

The diverse semantics of the county's toponyms reflect what was characteristic of the ancient inhabitants: the type of economy, a certain characteristic of the terrain, landscape, features of the animal and plant world, various historical and cultural realities, traces of military conquests.

Toponyms act not only as landmarks of the area, but primarily as cultural and historical complexes, behind which there are certain historical events, the names of the tribes that inhabited the county, the time of the development of the territory are imprinted. Thus, geographical names give a special flavor to the area, forming the same space of the country.

The onomastic space is concrete, that is, each ethnic group has a certain set of lexical units to designate and highlight a geographical object. The language set depends on the worldview of a particular people. Thus, it can be assumed that each ethnic society in a particular territory has a certain system of toponyms that has developed in a historically foreseeable period of time and space.

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#### FORMATION OF FOREIGN LANGUAGE INTERCULTURAL COMPETENCE OF SECONDARY SCHOOL STUDENTS BASED ON LINGUISTIC MATERIAL

Nurpeissova A., 4th year student of the specialty “Foreign language: two foreign languages”  
Zhetysu university named after I. Zhansugurov, Taldykorgan

E-mail: [akbotanurpeissova20@gmail.com](mailto:akbotanurpeissova20@gmail.com)

*The article is devoted to the problem of forming intercultural communicative competence of students in the process of teaching a foreign language. In the context of globalization and*

*growing intercultural communication, this issue is very relevant. In this article, the concept of "intercultural competence" is considered as a technology for forming the ability of students to effectively communicate with representatives of different cultures. For full-fledged intercultural communication, interaction with representatives of other countries, the student must not only master a foreign language, but also have intercultural competence. This will allow you to develop language skills and intercultural competence.*

**Key words:** *intercultural communication, competence, intercultural competence, teaching a foreign language, methods of teaching a foreign language.*

*Мақала шет тілін оқыту процесінде студенттердің мәдениетаралық коммуникативтік құзыреттілігін қалыптастыру мәселесіне арналған. Жаһандану және өсіп келе жатқан мәдениетаралық қарым-қатынас жағдайында бұл мәселе - өте өзекті. Бұл мақалада «мәдениетаралық құзыреттілік» ұғымы студенттердің әр түрлі мәдениеттер өкілдерімен тиімді қарым-қатынас жасау мүмкіндігін қалыптастыру технологиясы қарастырылады. Толыққанды мәдениетаралық қарым-қатынас үшін, басқа елдердің өкілдерімен өзара әрекеттесу үшін студент шет тілін меңгеріп қана қоймай, сонымен қатар мәдениетаралық құзыреттілікке ие болуы керек. Бұл тілдік дағдылары мен мәдениетаралық құзыреттілігін дамытуға мүмкіндік береді.*

**Тірек сөздер:** *мәдениетаралық қарым-қатынас, құзыреттілік, мәдениетаралық құзыреттілік, шетел тілін оқыту, шет тілін оқыту әдістемесі.*

*Статья посвящена проблеме формирования межкультурной коммуникативной компетенции студентов в процессе обучения иностранному языку. В условиях глобализации и растущей межкультурной коммуникации этот вопрос-очень актуален. В данной статье рассматривается понятие «межкультурная компетентность» как технология формирования у студентов способности к эффективному общению с представителями разных культур. Для полноценного межкультурного общения, взаимодействия с представителями других стран студент должен не только владеть иностранным языком, но и обладать межкультурной компетенцией. Это позволит развить языковые навыки и межкультурную компетентность.*

**Ключевые слова:** *межкультурная коммуникация, компетентность, межкультурная компетенция, обучение иностранному языку, методика преподавания иностранного языка.*

Today, the country is actively implementing reforms to improve the education system. The issues of improving educational activities in educational institutions are becoming more relevant. One of the directions of state policy in the field of education is related to the formation of students' intercultural competence in a foreign language.

The strategic goal of the state policy in the field of education is to increase the availability of quality education that meets the requirements of innovative economic development, modern needs of society and every citizen. Modernization of general education schools should be aimed at developing a fully harmonious personality [1, p.448].

A general education school should form a whole system of universal knowledge, skills, skills, as well as the experience of independent activity and personal responsibility of students, that is, basic competencies that determine the modern quality of the content of education.

Modern education is guided by the following principles: openness of education to external requirements, the use of design methods, competitive identification and support of leaders who successfully implement new approaches in practice, open means of resource support and the complex nature of solutions [2, p. 55].

Problems of research and development of models for the development of intercultural competence I. I. Khaleeva, V. V. Safonova, A. L. Berdichevsky, S. G. Ter-Minasova, V. P. Furmanova, P. V. Sysoev,

M. M. Bakhtin, V. S. Bybler, M. S. Kagan, B. D. Parygin, N. V. Baryshnikov, A.L.Berdichevsky, I.L.Bima, I. A. Winter, N. D. Galskova, A. P. Sadokhin, O. D. Mitrofanova, E. I. Pasova.

Thus, the state policy is focused on a new vector of modernization general education schools: improving the quality of secondary education, developing international cooperation, and the existence of globalization processes. Therefore, the basics of forming intercultural competence in a foreign language are of great importance for students at the middle stage of learning and, accordingly, should become one of the mandatory components of the educational process.

