in half of the units it is given alone. In other units reading skill is presented with other skills such as: reading and listening, reading and speaking, reading and vocabulary and reading and grammar. We will discuss about the ones in which reading skill is presented individually, this skill is given as the first skill of the skills given in pairs and reading and vocabulary and reading and grammar. To talk about the tasks that are applied in reading skill but still are not satisfactory. In the units four, five and seven there are some tasks, especially in answering and discussing the questions part, relevant to culture. But again culture-based activities are not given remarkably. The most tasks in number in which we can see the footprints of culture are in reading & vocabulary parts. In the units two, five, nine, eleven and twelve there some instructions and tasks that include some associations of culture. We think it is because the topics are very common for all the human beings no matter what country and culture they are from such as family, student exchange programs, marriage, home, students and trademarks & brands. The least tasks in number in which we can see the footprints of culture are in reading & grammar parts. Actually none of the instructions and drills requires the students to do any activity directly related to culture. We can build some associations between the culture and some activities in the units three and seven. Because in the unit the topic is about the relationships between children and parents that is very common for all human beings no matter which cultural background they are from. In the unit there is an event and communication happens between a local person and a tourist which is

typical for again ever body. So we think that that is a kind of international communication.

As we are to take writing skill into account, this skill is presented in all units, except just one unit, individually as "*writing extra*". In just one unit it is given with another unit as vocabulary and writing. Therefore we will analyze the units in which writing skill is given as writing extra. In fact again we cannot witness any specific task or exercise that focus on culture. But when we take a close look at them in nuances we can find some activities, instructions and information that we can adapt to or transform into culture-based exercises. In the unit one, three, five and eleven, the topics, instructions and some exercises allow us to do some activities related to culture.

There are some other parts named as grammar and vocabulary. In these parts we cannot claim that there are some significant activities related to culture.

In general the topics, pictures, places, instructions and tasks are not on culture. We think that is because this book is not focused on the use of culture and culture-based activities in foreign language teaching.

Global [134] is the second one we will analyze in terms of the use of culture-based activities, tasks and exercises relevant to develop competence in language field.

As we glance over the back cover to get general insights and ideas about the book it is stated there that "Global is a ground-breaking six-level adult course for today's learners of English. It enables you to learn English as it is used in our globalised world, to learn through English using information-rich topics and texts, and to learn about as an international language" [134, p. 162].

We can infer from what has been mentioned above, especially with the utterances: "*English as it is used in our globalised world*" and "*as an international language*", that students and teachers could find something from cultural background of native speakers, other nations and also them. We hope we can also expect that we could find some culture-based activities or associations to the use of culture in foreign language teaching.

While analyzing the book we think that we should consider the warming up sessions and four skills whether culture-based activities and exercise are applied along with these skills and there are associations between the existing exercises in the book and the use of culture in foreign language teaching or not.

As for warming up sessions it can be said that this book gave more importance to warming up sessions that the first one by giving them apart. However warming up sessions are not given at the beginning of each unit with some attractive, interesting, engrossing, inclusive questions, tasks, comparisons and activities both the home or host culture and some other main ones such as Asian, African, Eastern, Western relevant to the content and context of the unit it could have been more beneficial and profitable in terms of arise of students' curiosity, openness and attraction to diverse cultures but there are sessions which ones are given under the title of warm up separately and individually. These sessions are given just before reading part in half of the units and before listening skill in the other half related to these skills. We can see the topics, activities and tasks

are about comparison of home culture of the students and host culture of the target language and sometimes of the other cultures. Students are asked to think, compare, discuss, think about and answer the questions in the warm up sessions about different behaviors, beliefs, expectations, superstitions, proverbs, folk sayings, attitudes of different people from four corners of the world having diverse cultural backgrounds.

While we are analyzing the units in terms of four skills how they are given and how the culture-based activities are applied we will consider the skills, presented individually and as the first one of the skills given in pair.

When we take a look at listening skill, in almost all it is given alone two times in some units even three times but in few units this skill is given together with some other skills in pair, such as listening and speaking, listening and vocabulary, speaking and listening, reading and listening. When we glanced over the units in which this skills are presented with some tasks we can face many activities focused on diverse cultures. First of all listening tracks are not only from sounds and pronunciations the native speakers' sounds, they are of many different people from many different cultural backgrounds even with their original sounds so the students can feel the real and global use of the target language (English) as it has been mentioned on the back cover. In the instructions and tasks students are required to listen to, compare, think and discuss about these differences. The photographs are of the people and places from various culture origins. As we stated at the very beginning of introduction of this book the skills are presented individually in most of the units. It is right listening and speaking skills are presented as pair just in two units: six and eight. It is not focused on culture and the use of culture based activities in foreign language teaching because the topic is not convenient and relevant to culture and the instructions and tasks are as well. In unit eight the topic is not so significant for culture use but there are some instructions and tasks could be used for the sake of implication of culture. The students are asked to compare the attitudes and behaviors of the people of home and host culture about watching documentaries. The skills of listening and vocabulary are given in just unit nine. We think the topic and the exercises are not suitable for the use of culture but the questions, given to be answered by the students are about the comparison of home and host cultures.

When we are to analyze the speaking skill, it is presented alone as a single skill no less than twice in all units, in most of the units three times and in some units even four times. In some units this skill is given with other skills such as speaking and listening, listening and speaking, reading and speaking, grammar and speaking and vocabulary and speaking. We will talk about the ones in which speaking skill is presented individually, as the first one of the skills given in pair and speaking anecdote ones. Since we have already discussed listening and speaking in listening skill part and will discuss reading and speaking in reading skill part we will not discuss them in this paragraph. As we analyze the tasks in which listening skill in given individually we cannot see or meet anything related to culture or culture-based activities are not implied in any of the tasks in which speaking skill is presented. In just unit five in tasks related to speaking skill we

can meet some instructions and questions to be fulfilled and answered could be about culture but even in this unit culture is not emphasized directly. In speaking: anecdote parts, we cannot see culture related activities in presentations, instructions and implications as well. But just in units five, seven and nine there are some exercises that that we can build up some associations to culture but culture based activities are not given directly or culture is not emphasized significantly too.

As we are to take reading skill into consideration, this skill is mostly given individually. In all of the units we see that it is presented alone as a single skill no less than twice in all units, in most of the units three times and in some units even four times with reading texts and detailed instructions. Just in some units reading skill is presented with other skills such as: reading and listening, reading and speaking and reading and pronunciation. If we are to talk about the units and tasks that are presented in the units and applied in reading skill individually; this time we can meet more activities presented in reading skill in the book "*Global*" that could be turned into the use of culture-based exercises easier when compared with the first book, "*The New Inside Out*", but still are not focused especially the implication of culture in foreign language teaching. The topics chosen, reading passages, photographs and instructions are more convenient and allow both the teachers and students to imply and use culture-based activities. There are a lot of comparisons of cities, people's life styles, cultural celebrations, events and rituals given from diverse cultures that the teachers lead the students to use them in their activities and tasks to compare, localize and personalize. But still culture-based activities are not designed neatly and given significantly. We think it is because this book does not take the use of culture and culture-based activities into account as a first goal in foreign language teaching. Reading and listening skills are given together just in two units: two and four. In the units two and four there no instructions and tasks that include some direct associations of culture. The topics are not suitable to turn the tasks into the use of culture in the classroom instructions. As for reading and speaking skills, they are presented in six units. We think the topics are very common for all the human beings no matter what country and culture they are from such as family, hard working, marriage, general scientific facts, living abroad. Therefore we can see more tasks can be applied to the use of culture-based activities. The least tasks in number in which we can see the footprints of culture are in reading and pronunciation parts which are presented just in two units: six and seven. Actually none of the instructions and drills requires the students to do any activity directly related to culture. We can build some associations between the culture and some activities in the units three and seven.

When we have look at the writing skill, it is presented in all units individually once or twice and additionally in most of the units as writing skill in which the students are given a topic to write asked to get prepared to write and write step by step by giving some examples and hints. In just two units it is given with another skill as speaking and writing and writing and speaking. Therefore we will analyze the units in which writing skill is given as "*writing*" and "*writing skill*". This time we witness more topics, tasks

or exercises that relevant to culture. When we take a close look at them we can turn the activities and instructions into culture-based exercises easier.

There are some other parts named as grammar, pronunciation and speaking, vocabulary, vocabulary and writing, vocabulary and speaking and language focus. On the one hand in these parts we cannot claim that there are some significant activities directly related to culture and the use of culture in language education on the other hand it can be said that the tasks and activities are more convenient to adapt to culture use in foreign language education. As most of them have been discussed in the analysis and presentation of four skills we will not talk on them individually in detail.

In general the topics, pictures, places, instructions and tasks are more related to culture than the ones in the first book. Although this book is not focused on the use of culture and culture-based activities in foreign language teaching directly the tasks and exercises are more convenient to adapt to the use of culture and culture based-activities in foreign language teaching. We can see the difference in achievements of the students depending on the exam and observations results done in experimental part. The average grade of the control group students on which we use this book "*Global*" in foreign language education in terms of use of culture-based communicative exercises in the content of intercultural communicative competence is higher than the one of the control group students after the use of the first book "*The New Inside Out*".

Basic English (Second Year) [135] is the third book we will analyze in terms of the use of culture-based activities, tasks and exercises relevant to develop competence in language field.

While analyzing the book as we did for the other books, we will consider the warming up sessions and four skills whether culture-based activities and exercise are applied along with these skills and there are associations between the existing exercises in the book and the use of culture in foreign language teaching or not.

When we take a look at warming up sessions we do not see any worming up sessions given them apart. Immediately each unit begins with speaking exercises. But these exercises are formed so that there are interesting and useful questions for discussions and to be answered can be turned out to be culture based discussion and debate exercises with the leading of teachers.

As we analyze the units in terms of four skills how they are given and how the culture-based activities are applied we will consider the each skill individually.

As we analyze listening skill, in almost all units it is given alone but more than once. When we glance over the units in which this skills are presented with some tasks we can face many activities focused on diverse cultures. First of all listening tracks are not only from sounds and pronunciations the native speakers' sounds, they are of many different people from many different cultural backgrounds even with their original sounds so the students can feel the real and world-wide use of the target language (English). In the instructions and tasks students are required to listen to, compare, think and discuss about these differences and cultural diversities. The photographs are of the

people and places from various culture origins but not sufficient in number and color. In the content of the book we cannot see enough focus on culture and the use of culture based activities in foreign language teaching because the topic is not convenient and relevant to culture and the instructions and tasks are as well. In general in all units the instructions, activities, listening topic are available to be modified to implication of culture.

When we are to analyze the speaking skill, it is presented alone as a single skill in all of the units for times. In some units this skill is given with other skills such as speaking and listening and reading and speaking. As we are to assess the tasks in which listening skill is given individually, on the one hand we cannot see or meet anything related to culture or culture-based activities are not implied directly, on the other hand any teacher could settle associations between culture and tasks because of the photographs and topics.

As we are to take reading skill into consideration, this skill is mostly given individually. In all of the units we see that it is presented alone as a single skill no less than twice in all units, in most of the units three times and in some units even four times with reading texts and detailed instructions. Just in some units reading skill is presented with other skills such as: reading and speaking. If we are to talk about the reading tasks that are presented in the units; this time we can meet more activities presented in reading skill in the book that could be turned into the use of culture-based exercises easier when compared with the first two books. We can meet local motifs about local culture that students find cultural motifs, such as social events, celebrations, clothes etc. Actually in most of the reading skill activities we can find some instructions and drills require the students to do some activities related to culture.

When we are to take writing skill into account, this skill is presented in all units more than once. In fact we cannot witness specific task or exercise that focus on culture use in foreign language teaching. But when we take a close look at them in nuances we can find some activities, instructions and information that we can adapt to or transform into culture-based exercises. In almost all units the topics, instructions and some exercises allow us to do some activities related to culture. There are some more activities focused on grammar use in some units.

There are some other parts named as grammar, vocabulary, review and puzzle corner. In these parts we cannot claim that there are some significant activities related to culture. We think that is because these kinds of tasks are not available enough for the use of culture-based activities. The linguistic and grammar structure is aimed to acquire in these tasks.

In general the topics, pictures, places, instructions and tasks are more related to culture, especially local motifs than the ones in the first two books. We can say that while designing the curriculum, content, activities, topics and photos, it is not focused on the use of culture and culture-based activities in foreign language teaching directly

the tasks and exercises are more convenient to adapt to the use of culture and culture based-activities in foreign language teaching.

It has been acknowledged that the teachers need to imply some extra culture-based exercises due to the fact that there are not sufficient culture-focused exercises in the main course books, prepared for foreign language teaching. We will discuss about and search for the offered culture-based exercises, activities and tasks in the following section.

2.2 Different types of communicative exercises as means of ICC formation

It has been witnessed the great amount of changes in our understanding of how languages are acquired and taught in the second half of the twentieth century. It has become clear that linguistic, psychological and socio-cultural factors play a key role in the process of foreign language teaching and studying. Furthermore, it has also been understood, depending on the requirements of globalizing world that, communication is a pivotal point in foreign language teaching and acquisition. The concept of foreign language teaching and learning explains the emergence of Communicative Approaches to foreign language teaching over the last decades when the pedagogical goal is to develop students' communicative competence, the ability to use the linguistic system of the target language in an effective and appropriate way. However, the implementation of a communicative methodology is not an easy task. In fact, it represents a challenge for language students since it requires an understanding of the complex and integrated nature of the theoretical concept *communicative competence*.

The issue of introducing the target culture into language classroom practice has long been an object of debates as well as the opinions of the learners towards it. Eventually, modern practitioners found a way of having the language learners acquainted with the target culture and introducing culture through culture-based textbook activities. It has been argued for a long time that foreign language teaching through a cognitive lingua-cultural approach should be given the importance it deserves. Therefore, many scholars have paid plenty of attention to developing the notion of '*intercultural communicative competence*' and contribute ideas of implementing culture-based activities into the process of foreign language teaching. With the works of scholars such as Byram [68] and Kramsch [131], language teaching professionals have begun to understand the mutual relations between culture and language. It is emphasized that without the use of culture-based tasks, exercises and activities, foreign language teaching is inaccurate and incomplete. Foreign language teaching seems useless for the students if they know nothing about the cultural backgrounds of people of the target language. Acquiring a foreign language means a lot more than studying just grammatical structure and vocabulary of it. According to Genc and Bada [60]: "The need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in

communicating meaning to native speakers.” Furthermore, Kitao lists some of the benefits of teaching culture as follows [136]:

- Studying culture gives students a reason to study the target language and can be a good motivational tool.
- One of the major problems in language teaching is to enable students think in the language they learn.
- Providing access into cultural aspect of language, learning culture would help learners relate the abstract sounds and forms of a language to real people and places .
- The role of motivation in ELT was proved by experts like Gardner and Lambert [137]. In achieving high motivation, culture classes do have a great role because learners like culture-based activities such as singing, dancing, role playing, discussing about and doing research on countries and peoples, etc.
- The use of culture-based activities in language education increases learners’ not only curiosity about and interest in target countries but also their motivation.

We think studying culture also nurtures tolerance of the language learners towards the native speakers and the target language. By studying culture, we could also learn about the geography, history, life style, etc., of the target culture.

McKay states that culture influences language teaching in two ways: linguistic and pedagogical [138]. Linguistically, it affects the semantic, pragmatic, and discourse levels of the language. Pedagogically, it influences the choice of the language teaching materials because cultural content of the language and the cultural basis of the teaching methodology are to be taken into consideration while deciding upon the language materials.

To sum up, culture classes have motivating effects on the students who mainly study foreign language and the learning process.

They help learners observe similarities and differences among nations and ethnics of diverse cultural backgrounds. We think the main problem in foreign language education is that the L2 students are not able to use target language effectively and appropriately for intercultural communication. The cultural content existing in language teaching has been widely discussed. However, as far as we see these cultural content or culture-based activities have not been designed in course books efficiently enough to be able to put target culture issues into practice fully. Therefore, the teacher of L2 should be aware of creating the situations where culture can be used often enough by means of different tasks such as authentic materials, role plays, video extracts, films and many others.

If we are able to do research and make experiment about the role of each way of using culture-based activities, tasks and materials separately we suppose we would come to the a great deal of inspiring facts. This issue also necessitates to find out the attitudes, beliefs and considerations of students and foreign language teachers to using culture-based activities and tasks in classroom and also how the application of the culture-based

activities influence the result of foreign language teaching/learning, English as our focus.

In fact the ultimate goal of use of culture-based activities in foreign language teaching, as mentioned in previous sections in our thesis, is to enable the students to get intercultural communicative competence which means the capability of use of the target language in the international and intercultural spaces successfully and effectively without causing misunderstandings, in very brief definition. The level of ICC requires and necessitates some qualities and skills. As they have been discussed in previous sections in our thesis we will not state on this issue long but we think it would be beneficial if we reminded of it in brief. According to Locker (1992) a successful intercultural communicator is:

- aware that his or her preferred values and behaviors are influenced by culture and are not necessarily 'right'
- flexible and open to change
- sensitive to verbal and non-verbal behavior
- aware of the values, beliefs and practices in other cultures
- sensitive to differences among individuals within a culture [139].

We can also presuppose the skills, values, and attitudes that ICC would include:

- intercultural attitudes (like openness, curiosity, readiness)
 - general knowledge (of the theoretical aspects of how social groups/products/practices work and interact)
 - skills of interpreting and relating (a document of another culture to one's own culture)
 - skills of discovery and interaction (like the ability to discover information about another culture and the ability to communicate in real-time interaction)
 - critical cultural awareness (that there are different cultures besides one's own)
- It is the reality that gaining these qualities and skills is not so easy in foreign language teaching.

There are some barriers that each individual person or nation strongly possible to have, preventing them to gain the qualities, skills and attitudes that ICC necessitates. These barriers and difficulties could arise from linguistic, cultural, physical, perceptual, experiential emotional factors and reasons.

The linguistic barriers are of different structures and linguistic mechanisms of different languages. There are some structures and also words that some languages have while the other languages do not have.

The cultural barriers could vary a lot from religion to expected and admitted social roles, behaviors and manners for peoples of different social status and also attitudes towards time orientation.

Some people might have some complexes and may not have self-confidence about their appearance. Perceptual level, the amount of experiences of intercultural communication and emotional diversities are also the factors influencing the nature and

process of intercultural interactions. Those who have one or some of these barriers would not be willing to begin and maintain intercultural communication.

We think it is essential that people research the cultures and communication conventions of those whom they propose to meet to be able to overcome these barriers. This will minimize the risk of making mistakes and will motivate people to start interaction and communication. It is also prudent to set a clear agenda so that everyone understands the nature and purpose of the interaction. When language skills are unequal and there is high probability that the students have some barriers the language teachers could improve the students' communicative competency by applying some ways and techniques in classroom instructional activities such as:

- avoiding using slang and idioms, choosing words that will convey only the most specific *denotative* meaning.
- listening to the students carefully and, if in doubt about meaning originating from accenting and intonation, asking for confirmation of understanding.
- respecting the local communication formalities and styles, and being careful about body language (especially for native speaker language teachers).
- investigating the students' perception of target language culture by reading literature about target language and also other cultures through their eyes before entering into communication with them.

We suppose these techniques will allow language teachers to prepare themselves for projected views of teachers' culture they will be bearing as visitors in the students' culture.

We think that intercultural communicative competence cannot be achieved by the single acquisition of knowledge about a specific culture or the pure ability to behave properly in that culture. Therefore in we can take foreign language teaching process into consideration from three aspects: *the content and contexts*, *the activities* and *the skills* to enable the students to get intercultural communicative competence.

The contexts for intercultural communicative competence in foreign language teaching especially for the classroom instructional activities are also of crucial importance. While choosing the main and supplementary materials, main and additional instructional activities, tasks and exercises we should always take these three aspects into account along with the approaches, methods, techniques and principles to be used in foreign language teaching. Contexts, seen as appropriate contents for intercultural learning in the classroom, are those which promote the acquisition of intercultural communicative competence consisting of the components mentioned above could be as follows.

2.2.1 Culture awareness communicative exercises

As for the context we can understand culture awareness communicative exercises and activities.

- *Communication and interaction between members of different cultures:* This could be achieved and accomplished via e-mail and other channels: it has not been standard yet in formal or informal education, but it serves many useful purposes and even activities and results in foreign language teaching for intercultural communicative competence.

- *Authentic Materials:* Using authentic resources including films, news broadcasts, and television shows; web sites; and photographs, magazines, newspapers, restaurant menus, travel brochures and others helps the language teachers to engage the students in authentic cultural experiences. By the way, most of those authentic materials can be used at any level. For example, even elementary level students can already sing songs, watch and understand film extracts adapted and simplified to their level or if not they can use subtitles; or practice some tongue twisters to develop pronunciation.

- *Authentic literary materials:* we think short texts about real life stories including the arising problems between social people of status, generation gaps, gender, etc., that the students can feel, see and compare with theirs and also fictional and non-fictional texts are ideal medium for classroom instructions in foreign language teaching since it is the substrate of a specific culture and its history, while it simultaneously contains culture-general aspects; it stimulates personal identification and offers numerous options for creative activities; also it may induce discussions of aspects of subjective, as well as objective, culture - useful examples. These kinds of texts could be included by main course books or brought to classes as extra materials. When texts that are carefully selected for a given group of students and with specific goals in mind, they can be very helpful in allowing students to acquire insight into a culture.

By inspiring students to read at least one book containing cultural information can reflect on the whole knowledge of the student. Using proverbs as a way to explore culture also provides a way to analyze the stereotypes about the culture, as well as a way for students to explore the values that are often represented in the proverbs of their native culture.

Discussion about common proverbs in the target language could enable the students to focus on how the proverbs are different from or similar to proverbs in the students' native language.

- *Authentic audiovisual materials:* authentic films and television offer students an opportunity to witness behaviors that are not obviously visible in texts. Films are generally more current and comprehensive ways to feel and see the culture. Films also connect students with language and cultural issues simultaneously [140], such as depicting conversational timing or turn-taking in conversation. At least one study showed that students achieved significant gains in overall cultural knowledge after watching videos from the target culture in the classroom [67, p. 149].

The application of them could improve the language proficiency and thus intercultural sensitivity, because it means direct and authentic contact with the foreign language.

The Activities employed in the classroom in foreign language teaching for the purpose of intercultural communication are supposed to keep the affective domain of learning in mind, that is, they are to keep the students motivated and enable them to somehow identify with topic that is dealt with.

With an appropriate cultural orientation, most teaching/learning activities can take on intercultural aspects, offer obvious opportunities for developing cultural and interactional competence in addition to communicative competence. For that purpose, the following activities in various fields could be suggested:

- Lecture and readings

One common approach to prepare students for intercultural communication at the lingua-cultural cognitive level is simply "telling students about the things which may cause the greatest problems, i.e., the differences, and provide readings on the subjects." [141]. We offer here some reading exercise for culture awareness such as; discussion about the reading text: is it normal for boys and girls to live together in the same place while studyin at a unicersiy?

- Role-plays

In role plays, students can act out a miscommunication that is based on cultural differences. For example, after learning about ways of addressing different groups of people in the target culture, such as people of the same age and older people, students could role play a situation in which an inappropriate greeting is used.

Other students observe the role play and try to identify the reason for the miscommunication. They then role play the same situation using a culturally appropriate form of address. Experiencing the situation from different perspectives can contribute to a "clearer perception, greater awareness" and "a better understanding of one's own culture and culture of other people" [142].

The teachers could also invite the students to role-play emotions [143]. The teacher writes a list of several words indicating emotions (happiness, fear, anger, joy, pain, guilt, sadness) and then asks the students to use facial expressions and gestures to express these emotions. Then follows a discussion on the different ways in which people from different cultures express emotions as well as interpret gestures as "indices" to emotions. As Straub succinctly puts it, "by understanding how cultures and subcultures or co-cultures use these signs to communicate, we can discover a person's social status, group membership, and approachability" [144].

A sample role play activity and game:

Cultural Encounters: The cultural aims of this game are to observe features of other cultures, to experience different social customs and nonverbal communication styles, and to recognize underlying values.

Procedure:

1. Explain that students will arrive from three different countries according to their roles to participate at a reception (or a freshmen's party, a business meeting or a prom depending on your students' interests and ages).

2. All they have to do is to get to know one other a little by talking briefly to as many people as possible.

3. Students without role cards should be asked to observe the players closely so they can even eavesdrop on some of the conversations. (You can prepare role cards for the observers, too.)

4. Distribute the role cards and let students stand up, walk around and get to know one other.

5. After about 8-12 minutes of partying (less if you have few students), they should be asked to sit down in groups of four or five, preferably so that there are people from Blueland, Whiteland and Redland in each group as well as one or two observers.

6. Distribute the set of questions (see below) for the discussion and let them answer the questions and discuss the issues in their groups.

7. Bring the whole class together and elicit some of their answers and final conclusions so you can evaluate the experience of cultural encounters together. This is probably a good time to ask your students if they have ever had intercultural misunderstandings with people from other cultures or tell them about your own similar experiences. You could also ask them whether they have ever been excluded from anywhere and how that felt. Another, perhaps more difficult issue that can be discussed here is whether your students avoid or exclude any group of people on any basis.

- Sample role cards:
Table 2

You come from Redland. You like to meet foreigners, but you really dislike being touched by strangers. In your country, you tend to avoid direct eye contact when you first meet people, and you consider it improper to ask where someone comes from.	You come from Blueland. In your country, people gently, but consistently touch each other's arms when they talk. You like to meet foreigners, but you avoid people from Whiteland so you like to be clear about where people come from.	You come from Whiteland. You love to meet people and express your enthusiasm with a lot of gestures. When you meet someone, you touch your earlobes and bow a little to say hello politely. You would like to spend your summer vacation in Blueland.
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- Questions for the follow-up discussion:
- What did we learn about the three different cultures?
 - Redland, Blueland, Whiteland
 - What sort of conflicts did participants have?
 - What caused (or could have caused) conflicts?
 - How did participants avoid/solve conflicts?
 - What is the role of physical contact?

Are there any similarities between your culture and any of these three cultures?

