профессиональная речь, студент-аграрий.

Activity of human and his needs for self-improvement are not considered in isolation but in conditions relations with other sources which built on humanistic principles , the main provisions of which are emotional and personal emancipation partners with communication, psychological adjustment to the current state of each other, humane treatment of partner trust and sincerity in expressing feelings. Therefore, this article offers an analysis of tasks for creating a language culture of professional English methodological framework which makes use of subject-subject model of teacher - student interaction in the process of building a culture of dialogue and selection of student-oriented technology in the organization of the learning process that includes: in the center of the educational process - the identity of the student, the conditions for the realization of his natural instincts, ensuring comfort and conflict-free environment for its development. Student - is a priority in the educational process. The main goal – is the development of his personality. Thus, the practical problems should be focusing on building the students dialogical skills of English as accessible and logical ability to express their thoughts , the ability to clearly and briefly the formulation of their opinions, the ability to safely protect their thoughts, the ability to listen to the views of the other party; ability to illustrate critical points, give examples of real life using the expressive language , the ability not to react to the emotions of the partner communication emotions, the ability to ask the right questions to be active in the discussion, the ability to follow visual appeal, elegant style of communication, the ability to apply the "effect of the first phrases ", the ability to recognize what make the loss of information, the ability to be active and confident.

Skills, abilities, culture, professional communication, practical tasks, dialogue, English professional language, agrarian student.

FOREIGN LANGUAGES TEACHING IN KAZAKHSTAN AGAINST THE BACKGROUND OF CULTURAL DIVERSITY

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The article deals with the issues of teaching foreign languages under the cultural state programme "Trilingualism in Kazakhstan" from a wide historic and social perspective. Both state documentation and everyday life reasons for introducing communication in three languages: Kazakh, English, and Russian are considered. A closer look to classroom peculiarities in foreign language teaching resulting from cultural diversity is suggested by the author, who has been involved into English language teaching and English teachers training for more than 26 years.

Language policy, foreign language education, polylingualism, cultural diversity, polycultural trilingual education.

Human communication has dramatically changed since Internet, mobile phones and who-knows-what-else-will-appear-soon revolutionized it in comparison with what it used to be one hundred – oh, no! – just twenty years ago. Globalization fosters people to travel internationally for a variety of reasons; knowing world languages from a luxury has transformed into a core necessity.

This goal, first set forth by the President of Kazakhstan, has been worked on by a lot of scientists: theoretic researchers in pedagogy and theory of education, linguists, psychologists, sociologists, ethnolinguists, ethnopsychologists, cuturologists, and ethnocuturologists.

Analysis of the latest research studies and publications. As a result, a considerable scientific and legal basis has been formed in quite a number of important state documents, reflecting the orientation of Kazakhstan on to introducing a polycultural trilingual education. Among them Constitution of the republic of Kazakhstan; State Law "On Languages in the Republic of Kazakhstan"; State Program of Languages Functioning in the Republic of Kazakhstan during 2001-2010; Concept of Language Policy in the

Republic of Kazakhstan; Concept of State Language Function Widening and Increase of its Competitiveness during 2007-2010; State Law "On Education", adopted in 2007; State Program of education Development during 2005-2010 and 2011-2020; Concept of Foreign Languages Education Development in the Republic of Kazakhstan; State Compulsory Standards of education; Concept of the Development of Polylingual Education in the Republic of Kazakhstan, adopted in November 2008 [1, p.10].

However we realize that this challenge will be only dealt with after each person does something to study, comprehend, and practically use in cross-cultural communication the three languages named by the President: Kazakh, English and Russian. Only when it really becomes a personally important objective, trilingual society will arise in Kazakhstan.

People of Kazakhstan are open to change, curious, industrious, tolerant, and ambitious. More than 120 nationalities are living together in peace and cooperation on the hospitable land of Kazakhstan. The population of Kazakhstan as of June 1, 2012 was estimated at 16 million 760 thousand people. According to the national census the ethnic structure of the Kazakhstan society by 2009 looks as follows: 63% ethnic Kazakhs and 23% ethnic Russian, with a rich array of other groups represented, including Ukrainians, Uzbeks, Germans, Chechens, and Uyghurs. Many minorities such as Russian Germans, Poles, Romanians, Ukrainians and political opponents of the Soviet regime had been deported to Kazakhstan in the 1930s and 1940s by Stalin. There is also a small but active Jewish community. The main religious groups are Muslim (mainly Sunni) 47%, Russian Orthodox 44%, Protestant 2%, and 'other' 7% [5]. As stated by the President, 'Due to the traditions of tolerance established in our society, our country became a place for global dialogue of religions' [7].We recognize we are not all similar, we have various cultural and educational backgrounds, we belong to a number of different religions, we speak our own languages. However, during long years of contact we learnt lenience and ability to function in a multilingual and polycultural society, without offending other people.