The reform of the general education system leads to changes in the theoretical understanding the concept of "intercultural competence", before that, in the Russian pedagogical and methodological science in the late 90s. It was enough to form a person's ability to intercultural communication, as it turned out, this was not enough.

N.D. Galskova, N. I. Geza believes that intercultural competence is an ability that allows a person to realize within the framework of a dialogue of cultures, that is, in the conditions of intercultural communication. Its formation is carried out between the development of a foreign language code and the development of a person's cultural experience, in which one can distinguish a person's attitude to himself, to the world, as well as the experience of creative activity.

K.Knapp defines intercultural competence from the point of view of the linguistic approach as the ability to understand representatives of other cultures, as well as representatives of their own culture [3, p.41].

The canvas depicts a modern political and economic picture of the world, in which the cultural units of different states are interconnected, the trend of global integration is traced, therefore, a person needs to learn how to build an effective mutually beneficial dialogue with representatives of other cultures and peoples of this single space. The processes of mutual understanding and interaction between different linguistic ethnic communities are built on the basis of language, which serves as a cultural link that allows you to communicate with native speakers, create a culture of dialogue and interpersonal relations.

However, without a well-formed tolerant intercultural approach to the world, knowledge of the language is practically useless. The educational process is still focused not only on the teacher, but also on the students. We consider subjective relationships and come to the conclusion that it is impossible to form a foreign intercultural competence without EMC.

Thus, researchers considering an intercultural approach give a different understanding of intercultural competence. A number of scientists define it as the ability and ability of people to live peacefully in one society. It means the willingness of a person to participate in all processes taking place in the world, full knowledge of the world, history.

Modern methodologists in teaching foreign languages refer the process of mastering a foreign language to a communicative activity corresponding to intercultural communication.

I.I.Khaleeva believes that this term is not verbal, but verbal communication between communicants belonging to different cultures and languages and knowing each other's greatness [4, p.608].

Great importance is attached to successful communication. It has always shown interest in intercultural learning with an emphasis on the development of intercultural competence. Intercultural learning is a methodology for studying native culture and mastering other cultures, a process of self-improvement of the individual, as a result of which human behavior changes. It leads to understand and perceive the alien traits in the behavior of representatives of other cultures.

This process is heterogeneous and includes a number of stages used to master and consolidate the following skills and abilities:

- to know the peculiarities of the culture of behavior of individuals;
- awareness of the peculiarities of native culture;
- to know the role of culture and its factors in the process of communicative interaction.

In the programs of the new generation (2014-2015), foreign-language intercultural competence is an integral part of communicative competence, reflecting a person's ability to express himself, his ability to implement culturally-based national concepts for successful participation in the dialogue of cultures.

Recently, they often do not see the difference between socio-cultural and intercultural competencies. Many researchers oppose the establishment of an equal sign between these competencies. Socio-cultural competence is an indicator of a person's awareness of the country of the language being studied. And intercultural competence, in turn, is closely related to the field of human understanding of the general and specific features of one's own and other linguistic culture. Today, when learning a foreign language, the student's socio-cultural outlook expands and deepens, as well as understanding, comprehension and perception of foreign-language elements of other linguistic cultures.

But only intercultural communication allows a person to acquire intercultural competence. At the same time, a person, taking into account the experience, traditions and peculiarities of his culture, seeks to understand and recognize a different language code, its other features related to norms of behavior, customs and traditions, realizing their alienness.

In Russian literature, I. A. Zimnaya is considered the creator of the term "communicative competence", which has been used from the very beginning in the field of foreign language teaching methods. Today, communicative competence acts as the main goal and planned result of the educational process.

This is the basis for the development of communicative competence of a specialist in communicative competence. Includes types of communicative competence:

- a language (linguistics) document that provides for mastering language tools and the process of creating and recognizing text;
- professional competence that ensures professional education, business, and business relations.

In studying the basics of cultural communication, the content of the cultural component was brought to the fore. This type of learning is based on culture in the way of life. At a certain time, the literary-buildings and beliefs of a certain group of people are particularly important.

Culture is the place of ideas that take place in a particular society, literature is the place of buildings and art. Some researchers interpret culture as a particular society or civilization, focusing on its ideas, art, and lifestyle.

In the works of E. I. Passov, a broad, systematic representation of culture in education is proposed. The researcher examines the personal significance of foreign language culture and its impact on the reader in practical, cognitive, developmental and educational plans [5, p. 151].

From the point of view of I. A. Zimnay, the system of formal education is aimed at the general cultural development of students, the main task of which is to form a general culture of the individual, and this is its constant value [6, p. 25].

Russian philosophers S. A. Atanovskiy, G. A. Brutyan, E. I. Kukushkin, E. S. Markaryan are of the opinion that language is a reflection of culture, which is an important component of reality. The fact that culture affects language is obvious, but there is still no convincing evidence of this feedback.