What are some of the differences?

Which culture did you find the strangest of all?

What else would you like to learn about these cultures?

How did you feel while you were participating in the game?

What did you notice when you were observing the others?

An earlier version of this activity appeared in *Mirrors and windows* [145].

On the one hand we find this activity rather creative, interesting and rationale on the other hand if some points were added it would be more beneficial activity. First of all there is no group of the students own nation or culture. Everybody can feel themselves in their cultural space more secure and behave in their culture better and more realistically not pretending and paste. Then if some information was given about each supposed group in what ways they solve the problem in case any conflict arise it would be much more useful. Because students do not know other cultures reactions against the conflicts to solve, no matter how hard the teachers try the students would know that it was just a pretending game.

We can offer an exercise here that we used along with the book as an experimental part as sticking the roles of each student on the foreheads but they cannot see themselves but his friends see.. By asking the right questions and taking the answers of his/her friends he/she tries to predict who he is.

- Cultural assimilators

Henrichsen (1998) proposes, among others, two interesting methods: culture assimilators and cultoons [146]. Culture assimilators comprise short descriptions of various situations where one person from the target culture interacts with persons from the home culture. Then follow four possible interpretations of the meaning of the behavior and speech of the interactants, especially those from the target culture. A cultural assimilator is a brief description of critical incidents of cross-cultural behaviors that would probably be misunderstood by students. After the description of the incident, the students are presented with explanations from which they are asked to select the correct one [147], followed by possible responses. Cultural assimilators are not only more fun to read but also help the students to identify differences in cultural values. This activity increases students' understanding of culturally complex issues, which serves to develop their cognitive and affective dimensions. These kinds of activities, as cultural assimilators, offer great potential, and are "effective ways of teaching individuals to make culturally appropriate interpretations or attributions of the meaning of other behavior" [90, p. 209].

- Cultural simulation games

Simulation developers state that the purpose of the games is to simulate culture shock. Thus, it can be said that experiencing cultural shock prior to field experience will cushion actual shock by increasing awareness of cross-cultural problems. Students can become sensitized to the helplessness of people from different cultural backgrounds

when confronted with a totally new and foreign situation. The preparation for intercultural interaction provided by rehearsal and practicing in the games can make a measurable difference in the stress inherent in these situations [148].

- Culture Capsules

Cultural capsules are brief presentations showing one or more essential differences between cultures, accompanied by visuals that illustrate these and a set of questions to stimulate class discussion. They can be recorded or written forms. Culture capsules are useful teaching techniques in foreign language teaching, English is not an exception, as learners would be able to bring in their own cultural insights into learning the pragmatics of target language through the various combinations of word choice and linguistic features. In the implementation of culture capsules the students are responsible for finding information about the item in question, either by conducting research or by being given clues to investigate. They can either write a brief summary or make an oral presentation to the class.

- Cultural strategic competence

Cultural problem solving is another way to provide cultural information. In this case, learners are presented with some information but they are on the horns of a dilemma, so to speak. For example, in analyzing a TV conversation or reading a narrative on marriage ceremonies, they are expected to assess manners and customs, or appropriate and inappropriate behavior, and to employ various problem-solving techniques-in short, to develop a kind of "cultural strategic competence" [149] sets the scene: students are in a restaurant and are expected to order a meal. In this way, the students are given the opportunity to step into the shoes of a member of the target culture.

We can offer here cases imaginative or contrastive that the students should offer solutions according to cultural values and admissions of their societies.

- Students, teachers or native speakers as cultural resources

Using students as cultural resources means exchanging students, immigrant students, or students who speak the target language and native speakers can be invited to the classroom as expert sources. These students and native speakers can share authentic insights into the home and cultural life of native speakers of the language.

2.2.2 Functional Communication exercises

Beside them we could apply some more games or activities about functional communication exercises that include openness of other cultures too.

Sample games or activities for cultural awareness:

Association games

- Morning associations

A very simple way to make students aware of the fact that words and notions cannot be fully understood without thick definitions, examples and explanations. The word "breakfast" for example, can be easily translated as kahvaltı, tangı as or zaftrak,

but the mental image people have of this notion can be very different in different parts of the world depending on their socio-cultural backgrounds. An effective awareness raising game in this area is to ask students what they associate the word 'breakfast' within their home culture. Kazakistani people usually come up with a list like this:

Tea, milk, bread and jam, butter, samsa, sometimes horse meat, 6 or 7 am on weekdays, with the family (from 3 to 8 people).

When the right side of the blackboard or flip chart is filled with the students' associations, the teacher/trainer can add his or her previously collected words and phrases in connection with "breakfast" in other cultures on the left side. Of course, if the class is multicultural, students from different cultures can be asked to lead this stage. Then if there is time and interest, other word associations can be collected and written on the board. By the end of the association game, the blackboard would display something like this:

When this is done, students can be asked to imagine and talk or write about how a stay with a host family in the other culture would be different from their own routines. It will also be easier for the students to grasp that the grammatically correct sentence "I had white bread and home-made jam for breakfast with my grandmother at 6 am this morning" will provoke very different reactions in different cultures (how come so early? why with your grandma? is she visiting? where do you get fresh bread so early in the morning? what time does school start? etc.).

At a later stage, the teacher/trainer can experiment with more abstract notions like respect, admiration, prestige, power, cooperation, criticism, etc., as well as typical behaviour patterns, and the underlying values.

- What did they have for breakfast?

The cultural aims of this activity are to make judgments, to evaluate and challenge stereotypes, and to learn about different cultures in the world.

Procedure:

Explain your students that you will display photos of people from all over the world and they will have to guess who these people are.

Put the pictures up on the wall, hand out the questions or display them on the blackboard.

Tell students to work in pairs or small groups, to choose one picture and answer the questions (see below) on the basis of that one picture.

Let them think about and discuss their answers for about 2-3 minutes.

Elicit and compare each pair's or group's answers. Documented, let your students read

If you have photos of people whose stories are documented, contrast the stories invented by or hear the original texts that accompany the portraits.

Discuss the positive and negative effects of making judgments and stereotyping.

Make students look things up about the cultures you discussed during this activity.

Sample questions:

What did s/he have for breakfast?

What do you think this person's job is?

What sort of house does s/he live in?

What is s/he going to have for dinner?

What does s/he think about pollution?

The first version of this activity originally appeared in *novELTy* [150].

We can offer our variant right after this exercises held. For example we can ask each students to tell about what they have, what time and whom with they eat in general in the morning for breakfast depending on their cultural backgrounds.

- Self-confrontation

Mini-drama approach (Robinson, 1985) could be used as an effective activity either. The mini-drama consists of from three to five brief episodes, each of which contains one or more examples of miscommunication. A discussion is led by the teacher after each episode. The purpose of the mini-drama is to provide cultural information and to evoke an emotional response which results in self-confrontation.

- What does it mean?

Another simple activity is to ask students what the following expressions mean to them: *the colour white, a yellow rose, a grasshopper, a horse, someone shouting, family, marriage, happiness, a student whispering during a lesson*, and so on. When they have answered, the teacher can show them the following lists of meanings collected from different parts of the world depending on their cultural features, if possible with reasons and etymological roots.

- Discussion

The students should first become acquaintance with what it means to be part of their own culture before jumping into and getting lost in the target culture. By discussing the values, expectations, traditions, customs, and rituals they unconsciously take part in, they are ready to reflect upon the values, expectations, and traditions of others "with a higher degree of intellectual objectivity" [145]. Discussion involves various topics about intercultural aspects, contributing greatly to learner's motivation and critical thinking. Discussion activity can provide good teaching/learning atmosphere in which students can cooperate better with one another, learn from the content of discussion and from one another.

2.2.3 Social interaction exercises

We cannot think of any individual person not interacting with others in daily lives. So in terms of use of culture-based activities as social interaction exercises we can apply some activities and exercises as blow;

- Inviting Foreigners

People from other cultures and people who are recently returned expatriates are invited into the class to talk about their culture or their experience. This activity is useful in helping students experience real life intercultural interactions [141, p. 63]. However,

this type of activity can be considered optional because it is not always easy to invite people from other cultures to come to class. It is possible that the teacher encourages students to interact with foreigners and recall their experience.

We offer that we have already used for this kind of activity as a task to the student to go and have an interview with one of the foreigner teachers or any foreigner about given topic.

- Identifying stereotypes activity

Another insightful activity is to divide the class into groups of three or four and have them draw up a list of those characteristics and traits that supposedly distinguish the home and target cultures [143, p. 16]. Teachers can provide the students a sample of the kind of list including some terms and subjects such as; language, music, race, geography, architecture, arts and crafts, clothing, religion, national origin, customs, physical features, food and so on. In this way, it becomes easier for teachers and students to identify any "stereotypical lapses" and preconceived ideas that they need to disabuse themselves of. We think the application of this activity is rather difficult and it needs some preliminary works and preparation to achieve and realize the expectations. We suppose if this activity is given to the students as home task for presentation it can provide better results.

- Projects

We can apply not just classroom instructional activities for cultural assignments in foreign language teaching in the content of intercultural communicative competence but we can also use some projects that students can prepare individually or in groups to be presented in the classroom. Some of the projects are presented below:

- Teachers could tell their students to observe the behavior of people from other cultures in different situations. If they do not live in the target language culture(s), they can also do this task by watching movies or situational comedies or by reading short stories or newspaper articles selected for this purpose by the teachers. If it is also possible and feasible for them to interview people from other cultures, they could be asking their interviewees just a few questions about a certain topic areas discussed and agreed on in class (e.g. attitudes to time, table manners, schooling, and work ethics). The results of their little ethnographic projects could be presented in class with the help of posters or videos.

- Another area worth exploring is the students' own culture. It is important for them to try to adopt an outsider perspective in order to understand how people from other cultures may see them. This can either be the topic of observations and interviews as above, or it can take the form of a project where they have to collect pictures, objects and texts that they would use to describe their own culture and explain their own values to students in the classroom.

- Another activity we can offer that we have already used in experiment is we can ask this contrasting question to be answered;

- How do English, Kazakh, Russian and Turkish people react and behave when they are nervous, excited and anxious?

Each activity described has some merits, benefits and advantages, and it seems that a combination of activities would be more effective. Foreign language teachers, therefore, should use the aforementioned experiential activities such as role-play, simulation, problem-solving, critical incidents, discussions, and so on, which provide learners opportunities to practice their learned behavior and develop their social skills. Brislin, Landis & Brandt (1983) states that "The acquisition of a repertoire of coping skills for social interactions has the additional value in that, by indicating how to behave, it serves as a means of reducing the stress and anxiety which may be generated in cross-cultural interactions" [151]. Besides, these activities will engage students in using the language interactively, and communicatively for the meaning. "These activities, if handled correctly by the language teacher, can develop students' intercultural communicative competence, build up their vocabulary, expand their grammatical accuracy, and develop their communicative competence." [151, p. 9].

There are many variations on the above activities and more depending on the age and proficiency level of the group, the aims of the course, the available materials and the teacher's personality and preferences. For further ideas and variations, see also *Mirrors and windows* [145] and developing and assessing intercultural communicative competence.

2.2.4 Four skill based communicative exercises

In general the issue of foreign language teaching is designed for acquiring four skills: 'speaking', 'listening', 'reading' and 'writing'. However it is not stressed and stated a lot, the knowledge of grammar and vocabulary is also taught along with the process of foreign language teaching indirectly. In this stage, we will discuss and present some useful activities, designed and offered by competent scholars in their areas, that could be implemented in the classroom instructional activities in foreign language teaching that require the students' use of four skills (i.e., listening, speaking, reading and writing) in order to develop their overall communicative competence, and promote their cross-cultural awareness and understanding.

- *Listening skill: Sample activities and exercises*

Activities such as video-taped cultural dialogues, audio- or video-taped cultural misunderstandings and taped-recorded interviews with native speakers, films, and video extracts among many others, could promote listening skills with a special emphasis on the intercultural communicative competence.

In *video-taped cultural dialogues*, the learners view a video sketch where two people of different cultures are discussing an area of a cultural topic that the project focuses on. One of them is from the learners' own culture whereas the other is from the target culture. The teacher plans pre-, while- and post-listening questions to raise learners' cross-cultural awareness while practicing listening. For example, a pre-

listening question could request learners to predict the opinion of the two persons with regard to the given topic. While-listening question could require them to confirm or reject their predictions made on the pre-listening phase. Finally, the post-listening question could ask them to critically discuss the opinion of the person from the target culture. Once discussion on content is over, learners could also be requested to identify differences among the two persons interacting in the scene with regards to pauses, changes of intonation, voice quality or periods of silence on the one hand, and also with regards to non-verbal means of communication (i.e., body movement, facial expression, eye contact, etc.) on the other hand.

We think listening to audio- or video-taped *intercultural misunderstanding* [152] is a useful activity too to sharpen learners' awareness of cultural differences. Learners are provided to listen to a situation that reports a real-life intercultural misunderstanding that causes people to become confused or offended and can then be asked to get into pairs or groups in order to come up with an explanation of such misunderstanding, which will inevitably increase their intercultural awareness.

Taped-recorded interviews with native speakers is another useful activity type particularly convenient for practicing the intercultural communicative competence. During this activity students get into groups and are assigned to tape-record an informal interview with a native speaker they know or they are lead to. Students could choose a cultural topic for the project themselves or with collaboration of their teachers and prepare questions on that topic for the interview. In class, the interviews are played and students compare the opinions of the interviewee on the particular topic with their own opinions (adapted from White, 2006). These recorded conversations could provide two benefits. First, they give students the chance to face natural language by listening to the native speaker's responses. Second, they encourage students to become aware of their common problems with grammar, pronunciation, intonation, vocabulary.

Moreover, songs, jokes, anecdotes and adapted video extracts from typical films from the target culture could be an excellent source of listening material to transport students to the target culture and prepare them to communicate appropriately according to the requirements of intercultural interactions.

- Our offer that we used along with listening skill activity here is that, after watching or listening to an extract we can ask the following question; what is or how much time is mentioned by saying "just coming" English, Kazakh, Turkish and Russian people and why?

- Speaking skill: Sample activities and exercises
Activities for speaking skill cover face-to-face interactions, interviewing a native speaker, role-playing, pair- and group work the controlled and free use of target language, discussions, etc. We think these kinds of activities would develop speaking skill with a particular emphasis in the content of intercultural communicative competence.

Face-to-face tandem learning, a collaborative oral learning between the students of diverse nations especially in multicultural and multinational classes, is a type of activity particularly suitable for fostering students' intercultural communicative competence. The teachers can arrange opportunities for all learners to get engaged in face-to-face tandem, and once students have got to know their partners and arranged the time and place for the tandem sessions, they are asked to choose a particular cultural topic among those dealt with in the project and talk about it with their corresponding partners. Students are requested to tape-record all conversations and then prepare an oral report for the particular topic they have been talking about in the sessions. The aim of this oral report is to encourage a more in-depth reflection about the topic being discussed while speaking skills are being promoted. All recorded tandem conversations could be as the basis to prepare additional activities that make students reflect on linguistic, pragmatic, intercultural-related issues (e.g., tone of voice, silence) and strategic features underlying these oral interactions (adapted from Martínez-Flor and Usó-Juan, 2006).

The activity of *Making up questions to a native speaker* could also be an interesting and beneficial activity. A native speaker in the target language (for example, a foreign student or a teacher) could be invited to the class and students could be assigned to prepare questions in small groups in order to interview the visitor. Questions could include items about the topics such as education in his country, what he likes doing at the weekend, eating habits, traditional celebrations, rituals, festivals and so on. Once the interview is over, the teacher's crucial task is to lead follow-up discussion so that the responses provided by the native speaker can be interpreted or possibly re-interpreted by the students [153].

Another activity that may work well in the oral skill class is *role-playing*. In particular, this activity has been claimed to be suitable for practicing the cultural variations in speech acts such as apologizing, suggesting, greeting, complimenting, persuading among others [154]. Olshtain and Cohen [155] suggest a five-step process for the teaching of speech acts. The first step involves what they call diagnostic assessment in which the teachers determine the students' level of awareness of the speech act (according to the requirements of intercultural learners with examples of the act to be taught. In the second step, the teacher presents learners with examples of speech act in use (i.e., model dialogues) and students are to guess details with regard to participants, such as their social status or role-relationship, as well as to the particular speech act, that is, whether an apology could be considered an offense, for example. In the third step, learners are given a variety of typical situations in the target culture and they have to evaluate how contextual variables affect the choice of the linguistic form of the speech act. In the fourth step, learners perform a role-play as a final practice. Here, as highlighted by the authors, the important thing is to supply students with a lot of details about the role-relationship between the interlocutors as well as about the situation. This practice is followed by feedback and further discussion, the final step of

the approach, to further help learners be aware of similarities and differences between speech act behaviors in their own culture and in the target culture.

Nonverbal communication materials could be used to promote and foster students to involve in verbal communication activities. As suggested by Shumin (2002) nonverbal videos can be played in class to have students act out or describe what they view. This activity is particularly suitable to make students focus on body language and help them to gradually assimilate the nonverbal behavior in the target culture.

Especially in warming up session of the lessons alike, pictures, short scenes from films or documentaries can be used to elicit students' opinions on a given cultural topic.

We think discussion, debates, in groups or pairs, or presentations on a certain topic given free or controlled depending on the students' levels and the process of the classroom instruction could be rather useful to improve students' intercultural communicative competence.

One of the activities that we used for speaking skill is that discussion: how bad is it to gossip about anybody according to Western, Kazakh, and Russian and also Turkish society.

- Reading skill: Sample activities

Numerous kinds of various activities can be used in the classroom instructions to foreign language teaching to develop reading skill in terms of intercultural communicative competence. We mention just a few of them, including critical reading, cultural bump activities, cultural extensive reading and some others.

Critical reading is a beneficial reflective activity type for promoting students' intercultural competence while practicing the reading ability. In implementation activity the general framework, based on pre-, during-, and post-reading instructions, could be of help. For example, as a pre-reading activity students could be asked to determine the content of the reading by strategically previewing the passage and then judge whether the identified content is representative of their own culture or of the target culture. As while-reading activity, students might be requested to focus not only on *what* the text says (typical of close reading exercises) but also on *how* the text portrays the given topic. Finally, as post-reading activity, learners could be asked whether the content of the text would vary if it was written by another writer or read by another reader in a different cultural context (adapted from Usó-Juan and Martínez-Flor, 2006 b).

Teachers may also make students read situations in which there is a *cultural bump*, that is, a situation that cause people to become uncomfortable or strange given particular cultural beliefs and attitudes. Then, different written or teachers' leading oral interpretations of the behavior of the people involved in the situation can follow the account in a multiple choice format to allow class discussion and subsequently, check whether students have correctly interpreted what went wrong and why people acted as they did, which we think could help learners strongly become aware of and understand behavior in a target culture (Williams 2001).

In another kind of activity, students could be required to analyze and compare two written texts which have a similar genre as for example, reading advice columns in daily newspapers but which are from different cultures in order to compare if concerns and debates vary between cultures (Williams 2001).

The sentences of a cultural anecdote could be scrambled by the teacher and then learners could be requested to put the anecdote in sequence. This activity type is a useful one in order to help learners discern organizational issues in a given text [156].

The discussions, debates and some exercise devoted to compare the ideas, minds, mentality, points of views and cultural background lying behind the proverbs could be of very useful and beneficial to develop intercultural communicative competence.

Word association activities where students associate words in a given text to a given cultural topic could also be helpful to promote learners' linguistic and cultural competence.

Analysis of the text devices that express the intended meaning of a given cultural text could serve to promote students practical and intercultural communicative competence. Furthermore, the practice of previewing or making guesses about the content of a given cultural text both before and while reading could work to develop learners' strategic competence.

We think if extensive reading is promoted both in and out of the classroom. Teachers would get better results from reading activities to reach up to level of intercultural communicative competence. Outside the classroom, students could be encouraged to take reading material home and respond it by answering questions prepared beforehand by the teacher, writing summaries, writing reactions reports and giving oral presentations [157].

We offer an alternative reading activity that we used in our experiment. Read the text and answer the question, what are the most three famous crimes that people commit in America/Kazakhstan/Turkey/Russia?

- Writing skill: Sample activities

We believe that tandem e-mail learning, designing stories and story continuation activities among others, could develop writing skill on the intercultural component.

Tandem e-mail learning has been regarded as an effective activity to promote cross-cultural dialogue while it is also a means of engaging students in extended writing in a motivating way [158]. The idea is that two native speakers of different languages help each other to learn each other's language through the use of e-mail, communicating 50% of the time in each other's language. Once all technical aspects have been solved, learners are first introduced themselves and they are then requested to engage in a written dialogue based on a given cultural topic of the project. For in-class work, learners are requested to bring into the class the printed copy of all e-mail exchanges in order to prepare a brief report in which they synthesize how the topic discussed in the e-mail conversations is represented in the partners' culture. In this activity, learners are encouraged to follow Kroll's [159]. suggested sequence of steps from the setting of an

assignment submitting the students' ideas to complete text including, preparation, drafting and feedback, which may be repeated as many times as needed prior to submitting the final written work for evaluation.

Designing stories could be used to promote learners' cultural imagination through writing as another activity type. In the process of application of this activity the teacher collects some magazines and first selects a variety of pictures that depict people in strange situations in the target culture, and then divides the class into small groups making each group responsible for describing what is happening in a particular picture. Once the groups have had the chance to generate their own opinion about what is happening in the picture and the group leader has informed the rest of the class, students have to retell the story either individually or in groups, making sure the written account is coherent and cohesive (adapted from Omaggio, 2001). Likewise, students' cultural imagination can be promoted through writing by selecting passages with cultural misunderstanding. Ideally, passages should be narrative texts with different paragraphs each leading toward the intercultural misunderstanding. Typically, the teacher covers all but the first paragraph in which the situation is presented and learners are then asked to read the first paragraph and continue the story in the way they think is most likely. In such a process, students could be encouraged to plan, draft and revise as many times as needed before it is ready for submission (Usó-Juan et al., 2006). All aural, visual, reading and writing materials collected by both teachers and students could serve as the basis for engaging learners in the *preparatory, leading and ongoing* activities. After implementing each or all activities, students reflect on their experiences and exchange opinions about the topics, ideas, cultural backgrounds in reading passages and writing activities. This discussion encourages them to take an evaluative and critical position in relation to the cross-cultural awareness activities in which they have participated.

Here are some of our offers about writing activities.

Write a an essay comparing your country with any country that you have been in in terms of

- airport and police
- people for welcoming the tourists and foreigners
- city plan and traffic
- police attitudes towards the tourists and foreigners

Another activity is giving the students to write a text comparing and describing one of the most famous festivals celebrated in Kazakhstan/Turkey/England.

2.3 Implementation of culture-based communicative exercises in the formation of intercultural communicative competence (ICC) (Experimental work)

1. Purpose of the Study

Foreign language teaching plays a major role in preparing students to be successful inhabitants of globalizing world. The cultural content existing in foreign language

teaching has been largely discussed. However, as far as we see these cultural content or cultural based activities have not been designed in course books enough and put into practice fully in foreign language teaching. The purpose of this experimental work is to examine the influence of culture-based activities in foreign language teaching in the formation of Intercultural Communicative Competence (ICC). The hundred and sixty four students who participated in the research survey conducted at Suleyman Demirel University were randomly selected. The aim of this research was to find out the attitudes of both teachers and students towards foreign (English) language teaching and/or learning through culture-based activities such as: games, role plays, dialogues, discussions, comparisons of home and host cultures, video and so on. We also have tried to find out the influence and affects of culture-based communicative exercises and activities on the achievement and progresses of the students. The stated activities were modified according the tasks in each unit of the course books, used for each subject and lesson in 2011-2012 and 2012-2013 academic years. These activities could vary from warming up to homework tasks in the units accordingly. Through practicing the aforementioned various culture-based tasks and exercises, the students also developed their communicative and linguistic competence in the target language (English), respectively. The results obtained from this research offer insights into how culture-based activities can be used not only to develop and enhance students' language skills but also their awareness of various sensitive intercultural issues.

2. Problem Statement

The processes and results of foreign language teaching are affected by various factors, techniques, methods, principles and approaches. Using the culture of the target language or culture-based activities and exercises as one of the effective approaches and ways in foreign language teaching is not an exception. However, it has been given a poor consideration. Bearing in mind that cultural competence is an integral part of communicative competence and intercultural communicative competence or vice-versa; teachers should create an atmosphere of a real target language speaking society or environment through the use of lingua-cultural aspects. As Kilickaya says: "In class culture is created and implemented through the dialogue between teacher-students and students-students through their dialogue, participants not only replicate a given context of culture but also has the potential of shaping a new culture." [160]. We think culture is enacted and created by the dialogue not just between the teacher and students also among the students. In this work we would like to focus on how culture is viewed by teachers and students in foreign language teaching and learning atmosphere and also how does the application of the cultural based activities influence the result of foreign language teaching. So, the problem statement is stated as follows:

The main problem in foreign language education is that the L2 students are not able to use target language effectively and appropriately for intercultural communication. The cultural content existing in language teaching has been discussed a lot. However, as far as we see these cultural content or culture-based activities have not been designed in

course books enough and put into practice fully in foreign language teaching. The main purpose of this study is to find out the attitudes of students to using culture-based activities and tasks in classroom and also how the application of the culture-based activities influence the result of foreign language teaching/learning. We designed and used the collaborative culture-based activities and exercises that the students can use along with the course books during language classroom instructions including the cultural-backgrounds of students in multi-lingua cultural environment of Suleyman Demirel University.