Actually, the process of trilingual education is historically grounded in this country: it was as long ago as the 19th century, when Russians came to live in Kazakhstan in multitude after the land reform in tsarist Russia, when Kazakh and Russian languages came to co-exist and penetrate into each other. These processes persisted and intensified after the Virgin Land Plough Period in the middle of the 20th century, and after Kazakhstan has become a sovereign independent state in 1991. At the dawn of the 21st century a new social order for high proficient users of foreign languages was formed, as we entered the era of globalization.

The aim of the research is to describe and analyse the issues of teaching foreign languages under the cultural state programme "Trilingualism in Kazakhstan" from a wide historic and social perspective and against the background of cultural diversity.

Presentation of basic material of the research. Cultural interaction is a complex process that is not always peaceful and resulting in tolerance: history knows lots of examples when it ended in war and conflicts. When two views of the world meet in the classroom, inharmonious ideas emerge on how each party is to act, how material is to be learned, and what educational outcomes are acceptable. In current educational vernacular,

this incongruence of perspectives is identified as differences in style. This incompatibility is most evident in:

1) behavioral expectations and social interaction style;

2) communication style, arid;

3) learning style.

Joyce Merill Valdes states that 'at the base of cultural understanding is a recognition of the ways in which two cultures resemble one another as well as the ways in which they differ'[7]. Once people of Kazakhstan solved this problem of understanding and tolerating another culture nearby, it can be hoped they will recognize foreign cultures of the target languages that do not share the territory with them: English, French, German, Turkish and other.

Teaching foreign languages in Kazakhstan is as complicated a process, as anywhere in the world, but it is still more complicated because of cultural diversity of our population. Cultural diversity is probably one major element on which teachers should concentrate because it has a substantial influence on how students approach the learning process. This is particularly important when learning a foreign language takes place in a multicultural and multilingual community, like ours.

Culture is, in part, an aggregation of beliefs, attitudes, habits, values, and practices that form a view of reality. This systemized pattern of thought serves as a filter through which a group of individuals view and respond to the demands of the environment or, as Nobles suggests [8], culture is a collective approach to the world that provides a group, and individuals within that group, a design for living. Edward Hall [2], an influential authority on culture, points out that cultural patterns are generally invisible and are experienced by individuals, and by the people with whom they interact, as normal ways of acting, feeling, and being. Another way of defining culture is to conceptualize it as the modal personality of a unique group of people that provides rules and guidelines for appraising and interpreting interactions with the events, people, or ideas encountered in daily living.

Should culture study in the second language classroom try to achieve an understanding of an individual' s motives, intentions, desires, and reasons for behavior? Or, should the focus of our material and discussions concern forms of organization, concepts, customary beliefs, and patterns of behavior seen in relation to each other? For example, should we be concerned with the actual behavior of members of a culture (their desires or interests) or simply rely on what many have called abstractions from actual behavior (that is, beliefs, patterns of social organization, political organization, etc.)?

When a baby is born it is slapped on the back and made to cry – this much is virtually universal; but from that point on each person's life, attitudes, creeds, religion, politics (in a broad sense) – indeed, most of his world view – are shaped largely by his environment. Each person, wherever he dwells, is an individual, but an individual influenced by family, community, country, and even language. Certainly no culture is composed of herds of clones that have been defined by their environment; nevertheless, each culture is fashioned by pervading and prevailing tenets – whether they are conscious or subconscious, spoken or tacit. When a person who has been nurtured by one culture is placed in juxtaposition with another, his reaction may be anger, frustration, fright,

curiosity, entrancement, repulsion, confusion. If the encounter is occasioned by study of another language, the reaction may be all the stronger because he is faced with two unknowns simultaneously. Such a predicament may be very threatening, and until the threat is removed, language learning may be blocked [7, p. 3-5].

It is very important to say here about the role of culture in education [4, p. 229].

Culture in education

– Culture is intimate related to language and the development of basic communication, computation, and social skills

– Culture is an important part of the dynamics of the teaching-learning process in all classrooms, both bilingual and monolingual

– Culture affects the organization of learning, pedagogical practices, evaluative procedures, and rules of schools, as well as instructional activities and curriculum

– Culture is more than the heritage of a people though dances food holidays and history. Culture is more than a component of bilingual education programs. It is a dynamic, creative, and continuous process, which includes behaviors, values, and substances shared by people, that guides them in their struggle for survival and gives meaning to their lives [3; 6].

As a vital process it needs to be understood by many people in Kazakhstan, a multiple society which has many interacting cultural groups. Their cultural orientation differs significantly from one another. Their fate or life chances are predicated on their life orientations and values. This is the perspective in which most teachers are socialized. Bidialectalism and bilingualism are the most obvious indications of cultural diversity.

The conceptual basis for determining the purpose, content and teaching strategies bilingual development of students is a sociocultural approach to learning foreign languages. The main idea of it is that communicative-oriented learning a foreign language as a means of international communication is closely linked with intense use of it as an element of knowledge of world culture, national cultures and social subcultures, knowledge and spiritual heritage of peoples and their historical and cultural memory, the method of achieving cross-cultural understanding.