Therefore, this issue requires its solution and remains open and relevant. In this thought it can be confirmed by the words of G. Ter-Minasova: "language is a mirror of culture. ..." [7, p. 28-32]. In addition, only natural language helps to understand the cultural platform. It is no coincidence that such a program as multicultural language education develops rapidly in the theory and method of teaching a foreign language.

This multicultural education should ensure the development of the cultures of the native country, region, city, in order to form ideas about the diversity of culture as a way of coexistence and the norm of mutual development of culture in a modern multicultural society.

Consequently, cultural variability becomes one of the main didactic tools that allow achieving the most important goal of multicultural education, namely, preparing students for full cooperation, active communication through a foreign language in the modern world.

The process of teaching foreign languages should be based on the harmonious relationship of the linguistic aspect of the language with the culture: it is necessary to combine language and cultural values.

This is the main task of teaching foreign languages at the current stage of training.

In the method of teaching foreign languages, there are different approaches to the structural components of intercultural competence. There is a certain connection and mutual independence between the components of communicative and cultural values in a foreign language. At the same time, according to experts of the European Council, there is no complete delusion between the components of cross-cultural competence. This fact was confirmed that a person who has reached the age of seven associated with culture may have a weak linguistic knowledge. The situation can be different: having a high level of knowledge of the language system, knowing an adequate level of cultural contacts.

The following components of cultural documents can be identified, the development of it can and should be effective through the study of foreign languages:

- linguacultural component (knowledge of equivalent and equivalent lexical concepts, stock and terminological vocabulary, phraseology combined with elements of country studies and their application in the context of intercultural relations and communication);

- sociolinguistic component (the correct ratio between the choice of the form of linguistics and the order of language education in accordance with the communicative situation);

- socio-cultural (in relation to the socio-cultural characteristics of the country of the language of study, speech and non-speech task-a set of knowledge, knowledge, skills and classrooms corresponding to the specifics of slavery, highlighting the general and special features in the culture of the country of the mother and the country of the language of study);

- general cultural component (strict compliance with the norms and rules of communication and speech obligations);

- pragmatic component (the level of knowledge, degrees and scope of work of the student for the implementation of individual and intercultural interaction allows you to get acquainted with the national cultural ties and values of the country under study);

- thematic component (educational processes "between the lines", which allow you to perceive the cultural information that is behind the text).

Cultural value issues and include a number of components that fall into different categories. Practice shows that when teaching students, a foreign language

Due to the lack of qualified knowledge of this issue, along with the success of scientific and methodological developments teachers face serious difficulties, without which it is impossible to form students' readiness to engage in cultural dialogue and professional communication at the cultural level.

To sum up, through the formation of students' cross-cultural competence in a foreign language at the middle stage of training on the basis of language and regional materials, we understand a certain area of human recognition of their own and other general and specific features of linguoculture.

We have also identified and described all the components of cross-cultural competence, and we should pay special attention to the fact that foreign and domestic researchers consider these terms differently, analyze and test them from different points of view.

The use of the linguistic-regional approach involves tasks of a creative nature, aimed at creating conditions for the emergence of speech competence of students, which allow us to bring their speech activity closer to real situations.

For successful communication, it is necessary to master not only the same language tools (phonetic, lexical, grammatical skills) of the interlocutor, but also general substantive knowledge about the world.

For participants in the act of communication, similar general cognitive knowledge is commonly referred to as background knowledge.

The background knowledge of a particular human community forms language consciousness. Thus, teaching a foreign language should mean introducing the language consciousness of the people being taught. The main components of this content are areas, topics, communication situations, philological and regional knowledge, language skills, speech, reading and compensatory skills. Regional education is considered by modern science as a component of cultural studies and, accordingly, socio-cultural competencies.

Solving the problem of developing intercultural competence in a foreign language implies the need to study individual components of this competence in order to develop an effective way to master in students [8, p. 19].

All this makes it possible to educate a cultured person who adheres to universal values, has absorbed the richness of the cultural heritage of his people and the peoples of other countries, seeks mutual understanding, is able and ready to implement interpersonal communication.

With the help of the theoretical requirements that we have identified, it is possible to make an idea of how to form a foreign intercultural competence, how to create a classification and create a hierarchy, how to systematize the information received, create an algorithm and finally implement the ideal model formed as a result of the work done.

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### PEDAGOGICAL INNOVATION PROCESSES IN TEACHING A FOREIGN LANGUAGE

**Omirezak A. N.**, 4th year student of the specialty “Foreign language: two foreign languages”  
*Zhetysu University named after Ilyas Zhansugurov, Taldykorgan*

*E-mail: [akniet2001akniet@mail.ru](mailto:akniet2001akniet@mail.ru)*

*The article deals with the general overview of the development in the field of education, modern pedagogical and innovative technologies that would increase the educational level of schoolchildren and students in order to involve the masses in the educational process. It is necessary to classify pedagogical technology, created in accordance with the curriculum, can significantly increase interest in learning the foreign language.*

**Key words:** education system, scientific potential, professional competencies, pedagogical technologies, innovative technologies

*В статье предлагается общий обзор разработок в сфере образования, современных педагогических и инновационных технологий, которые позволили бы повысить образовательный*