3. Materials and Methods

1. Setting

These researches took place in the spring terms, in 2012 and 2013 academic years, for university level adult students in a Preparatory Course of the Language School. The Preparatory Course at SDU is structured as follows: The language course lessons are divided into four subjects '*Basic English (B2)*', '*Listening and Speaking*', '*Reading and Writing*' and '*Grammar*'. The first one (main Course) focuses on the presentation and practice of language for effective communication in everyday social and workplace situations. Emphasis is on developing the four integrated language skills. Teachers develop students' accuracy, oral fluency and language use appropriateness by practicing the language in real-life contexts. Therefore, the '*Main Course*' subject was chosen as for essential subject to make students acquire a foreign language by using various activities through its culture and for having the course books as one of the most useful source materials designed very neatly in general. Beside the main course lesson the culture-based activities were implied also in other subjects such as "*Listening & Speaking*" and "*Reading and Writing*". But in "*Grammar*" lessons we did not modify, design and apply any specific culture-based exercises. All in all there were four groups; two experimental two control. All of these lessons and subjects were delivered by different teachers for each group but grammar subject was given by two teachers; one teacher for two groups. We had a chance of observing some of the lessons for each group then collected the data from the exams given to the students and questionnaires given both to the students and teachers. There were two different questionnaires: one for students one for teachers.

2. Respondents

a) The Students: The participants, in 2011-2012 academic year, consisting of 80 students, 32 males, 48 females, whose age range was between 17 and 21, were enrolled in four different classes, 2 control and 2 experimental. The Experimental groups consisted the 18-22 students and control groups had 20 students in each. The Experimental groups consisted the 18-22 students and control groups had 20 students in each. Almost all the participants were multi-lingual; thirty of the students were ethnically Kazakh speaking Kazakh as their native language, Russian as a state language

and English as a foreign language. Sixteen of them were Russian speaking Russian as a native language and English as a foreign language. Twenty-four students were Turkish from Turkey using Turkish as a native language and English as a foreign language. The rest of the students were from Kazakhstan having various origins such as local Turkish Uygur, Tatar, etc, speaking their mother tongues. Some of them were using a bit of Kazakh and Russian as state languages, and English as a foreign language.

The participants for the second year experiment, in 2012-2013 academic year consisting of 68 students, 28 males, 40 females, whose age range was between 17 and 22, were enrolled again in four different classes, 2 control and 2 experimental.

The Experimental groups consisted the 16-28 students and control groups had 16-18 students in each class. Almost all the participants were again multi-lingual; twenty-seven of the students were ethnically Kazakh speaking Kazakh as their native language Russian as a state language and English as a foreign language. Thirteen of them were Russian speaking Russian as a native language and English as a foreign language.

Twenty-one were Turkish in ethnicity, from Turkey using Turkish as a native language and English as a foreign language. The rest of the students were from Kazakhstan having various ethnical backgrounds such as local Turkish, Uygur, Tatar etc, speaking their mother tongues. Some of them were using a bit of Kazakh and Russian as state languages, and English as a foreign language.

Table 4 - The general panorama of the participant students both for 2011-2012 and 2012-2013 academic years experiments

	Num. of participants	Group Distribution		Ethnic Distribution			
		Exper- imental	Control	Ka- zakh	Rus- sian	Tur- kish	The Others
Students	148	34-40	36-38	57	29	45	17

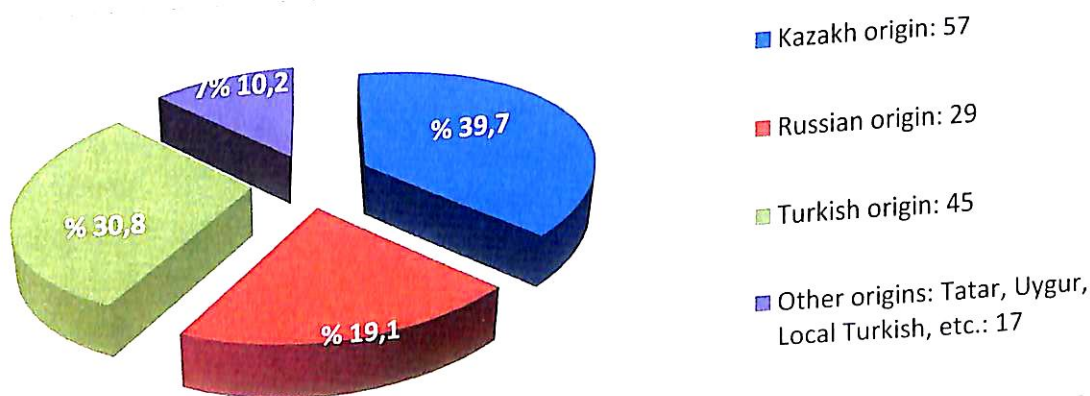


Figure 3 – The general panorama of participant students both for 2011-2012 and 2012-2013 academic years experiments

Taking in to consideration that each teacher's application and use of cultural based activities differs, we especially chose two groups both for experiment and control. Providing ultimate equity of the control and experimental groups is almost impossible, therefore to get more reliable and valid results about their progress, students were given exams pre- and post-experiment and total averages of their results were presented. The students, went under experiment, were assigned randomly to their classes. Each year our university admits the students via university entrance examination given and organized by Ministry of Education and Science in Kazakhstan. Then we give placement and proficiency test for English to the candidate students. Those whose levels are higher than elementary can go to the faculties according to their requirements and demands. Those who are at elementary and beginner levels have to study in preparation course for a year because at our university education medium is English. At preparatory courses, most of the time, it is planned to pass four levels: "elementary"- "pre-intermediate"- "intermediate"- "upper-intermediate". Students are given one midterm and one final exam for each semester and also other assessment materials and means such as quizzes, pop quizzes, term papers, oral exams and so on. In fact the mid-term and final results include all the other assessment instruments and means. According to the program, the students are expected to be at the upper-intermediate level in the last two months in the second semester. It is again natural flow and regulation that at that time we usually give the students the first mid-term exam of the second semester. Therefore we did not give the students any specific exam before the experimental works which were held both in the 2011-2012 and 2012-2013 academic years. We just assessed their results of the first mid-term exam of the second semester. Because, that time the students are mostly at the threshold of upper-intermediate level. To be able to provide the equity as much as possible we chose one weak one strong group and matched them. So, each pair consisted of one weak one strong group in terms of the results that they got from the first mid-term exam in the second semesters both for 2011-2012 and 2012-2013 academic years. We did not tell and inform any of the students about the experiment not to effect the natural flow of the education in positive or negative way to be able to get as reliable and valid result as possible at the end of the process of experiment. We assume and believe that if had told them about the experiment they could not have continued their education naturally. Consequently, the students' results of midterm and final exams of the second semester were checked and compared to find out the progress of the students of experimental and control groups.

b) The teachers: In 2011-2012 academic year 14 teachers took part in the experimental work. In 2012-2013 academic year experimental work (the second year) four teachers changed, ten of them remained the same. So, all in all 18 teachers took part in these experiments that were held in both 2011-2012 and 2012-2013 academic years. Each of them conducted their subjects for every single group but there were two

grammar teachers, so each grammar teacher delivered grammar lessons for two groups. All the teachers who took part in the research had varying degrees of teaching experience ranging from 1 to 7 years. They were interviewed about the effects of using culture-based activities in foreign language teaching.

Table 5 - The general panorama of the participant teachers for 2011-2012 and 2012-2103 academic years experiments

	Num. of participants	Experience	Ethnical Distribution			
			Ka-zakh	Rus-sian	Tur-kish	The Others
Teachers	18	1-8	12	2	2	2

Both the teachers and the students were given questionnaires to reveal the attitudes of them towards using culture-based activities, because we believe that both of them were important in terms of their opinions. As the students of upper-intermediate level are good at speaking and expressing their opinions we think they were the best groups to discuss the impact of culture-based communicative exercises in language teaching classes. Thus, they were selected as the participants for the purpose of the present study.

3. Description of instructions

The students in control groups had no extra activities related to culture but just the tasks in the books were applied and implemented. As for the experimental groups, various modified and adapted extra culture-based activities and exercises to the structure, theme and order of the tasks contained in each unit of the course books were applied as supplementary materials. In 2011-2012 academic year, “the New Inside Out”, in 2012-2013 academic year “the Global” course books were used for main course lessons. A special book, packed by Language School in Suleyman Demirel University was used for Listening and Speaking lessons. “Q: Skills for Success –Reading and Writing” course book was used for Reading and Writing lessons. The Oxford Practical Grammar course book was used for Grammar lessons. Since the majority of students were of Kazakh, Turkish and Russian origins we tried to make use of culture-based activities closer to their customs and traditions taking their cultural and national backgrounds too. For example one of the units was about friends. For **warm up** session we gave them several questions for discussion: Do we need to correct our friends’ mistakes? How do English/Kazakh/Russian and Turkish people (youngsters) make friends? How do they greet with each others? To what extent do they share their goods? As for **listening and speaking** part sometimes even role play and dialogue are included. Two other questions to talk about or create sample dialogue and act out it: How do English/Kazakhstani and Turkish people have conversation with each other when they

meet or on the telephone? What do English/Kazakhstani and Turkish teenagers do in their spare time? In **reading** task, the students were given a task to compare the facts in their countries to those in the unit. For **homework**, the students were given a home task to have an interview with Mr. Shustler who was working at that time at the university about the importance, role and functions of friendship in the USA.

4. Data Collection

The data was collected from the questionnaires which were given both to the teachers and students before and after the experiment took part and also pre and post tests which were given just to the students in the control and treatment groups. The questionnaires which were given to the students pre and post experiment, consisted of three parts; first, 8 *YES/NO questions*, second, 3 open ended questions and, third, 6 evaluative questions. Tests were given to the students before and after the experiment. With the questionnaires it was aimed:

- To understand the general attitudes and habits of both teachers and students towards collaborative works and activities in foreign language teaching, learning and studying.
- To get feedback how our students and teachers liked the use of culture-based activities in foreign language teaching.
- To get feedback on how our students and teachers have benefited from these activities.
- To get feedback how our students and teachers got affected by culture-based activities.
- To find out how open both the teachers and students were to, concerned with and what their attitudes were towards the use of culture of target language and whether they have some fears or doubts that teaching a foreign language through cultural based activities is a kind of cultural imperialism and assimilation or not.
- To figure out how our teachers assess the cultural based activities and exercises, given post-experiment.

With *YES/NO* questions we aimed to find out how open the students of both experimental and control groups and also the teachers were to the culture of the target language and to understand whether they have some fears or doubts that foreign language teaching through culture-based activities is a kind of cultural imperialism and assimilation.

The second part, consisting of three open ended questions, assisted us in finding out more detailed data on the effectiveness of using culture and its implications in foreign language teaching, and the third, including six questions, aimed to find out how our students assess the cultural based activities and exercises, given post experiment.

The teacher questionnaire was made up of open ended questions related to foreign language teaching ways by using cultural based activities and after they had been again

interviewed about their opinion on using cultural tasks and activities in foreign language teaching.

With the pre test we tried to determine the students' general level, mid-marks and average grades and then by giving them the post test we sought to determine the progress of both experimental and control groups and compare their achievements.

These questionnaires, pre and post tests were given to the students and the teachers with the aim of answering the question; whether cultural-based exercises and activities have a positive impact on both attitudes of the students and foreign language teaching process and also results.

5. Results

a. The findings on/about the students

The study, aimed to investigate intercultural sensitivity of students in the process of learning a foreign language in the classroom, was conducted among students of four different groups for 2011-2012 and 2012-2013 academic years. This survey is designed to provide data for the diploma thesis on the use of cultural-based (*lingua-cultural and socio-cultural*) exercises and activities in language learning/acquiring process.

During the experiment it has been observed that cultural-based exercises and activities stimulate students to interact with each other, use the language tasks more effectively.

As it has been mentioned before throughout two and half months we had four groups; two experimental and two control groups for each year.

Considering the fact that developing "*communicative competence*" for "*intercultural interaction*" has become the major goal in teaching/learning in the L2.

In fact both the experimental and control groups took the courses parallel and the same number and amount of activities were applied in the classroom instructions according to the contents of the course book. Additionally we tried to organize and modify the communicative activities and exercises including aspects of culture, most of which have been put into practice in the form of warm ups, discussions, speeches, dialogues, role plays and so on for the experimental groups.

The overall results indicate the usefulness of culture matters for the language learning groups as one of the leading ways to foreign language teaching.

According to the results, almost all students agree that the use of cultural aspects affect the learning process in the positive way.

Students made clear that by learning some features of foreigners' behaviors depending on their cultural background different from those of the learners' it becomes easier and interesting to be involved in the current learning process. And also by comparing the behaviors, attitudes, reactions and the use of language depending on these kinds of cases of the native speakers with their own let them benefit from the lessons in positive way more.

A) As a result of the pre-experiment surveys, given to the students in 2011-2012 and 2012-2013 academic years, it can be said that the students understand the importance and place of culture-based activities in language learning. Through using the knowledge of culture of target language, they know the importance of knowledge and competence about how to survive in different life situations and behave properly. As one of the students says “we should how to greet people of different ages from different cultures and we should also know is it acceptable or unacceptable, appropriate or not in stopping the bus in our way in order not to cause misunderstandings between two cultures”. Beside this, just a few number of the participant students had some doubts and fears like, it is a kind of assimilation, cultural imperialism, whether necessary or not and so on, about the use of cultural based activities in teaching English.

Table 6 - Number and percentages of the participant students who answered YES/NO survey in 2012

	Ans.	N. Std	%
Do you like working with other students in groups?	YES	70	% 87.5
Are you anxious or stressed when you work collaboratively with your peers?	NO	72	% 90
Do cultural-based activities help you to overcome your anxiety or stress?	YES	69	% 86.3
Do you like watching authentic extracts in target language about your culture?	YES	79	% 98
Do you like watching authentic extracts in target language about other cultures?	YES	78	% 97.5
Do you like behaving as if you are a foreigner in your dialogues?	YES	70	% 87.5
Do you like searching other cultures in projects?	YES	77	% 96.3
Do you like being involved in discussions about other cultures?	YES	71	% 88.7

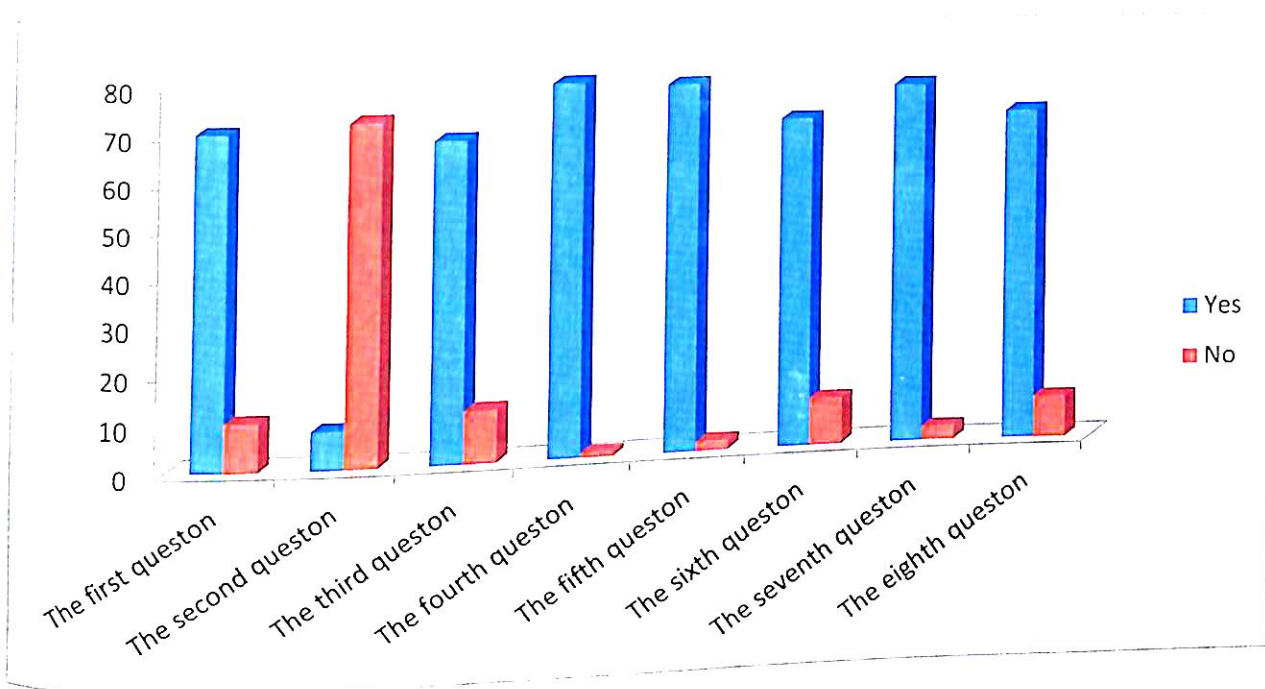


Figure 4 - The Number and percentages of the students answered YES/NO survey in 2011-2012 academic years

Table 7 - Number and percentages of the participant students who answered YES/NO survey in 2012-2013 academic years

	Ans.	N. Std	%
Do you enjoy working with other students in groups?	YES	59	86.7%
Are you anxious or stressed when you work collaboratively with your peers?	NO	61	89.7%
Do cultural-based activities help you to overcome your anxiety or stress?	YES	58	85.2%
Do you like watching authentic extracts in target language about your culture?	YES	66	97%
Do you like watching authentic extracts in target language about other cultures?	YES	66	97%
Do you like behaving as if you are a foreigner in your dialogues?	YES	58	85.2%
Do you like searching other cultures in projects?	YES	65	95.5%
Do you like being involved in discussions about other cultures?	YES	60	88.2%

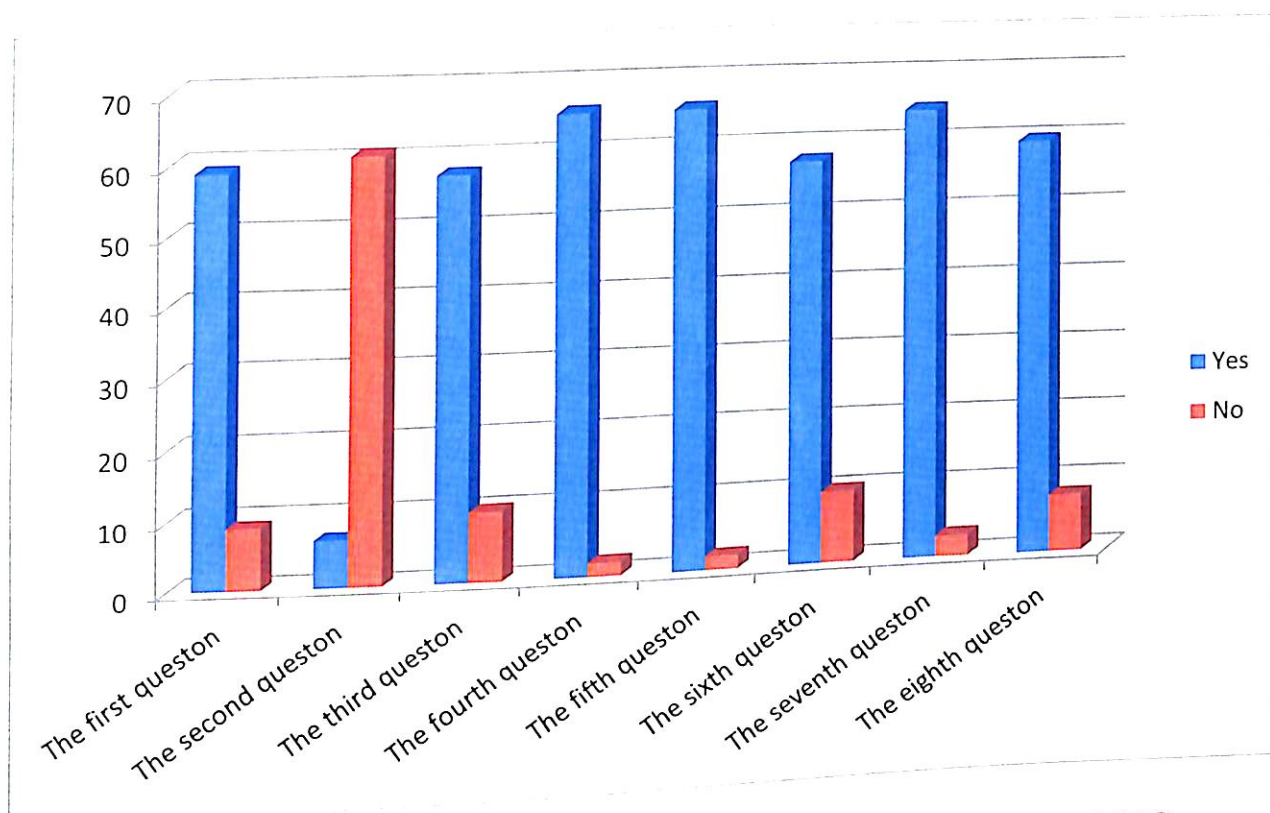


Figure 5 - The Number and percentages of the students answered YES/NO survey in 2012-2013 academic years

Table 8 - The average number and percentages of the participant students who answered YES/NO surveys in 2011-2012 and 2012-2013 academic years

	Ans.	N. Std	%
Do you enjoy working with other students in groups?	YES	129	% 87
Are you anxious or stressed when you work collaboratively with your peers?	NO	133	% 89.8
Do cultural-based activities help you to overcome your anxiety or stress?	YES	127	% 85.8
Do you like watching authentic extracts in target language about your culture?	YES	145	% 97.9
Do you like watching authentic extracts in target language about other cultures?	YES	144	% 97.2
Do you like behaving as if you are a foreigner in your dialogues?	YES	128	% 86.4
Do you like searching other cultures in projects?	YES	142	% 95.9
Do you like being involved in discussions about other cultures?	YES	131	% 88.5

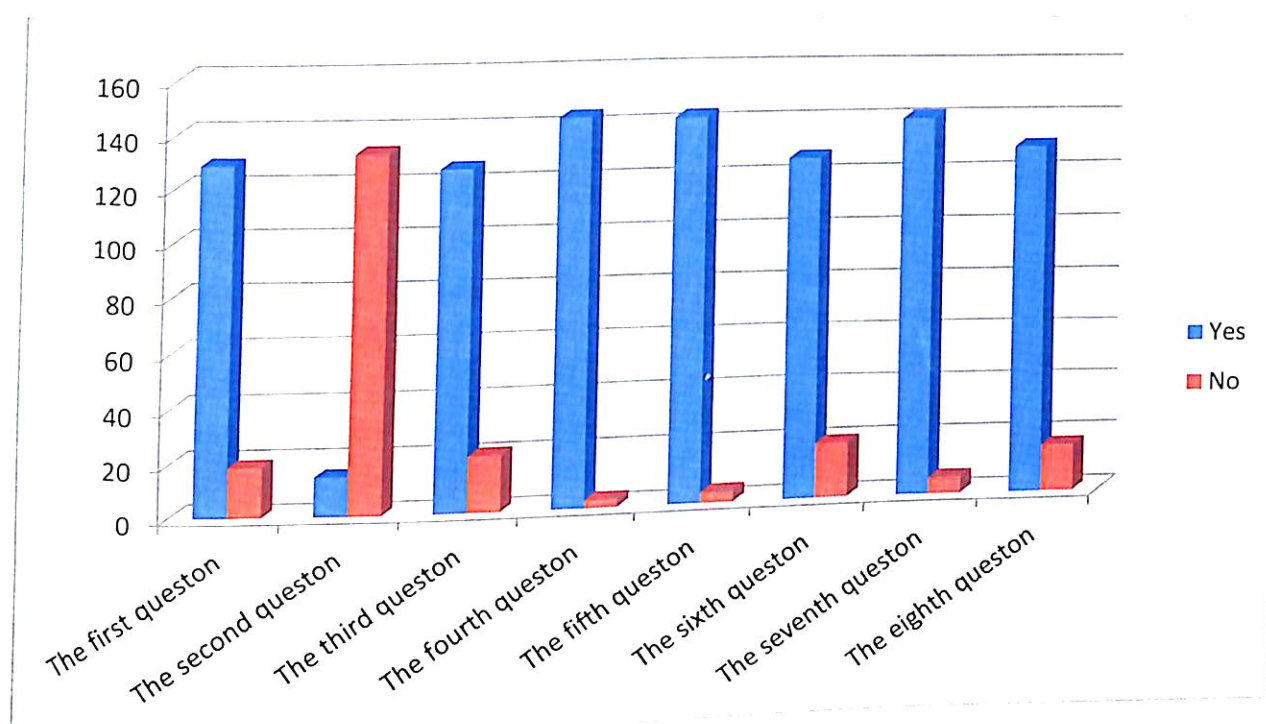


Figure 6 - The average number and percentages of the students who answered YES/NO surveys in 2011-2012 and 2012-2013 academic years

The tables and figures above clearly show the interest of learners towards using cultural based activities in foreign language teaching. It can confidently be said that they enjoy being involved in this atmosphere as the vast majority of them gave positive responses to each question. Summarizing the points above we came to conclusion that most of the students are aware of different cultures but still they should to be helped to master their knowledge through the professional monitoring and teaching process along with language education.

B) The following questions were open-ended where students expressed their ideas about how they liked to learn and study the target language through its culture and how well those activities helped them master the language. This survey was given just to the experimental groups after the experiments were held in 2011-2012 and 2012-2013 academic years. So, we collected the answers of the students in experimental groups of both 2011-2012 and 2012-2013 academic years and analyzed their answers together. All in all 74 students answered these open-ended questions: 40 students in 2012 and 34 students in 2013 academic years.

Most of them gave positive answers about the culture-based activities, we designed and modified and the teachers organized and applied in their classes. While analyzing the information we got from the answers of the students we did not prepare any table or chart. Because the questions were open-ended questions and the students were not restricted or lead to any path give their answers. They are completely free in expressing

their opinions about the use of culture-based activities in foreign language teaching. As a result the answers varied a lot.

Therefore we were contended with the some significant and remarkable answers of the students to present here not all detailed answers. "In your opinion, how did the cultural based activities improve your English?" was the first open-ended question. Mainly, the great majority (70) of students stated the active speaking abilities develop through the culture-based activities about different nations. Some of them (35) said "a student usually was never active until he/she was involved in an interesting task where they face any kind of everyday life situation". Several the students (20) said "We must know how to greet people of different ages of different culture." The others said "we should know whether it is appropriate or not, stopping the bus abroad in our way in order not to cause misunderstandings between two cultures." The great number of the students (67) they said that activities provided enjoyable and comfortable atmosphere.

