

INTERCULTURAL COMPETENCE IN TEACHING FOREIGN LANGUAGE TO THE STUDENTS FROM THE PHYSICAL EDUCATION DOMAIN

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Abstract. *There is no novelty that there is a close link between language and culture, and by knowing other languages, one becomes aware of his own cultural identity. In recent years there has been an increasing interest in the cultural dimension of foreign language education, and teachers today are expected to promote the acquisition of intercultural competence in their learners. One of the most significant changes in language learning and teaching over the past few decades has been the recognition of the cultural dimension as a key component. This change has transformed the nature of the experience of teaching and learning languages to a great extent. The objective of foreign language learning consist in the acquisition of communicative competence in a foreign language, which refers to a person's ability to act in a foreign language in linguistically, sociolinguistically and pragmatically appropriate ways (Council of Europe, 2001).*

Keywords: *English teachers, intercultural competence, EFL teaching, students.*

Introduction. Students learn languages for many reasons. Of course, one of the most important reasons is to learn how to use the language in real-world communication with speakers from various mother tongues. It is likely that a foreign language will be used in two types of medium: interacting with native speakers or communicating with people who know another foreign language. It's a common practice to call English, lingua franca.

The study of English is more a necessity than a tendency or preference. The interest in learning and knowing it is determined by global trends: globalization, interculturality, the need to educate personalities who accept to live in a diverse, multicolored and tolerant society, to understand people representing different cultures while also ensuring the progress and prosperity of national culture. Learning English is not only about acquiring vocabulary and phonetic, morphological, grammatical, semantic structures, but also about new means and ways of thinking, reflection, visions and philosophies about contemporary civilization.

This has been proven by the findings in communication psychology, interaction can only work if the participants share a certain view of the world acquired during the socialization period. Consequently, as today's communication

along cultural borders is growing and cultures are undergoing constant transformation, the acquisition of certain means of access and the interpretation of cultural meanings and practices become inevitable. Learning a target culture is a powerful motivator because it has immediate contact with the real use of the language and the target country.

The aim of research consist in improving the process of intercultural competence training in foreign language teaching to students in the field of physical culture, as well as training the skills for studying specialized literature.

The objectives of research. 1. Helping students reach a certain proficiency level to be able to read sports texts. 2. Helping students be open and positive to foreign cultures.

The results of research Therefore, we believe that an English teacher can use new and interesting tools to make the process of teaching more attractive and more effective.

Methods of research. Analysis and generalization of the literature data, study of the working documentation.

Communication is a consistent part of our everyday life. The term is very broad. It is used in a variety of ways, for any kind of influence exerted by a system on another or any type of action aimed at openly expressing thoughts, feelings or

exchanging information. Communication means influencing others by using signs (in a broader sense) to make them understand the message. Communication thus generally requires two participants: a sender, an addressee, a communicator who transmits (directly or indirectly) and a recipient, a translator who receives the information. Their participating roles alternate during the communication process [1].

Here are misinterpretations, misunderstandings and inconsistencies.

We assume that our partner in communication can see the world like us. Every individual filters his perception of the world according to his previous knowledge, skills and experience. All communications of people depend on a common knowledge of the world (academic knowledge, empirical knowledge and knowledge of common values and beliefs of social groups, knowledge of nonverbal elements in communication). This knowledge might be culture specific. This makes communicating members of the same cultural community as predictable enough to be understood. On the other hand, it is more difficult for foreign speakers because they do not share a common knowledge with native speakers. Acquiring common cultural knowledge can be promoted by developing intercultural consciousness. Language itself is always a culture. Being competent in one language requires understanding of the culture it has defined. Learning a foreign language suggests that there is an awareness of culture and how culture targets its own culture. A competent intercultural student must:

- Be able to understand and have the awareness of one's own culture.
- Be aware of how their culture is viewed from the outside, from other cultures.
- Understand or see the target culture from its own perspective.
- Be aware of the way in which he himself sees his target culture [2].