Sociocultural bilingual development is in all educational subjects and aimed at developing the world of students, their communicative culture, and spiritual potential of global thinking, development of educational needs. Basic Principles of social and cultural education are: learning to communicate in foreign language in a context of the dialogue of cultures, a reliance on cross - cultural knowledge, and reliance on the intellectual potential of students in the selection of foreign language communication.

Thus, students should be involved in the process of intercultural communication at the level of using foreign languages. Therefore bilingual development of students should have an expressive communicative cognitive orientation. With the development and dissemination of communicative approach to learning foreign languages much more attention has been given to the use of language in certain social and cultural situations. The ability to make a communication in the socio-cultural linguistic knowledge effectively means that the speaker in a foreign language has the socio-cultural competence. Socio-cultural language competence is a social and linguistic knowledge, appropriately used in intercultural communication. The lack of socio-cultural competence

significantly impedes communication. Sociocultural competence determines the successful communication of specialists with people of another culture, which allows them to be confident and comfortable in foreign language environments. I believe, this must be one of the reasons why the President of the republic of Kazakhstan posed trilingual education as a strategic goal of the education reform, being implemented in our country. However, bare knowledge of language formula patterns and even extensive vocabulary cannot ensure intercultural communicative competence. Not knowing such, at first glance, simple things as: when shake a hand, who will pay for lunch, and many others, poses serious implications as a loss of contract or even in the worst case, loss of partners.

Those who interact with members of a different culture know that knowledge of the sounds, the grammar and the vocabulary of the foreign tongue is indispensable when it comes to sharing information. But being able to read and speak another language does not guarantee that understanding will take place. Words in themselves are too limited a dimension. The critical factor in understanding has to do with cultural aspects that exist beyond the lexical –aspects that include the many dimensions of nonverbal communication.

The teacher should teach students to see language not only in the knowledge of words and rules and their connection to the speech, but also reflect national culture. Social and cultural approach focuses communicants on the comparison pictures of the world in the context of national and world civilizations and thus brings the student to reflect upon owns' values, to recognize the heritage of their own country and people. Cultural self-identification often takes place only when a person realizes that his/her culture is not the only one, but there are numerous other cultural patterns in the world. Sometimes this idea may shock them and makes them feel insecure: they lose their confidence in their own life experience and doubt the values of their national culture. This is where the teacher should come with a helping hand, emphasizing the cultural and ethical values of home community. It means our students should not only recognize culturally specific features in a foreign background, but also that they are to be able to tell about their own culture to speakers of other languages.

I witnessed this process many times in my own classroom and I saw how students for the first time in their lives tried to define their own cultural routines. I could observe how enthusiastic students were about practicing language by means of cultural differences. I understood that intercultural differences, sociocultural effects and intercultural communication are very important issues in the process of foreign language teaching and learning. Human actions in the world partake of the patterns of reflexivity, and the productions of human beings, including science and mathematics, not speaking of culture, can be seen in this light. Reflexive domain, an arena where the apparent objects as entities of the domain are actually processes and transformations of the domain as a whole [1] should definitely be minded in foreign language education. Cultural background of the students can contribute to the acquisition of the target language. Implying effective ways of treating intercultural differences in foreign language teaching help students to enhance cultural awareness and overcome cultural shock.

With this new emphasis in second language study, that of training students to understand and interpret the culture, and to function in that new environment, the burden placed upon language instructors has greatly increased. Since we cannot expect them to be linguists, psychologists, philosophers, and cultural anthropologists (and, perhaps, geographers, historians, philologists, and literary critics) we can, at least, suggest that a basic course in cultural change and cultural universals would be of most use to the second language teacher.

Conclusions and recommendations for further research. It is the responsibility of foreign and second language teachers to recognize the trauma their students experience and to assist in bringing them through it to the point that culture becomes an aid to language learning rather than a hindrance. What teachers need in order to achieve this result is a perspective of how language and culture affect one another in the human mind, considerable knowledge of cultural differences pursue, specific traits of several different cultures, and some background and insight on how to use all of this in the classroom and in the teacher-student relationship.

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Розглянуто аспекти іншомовної освіти в ситуації реалізації державного культурного проекту «Тримовність у Казахстані» у широкому історико-соціальному контексті. Внутрішні підстави, включаючи Державні нормативні акти і прості життєві чинники впровадження трьох мов: казахської, англійської й російської, викладено в тексті. Запропоновано приклади з власного 26-річного досвіду роботи в освітянській галузі з питань навчання англійської мови та підготовки вчителів англійської мови.

Мовна політика, іншомовна освіта, полімовність, культурне різноманіття , полікультурна тримовна освіта.

Рассмотрены аспекты иноязычного образования в ситуации реализации государственного культурного проекта «Триязычие в Казахстане» в широком историко-социальном контексте. Внутренние основания, включая Государственные нормативные акты и простые жизненные причины внедрения трёх языков: казахского, английского и русского, изложены в тексте. Предложены примеры из собственного 26-летнего опыта работы в сфере обучения английскому языку и подготовки учителей английского языка.

Языковая политика, иноязычное образование, полиязычие, культурное разнообразие, поликультурное триязычное образование.