Second question was 'Can you name the most interesting cultural based activity you have ever done/involved?' The answers to this question showed that most of them were (69) interested in finding out the family relationships of Kazakh, Russian, Turkish and English nations. Mostly, they liked the way that Kazakh and Turkish family member names are mostly the same and more than the family names in English culture and as well it was interesting for them to know how do Russian or English people call those family relations. The students here added that "it made them learn more words connected to family members in all for languages."

Finally, the third question to answer was: 'What other tasks or activities can you add to develop communicative skills?' Here the students offered numerous various interesting activities and themes could be implied in English classes. We were not able to present them all here, but talked about some remarkable ones. The answers given by the students prove that foreign language teaching/learning by applying culture-based activities can be manifold and occur in different ways, not only in class but also at home watching some films, presentations, video, singing songs, practicing tongue twisters, discussions about the traditional topics and phenomena such as: ways of marriages, wedding ceremonies, superstitions, festivals, comparing the typical reactions and situational attitudes of nations, ways of problem solving and so on. Almost all of them (72) stated that "if the teachers select the right activity for each tasks in the units of the book it will be more beneficial."

C) The results obtained from the data about the students' exam grades, are as follows for 2012 and 2013 academic years;

a) The results obtained from the data about the students' exam grades, are as follows for 2012 academic year;

1. **Basic English (B2), 2011-2012 academic year:** as mentioned above in 2011-2012 academic year, in preparatory courses "The New Inside Out" course book was used for "Basic English (B2)" subject. Students' mid-marks at the beginning of project

were as follows: as for experimental groups, first group 67, second group 70, mid-mark of two groups 68.5, as for control groups: first group 65, second group 71, mid-mark of two groups 68, at the end of the project that cultural based activities have been implemented were: as for experimental groups, first group 85, second group 87, mid-mark of two groups 86, as for control groups: first group 76, second group 78, mid-mark of two groups 77. To interpret the results, the progress of control groups they increased their means they got 13 % progress. As for the experimental groups they increased their average grades from 68.5 to 86 so they got 17.5 point higher. It means their progress is 25.5 %. Consequently experimental groups got 8.5 points higher and % 12.5 better progresses than control groups for the main course subject. The results got from the data about the students' exam grades from "Basic English (B2)" subject are as follows;

Table 9 - The comparison of progresses of control and experimental groups in Basic English (B2), 2011-2012 academic years

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	67	70	65	71
Average Grade of exam pre-experiment	68.5		68	
Average Grade of exam post-experiment	85	87	76	78
Average Grade of exam post-experiment	86		77	

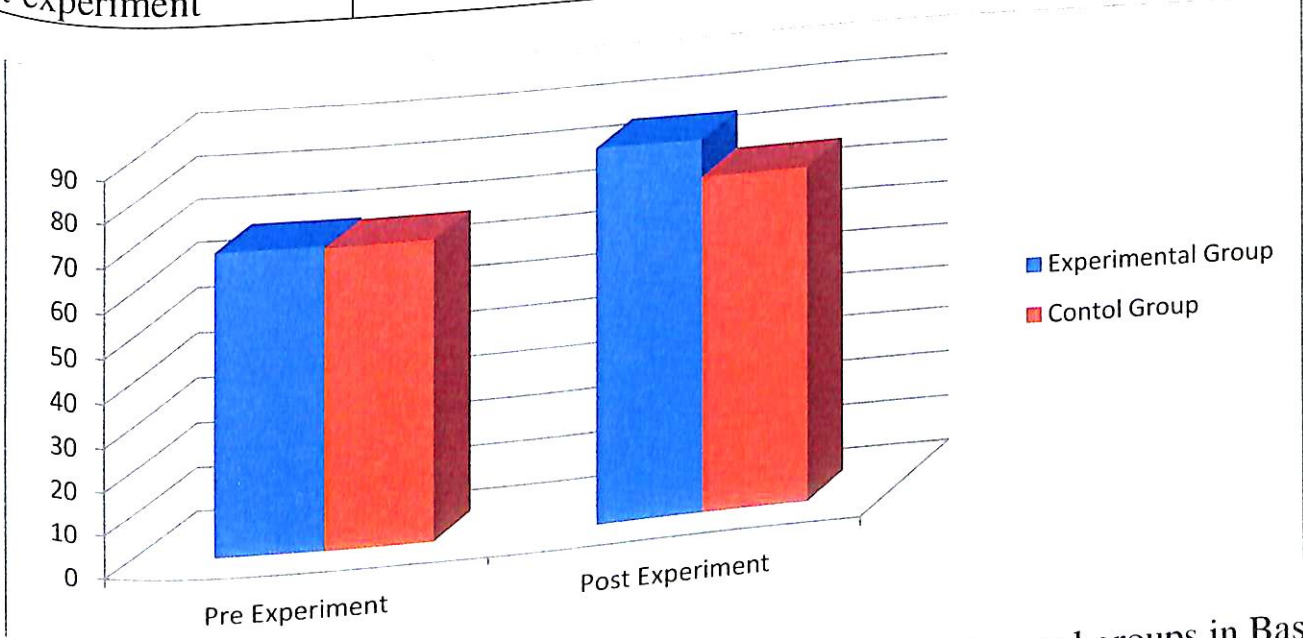


Figure 7 - The comparison of progresses of control and experimental groups in Basic English (B2), 2011-2012 academic years

The progress can be noticed from the grades of written exams. It can be said that the use of culture-based activities in foreign language teaching has a significant effects on the results. By this fact we once again got added evidence that culture-based activities should be included in the foreign language teaching curriculum. For main course subject the importance of use of culture based activities as extra and supplementary material or exercises is clear. Along with the use of “The New Inside Out” course book as a result of experimental process the students got better progress in main course subject. We think it arises from the fact that this course book includes less activities based on culture.

2. Listening and Speaking, 2101-2012 academic years: Students’ mid-marks at the beginning of project were as follows: as for experimental groups, first group 64, second group 66, mid-mark of two groups 65, as for control groups: first group 68, second group 66, mid-mark of two groups 67. At the end of the project that cultural based activities have been implied were: as for experimental groups, first group 83, second group 85, mid-mark of two groups 84, as for control groups: first group 76, second group 72, mid-mark of two groups 74. The interpretation the results, the progress of control groups is around 7 points. It means they got 10 % progress. As for the experimental groups they increased their average grades from 65 to 84 so they got 19 point higher. It means their progress is 29 %. Consequently experimental groups got 12 points higher and % 19 better progresses than control groups for the Listening and Speaking subject.

The results got from the data about the students’ exam grades from “Main Course” subject are as follows;

Table 10 - The comparison of progresses of control and experimental groups in Listening & Speaking Subject (2011-2012 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	64	66	68	66
Average Grade of exam pre-experiment	65		67	
Average Grade of exam post-experiment	83	85	76	72
Average Grade of exam post-experiment	84		74	

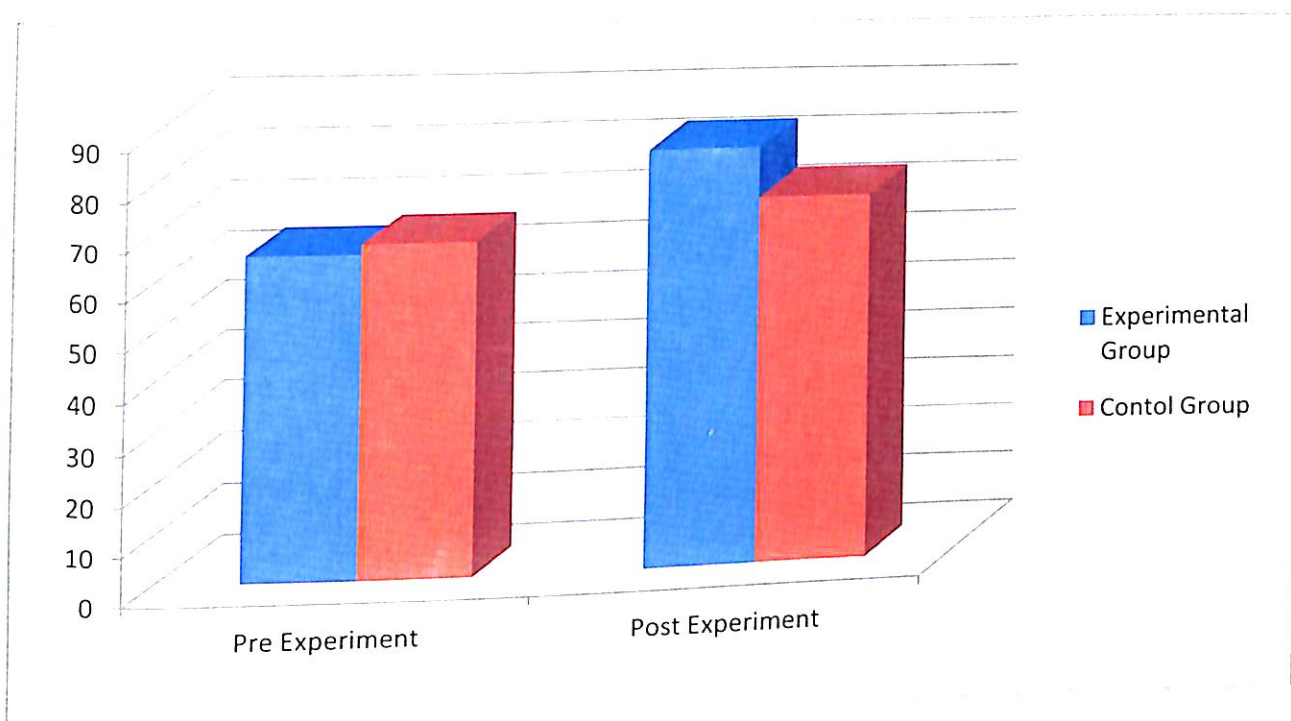


Figure 8 - The comparison of progresses of control and experimental groups in Listening and Speaking Subject (2011-2012 academic years)

The progress can be noticed from the grades of written exams. It can be said that the use of culture-based activities in foreign language teaching has a significant effect on the results. By this fact we once again got added evidence that culture-based activities should be included in the foreign language teaching curriculum for Listening & Speaking subject. We believe that by the use of culture based exercises students show better performance especially in speaking skill.

3. Reading and Writing, 2011-2012 academic years: The students' mid marks at the beginning of project were as follows: as for experimental groups, first group 63, second group 66, mid-mark of two groups 64.5, as for control groups: first group 64, second group 69, mid-mark of two groups 66.5.

The students' mid-marks at the end of the project that cultural based activities were implied were: as for experimental groups, first group 82, second group 84, mid-mark of two groups 83, as for control groups: first group 72, second group 78, mid-mark of two groups 75. The interpretation the results, the progress of control groups is around 8.5 points. It means they got 12.7 % progress. As for the experimental groups they increased their average grades from 64.5 to 83 so they got 18.5 points higher. It means their progress is 28 %. Consequently experimental groups got 10 points higher and % 15.4 better progresses than control groups for the Reading & Writing Subject. The results go from the data about the students' exam grades from "Reading & Writing" subject are as follows;

Table 11 - The comparison of progresses of control and experimental groups in Reading and Writing Subject (2011-2012 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	63	66	64	69
Average Grade of exam pre-experiment	64.5		66.5	
Average Grade of exam post-experiment	82	84	72	78
Average Grade of exam post-experiment	83		75	

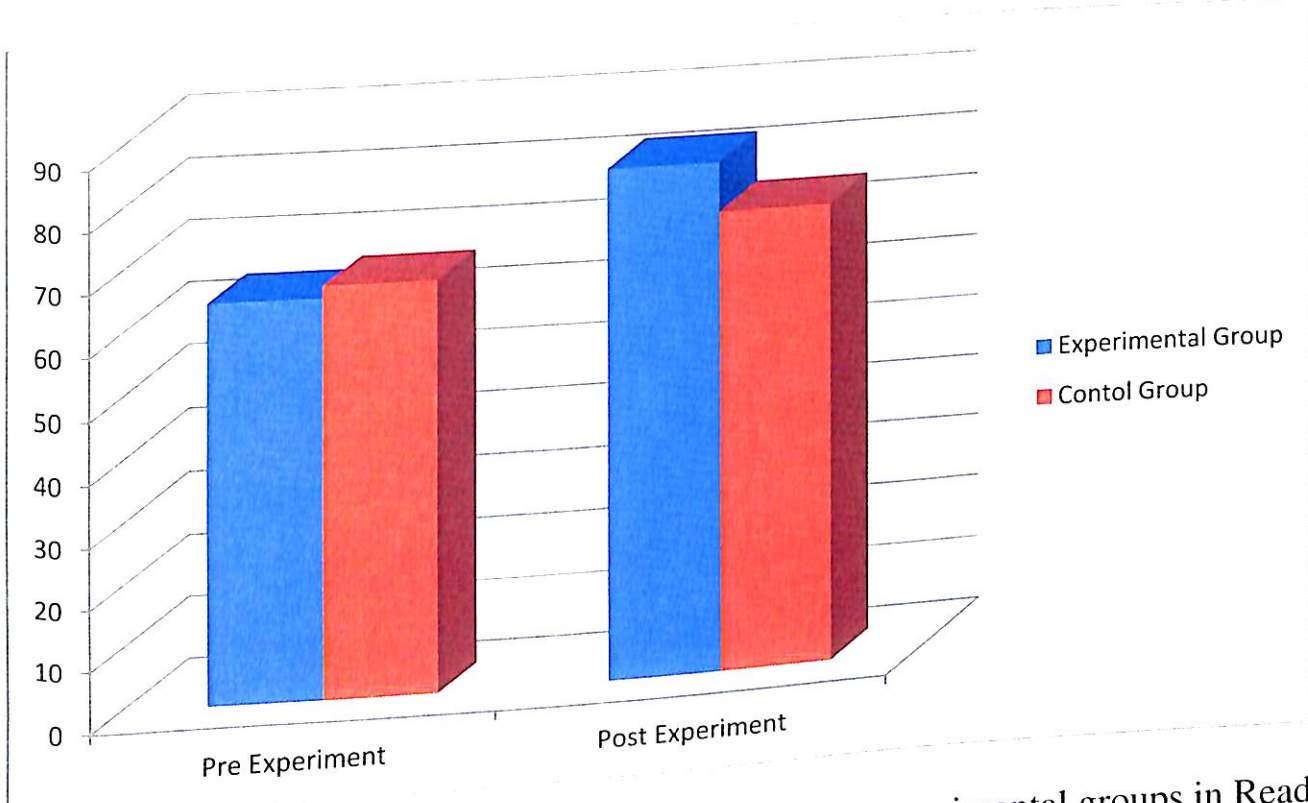


Figure 9 - The comparison of progresses of control and experimental groups in Reading & Writing Subject (2011-2012 academic years)

The progress can be noticed from the grades of written exams. It can be said that the use of culture-based activities in foreign language teaching has a significant effect on the results. By this fact we once again got added evidence that culture-based activities should be included in the foreign language teaching curriculum. For reading and writing skills when the students get knowledge of cultural background of the target

language they can understand the writing passages better and show more successful performance.

4. **Grammar, 2011-2012 academic years:** Students' mid-marks at the beginning of project were as follows: as for experimental groups, first group 68, second group 70, mid-mark of two groups 69, as for control groups: first group 68, second group 73, mid-mark of two groups 70.5. At the end of the project that cultural based activities have been implied were: as for experimental groups, first group 78, second group 82, mid-mark of two groups 80, as for control groups: first group 73, second group 78, mid-mark of two groups 75.5. The interpretation the results: the progress of control groups is around 5 points. It means they got 7 % progress. Experimental groups increased their average grades from 69 to 82 so they got 13 point higher. It means that their progress is 18 %. Consequently experimental groups got 8 points higher and % 11 better progresses than control groups for the Grammar subject.

The results got from the data about the students' exam grades from "Grammar" subject are as follows;

Table 12 - The comparison of progresses of control and experimental groups in Grammar Subject (2011-2012 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	68	70	68	73
Average Grade of exam pre-experiment	69		70.5	
Average Grade of exam post-experiment	78	82	73	78
Average Grade of exam post-experiment	80		75.5	

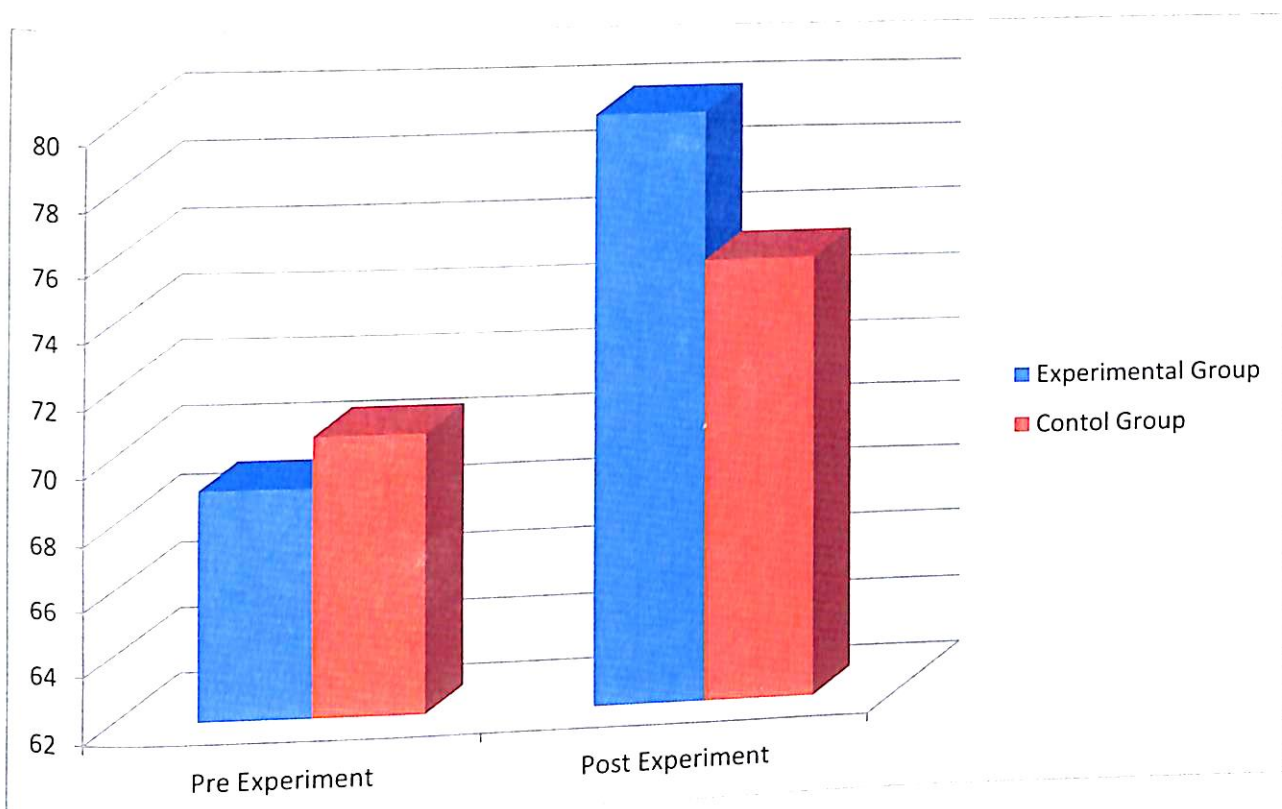


Figure 10 - The comparison of progresses of control and experimental groups in Grammar Subject (2011-2012 academic years)

The progress can be noticed from the grades of written exams. But for Grammar subject the result are not overwhelming. It can be said that the use of culture-based activities in foreign language teaching has not a significant effects on the results of grammar subject.

Table 13 - The general panorama of the comparison of progresses of control and experimental groups (2011-2012 academic years)

	Basic English (B2) % 40		Listening and Speaking % 20		Reading and Writing % 20		Grammar % 20		Total Average Grades % 100	
	Experimental Groups	Control groups	Experimental Groups	Control groups	Experimental Groups	Control groups	Experimental Groups	Control groups	Experimental Groups	Control groups
Average Grades of exam pre experiment	67	70	65	67	64.5	66.5	69	70.5	65.5	68.8
Average Grades of exam post experiment	86	77	84	74	83	75	80	75.5	83.8	75.7

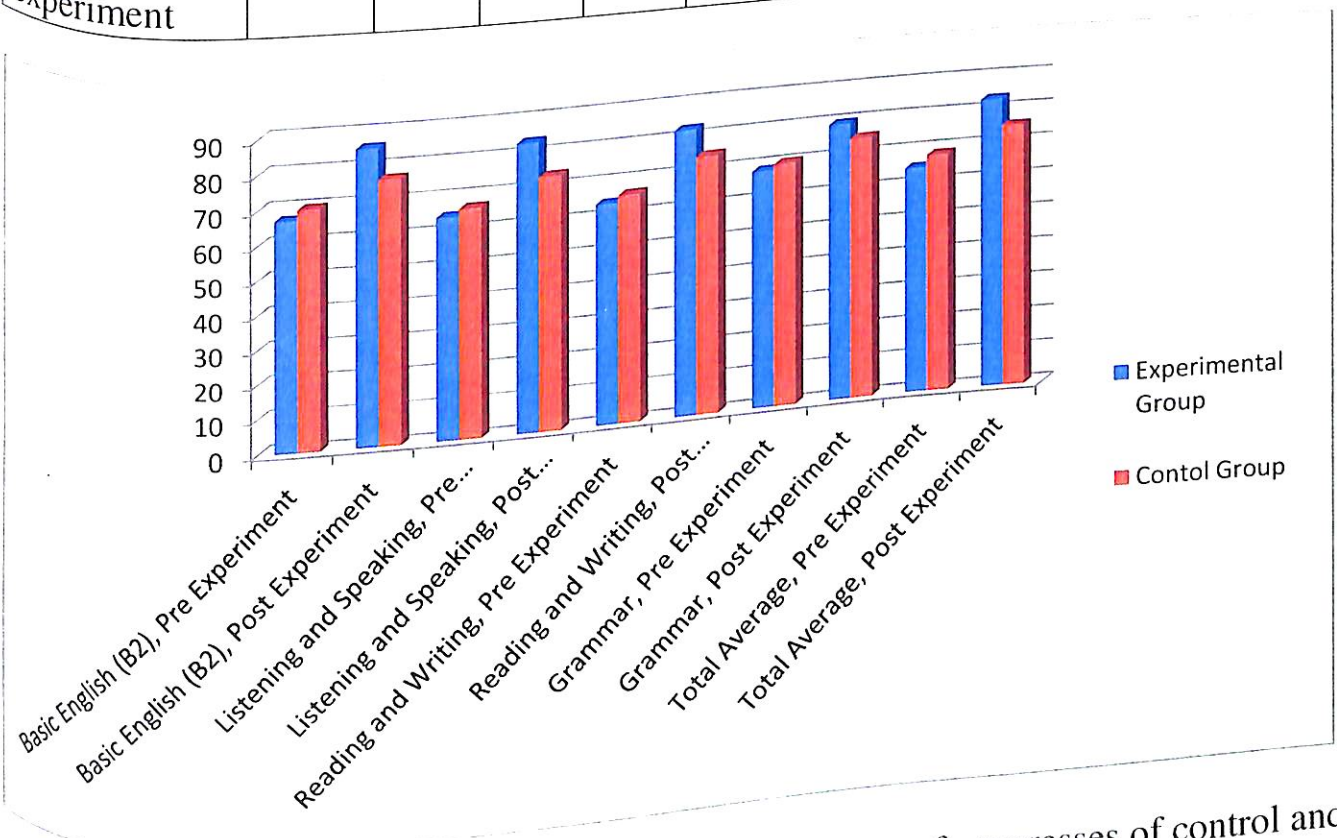


Figure 11 - The general panorama of the comparison of progresses of control and experimental groups in Grammar Subject (2011-2012 academic years)

The progress can be noticed not only from the grades of written exams but overall participation throughout the lesson and willingness to do better. Actually in foreign language teaching, treatments of each skill cannot be distinguished from each other in terms of results and the effects of culture-based activities on progresses and achievements of the students, because all these skills are integrated with each other and effects the results of one another. However it can be said that the use of culture-based activities in foreign language teaching has a significant motivational effects on teaching progress and the results. By this fact we once again got added evidence that culture should be included to the foreign language teaching curriculum.

b) The results obtained from the data about the students' exam grades, are as follows for 2012-2013 academic years;

1. Basic English, 2012-2013 academic years: as mentioned above in 2012-2013 academic year, in preparatory courses "Global" course book was used for "Basic English (B2)" subject. Students' mid-marks at the beginning of project were as follows: as for experimental groups, first group 70, second group 74, mid-mark of two groups 72, as for control groups: first group 69, second group 74, mid-mark of two groups 71.5, at the end of the project that cultural based activities have been implied were: as for experimental groups, first group 81, second group 84, mid-mark of two groups 82.5, as for control groups: first group 73, second group 79, mid-mark of two groups 76. To interpret the results, the progress of control groups is around 4.5 points. It means they got 6 % progress. As for the experimental groups they increased their average grades from 72 to 82.5 so they got 10.5 points higher. It means their progress is 14.5 %. Consequently experimental groups got 6 points higher and % 8.5 better progresses than control groups for the Basic English (B2) subject. The results got from the data about the students' exam grades from "Basic English (B2)" are as follows;

Table 14 - The comparison of progresses of control and experimental groups in Basic English (B2), (2012-2013 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	70	74	69	74
Average Grade of exam pre-experiment	72		71.5	
Average Grade of exam post-experiment	81	84	73	79
Average Grade of exam post-experiment	82.5		76	

The progress can be noticed not only from the grades of written exams but overall participation throughout the lesson and willingness to do better. Actually in foreign language teaching, treatments of each skill cannot be distinguished from each other in terms of results and the effects of culture-based activities on progresses and achievements of the students, because all these skills are integrated with each other and effects the results of one another. However it can be said that the use of culture-based activities in foreign language teaching has a significant motivational effects on teaching progress and the results. By this fact we once again got added evidence that culture should be included to the foreign language teaching curriculum.