Communicative competence involves grammar competence or ability to formulate correct

linguistic statements, sociolinguistic skills or attention in the social context and the norms of the given culture, the competence of discourse as the use of language in context and strategic competence or the ability to deal with authentic communication situations [3].

In addition to the above mentioned, competencies, attitudes and know-how build the environment of intercultural communication competence and thus the desired objectives of learning culture in an intercultural approach are in particular:

- Ability to observe, identify and recognize as basic properties of cultural sensitivity.
- Use different strategies to contact members of other cultures.
- Comparison and contrast, the ability to bring home culture and foreign culture into relationship with one another. This should happen without judging or labeling one of them better or worse.
- Overcoming stereotypical relationships.
- Negotiating the meanings.
- Approach or tolerance of ambiguity.
- Effective interpretation of messages.
- Limiting the possibility of misinterpretations.
- Effective implementation of situations of misunderstanding and intercultural conflict.
- The ability to act as a culture of mediation between own culture and a foreign one.
- Defending your own point of view while recognizing the legitimacy of others.
- A general openness to new experiences, people, cultures and ideas. [4].

Knowledge of foreign cultures is usually relational, that is, the knowledge acquired through socialization in their own social groups and often presented in contrast with those characteristic features of their own national group and identity [5]. It is often marked by stereotypes and prejudices. However, in teaching intercultural communication, students need to be aware of where these preconceptions come from and how their

perceptions of others are filtered through their social identities. Consequently, from the point of view of intercultural communication, cultural knowledge besides the knowledge of social interactions is a relational knowledge of institutions in everyday life, of social distinctions and differences and the knowledge of international relations and national identities. It is relational in that it comprises the experience of these phenomena perceived by both sides in their own culture and is complemented by accounts in the student's country abroad [5].

As Kramsch [1] shows, teaching culture in traditional language learning has been limited to transmitting information about people in the target country and their general attitudes and visions of the world. The fact that language is a social practice and culture is a complex social construction that has been ignored. Kramsch differentiates new directions of culture teaching that seem to be current today:

A. Establishing a sphere of interculturality

Because communication in a foreign language is also communication between cultures, an intercultural approach includes a reflection on both the target culture and the native culture. In this sense an effective teaching of language must embrace both perspectives.

B. Teaching culture as an interpersonal process

If language is viewed as a social action, then meaning is built up by social interaction. As a consequence, we should not teach fixed, normative cultural facts, but rather a communication process, and suggest appropriate and useful strategies for understanding alterity.

C. Teaching culture as a difference.

Students need to be aware of the heterogeneity of cultures: due to the increasing multiculturalism and multiethnicity of societies, national cultural characteristics lose even more of their global validity. It's getting harder to say The Germans do that or The English do that. Cultural identities are made up of a series of aspects; one must always take into account additional specifications such

as age, gender, religion, ethnicity, social class, education, etc.

D. Crossing disciplinary boundaries

Teachers are encouraged to broaden their knowledge by reading literature, studies by social scientists, ethnographers, sociolinguists to present information beyond linguistics and challenge, perhaps even motivating students and giving them a attractive presentation of the target society.

According to Kramsch, communicative intercultural competence can be attained or at least addressed by raising students' awareness of the realization, recognition and tolerance of difference, meeting a person with other cultures and social features and making them aware of the relativity of their judgment. Thus, cultural content in foreign language teaching must be determined so as to present the difference in an appropriate way.

Cultural knowledge about a target country covers an extremely broad field that does not match the foreign language education framework. An unsystematic approach to providing information would leave students rather confused, with a task of unstructured information, but without real knowledge, without an understanding of the reality of foreign culture and thus without intercultural understanding. Making a selection is problematic and raises the native speaker's question as a model in language teaching. Knowledge comes from the most common congratulations by general conversational rules to non-verbal behavior [6] or phraseology.