b) The results obtained from the data about the students' exam grades, are as follows for 2012-2013 academic years;

1. Basic English, 2012-2013 academic years: as mentioned above in 2012-2013 academic year, in preparatory courses "Global" course book was used for "Basic English (B2)" subject. Students' mid-marks at the beginning of project were as follows: as for experimental groups, first group 70, second group 74, mid-mark of two groups 72, as for control groups: first group 69, second group 74, mid-mark of two groups 71.5, at the end of the project that cultural based activities have been implied were: as for experimental groups, first group 81, second group 84, mid-mark of two groups 85.5, as for control groups: first group 73, second group 79, mid-mark of two groups 76. To interpret the results, the progress of control groups they increased their average grades got 6 % progress. As for the experimental groups they increased their average grades from 72 to 82.5 so they got 10.5 points higher. It means their progress is 14.5 %. Consequently experimental groups got 6 points higher and % 8.5 better progresses than control groups for the Basic English (B2) subject. The results got from the data about the students' exam grades from "Basic English (B2)" are as follows;

Table 14 - The comparison of progresses of control and experimental groups in Basic English (B2), (2012-2013 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	70	74	69	74
Average Grade of exam pre-experiment	72		71.5	
Average Grade of exam post-experiment	81	84	73	79
Average Grade of exam post-experiment	82.5		76	

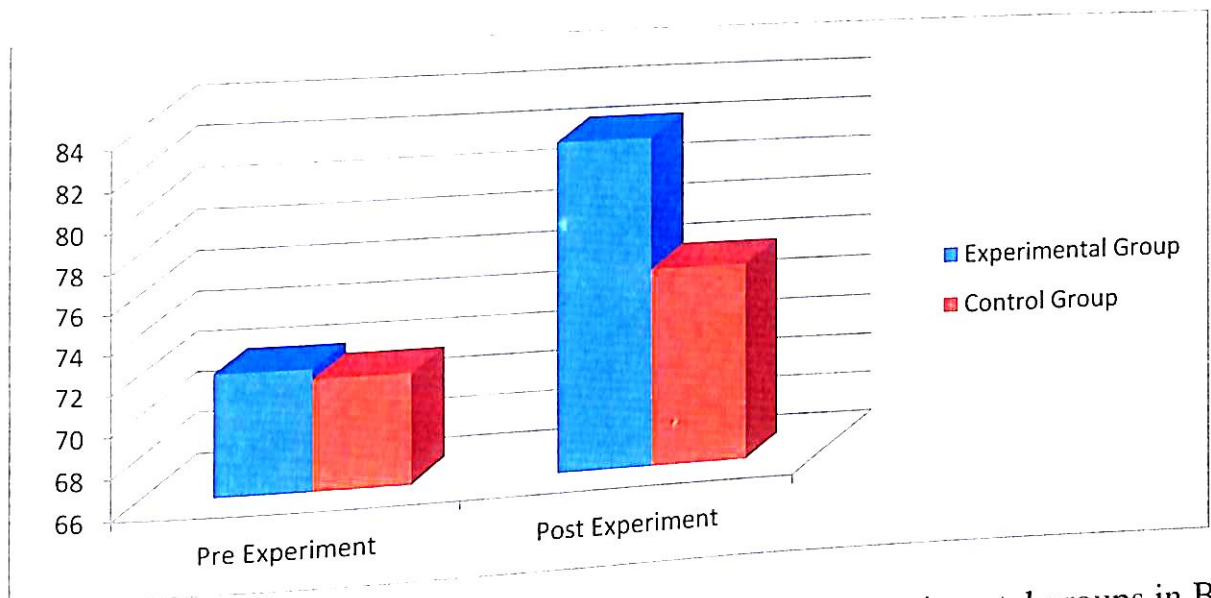


Figure 12 - The comparison of progresses of control and experimental groups in Basic English (B2), (2012-2013 academic years)

The progress can be noticed from the grades of written exams. It can be said that the use of culture-based activities in foreign language teaching has a significant effect on the results. By this fact we once again got added evidence that culture-based activities should be included in the foreign language teaching curriculum. Along with the use of "The New Inside Out" course book as a result of experimental process the students got less progress in main course subject than the students got in 2011-2012 academic years. We think it arises from the fact that this course book includes more activities based on culture.

2. Listening and Speaking, 2012-2013 academic year: Students' mid-mark at the beginning of project were as follows: as for experimental groups, first group 70 second group 68, mid-mark of two groups 69, as for control groups: first group 74 second group 67, mid-mark of two groups 70.5. Students' mid-marks at the end of the project that cultural based activities have been implied were: as for experimental groups, first group 82, second group 70, mid-mark of two groups 76, as for control groups: first group 78, second group 73, mid-mark of two groups 75.5. The interpretation the results, the progress of control groups is around 5 points. It means they got 7 % progress. As for the experimental groups they increased their average grade from 69 to 81 so they got 12 points higher. It means that their progress is 17 % Consequently experimental groups got 7 points higher and % 10 better progresses than control groups for the Listening and Speaking.

The results got from the data about the students' exam grades from "Listening and Speaking" are as follows;

Table 15 - The comparison of progresses of control and experimental groups in Listening and Speaking Subject (2012-2013 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	70	68	74	67
Average Grade of exam pre-experiment	69		70.5	
Average Grade of exam post-experiment	82	80	78	73
Average Grade of exam post-experiment	81		75.5	

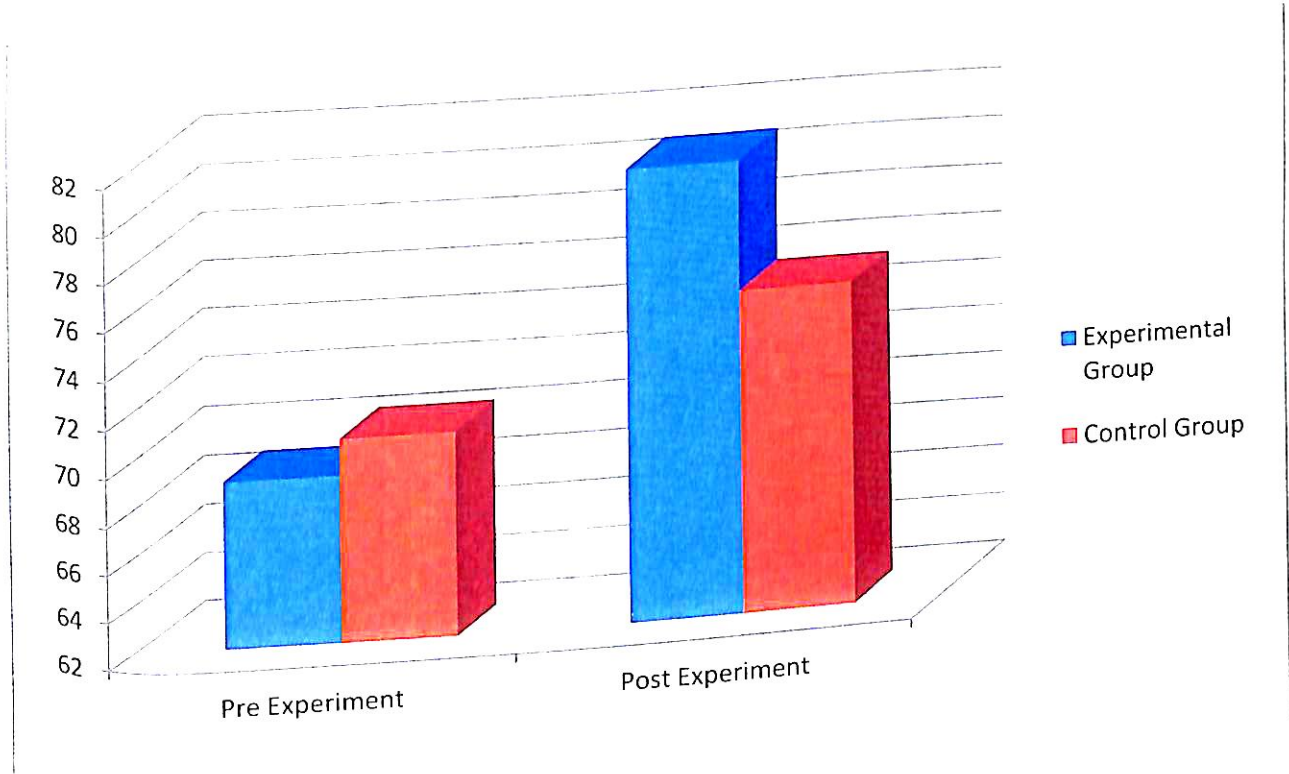


Figure 13 - The comparison of progresses of control and experimental groups in Listening and Speaking Subject (2012-2013 academic years)

The progress can be noticed from the grades of written exams. It can be said that the use of culture-based activities in foreign language teaching has a significant effect on the results. By this fact we once again got added evidence that culture-based activities should be included in the foreign language teaching curriculum for Listening & Speaking subject. We believe that by the use of culture based exercises students show better performance especially in speaking skill.

3. **Reading and Writing, 2012-2013 academic year:** The students' mid marks at the beginning of project were as follows: as for experimental groups, first group 66, second group 68, mid-mark of two groups 67, as for control groups: first group 65, second group 70, mid-mark of two groups 67.5. The students' mid-marks at the end of the project that cultural based activities have been implied were: as for experimental groups, first group 80, second group 83, mid-mark of two groups 81.5, as for control groups: first group 72, second group 75, mid-mark of two groups 73.5. The interpretation the results, the progress of control groups is around 6 points. It means they got 8.8 % progress. The experimental groups increased their average grades from 67 to 81.5 so they got 14.5 points higher. It means their progress is 21 %. Consequently experimental groups got 8.5 points higher and % 12.2 better progresses than control groups for the Reading and Writing Subject. The results got from the data about the students' exam grades from "Reading and Writing" are as follows;

Table 16 - The comparison of progresses of control and experimental groups in Reading and Writing (2012-2013 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	66	68	65	70
Average Grade of exam pre-experiment	67		67.5	
Average Grade of exam post-experiment	80	83	72	75
Average Grade of exam post-experiment	81.5		73.5	

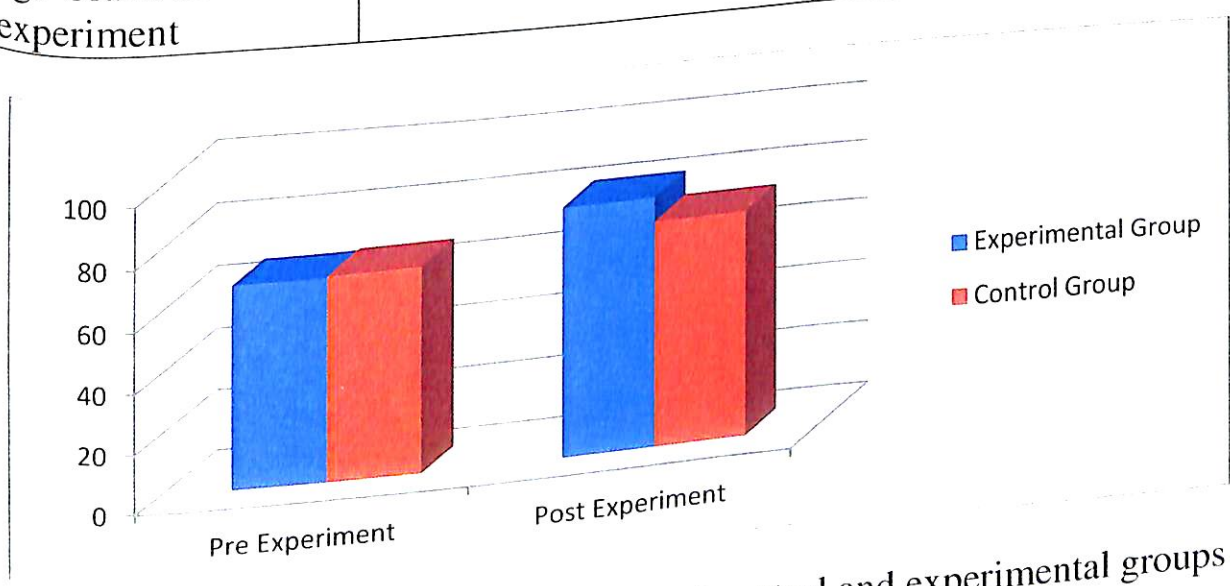


Figure 14 - The comparison of progresses of control and experimental groups in Reading and Writing (2012-2013 academic years)

The progress can be noticed from the grades of written exams. It can be said that the use of culture-based activities in foreign language teaching has a significant effects on the results. By this fact we once again got added evidence that culture-based activities should be included in the foreign language teaching curriculum. For reading and writing skills when the students get knowledge of cultural background of the target language they can understand the writing passages better and show more successful performance.

4. Grammar, 2012-2013 academic year: Students' mid-marks at the beginning of project were as follows: as for experimental groups, first group 70, second group 72, mid-mark of two groups 71, as for control groups: first group 71, second group 74, mid-mark of two groups 72.5. Students' mid-marks at the end of the project that cultural based activities have been implied were: as for experimental groups, first group 73, second group 76, mid-mark of two groups 74.5, as for control groups: first group 72, second group 76, mid-mark of two groups 74. The interpretation of the results: the progress of control groups is around 1.5 points. It means they got 2 % progress. The experimental groups increased their average grades from 71 to 74.5 so they got 3.5 points higher. It means that their progress is 4.5 %. Consequently experimental groups got 2 points higher and 2.5 % better progresses than control groups for the Grammar subject.

The results got from the data about the students' exam grades from "Grammar" subject are as follows;

Table 17 - The comparison of progresses of control and experimental groups in Grammar (2012-2013 academic years)

	Experimental Groups		Control groups	
	1 st Group	2 nd Group	1 st Group	2 nd Group
Average Grade of exam pre-experiment	70	72	71	74
Average Grade of exam pre-experiment	71		72.5	
Average Grade of exam post-experiment	77	80	74	78
Average Grade of exam post-experiment	78.5		76	

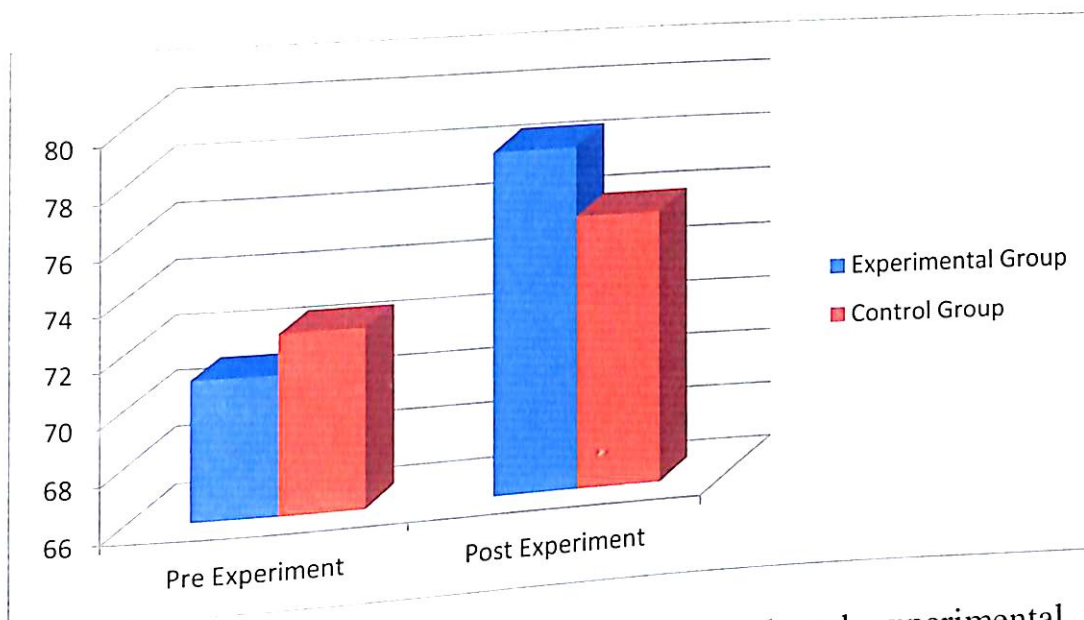


Figure 15 - The comparison of progresses of control and experimental groups in Grammar Subject (2012-2013 academic years)

The progress can be noticed from the grades of written exams. But for Grammar subject the result are not overwhelming. It can be said that the use of culture-based activities in foreign language teaching has not a significant effects on the results of grammar subject.

Table 18 - The general panorama of the comparison of progresses of control and experimental groups (2012-2013 academic years)

	Basic English (B2) % 40		Listening and Speaking % 20		Reading and Writing % 20		Grammar % 20		Total Average Grades % 100	
	Experimental Groups	Control groups	Experimental Groups	Control groups	Experimental Groups	Control groups	Experimental Groups	Control groups	Experimental Groups	Control groups
Average Grades of exam pre experiment	72	71.5	69	70.5	67	67.5	71	72.5	70.2	70.7
Average Grades of exam post experiment	82.5	76	81	75.5	81.5	73.5	78.5	76	81.5	75.4

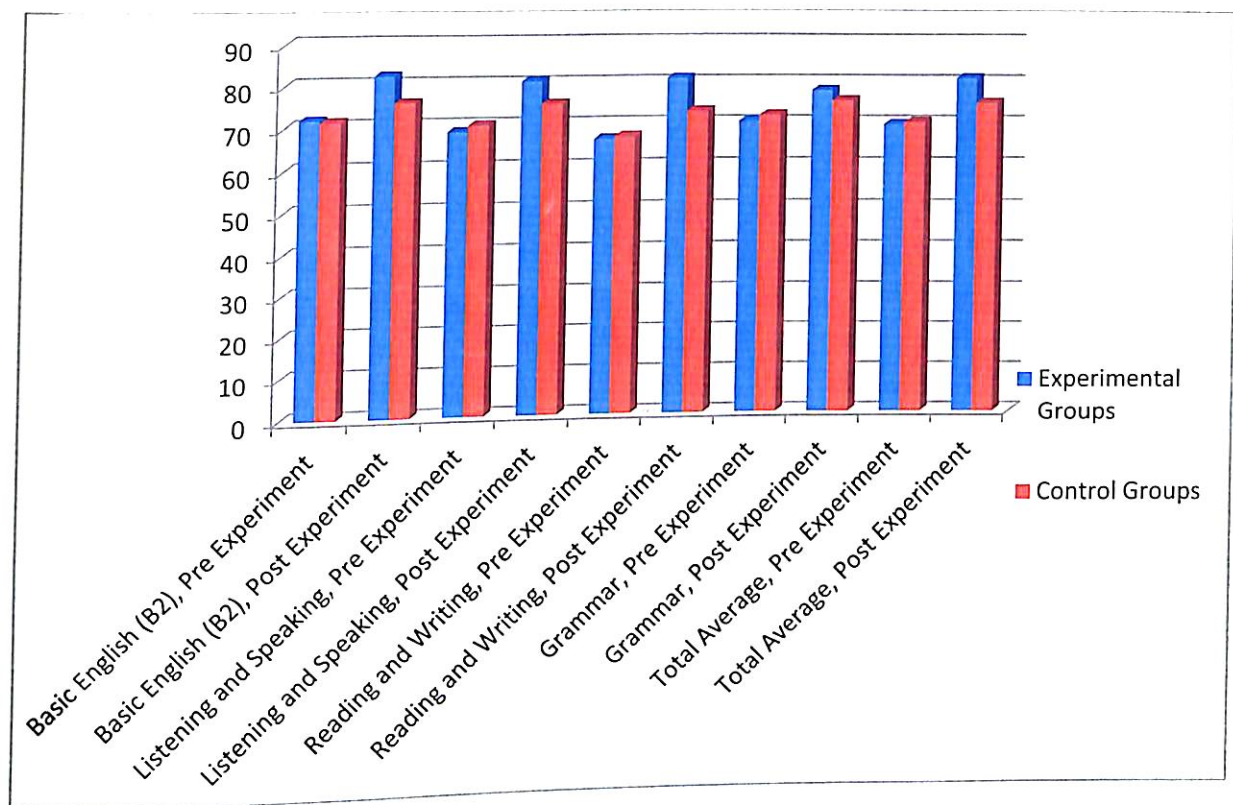


Figure 16 - The general panorama of the comparison of progresses of control and experimental groups in Grammar Subject (2012-2013 academic years)

The progress can be noticed not only from the grades of written exams but overall participation throughout the lesson and willingness to do better. Actually in foreign language teaching, treatments of each skill cannot be distinguished from each other in terms of results and the effects of culture-based activities on progresses and achievements of the students, because all these skills are integrated with each other and affects the results of one another. However it can be said that the use of culture-based activities in foreign language teaching has a significant motivational effects on teaching progress and the results. By this fact we once again got added evidence that culture should be included to the foreign language teaching curriculum.

D) The results inferred from the answers of the students of the post-experiment.

The more valuable survey we had a chance to lead among the same students of the groups was the second which assisted us in finding out more detailed data on the effectiveness of using culture and its implications in foreign language teaching after the experiment was held.

So, in order to analyze the results the more specific questions has been chosen from survey. We did not analyze the answers of the students year by year separately. We merged the students of experimental groups of 2011-2012 and 2012-2013 academic years together. All in all 74 students from four experimental groups of two year answered the questions in this questionnaire.

The purpose of the questionnaire was to find out the attitudes of students towards culture-based (*lingua-cultural and socio-cultural*) communicative exercises and activities especially after the experiment.

We asked six questions to be able to measure and understand to what extent their English learning have been effected, how they liked cultural based activities and exercises in language teaching/learning process. The students were asked to evaluate the statements about the mentioned activities by the scale from 1 to 5 (1-strong disagreement, 5-strong agreement). The statements were as following:

Table 19 - The Number and percentages of the students evaluated the cultural based activities (2011-2012 and 2012- 2013 academic years)

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Involving culture-based communicative activities is efficient.	2 (%2.7)	7 (% 9.4)	9 (%12.1)	37 (%50)	19 (%25.6)
Group projects, group discussions, collaborative cultural based activities and tasks are useful	2 (%2.7)	3 (%4)	8 (%10.8)	40 (%54)	21 (%28.3)
Culture-based communicative activities and tasks improve my English.	0 (%0.0)	3 (% 4)	7 (%9.5)	47 (%63.5)	17 (%22.9)
I feel anxiety or stress in cultural based communicative activities and tasks.	8 (%10.8)	28 (%37.8)	25 (%33.7)	11 (%14.8)	2 (%2.7)
Watching extracts about home and host cultures is effective.	0 (%0.0)	5 (% 6.7)	12 (%16.2)	29 (%39.2)	28 (%37.8)
There should be extra and additional culture-based communicative activities to the lessons.	2 (%2.7)	3 (% 4)	5 (%6.7)	46 (%62.2)	18 (%24.3)

interesting for family and society

The Figures: The Number and percentages of the students evaluated the cultural based activities (2011-2012 and 2012- 2013 academic years)

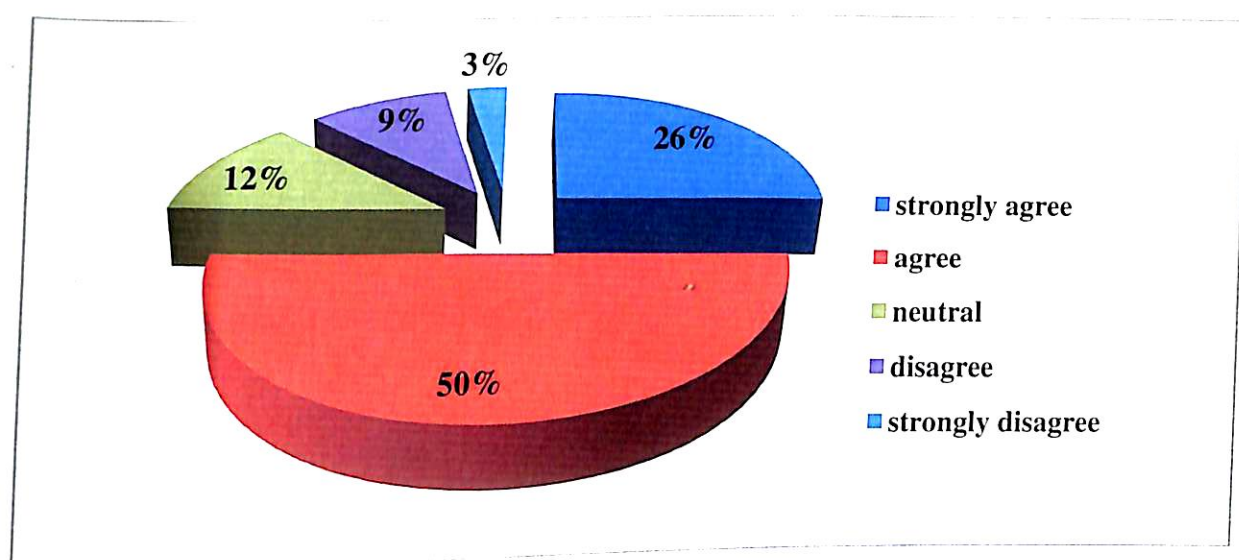


Figure 17 - Involving culture-based activities are efficient

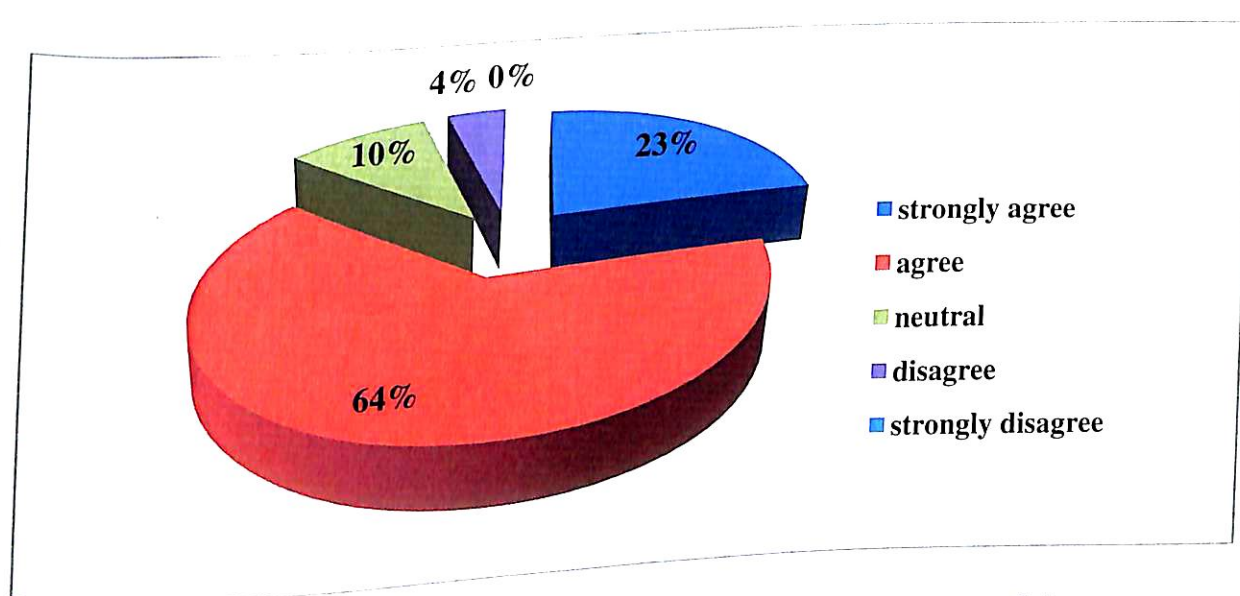


Figure 18 - Involving culture-based activities are useful

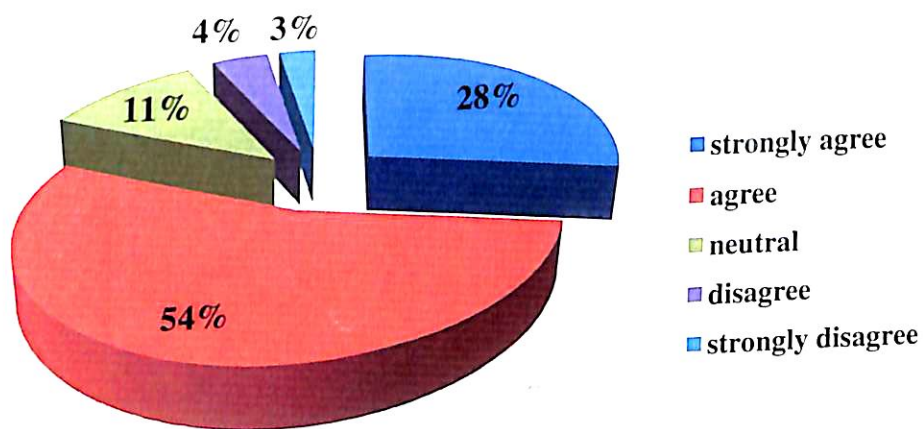


Figure 19 - Culture-based communicative activities and tasks improve my English

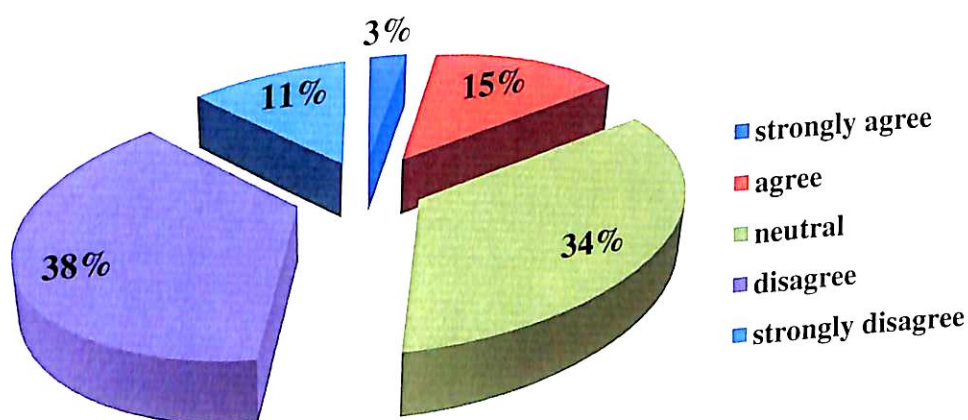


Figure 20 - I feel anxiety or stress in culture-based communicative activities and tasks

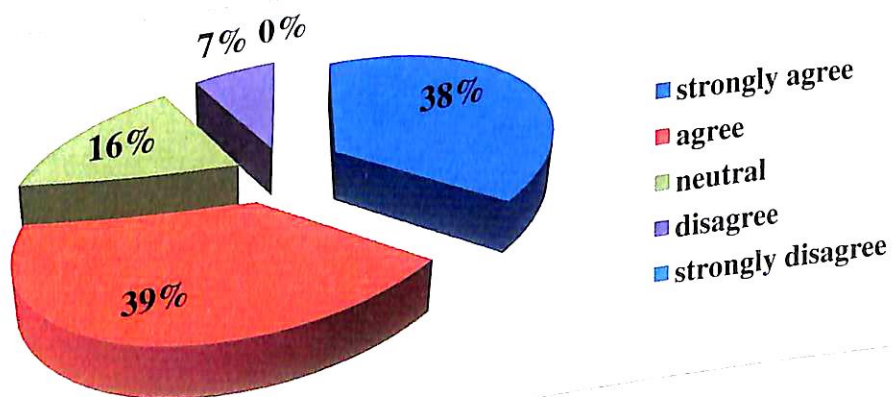


Figure 21 - Watching extracts about home and host cultures is useful

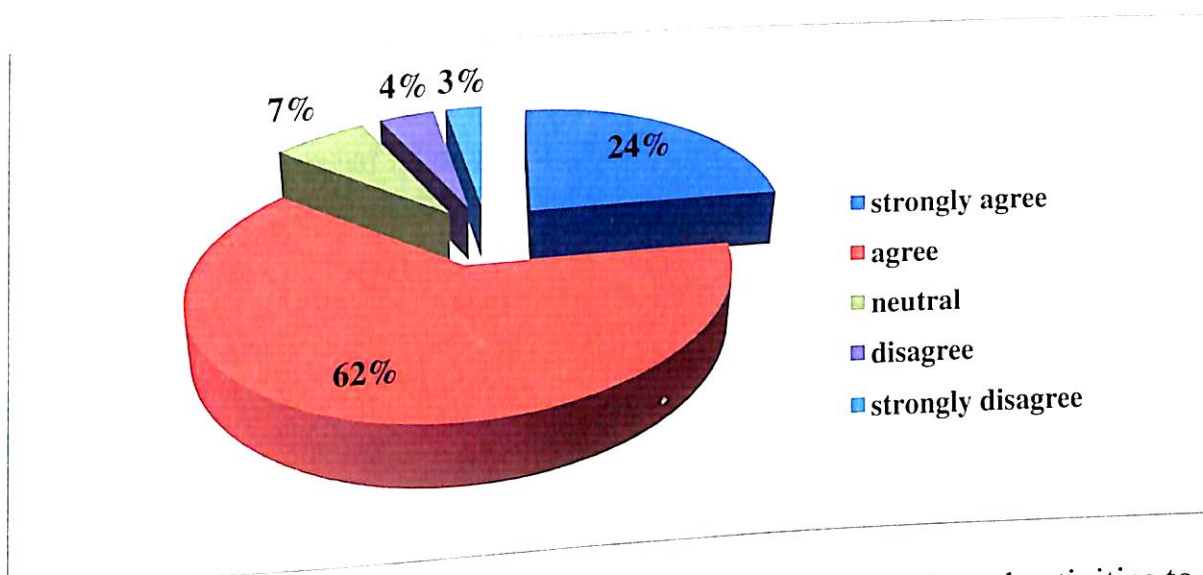


Figure 22 - There should be extra and additional culture-based activities to the lessons

It can be inferred from the **table 19 and figures 17- 22** that that the great majority of the students strongly and normally agree (% 75.6) and find culture-based communicative activities, collaborative culture-based activities and tasks (% 82.3) and watching extracts about home and host cultures (% 77) are interesting and enjoyable. Most of them (% 86.4) believe that these kinds of activities and tasks improve their English. Just 13 students (%17.5) stated that they feel anxiety or stress during cultural based communicative activities and tasks. A big number of students (% 86.5) agreed that there should be extra and additional cultural based communicative activities to the lessons. In stimulating the interest of students to do the various tasks listed above some possible authentic resources and culture-based instructions were used. Among them are using video, music, newspapers, magazines, interviews, pictures, discussions, etc. All of these materials were used as extra activities and supplementary materials to foster teaching language through culture.

b. The findings on/about the teachers' survey

According to the results, almost all teachers agree that the use of cultural based activities affect the learning process in positive way. During the experiment it has been mentioned by the teachers that cultural-based exercises and activities stimulate student to interact with each other, use the language tasks more efficiently.

A) As a result of the pre-experiment survey, given to the teachers (all in all 18 teachers for two years) in 2012 and 2013 academic years, the teachers admitted that they come across with tasks connected to different cultural aspects not very often but they understand the importance of use of culture in foreign language teaching. Through using the knowledge of culture of the target language, they think that the students learn how to survive in different life situations and behave properly. Beside this, just a few number of

the participant teachers had some doubts and fears like, foreign language teaching through its culture is a kind of assimilation, cultural imperialism, whether culture-based activities in foreign language teaching are necessary or not and so on. In sum, we came to conclusion that most of the teachers are aware of different cultures, know the importance of use of culture-based activities and tasks in foreign language teaching, but still they should be trained.

Table 20 - The answers of the respondent teachers to pre experiment survey (2011-2012 and 2012- 2013 academic years)

Questions	Responses	Percentage %
How important do you think is the use of culture in ELT?	Important	15 (% 83)
	Not important	3 (% 17)
To which skill did the course contribute the most? Could you please rank them from most to the least?	speaking	17 (% 95)
	reading	14 (% 77)
	listening	10 (% 55)
	writing	5 (% 28)
		13 (% 72)
What is your aim of using culture in ELT?	Awaken interest	15 (% 83)
	Develop speaking skills	14 (% 77)
	Enable them to learn language through culture	11 (% 61)
	To minimize stress and anxiety	13 (% 72)
How often do you use cultural based activities or games in ELT?	Often	6 (% 33)
	Not often	15 (% 83)
What kinds of activities do you think are more applicable to conduct culturally based lessons?	Dialogues	13 (% 72)
	Making presentations	12 (% 66)
	Singing songs and watching films	16 (% 88)
	Group work activities	11 (% 61)
	Simulations	12 (% 66)
	Role plays	

We began the questionnaire asking how important they think using culture in teaching a foreign language is. Most of the 15 of 18 (83%) teachers gave positive answers to this item, which was suggested that although using culture was not the major objective of the course, it influenced all four skills positively.

Regarding the skill improved most, the great number of teacher participants (17) expressed views suggesting that speaking skill of students was significantly improved. Since the course was mainly speaking based, the participants spent a lot of time conducting speaking activities through different dialogues, role plays, presentations and others. The teachers added that under the impact of interesting tasks the students tried to speak even with mistakes. As a result they learnt some new vocabulary and after a while they automatically used them in speech.

Having a look at the answers given to the third and fourth questions above we can see that the majority (the average number: 13) of teachers do use the culture as one of the motivational tools not only to develop communicative and intercultural communicative competence but also as one of the effective ways to make students learn target language. They strongly believe that using culture as a way of teaching a foreign language awakens interest of students towards the target language; similarly, eliminates stress and anxiety of students.

According to the results of the survey mentioned before the use of culture is used first to develop communicative competence therefore the activities listed and ranked according to the teachers' answers in the table above are those which teachers mostly benefited from. Relying on the answers of teachers we also organized these activities being one of the most applicable and more useful ways to develop language teaching exercises.

B) The following questions were open ended where teachers expressed their ideas on how they liked to teach the language through culture and how well those activities helped their students master the language. This survey was given just to the teachers who conducted lessons in experimental groups after the experiments were held in 2011-2012 and 2012-2013 academic years. So, we collected the answers of the teachers in experimental groups of both 2011-2012 and 2012-2013 academic years and analyzed their answers together. All in all 9 teachers answered these open-ended questions. Most of them gave positive answers about the activities implemented in their class. "In your opinion, how did the cultural based activities improve your students' English?" was the first open question. The great majority of teachers stated that the speaking ability develop through the cultural based activities. They said that a student usually was never active until he/she was involved in an interesting task where they face any kind of everyday life situation, they also added that activities provided enjoyable and comfortable atmosphere. Second question was "Can you name the most interesting cultural based activity you have ever done/involved?" The answers to this question showed that their students were all interested in finding out the family relationships of Kazakh, Russian, Turkish and English nations. Most of the teachers mentioned that their students liked the way that Kazakh and Turkish family member names are more than the family names in English culture and as well it was interesting for them to know how do Russian or English people call those family relations. The teachers here added that it

made them learn more words connected to family members in all for languages. Finally, the *third question to be answered* was: “*What other tasks or activities can you add to develop communicative skills?*” Here the answers given proved that teaching a foreign language by applying cultural based activities can be manifold and occur in different ways, not only in class but also at home watching some films, presentations, videos, singing songs, practicing tongue twisters and so on. They mentioned that if the teachers select the right activity for each tasks and unit of the book it will be more beneficial.

The progress, the teachers have emphasized, can be noticed not only from the grades of written exams but overall participation throughout the lesson and willingness to do better. So, we can admit that the use of culture in ELT has a great motivational effect. However, the second group students didn't show such overwhelming results. By this fact we once again saw evidence that culture should be included in the language teaching curriculum.

C) The results inferred from the answers of the teachers of the post-experiment. The purpose of the questionnaire was to find out the attitudes and impressions of teachers towards cultural-based (*lingua-cultural and socio-cultural*) communicative exercises and activities especially after the experiment. We asked six questions to be able to measure and understand to what extent their foreign language teaching believes and thoughts have been affected, how they liked cultural based activities and exercises in language teaching/learning process. The teachers were asked to evaluate the statements about the mentioned activities by the scale from 1 to 5 (1-strong disagreement, 5- strong agreement). The statements were as following:

Table 21 - Number and percentages of the teachers evaluated the cultural based activities (2011-2012 and 2012- 2013 academic years)

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
	1	2	3	4	5
Students find involving cultural based communicative activities efficient.	0 (% 0.0)	1 (% 7)	2 (%14)	6 (% 43)	5 (%36)
Group projects, group discussions and collaborative cultural based activities and tasks are useful for students	0 (% 0.0)	1 (% 7)	1 (% 7)	5 (% 36)	7 (% 50)
Cultural based communicative activities and tasks improve the students' English.	0 (%0.0)	1 (% 7)	2 (% 14)	6 (% 43)	5 (% 36)
	1	2	3	4	5

Continuation of table 21

Their students feel anxiety or stress in cultural based communicative activities and tasks.	4 (% 29)	5 (% 36)	3 (% 22)	2 (% 14)	0 (% 0.0)
Students find watching extracts about home and host cultures effective.	0 (%0)	1 (% 7)	2 (% 14)	5 (%36)	6 (%43)
There should be extra and additional cultural based communicative activities to the lessons.	0 (% 00)	1 (% 7)	1 (%7)	7 (% 50)	5 (%36)

The Figures: The Number and percentages of the students evaluated the cultural based activities (2011-2012 and 2012- 2013 academic years)

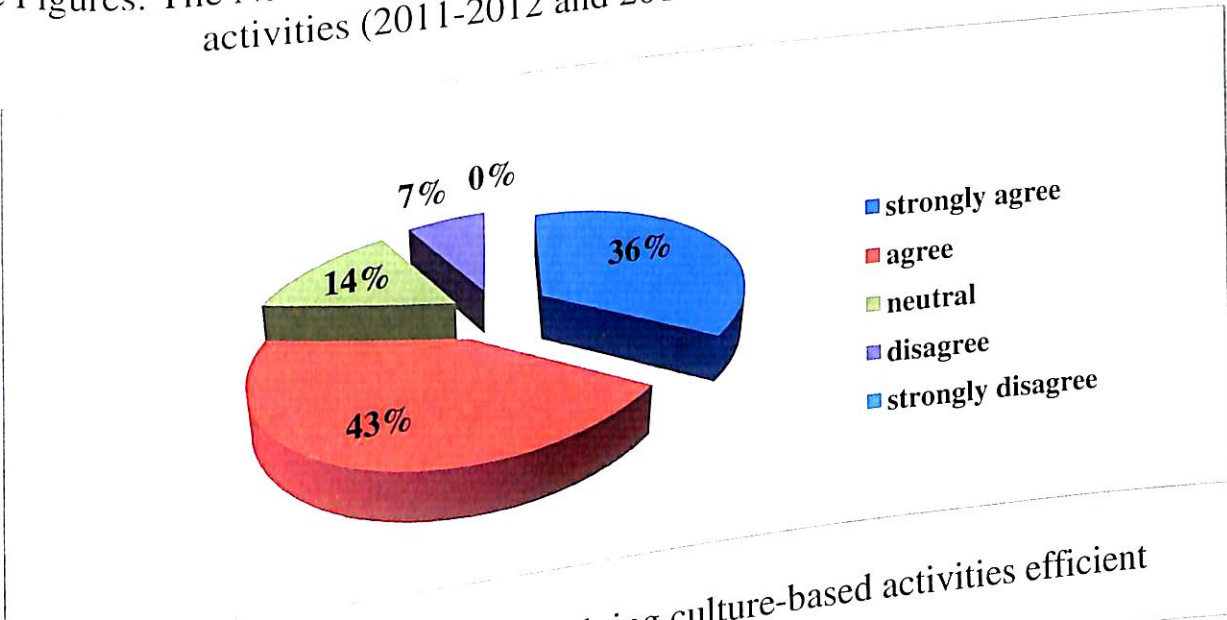


Figure 23 - Students find involving culture-based activities efficient

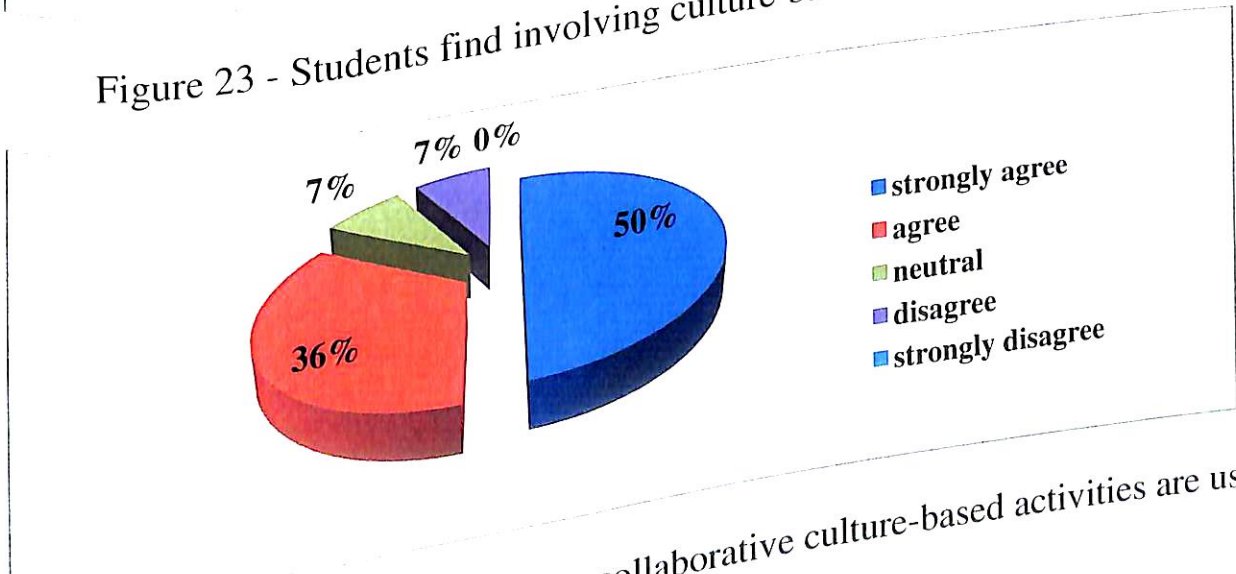


Figure 24 - Group projects, discussions, collaborative culture-based activities are useful for students

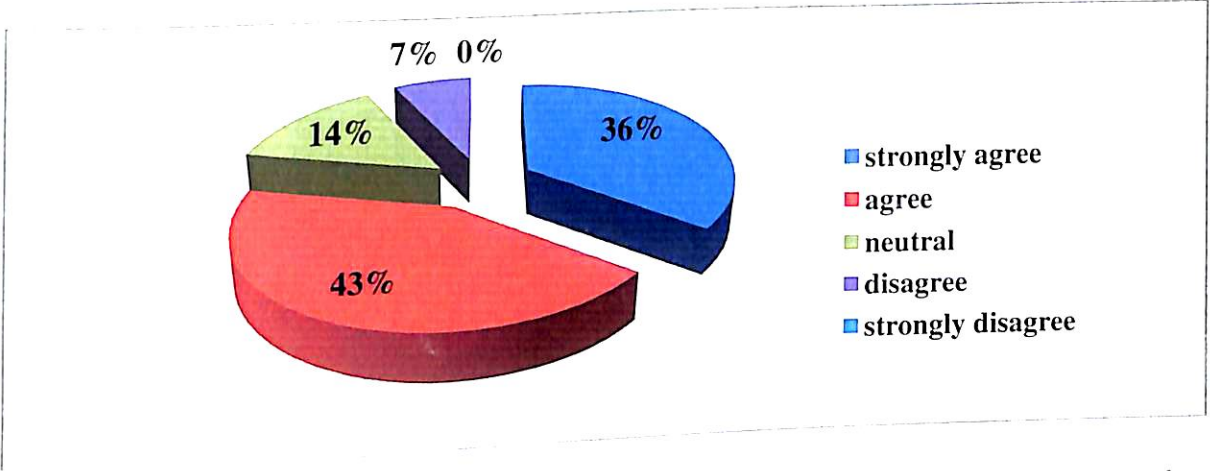


Figure 25 - Culture-based communicative activities and tasks improve the students' English

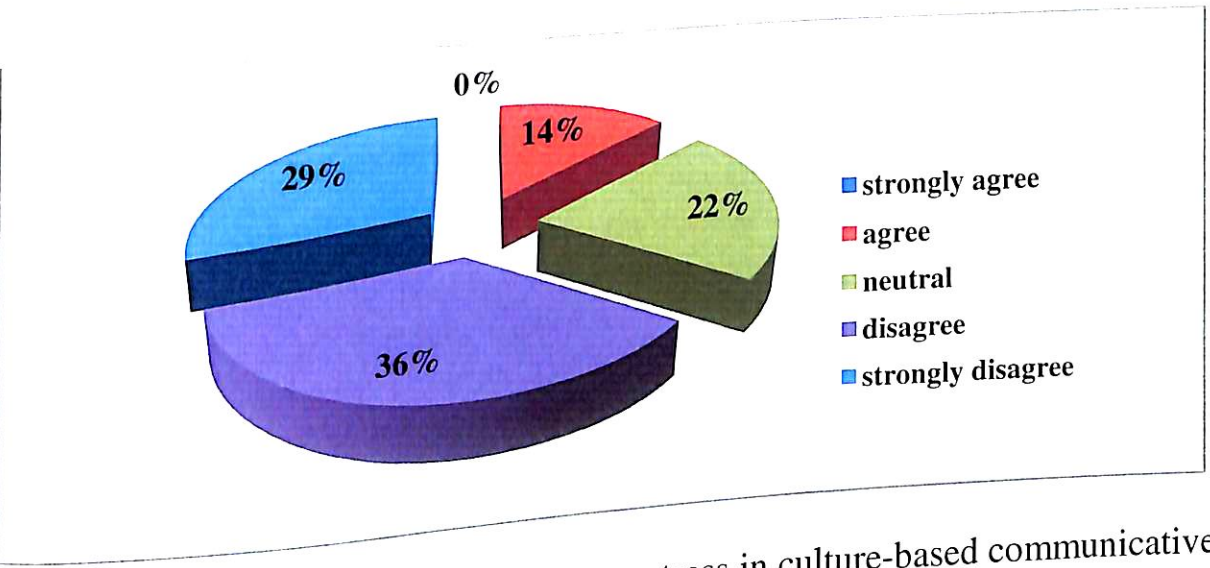


Figure 26 – Their students feel anxiety or stress in culture-based communicative activities and tasks

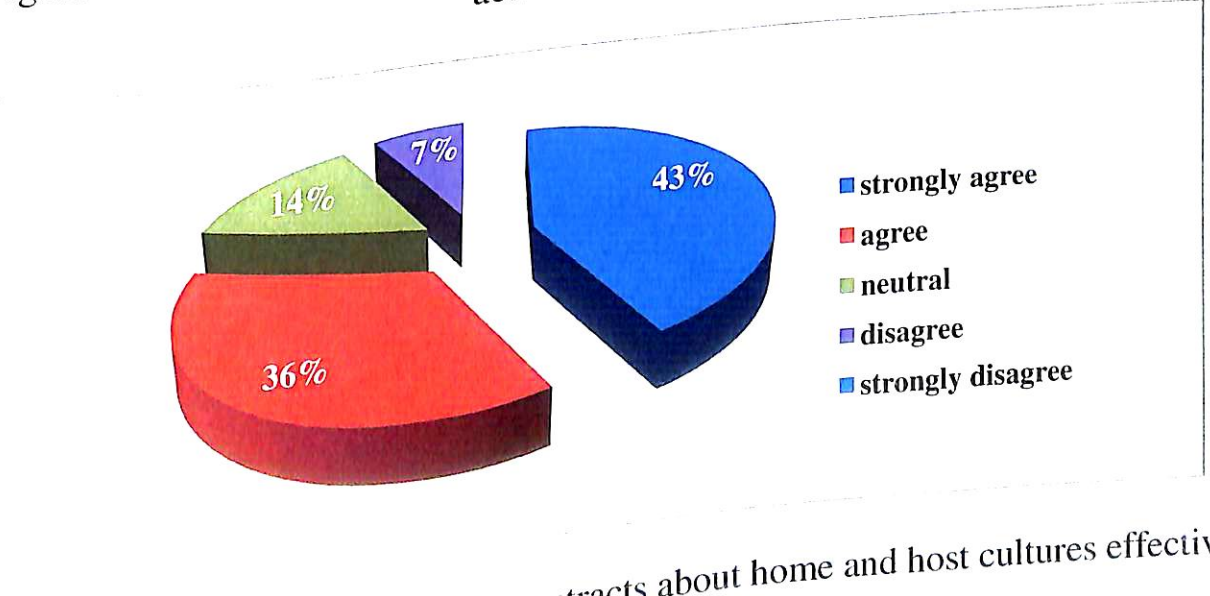


Figure 27 – Students find watching extracts about home and host cultures effective

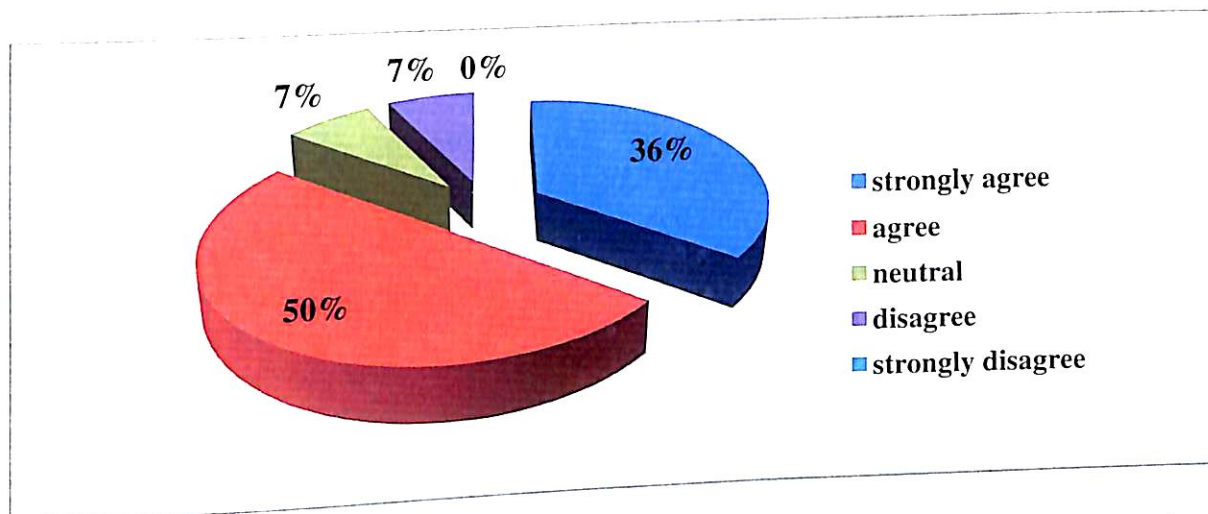


Figure 29 - There should be extra and additional culture-based activities to the lessons

Concluding from the table 2, and the figures 1-6, the great majority of the teacher strongly and normally agree (% 79) and find cultural based communicative activities collaborative cultural based activities and tasks (% 86) and watching extracts about home and host cultures are interesting and enjoyable. Most of them (% 79) believe that these kinds of activities and tasks improve their students' English. Just 2 teachers (%14) stated that their students feel anxiety or stress during cultural based communicative activities and tasks. A big number of teachers (% 86) agreed that there should be extra and additional cultural based communicative activities to the lessons.