A. Habiňák analyzes the importance of phraseoliteracy in a language. «To formulate their own ideas in communication that linguistic users often use simple, metaphorical, concise and often humorous expressions of the experience of our ancestors.» By using them, they refine their discourse « [7].

According to Byram's research, the general nature of the language and culture course should allow students:

- actively engage in alternative interpretations of phenomena in foreign culture and compare them with their own;

- access and analyze more complex manifestations of the values and meanings of national cultures and national cultures and cultures existing within its boundaries as presented in cultural artefacts and cultural institutions, including literature, film, history, education, political parties or social welfare.

Byram set a list of proposals for «minimum content» [6] proposals either for integration into the language study itself or as structured information presented independently in separate learning units. These are: social identity and social groups, social interaction, belief and behavior, socio-political institutions, socialization and life-cycle, national history, national geography, national cultural heritage, stereotypes and national identity. In addition, we should not forget Gerhard Neuer's categories [8] of elementary existential experience (Elementare Daseinserfahrungen) intended for foreign language teaching as basic categories shared by individuals irrespective of their culture. These are the themes of linking the gaps between our own world and the foreign world. These include, for example, birth and death, personal identity, family structures, interpersonal relationships and gender roles, political system, education, work, art, environment, and subjective dimensions such as memories, imagination and memory. The specific implementation of these general categories depends on the nature of the course, the structure of the class, the needs of the students, and, most importantly, the foreign language and the target country society represented in the teaching material [9].

The role of the teacher is traditionally based on the presumptions that he or she has a primary authority in all respects within the time of languages. However, teaching intercultural competence does not necessarily require an all-knowing teacher, and given the extremely wide field of culture, it would be even impossible for teachers

to meet this requirement. Teachers should act as mediators between cultures, although this term is vague, as motivators, discourse provocators, eye opens and guides in foreign society.

Teachers who are trying to increase their cultural awareness to their students, unfortunately, often have to cope with problems such as the lack of systematic knowledge of students either of their native culture or the target culture, in order to be able to interpret, analyze and draw conclusions from the cultural phenomena presented to them later [10]. A teacher can teach to the limit, that is, to explain, discuss and make students understand the differences. However, we can not solve these problems.

The goal is to reach a correct solution or to overcome a gap, but to explore the boundary and explore oneself in this process, which is conditioned by the desire to engage in self-removal from native culture [11]. As Kramsch explains, culture emerging from such intercultural dialogue differs from both native and target cultures. It does not provide any fact or solution to these problems. The final picture, understanding often occurs after repeated reflections, possibly much later. Therefore, students should learn how to develop critical thinking, learn autonomously, collect and analyze information and how to approach with different types of linguistic and cultural contributions.

Teacher training should therefore aim at understanding the core of intercultural communication, determining the relationship between language and behavior (in its own culture and the target language), developing the skills of acquiring and processing information about culture, and selecting the right techniques of teaching culture [12].

The personal experience of target language culture should be standard. Students are invited to address study programs and student mobility, such as Erasmus.

The modern world continues to change and it is the role of teachers to respond to the current

challenges. The teaching process should reflect the needs of a modern society and develop the student's critical thinking and skills [13]. Combined with basic knowledge about the target culture, students will be well-trained and able to understand both context and cultural factors face to face with media-mediated communication and messages [14].

In order to achieve successful communication in any social context, the achievement of the above mentioned objectives is crucial [15].

Conclusion. According to the cultural model,

languages are related to the cultures, communities and societies that use them for communication and language students should be encouraged to become competent intercultural speakers (Garrido & Alvarez 2006). For this purpose, English teachers are expected to guide them in the acquisition of various skills, contributing to the development of their knowledge, helping them reflect on their own culture as well. Thus, English teachers have to be familiar with what lies behind the new skills and strategies their students are expected to acquire for intercultural understanding.

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