The results of the teacher interview who lead those cultural based lessons revealed that the role of cultural activities was of great importance and had remarkable impact on both learning and teaching process. The clearest advantages were that they take the learners into the real world where they start to understand the situation better and be able to feel themselves as a real foreigner or representative of their own culture. Additionally they help to bridge the cultural gap by providing background of cultural information and likewise help to see what it is really like in an English speaking country. Since we are already aware of the fact that culture and communication are inseparable we could strongly offer the use of *cultural based* communicative exercises and activities in English language teaching especially for main course lessons because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication [196].

6. Discussion

The purpose of the present study was to investigate attitudes of both the student and teachers towards using culture-based tasks, activities and the impacts of them in foreign language teaching and learning performance. The results of the study confirm the idea that the use of culture in foreign language teaching or foreign language teaching

through culture facilitates and empowers foreign language education and acquisition. In this short experimental study, 164 students were exposed to two different treatments with two and half months interval in between in 2012 and 2013 academic years: (a) applying and using additional culture-based activities to each unit in the course books (b) attending the instructions to engage in activities presented only in the course books in each treatment. The overall results indicate the usefulness of culture matters for the language learning groups as one of the leading ways of teaching a foreign language. According to the results, almost every respondent agrees that the use of cultural based activities affect the learning process in positive way. Students make clear that by learning some features of foreigners' behaviors depending on their cultural background different from those of the learners' it becomes easier and interesting to be involved in the current learning process. During the experiment it has been observed by us and mentioned by the teachers who conducted lessons in experimental groups that cultural-based exercises and activities stimulate students to interact with each other, use the language tasks more efficiently.

According to one (Goode, Sockalingam, Brown, & Jones, 2003) of the more than one hundred definitions culture is:

"Integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations" [161].

This means that language is not only part of any culture, it also reflects culture. Culture and language are inherently incorporated to each other that it is almost impossible to separate them from each other. Therefore, teaching culture while teaching a foreign language or foreign language teaching and learning through culture is inevitable. As far as we took a look at students' answers in open ended (b) questions section his study also supports Byram's (1997b) and Kramsch's (2001) ideas that implementing the culture-based activities reinforces the acquisition of a foreign language. In fact, foreign language teaching without culture is inaccurate and incomplete. At the same time, researchers involved in the National Standards in Foreign Language Education Project (1996) mention that:

Through the study of other languages, students gain knowledge and understanding of the *cultures* that use that language; in fact, students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs" [162].

Languages without users and cultural background are to perish and disappear. Therefore, they are the humans to use a language with their cultural backgrounds, styles,

emotions and moods. Language study seems senseless if they know nothing about the cultural background of people who speak the target language for L2 students.

The place and importance of motivation in language teaching and learning is very widely and well-known and in ELT. In achieving high motivation, culture classes do have a role because students like culture-based activities. The answers in table 1, and the results in table 2 also support the idea that providing access into cultural aspect of language, learning culture would help learners relate the abstract sounds and forms of a language to real people Chastain [163] and places and effects the result of foreign language teaching in the positive way. Because it is normal that people wonder other people from diverse cultural backgrounds, their values, life styles, beliefs, etc.

There is a belief that foreign language teaching and learning through culture is a kind of linguistic or cultural imperialism Robert Phillipson [20, p. 238-247] and it causes reactions against teaching a foreign language through culture or fear and anxiety of getting overwhelmed by the culture of target language. In general our participant teachers of experiment did not mention any negative behavior or utterance of students and it has been seen in the present study that (tables 1 and 1 for pre and post experiment surveys) most of the students are aware of different cultures, do not have anxiety of getting lost and losing their identity on the contrary has very low anxiety in involving culture-based activities in classroom instructions, but still they could be helped to master their knowledge through the professional monitoring and teaching process along with foreign language education. At the same time they were eager to learn (section a) how use greetings, farewells, forms of address, thanking, making requests, and giving or receiving compliments, etc., in the use of target language according to admissions of native users of that language, not to cause miscommunications especially in intercultural communication. As for the teachers they did not deep anxiety that foreign language teaching through it culture is a kind of cultural imperialism. (See the table 1 in part C).

The implication for the pedagogical implication of the present study is that teachers could make their students be aware that, inhesion of the different cultures, life styles, values outside of their world is quite normal. While working with students of higher level many possibilities were provided where the teachers may use different approaches and methods. To be able to implement them correctly into teaching process teachers should be aware of some individual diverse characteristics. Teachers should keep in mind that cultural activities should be changed time by time as students can get bored and be organized accordingly to requirements situations. As it was stated by famous methodologists the effectiveness of the lessons depends not only on the thoroughly planned lesson but on the positive atmosphere created by the teacher through activities, in special, cultural activities.

Relying on the facts mentioned above, it can be said that the use of culture-based activities is a manifold process in which teachers can learn a little bit of psychology of students from diverse cultural background because during this course teachers had the chance of observing behaviors of students in different cultural situations.

The results of the data obtained from the data collection instruments and procedure showed that the culture-based activities have an effective influence on the development of linguistic competency of learners as well as communicative competency. Consequently we think it would not be exaggeration to say that, these kinds of activities would be successful if they are presented to the students in understandable way which means that they must be planned step by step.

Providing exact equity among the groups is almost impossible. Thus we cannot claim that the present study is perfect without any missing part. On the one hand, to be able to provide reliability and validity we gave pre test, post test and open ended questions to the students and also surveys before and after the experiment was held, divided them into four groups and also compared the results to see the average progress of two groups for each section but on the other hand we could not measure and assess the effects of the participants' diverse cultural backgrounds and prior language education. This area could be investigated in advance. We followed the same procedure for the teachers who took part in this experiment to obtain valuable and reliable data. We are aware of the reality that the number (164) of the participants may not be satisfactory to get the exact reliable results. At least we hope our modest work and experiment could provide a bit of contribution to get the idea about the attitudes of students and influence of culture-based activities in foreign language teaching.

2.4 Assessing intercultural communicative competence (ICC)

Assessment is in the nature of process of education; foreign language education is not an exception, to check the outcomes and results in terms of performance and competence in any area and profession. However, educators often overlook or undervalue this area for intercultural communicative competence. Valuing and evaluating ICC development is consistent with recent trends in higher education to address the competencies necessary for the era of globalization that go beyond academic and professional ones. Assessment helps to do just that by shifting the focus from teaching to learning, from inputs to outcomes, and from evaluation to development. Moreover, it engages students as partners in the teaching-learning process, it stresses outcomes, and it is consistent with co-constructive educational thinking.

Assessment has been used primarily as a tool to enhance the quality and fertility of educational process. It is used to learn first what we consider important outcomes, before finalizing and validating the instrument's statistical reliability. The instrument will eventually reflect widely agreed-upon outcomes rather than one that tests only part of intercultural communicative competence (ICC) or leads down a different path. Eventually, the accumulated data may result establishing norms for ICC attainment by participants in future programs.

Although this form is about assessing developmental levels of ICC, its completion is based on both observations and performance. It is not about what participants think they might do in a given situation, but what is actually done and observed – by the

participants themselves and by others. This corresponds to the differences between professed intentions (what one thinks or says one might do in a given situation) and expressed behaviors (what one actually does). Abstract notions about competence are substantiated by observed behaviors.

It is likely that most students and language learners neither will attain "native-like" behaviors, nor they might desire to do so. The intercultural experience allows and recommends but does not demand and urge native-like competence, recognizing that individual choices are both complex and personal. Nonetheless, it will help each person to clarify how far he or she is willing to go and why, and the consequences of their decisions. Often, the result is a clarification of those values most central to each person and their own identity. Yet, it would seem that a minimal expectation for all who embark on an intercultural sojourn must be understanding and tolerance of the host culture (and that, at the very least, allows the participant to stay), whereas not everyone may also develop similar levels of respect and appreciation.

Due to the fact ICC is a rather recent, complex and multi-sided notion, the term is sometimes used with varying meanings; or it may be referred to by other labels such as: *global competence*, *international competence*, *multicultural competence*, and so on. The term and definition used here, however, purposely employ the words "competence" and "performance." In one view, "competence" is abstract and cannot be witnessed directly; consequently, it must be inferred by observing how one performs. Hence, competence and performance are interrelated – one being abstract and the other observable. In this view, then, one infers competence by observing and monitoring performance, rather than by talking about it only in abstraction. Moreover, the criteria on which intercultural communicative competence is identified, monitored and assessed are not always clear or consistent. Therefore it necessitates very neat, detail and careful assessment or measurement.

The same situation is with teachers who do not deny the importance of intercultural communication in their language course curriculum, but few of them actively assess whether their students are attaining their intercultural learning goals or not. The problem may be due to the fact that teachers are uncertain about how intercultural communicative competence (ICC) should be evaluated. Nevertheless, if we accept the fact that a foreign language teaching should contain an intercultural component in addition to the linguistic component, students need to acquire sensitivity to differences in behavior, attitudes and values of people of other cultures, then it is necessary to specify the ways of assessing students' intercultural learning.

Clarity about intercultural competencies helps in many ways. The more its domains, traits, dimensions, and developmental nature are understood, the better programs and activities to foster ICC development can be designed. Understanding ICC better equips us to seek positive indicators and to assess outcomes both in collective program terms and in individual participant growth. Many materials exist that can help in designing intercultural programs and activities in addition to the models cited above.

See, for example, the Experiential Learning Cycle (Lewin in Kolb 1984, p. 21); fifty cultural and intercultural activities (Fantini (1997); activities for intercultural learning (Seelye 1996); and cross-cultural training methods [164], among others.

Assessing ICC development, however, presents various challenges. Although most educators and trainers know how to assess knowledge and skill, awareness and attitude are seldom part of traditional assessment. Because the latter are less subject to quantification and documentation, indirect, rather than direct, indicators are usually required. Nonetheless, assessing competence levels at the beginning, during and end of programs provides important and useful information.

Assessment may be ongoing and conducted in various ways and at various points in time. Approaches to assessment should consider direct and indirect indicators, quantitative and qualitative information, and discrete and global information. They may include self-evaluation, peer evaluation, as well as staff evaluation of participants. No matter how accomplished, assessing competencies is important. Assessment provides information that is both about individual achievements towards the stated competencies as well as collective program outcomes.

Various *instruments* may be used and/or adapted to serve as guides for locally developed assessment techniques. Such instruments include the Cross-Cultural Adaptability Inventory (CCAI) [165], the ACTFL (American Council on the Teaching of Foreign Languages), Language Proficiency Scale for assessing levels of language attainment [166], portfolio approaches that are comprehensive in nature and are compiled by the individual being assessed, and a YOGA form (Your Objectives, Guidelines and Assessment) for assessing intercultural communicative competence [96] that addresses areas of A+ASK plus language proficiency at four developmental levels. The form is designed for use as a guide before, during and after an intercultural sojourn by helping to track multiple aspects of one's developing intercultural competence. It helps in three ways:

- to establish and then critically examine intercultural objectives,
- to serve as a guide during the intercultural sojourn, and
- to provide a tool for assessment at various stages of the process as well as at the end. As such, this assessment approach is normative, formative, as well as summative.

As a result of the multi-aspects nature of ICC, there is a correspondingly large variety of *instruments* which can claim to assess some elements of ICC. Here are some of them: "intercultural development; cultural development; cultural identity; learning styles; global awareness and world mindedness; cultural adjustment; culture shock and cultural adaptation; intercultural and multicultural competence; prejudice and racism" [167].

The assessment of Intercultural Competence is a field that is rife with controversy. The following characteristics are tested and observed for the assessment of intercultural communicative competence as an existing ability or as the potential to develop it:

ambiguity tolerance, openness to contacts, flexibility in behavior, emotional stability, motivation to perform, empathy, meta-communicative competence and polycentrism.

Connection of these instruments with teaching and learning process is obvious. They can initiate the process of introspection and/or lead to group learning activities or to the implementation of a personal development plan to support learning and development. We think it is convenient to provide some of the instruments of ICC assessment which we think are rather comprehensive and widely known, can be used both for developmental and research purposes after having given brief information about them.

The Cross-Cultural Adaptability Inventory:

The Cross-Cultural Adaptability Inventory (CCAI) was developed by Colleen Kelley and Judith Meyers in 1995. It addresses one's ability to adapt to any culture. It is not intended to be a stand-alone selection instrument, but it has utility as part of a battery of interviews and testing.

The CCAI is described as a self-scoring assessment instrument, which can help individuals or groups to identify their current strengths and weaknesses within four critical skill areas important for effective cross-cultural communication and interaction. The CCAI instrument helps provide insight into the ability to adapt to new situations, interact with people different from one, tolerate ambiguity, and maintain a sense of self in new or different surroundings.

The Cross-Cultural Adaptability Inventory (CCAI) provides a new model to improve organizational performance and competitive position through effective cross-cultural interaction. It helps individuals to gain insight into their likely ability to adjust to a new culture and environment and the potential stressors that lie ahead. It is specifically designed to develop an individual's readiness for travel or relocation abroad.

The CCAI is designed to respond to practical concerns which are expressed both by culturally diverse and cross-culturally oriented populations and by the trainers and professionals who work with them. Those needs are to understand the factors or qualities which can enhance cross-cultural effectiveness; to become self-aware regarding those factors or qualities in which one is strong and those which need improvement; to decide whether to work in a culturally diverse or multinational company, whether to live abroad, and so on; to prepare to enter another culture through training customized to the individual; and to improve skills in interacting with people from other cultures when one is already in a multicultural or new cultural setting [168].

The CCAI has been used effectively with people, preparing to travel, live or work abroad; sojourners returning from abroad and readjusting to their home culture; those who work in a multicultural or culturally diverse environment; individuals who emigrate voluntarily or who are forced to relocate; and those professionals who work with the above groups.

We think the CCAI instrument could be used to perform and assess some events such as: to facilitate multi-cultural discussions in a training setting; to assist individual

self-selection for assignment abroad; to develop readiness for travel or study abroad; to counsel individuals considering life changes involving other cultures; to improve the effectiveness of intercultural teams and work groups and to build and sustain a corporate culture that values and embraces cultural diversity, and so on.

The CCAI not only raises awareness, but focuses on the skill-building that is necessary to put this heightened awareness in to use. This tool goes beyond awareness to focus on developing the communication and behavioral skills believed to be most critical to successful intercultural interaction. By integrating individual self-assessment, observe feedback, skill-building exercises and action planning, the CCAI provides the foundation for immediate action and ongoing development. It can also be used to counsel individuals considering life changes that could expose them to people from different cultures, backgrounds, values or experiences.

The CCAI can be used as a stand-alone training tool for both groups and individuals, takes only 15-30 min to complete and is self-scoring [169]. While assessing the potential qualities, skills, behaviors and psychology in the content of intercultural interactions and communications this instrument use some key features: it measures an individual's potential for cross-cultural adaptability regardless of experience with and knowledge of another language or culture; it gives a feedback option enables three observers to provide feedback about an individual; and it provides an action-planning guide helps participants understand potential implications of their scores and suggests activities that can strengthen their skills.

To provide validity in assessing these qualities and skills the CCAI uses the following measurements skills:

Emotional Resilience – helps measure the degree to which an individual can rebound from and react positively to new experiences.

Flexibility/Openness – helps measure the extent to which a person enjoys the different ways of thinking and behaving that are typically encountered in the cross-cultural experience.

Perceptual Acuity – helps assess the extent to which a person pays attention to and accurately perceives various aspects of the environment.

Personal Autonomy – helps to measure the extent to which an individual has evolved a personal system of values and beliefs while at the same time respects others and their value systems.

Report – a self-scored profile helps direct scores within each of the four cross-cultural dimensions.

This self-assessment inventory facilitates to measure adaptability of one to other cultures on the basis of above mentioned research-based cultural dimensions of each with subcomponents and details.

The popularity of the Cross-Cultural Adaptability Inventory among trainers and cross-cultural specialists is due not only to its underpinning in research, but also to its user-friendly features: easy availability, inexpensiveness, ease of understanding and

administration. Its statistical relevance was based on people of different professional and cultural backgrounds. The tool demonstrates extreme reliability and validity.

- Adjusting to cultural differences

Intercultural adaptation is defined as the process through which persons in intercultural interactions change their communicative behavior to facilitate understanding. This process also refers to the adjustment of communicative behavior to decrease the probability of being misunderstood when speaking with someone from a diverse culture. Understanding occurs when interlocutors can interpret messages of one another as goal of intercultural interaction and communication. We assume that the process of intercultural adaptation is goal driven and individuals are interacting to accomplish some relational or instrumental goals. Goals are mental representations of a desirable end state(s) or outcome(s) and they can be conceptualized as representations of potential end states that an individual desires to attain or maintain [169].

Intercultural adaptation includes the psychological phases that people go through when entering a foreign culture, the traits that contribute to adjustment in a new culture, and the process of becoming an intercultural or bi-cultural individual [170]. It is assumed that when a person goes through a process of adaptation that leads to growth in intercultural communication skills over time and most persons in most situations adapt to the stress of cultural differences. There some approaches in the cross-cultural and intercultural adaptation providing some frames of definitions to the process of adaptation to intercultural interaction and communication from their aspects:

One of them is Communication Adaptation Theory (CAT) offered by many scholars such as [171-172]. This theory examines the way individuals attune their communication behaviors while interacting with others especially in the intercultural space. In terms of intercultural communication style towards or away from each other during cross-cultural encounters, CAT suggests that people adjust their communication clarity and comprehension. It is argued that convergence is used to improve communication clarity and comprehension. It is argued that "*interpretability strategies*" such as simplifying syntax, decreasing the diversity of vocabulary and changing pitch and loudness, are used to improve clarity.

Another approach to cross-cultural and intercultural adaptation looks at communication failure between intercultural interlocutors. Miscommunication between native and non-native speakers occur frequently [173] argue that cross-cultural interactions are more difficult to enact because persons have relatively dissimilar language histories. For this reason, it is predicted that if persons believe that their conversational partner is a non-native speaker of their language, then they are more likely to adapt their message earlier in the interaction rather than later. When persons adapt their messages, they will first alter lower level elements of their messages such as speech rate and vocal intensity instead of more abstract message elements that deal with the organization and structure of the message content. This prediction is called the

"*hierarchy hypothesis*". This type of adaptation did not occur during initial interactions between persons of different races. In other words, individuals did not adapt their messages based solely on the initial appearance of their conversational partner.

- Methods of assessing intercultural communicative competence

The assessment of the ICC is complex but rewarding as it provides feedback to students related to their intercultural learning, and it also informs teachers about the nature and level of their students' intercultural communicative and interaction performance. Moreover, the focus here is not on how much cultural information has been obtained by the students during a foreign language course, but on how intercultural performance has been integrated within the teaching/learning process, and on how the learners' progress has been determined. Reaching up to all these information effectively, in reliable and valid way about the process, results and achievements of foreign language teaching in terms of intercultural communicative competence and performance necessitates some *methods and ways* in implementing the assessment.

In this context, distinction should be made between formative and summative assessment. The former assessment could be carried out during the course as an ongoing process with the aim of giving students guidance on their performance, and improving the learning process, while the latter evaluates the learners' achievement at the end of a course, with a final grade or mark [174]. Since ICC covers cognitive, behavioral and affective domains, its evaluation should be formative rather than summative, continuous and not be administered at one or two instances during a course [175]. ICC may be assessed either by the teacher or by the students themselves where they evaluate their own performance or projects completed during the course (self-evaluation).

Assessment can be carried out at different phases of a course. For example, a pre-test intends to find out the initial level of the students' intercultural knowledge, skills and attitudes before the course starts, a test during the course can "gauge progress and increase motivation" [176], and a post-test measures the students' intercultural knowledge, skills and attitudes after the course has ended, giving thus some indication of the effectiveness of intercultural learning.

Different types of test format may be resorted to at different stages of an intercultural course, depending on the goals of instruction. Tests may be roughly divided into objective and subjective ones. The former assessment requires no evaluative judgment on the part of the assessor, whereas the latter involve some kind of personal evaluation of the assessee's performance. When assessing ICC, the teacher becomes an observer of the process of ICC development, and not only of its end product, therefore objective tests may be good for testing intercultural knowledge and competence, but not necessarily for skills and attitudes. For a more global assessment of all the three dimensions of ICC, subjective tests are preferable.

A further distinction is made between holistic and analytic assessment. The former assessment means making a global impressionistic judgment about the students'

performance on a task as a whole, whereas the latter requires that the assessor should observe closely all the three dimensions of ICC, or each dimension separately in order to come out with different profiles and outputs of learner performance.

The assessment of ICC may be either direct or indirect. The former assessment measures the students' performance directly by requiring the students to perform a role play, or discuss another culture's attitudes in a small group with the assessor matching their performance to the most appropriate categories on a criteria grid. Indirect assessment, on the other hand, is a pen-and-paper test, which often assesses intercultural knowledge.

Existing indirect assessment tools consist mostly of self-reports, in the form of surveys, with a focus on multiple dimensions that comprise the overall construct of ICC. One exception to this generalization is the other-assessment tool, BASIC, which includes assessment by others using pre-specified guidelines and scales. Another exception to this generalization is the IDI, which measures an individual's development along a continuum of ICC rather than dimensions of an overall ICC construct.

Some researchers such as Altshuler et al., 2003; Arasaratnam & Doerfel, 2005; Hammer et al., 2003; Jacobson, Schleicher, & Maureen, 1999; Ruben, 1989; Ruben & Kealey, 1979; Williams, 2005 have voiced concerns over the potential short-comings of the self-report formats that characterize most of the indirect assessment instruments [59, p. 215], for example, revealed a "discrepancy between participants' self-perception of their intercultural awareness and sensitivity and their actual abilities" [177]. To control for the likely influence of social desirability, Hammer et al. (2003) and Bhawuk and Brislin (1992) administered the Marlowe-Crown scale. Correlations between Marlowe-Crown's social desirability scale and responses on the IDI and ICSI did not reveal any substantial relationships between assessment responses and social desirability. Despite such findings, researchers continue to doubt the ability of individuals to provide accurate self-assessments.

According to Arasaratnam and Doerfel (2005), the issue with self-assessment may not be that individuals choose to respond inaccurately, but that they may not be able to respond accurately: "a major short-coming in studies in the past is that often participants who have little experience in intercultural situations are asked for self-reports of behavioral choices in hypothetical intercultural situations" [178]. Although this factor may not apply in post-study abroad or post-training assessments, it could affect the pre-study abroad and pre-training results that are used as a baseline to determine individual gains in intercultural competence. Despite potential theoretical and methodological drawbacks, self-report surveys remain the most widely practiced form of indirect assessment, owing to the availability of ready-made instruments and the speed and ease of data collection and analysis.

Direct and combined assessment designs are not as common as indirect assessments of intercultural competence, which may be due largely to the time-consuming nature of collecting and analyzing direct assessment data. Nevertheless, these

approaches potentially offer more complete assessments of intercultural competence because they can provide more detailed, nuanced and individualized accounts while avoiding many of the issues inherent in indirect or self-report assessment approaches discussed above.

Direct approaches to assessing ICC include performance assessment [59, p. 217], portfolio assessment [179], and interviews [92, p. 220]. The common issue to these approaches is the elicitation of an individual's ability to display intercultural interaction and communication competence in his or her behavior, whether in real-time situations (performance assessment), in reflections and collections of work (portfolio assessment), or in one-on-one conversations with interlocutors (interviews).

Proponents of direct assessment suggest including performance assessment because it reveals an individual's ability to use any acquired intercultural communicative competence in real-time situations. For example, to assess the skills of discovery and interaction, Byram and Morgan (as cited in Byram, 1997, pp. 99-100) utilized an interview with a native speaker on a personal topic. Before the interview, interviewees prepared for a discussion on the topic of regional identity. During the interview, they were asked to explain how their feeling of social identity was related to their place of origin. After the interview, they were encouraged to reflect on the content and form of their discussion, which could also include self-assessing their skills via analysis of audio recordings of the task.

Ruben (1976) advocated performance assessments in which individuals are observed in situations that are similar to what they will face in the future [180]. If these situations are not naturally occurring, they can be created using a simulation, game, structured experience or culture awareness exercises. However, Ruben did not provide a suggested list of potential simulations, games, or structured experiences. In his study, nineteen participants were observed during a seven-day intercultural adaptation training program, which was aimed at preparing the participants for upcoming cross-cultural assignments. Staff members completed the BASIC scales using their observations of participant behavior during formal and informal parts of the program, including training sessions, coffee breaks, cocktail hours and meals. Based on the description of the study, it is unclear whether participants were aware that their intercultural communicative and interaction competence performance was being evaluated.

Others have emphasized the potential of portfolio assessment for checking out intercultural communicative competence. Jacobson et al. (1999) argued that learning is not always quantifiable and may be represented best by self-selected work. In their study, the process of developing a portfolio encouraged students to reflect on their evolving intercultural competencies, thereby increasing the potential for learning and growth. The final product was assumed to represent the students' intercultural communicative competence level at the end of the research period. To guide the portfolio process, participants in Jacobson et al. (1999) received the following directions:

Learning to communicate in a new culture is like learning a new type of art. Just words and grammar rules cannot really show what you have learned, and there is no simple way to take a test or give yourself a grade that will show what you have learned. Instead, think of good examples from your experiences in the country of target language that show what you have learned about communicating in the culture here.

Although portfolio entries were encouraging for some students, they showed how students developed and grappled with their understanding of and ability to adapt to cultural phenomena (e.g., small talk and the meaning of time and punctuality in the United States), Jacobson et al. noted two limitations: one of them is a selective representation of students' intercultural ability, as the students themselves chose examples that represented them in particular ways, and the other one is confusion over the concept of a portfolio, because some students did not follow the directions for the portfolio assignment. Many students focused their portfolios on broad cultural differences between their home countries and the United States instead of focusing on more narrow issues of intercultural communication. Despite these drawbacks, Jacobson et al. concluded that portfolios can provide a useful alternative means for assessing intercultural competence.

Byram (1997) also advocated portfolio assessments for estimating the dimensions of attitude, skills of interaction/discovery and relating / interpreting, and critical awareness. However, Byram did not provide concrete ideas or examples of portfolio assessment designs. Similarly, Pruegger and Rogers (1994) suggested the use of content analysis of personal documents. In this approach, three-page follow-up papers were analyzed for positive change, mixed change, no change and no comment after cross-cultural training.

We assume that interviews may also function as a form of direct assessment, both as a means for eliciting authentic performances, in the case of Byram (1997) above, or as a supplement that adds rich layers to the preliminary results of indirect assessments [92, p. 220].

Several researchers such as Fantini, 2006; Pruegger & Rogers, 1994; Straffon, 2003 have also combined direct and indirect assessment methods to provide more comprehensive accounts of intercultural phenomena. In their combined approach, Pruegger and Rogers (1994) compared indirect and direct assessment findings. Although the indirect tool, the Cross-Cultural Sensitivity Scale (CCSS), did not reveal any changes in cultural diversity and sensitivity after experiential treatment, data from personal documents did show some effects. Based on these findings, Pruegger and Rogers (1994) argued that researchers should consider the appropriacy of using and interpreting assessment scales alone to measure a construct like intercultural competence: "It has been suggested that sensitive and complicated issues that may contain inconsistencies, contradictions, or ambiguities of diverse cultures cannot be assessed just by paper-and-pencil analysis" [160]. Similarly, the combined indirect and direct analyses in Fantini (2006) and Straffon (2003) revealed more layers and nuances

in the growth of intercultural competence than those discernable by indirect assessments alone.

A recent blended approach to assessing intercultural communicative competence is the suite of tools developed by the Intercultural Competence Assessment project (INCA). Based on research in the European context (Byram, Kühlmann, Müller-Jacquier and Budin), INCA's assessment system includes three assessment types that combine direct and indirect ways of measuring ICC: questionnaires, scenarios and role plays. Although published research using the INCA tools is not available, INCA's assessment tools, available on-line, are a promising example of the blended approach to assessing ICC.

Each of the three components, questionnaires, scenarios, and role plays, consists of multiple subcomponents. The questionnaire component consists of two different questionnaires, a biographical part to be filled in by the user and an intercultural profile based on responses to 21 survey questions. Sections of the intercultural profile survey address three topics: encounters with people in one's home country, encounters with people in other countries and encounters with colleagues from different cultural backgrounds. Examinees may respond with one of three answers: not applicable, maybe or fully applicable.

The rating scale for assessing each of the dimensions of ICC savors, savoir faire and savoir être, includes certain indicators to define relevant levels of ICC proficiency: low profile, medium profile, and high profile. It combines descriptors and criteria of performance to describe each level of ICC.

In the literature on assessment, a test is considered to be valid if it measures what it actually claims to assess; a test is reliable if the measurement data of assesses is consistent; and a test is practical if the assessment procedure is economical to administer. These three qualities, pertinent to ICC assessment, intend to ensure equity in our judgment when assessing students' intercultural knowledge, skills, attitudes and behaviors.

To ensure test validity, reliability and practicality in the field of ICC assessment, it is necessary, first of all, to specify the kinds of knowledge, skills, attitudes and behaviors we are judging. There will always be some subjectivity in assessing ICC. But, our goal is to give some guidelines to educators who want to consider foreign language teaching in terms of the appropriation of another culture, that is, the development of cultural awareness, respect of other cultures, openness of oneself to diverse cultural experiences, etc. We try to take foreign language teachers one step forward in the discussion of assessment issues and proposes guidelines to help teachers with ICC evaluation in this chapter.

Until recently, assessment of ICC had focused generally on the assessment of knowledge, carried out primarily by means of so-called objective testing of knowledge, the most common instrument of which is pen and paper examinations; the objective tests being used then to measure the degree to which students have learned certain cultural

facts. But, assessing ICC should imply that we take into consideration all three dimensions of ICC; not only "knowledge" but also the skills to interact or "knowing-how" and the attitudes or ways of "being" as described in the previous section.

When assessing ICC, educators have to restrain the use of standardized tests by using informal or other alternative assessment strategies. The decision-making process is also enhanced when teachers use multiple sources of data and information. The teacher becomes an observer of processes and not only of product. Standardized tests, test scores, means and comparison based on a norm are not necessarily relevant in gathering information on the *savoir-être* dimension. The teacher has to rely on other sources of data, such as anecdotal records, observation checklists, observation rating scales, documentation of task-related behaviors, attitudes inventories, surveys, portfolios, journals, self-evaluation reports, collection of written products, interest inventories, logs, etc. In most cases, systematic indicators or criteria are to be defined to enhance the objectivity of the process.

The ability to act appropriately in a new cultural context (know-how) is as important as the acceptance of a new worldview (*savoir-être*). The assessment of these two components can be very complex, but it can be extremely rewarding as it provides feedback to students related to their cultural understanding and informs the teacher about the nature and level of cultural understanding gained by the students.

Moreover, we think it should be focused not only on how much information the student has learned after a given period of time, but it should be integrated within the teaching/learning process and supply accurate information on progress. In this perspective, the teacher plays a fundamental role. There are choices that have to be made when deciding on the types of assessment which seems appropriate to evaluate students' ICC. Under the lights of information given above and knowledge, approaches and models offered by many scholars, we think it is possible to sum up these choices in five items briefly.

Assessment of ICC should be more formative than summative. "*Formative evaluation*" means that we focus on the ongoing process of gathering information on learning outcomes in reference to strengths and weaknesses. "*Summative evaluation*", because it sums up attainment at the end of a course with a grade, is not the function to be emphasized when assessing ICC. Since ICC covers the behavioral, affective as well as cognitive domains, evaluation should rely more on formative evaluation.

Assessment should be continuous and not only administered at one or two fixed assessment points. "*Continuous assessment*" is assessment by the teacher and also by the learner of his/her performances, pieces of work and projects throughout the course. It may take the form of checklists/grids completed by the teacher and/or learners. The portfolio which gathers samples of work in differing stages of reflective thinking or drafting is a great instrument to that effect.

Assessment can be direct or indirect. We refer to "*direct assessment*" when the student is actually doing or performing; for example, when a small group is discussing

another culture's attitudes (*savoir-être*) or performing a role-play (*savoir-faire*) and the assessor observes with a criteria grid, matching the performances to the most appropriate categories on the grid. It is "*indirect assessment*" when we use a test, usually on paper, which often assesses knowledge.

Assessment can be holistic or analytic. "*Holistic assessment*" means making a global synthetic judgment about the learner's performance. "*Analytic assessment*" requires the assessor to observe closely the three dimensions or each dimension and sub-dimensions separately in order to come out with different profiles of performance or competence.

Assessment can be done by others but self-assessment which requires judgments about your own performance can be an effective supplement to tests and teacher assessment.

Also the three concepts that are traditionally seen as fundamental to any discussion of evaluation have been taken into account [76, p. 177].

Validity demonstrates that what is actually assessed - the construct - is what *should* be assessed in a given context and that the information gained is an accurate representation of the proficiency of the students.

Reliability is the degree to which the measurement data are stable. It gives accuracy to decisions made in relation to a standard.

Feasibility means that the measure is practical and is likely to work under time limits.

These three qualities pertinent to evaluation intend to insure equity and equality in our judgments when assessing students' performance, behaviors and attitudes.

There are some assessment *techniques* using alternative materials (portfolios, journals and ongoing performance evaluations), objective, quantitative and measurable tests (multiple choice exercises), essay questions of qualitative nature, enactments (role-plays and simulations of critical incidents) - where the teacher and other peers will have to observe when the student is demonstrating specific intercultural communicative skills, attitudes or behaviors. Each of these instruments or techniques plays a different role and cannot be used randomly.

The techniques should take into account a proficiency scale which includes indicators to define the relevant levels of intercultural competence. It combines descriptors and criteria of performance to describe each level of intercultural competence. The formulation should be positively worded. They describe concrete tasks and/or concrete degrees of competence in performing tasks. They are more likely to describe a behavior, attitude and capability.

Three levels of proficiency have been favored: *low profile*, *medium profile* and *high profile*. It presupposes that certain things can be placed at one level rather than another and that descriptions of a particular degree of competence belong to one level rather than another.

Some of the most frequent questions that teachers face while assessment takes place are: "When to assess?", "How to assess?" and "What to assess?"

There are some answers to the questions offered above:

Before starting to teach, it may be important to get information based on the students' experiences and backgrounds. Self-evaluation (culture-log) and a self-evaluation profile (profile diagram) are the two methods of assessment proposed as a pre-test to students.

During the learning experience, the teacher's observation in reference to specific criteria specified in a grid and gathering work from discussions and productions in the student's portfolio are appropriate methods of assessment.

At the end of a unit or learning sequence, the teacher may need to know the different types of knowledge acquired by students. Any indirect testing method is possible using multiple choice items, matching items or short answers items. To evaluate "*know-how/savoir-faire*", we need to develop tasks to be performed by students. Simulations and role plays based on critical incidents would reveal the students' perceptions mostly when they interact in pairs or in groups of three or four.

At the end of the course, the same methods used at the end of a unit or learning sequence can be repeated in terms of "*knowledge/savoirs*" and "*know-how/savoir-faire*". For "*being/savoir-être*", the measures used before starting teaching can be repeated as a post-test, that is, we can use self evaluation (culture-log), self-profile (profile diagram) and the portfolio as reflective devices.

To decide what to assess, the teacher needs to identify the learning outcomes; those specified as learning outcomes for the course or as defined in the textbook, and those defined at the beginning of each unit or learning sequence. They should cover the three dimensions of ICC: *knowledge*, *know-how* and *being*. They should also take into consideration the learning process and progress.

Each dimension of ICC covers different aspects of learning. Consequently, the methods of assessment will vary accordingly in order to evaluate the students as efficiently as possible. "Knowledge" uses indirect testing procedures. "Know-how" is based on tasks. "Being" relies on self-evaluation, surveys on attitudes, teacher's grids and the student's portfolio.

One of the easiest and the most efficient ways is the use of the portfolio. The Portfolio of Intercultural Interaction and Communicative Competence as presented by the Council of Europe focuses on three dimensions which can be easily adapted when assessing students' ICC.

The portfolio not only explains who the students are and want to become but should also reveal how they got to the point where they are at the end of their learning. It is about experiences that confirm their knowledge, behaviors, attitudes and perceptions on ICC. Growing through the pages of their portfolio should help the students to grow as a person and become aware of changes in their ICC. It could include:

A Language Passport - which represents a record of the student's skills in different languages and it is based on the reference levels of the Common European Framework. The passport records not only language competences, but also intercultural learning experiences, including details about different partial and specific competences. It can be used for self-assessment, teacher assessment or institutional evaluation. The information in the passport must include details about time, place and person who recorded the entries.

A biography of students' which ICC can describe their intercultural background by means of a survey or self-evaluation. It would reflect on how students see themselves in intercultural situations and record actual and past experiences as positive or negative. It has the benefit to promote self-awareness and motivate the learner, as the assessee, to take responsibility for his or her own progress. It may include personal history, cultural background, human life style, societal systems, and religious influences, intercultural and linguistic experiences. It could recall intercultural contexts and aspects of different cultures difficult to adjust with, etc.

A dossier of evidence of ICC which is possible by gathering any tangible evidence of the assessee's intercultural communicative competence. It could contain statements from formal assessment sessions and continuous self-assessment. Audio or video recordings of the assessee interacting effectively in intercultural situations would be of help to follow the progress of a student. It could include personal observations regarding language and culture, and reflexive thinking to demonstrate students' progress as timeline.

To come to conclusion we entered the domain of ICC assessment with cautiousness. Because culture is a mediating factor that is not easily defined or understood, there can be a large part of subjectivity in its teaching and even more in its assessment. It is like approaching a field of research not well defined. We needed a conceptual framework of reference to identify what the culture is and how it can be assessed in language achievement tests. Consequently, world-wide communication and the new development of technologies have created a international culture. We already know that people use words differently in different countries. There are more and more misunderstandings of the meaning of the same word. For that reason, assessors and educators should be cautious and rely more on techniques such as self-evaluation and evaluation based on progress, continuous and formative evaluation.

Under the lights of the information and knowledge we used the assessment criterions and grading system mentioned below. We gave them written and oral examination first. Written examination was given to the students in the Basic English (B2), Listening and Speaking, Reading and Writing and also Grammar, assessment table was used depending on the hours of each subject and skill taught them during language education in the Language School. In all skills except grammar we gave some cultural awareness questions and cases to be answered or to express the ideas on them while answering the questions.

Basic English Grade (B2)	Listening and Speaking Grade	Reading and Writing Grade	Grammar Grade	Total Grade for all written exams
% 40	% 20	% 20	% 20	% 100

After giving them written exams as for assessment of all the skills for total English achievement we gave them oral exam. The oral exam consisted of the questions about some cultural awareness situations, cases, comparisons to talk about, explain, give the information and answer. After giving them both written and oral exam we used the criterion and grading system given blow.

Written Exam	Oral Exam	Total Grade
% 70	% 30	% 100

We believe that with the above mentioned system of criterions and grade, we were able to asses out students linguistic, cultural linguistic, socio-linguistic capabilities of our students for the Intercultural Communicative Competence.

CONCLUSION

Researches into second language acquisition list several factors - social, psychological, cognitive, and affective - as reasons for the failure or low performance of many adult language learners. [180]. The main aim of investigations is to find out the useful ways and methods to overcome the reasons of failure. This study has checked and investigated the attitudes of both students and teachers towards the use of culture-based activities and the overall impact of use of socio-cultural and lingua-cultural activities in foreign language teaching too.

It could be said that foreign language teaching and learning through culture-based activities is one of the most effective and interesting ways for presenting, practicing, reviewing the vocabulary and improving the learner's language and communicative competence. The major objective of this study was to figure out the effectiveness of teaching a foreign language through cultural based activities.

Culture-based activities contribute a lot in foreign language teaching if the students are given chance to practice the target language through its culture in a pleasant and friendly warm atmosphere. It is the reality that both the students and the teachers themselves demand new and creative ways of foreign language teaching and learning. As presented above, most of the culture-based (socio-cultural and lingua-cultural) activities, used in our experimental work, appreciated both by teachers and students. So, the role of cultural based activities in foreign language teaching, in our case English, cannot be ignored because every cultural activity has shown plenty of advantages and effectiveness in ELT in many different ways. First of all, culture-based activities bring a kind of fruitful atmosphere where students learn four skills through sharing information, discussing and interacting with each other that all the students are involved in the process of acquiring linguistic competence and thus helping themselves to retain new material easily. Secondly, cultural based activities involve the students in the task-, content and context-based activities where the goal is to set and students do their best in order to compete with each other. When they reach the aim they feel themselves happy so that they become motivated. Thirdly, the main factor of using socio-cultural activities is that they bring real world context into the classroom and enhance students' use of the target language in a flexible and communicative way. The main results of this research have implications for learners and teachers in the realm of teaching 'real' English (the target language). It helps instructors in accomplishing their challenging tasks of foreign language teaching if the students have desire to study. Teachers can help students use different cognitive and emotive strategies to facilitate their learning styles.

While working with the students we were provided many possibilities where we can use different approaches and methods. To be able to implement them correctly into teaching process we should be aware of some individual characteristics, peculiarities of cultural backgrounds of the students because there can be different nations studying in one group if we use something which is unacceptable in target culture it would cause

some misunderstandings. Obviously, the teacher should keep in mind that cultural activities must be changed time by time as students can get bored very easily and these activities should be organized following all demanded conditions. It is well known that effectiveness of the lesson depends not only on the thoroughly planned lesson but on the positive atmosphere created by the teacher through different kinds of activities and tasks. As a result, we should arrange optimal conditions to provide creative atmosphere for the learning process.

We have developed the types of culture-based exercises in foreign language teaching for Intercultural Communicative Competence. We think that this typology and classification would be useful for the further research and can be used in language teaching in general and in the formation of Intercultural Communicative Competence in special.

Relying on the facts mentioned above, we can state that the use of cultural based activities is a manifold process in which you can learn a bit of psychology of the students from different cultural background because during this course you observe behaviors of students in different cultural situations.

The results of the data obtained from the data collection instruments showed that the culture-based activities have an effective influence on the development of linguistic (language) competency of students as well as developing communicative skills. First of all the teachers and then the students have an idea that the activities would be successful if they are planned step by step and presented to the students in understandable way.

In general, aims and objectives of the study have been reached. It was proved that using cultural based activities as a valuable tool in foreign language teaching is appreciated by the majority of language teachers and students of different ages and levels. It has also become clear that both the teachers and the students have positive attitudes towards the use of cultural based activities at any time whether it is the beginning of the lesson or end. All language learners, in our case adult learners, are ready to fulfill tasks relevant to culture both for fun and benefit from foreign language teaching process. Teachers should keep in mind that these activities must be carefully planned in accordance with essence and nature of planning. In that case cultural based activities would be not just interesting for students to do but also will bring the results and achievements you expect.

The idea of teaching a language through culture is not new for foreign language teachers. In many cases, teaching a language through cultural based activities has meant focusing a few lessons on holidays, customary clothing, folk songs, food, etc. These topics could be useful, without a broader context or frame they offer little in the way of enriching linguistic or social insight, especially if a goal of language instruction is to enable the students to function effectively in another language and society for intercultural communication. Understanding the cultural context of day-to-day conversational conventions such as greetings, farewells, forms of addressing, thanking,

making requests and giving or receiving compliments means more than just being able to produce grammatical sentences. It means to know what is appropriate to say, to whom it could be said, in what situations and also to understand the beliefs and values represented by the various forms and uses of the target language.

Finally, it could be said that culture can be fully or at least additionally incorporated as a vital component of foreign language teaching. Foreign language teachers should identify key cultural items in every aspect of the language that they teach. The activities should be planned according to the *exact* level of the students' knowledge whether it is pre-intermediate, intermediate or advanced, in order to make them feel more confident during in class discussions about cultural issues and situations to help them become successful communicators in a target language. We came to conclusion that foreign language teaching through culture can be profitable and fruitful but should be carefully planned, designed, modified and adapted equally to other methods of foreign language teaching.

After having conducted the research on the effectiveness and use of culture-based activities in foreign language teaching process for the formation of Intercultural Communicative Competence, we have come across to some ideas or suggestions to be taken into account for the successful completion of the study by the use of cultural based activities. So, the following recommendations can be offered:

- The activities should be planned according to the *exact* level of students whether it is low intermediate or high, in order to make them feel more confident while *expressing their opinions* on different cultural situations otherwise the students will not manage the discussion.

- Another point, we had to consider is the multicultural group where each representative of different nations must be paid attention. For example, while introducing famous artists of different foreign countries do not forget to include those artists coming from the same country of your students. It will make students become pride for their nation and as well it can work as a motivational tool to continue the discussion activity.

- The last but not least point to consider is the different cultural background of students. Before implementing some aspects of culture of a foreign language, in our case English, it is important for the teacher to keep in mind that in their culture a piece of custom or a tradition can be rude or humiliating or can be considered as abnormal by our students especially, if we compare Christian and Muslim culture. For example, it might concern some specific vocabulary or behavioral pattern of the target culture which our student can find inappropriate. Therefore they can be forewarned about cultural and mentality diversity to provide openness of our students to different cultures or to overcome the cultural shock.

- The same kind of research can be done with the student to teach their native language or the intensive use of native culture-based activities in foreign language teaching could be researched to.

- The number of students participated to our study was 158 for two years and just from the same university. The number of the students can be increased to get statistically more significant results or this kind of experiment could be done in two universities to get more reliable, valid and comparative results.

- Our study too eight weeks for each year to conduct the experiment, to collect the data and to get drag results. Longer studies can produce new insights.

- Kazakhstan is convenient to do new researches with the students of different cultural backgrounds. If the number of the participants from diverse cultures were increased, our research would be more realistic and satisfactory.

- New research may be done on the same problem more focused on teachers. We think the beliefs and attitudes of teachers towards the use of culture-based exercises are of crucial importance. Because they are the people who will apply these kinds of exercises in language education and it directly affects the results.

- Further research can focus on assessment deeper. We believe that the process of assessment and evaluations is at least as important as the process of implication of these exercises to get more reliable and valid results.

- Another problem in foreign language teaching could have been chosen. The psychology, attitudes of students toward the use of culture-based exercised could be researched deeper.

- Another variant that could be researched is that how the use of culture based exercised would affect their professional work.

- The effects of culture-based activities and exercised could be investigated also on gifted students. The result would be inspiring.

We hope our work would be useful and efficient to the development of science in Kazakhstan first in the field of foreign language teaching and then in the whole world.

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APPENDICES

APPENDIX A

The questionnaire to find out the attitudes and assessments of students towards culture-based activities before the experiment took part

#	
1	Do you enjoy working with other students in groups?
2	Are you anxious or stressed when you work collaboratively with your peers?
3	Do cultural-based activities help you to overcome your anxiety or stress?
4	Do you like watching authentic extracts in target language about your culture?
5	Do you like watching authentic extracts in target language about other cultures?
6	Do you like behaving as if you are a foreigner in your dialogues?
7	Do you like searching other cultures in projects?
8	Do you like being involved in discussions about other cultures?

APPENDIX B

The questionnaire to find out the how did students like and evaluate culture-based activities after the experiment took part

#	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Involving culture-based communicative activities is interesting.					
Group projects, group discussions, collaborative cultural based activities and tasks are enjoyable					
Culture-based communicative activities and tasks improve my English.					
I feel anxiety or stress in cultural based communicative activities and tasks.					
Watching extracts about home and host cultures is interesting.					
There should be extra and additional culture-based communicative activities to the lessons.					

APPENDIX C

The questionnaire to find out the thoughts of the respondent teachers about the use of culture in foreign language teaching before the experiment was held

#	Questions	Responses
1	How important do you think is the use of culture in ELT?	Important Not important
2	To which skill did the course contribute the most? Could you please rank them from most to the least?	speaking reading listening writing
3	What is your aim of using culture in ELT?	Awaken interest Develop speaking skills Enable them to learn language through culture To minimize stress and anxiety
4	How often do you use cultural based activities or games in ELT?	Often Not often
5	What kinds of activities do you think are more applicable to conduct culturally based lessons?	Dialogues Making presentations Singing songs and watching films Group work activities Simulations Role plays

APPENDIX D

The questionnaire to find out how do the respondent teachers evaluate and assess the use of culture in foreign language teaching after the experiment was held

#	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Students find involving cultural based communicative activities interesting.					
Group projects, group discussions and collaborative cultural based activities and tasks are enjoyable for students					
Cultural based communicative activities and tasks improve the students' English.					
Their students feel anxiety or stress in cultural based communicative activities and tasks.					
Students find watching extracts about home and host cultures interesting.					
There should be extra and additional cultural based communicative activities to the lessons.					