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PROMOTING INTERCULTURAL COMPETENCE THROUGH AUTHENTIC MATERIALS AND INNOVATIVE WAYS IN ENGLISH LANGUAGE TEACHING IN TERTIARY EDUCATION

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Abstract

The article deals with the idea of accepting of the process of foreign language learning as means of student's intercultural competence promoting at high schools, which is considered very important nowadays for their future. The Council of Europe has already included intercultural competence in the list of competencies that are important for the successful realization and adaptation of future professionals studying in any field in the modern information society and working conditions. The theoretical background of this issue has been examined including the content of teaching material: authentic materials and their pros and cons have been thoroughly analyzed. English language teachers have a great opportunity to contribute in intercultural development of the society in bringing up young generation that will be able to live successfully and work with the representatives of all cultures. Person knowing more than one language has an opportunity of entering the world of other people thinking and believing differently, accepting, experiencing their culture, traditions, life-styles, psychology. In the same way, he demonstrates and introduces his own native culture and values. This study highlights the necessity of native and foreign cultures co-study, which describes the ways of effective inclusion of the native culture component in the lessons and considers realization of the basic methodical principles. Paper deals with necessity of mastering

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foreign and native culture, national identity and values through TFL for successful integration into the global world in Azerbaijani universities. In addition, some ideas are presented for the introduction of culture and useful suggestions how, why and what to teach via textbooks, authentic materials, different activities etc.

Keywords: Foreign Culture Teaching, Intercultural Competence, Authentic Material, Teacher Prepared Textbook, Native Culture.

Yükseköğretimde İngilizce Öğretiminde Otantik Materyaller ve Yenilikçi Yollarla Kültürlerarası Yeterliliğin Teşvik Edilmesi

Öz

Bu makale, öğrencilerin gelecekle için çok önemli olan, liselerde gelişen kültürlerarası yeterliliğin bir aracı olarak yabancı dil öğrenme sürecini kabul etme fikrini ele alıyor. Avrupa Konseyi, modern bilgi toplumunda ve çalışma koşullarında herhangi bir alanda okuyan geleceğin profesyonellerinin başarılı bir şekilde gerçekleştirilmesi ve adaptasyonu için önemli olan yeterlikler listesine zaten kültürlerarası yeterliliği dâhil etmiştir. Bu konunun teorik arka planı, öğretim materyalinin içeriği de dâhil olmak üzere incelendi: otantik materyaller ve bunların artıları ve eksileri kapsamlı bir şekilde analiz edildi. İngilizce öğretmenleri, tüm kültürlerin temsilcileriyle başarılı bir şekilde yaşayabilecek ve çalışabilecek genç nesil yetiştirmede toplumun kültürlerarası gelişimine katkıda bulunmak için büyük bir fırsata sahiptir. Birden fazla dil bilen kişi, farklı düşünen ve inanan, kabul eden, kültürünü, geleneklerini, yaşam tarzlarını, psikolojisini deneyimleyen diğer insanların dünyasına girme fırsatına sahiptir. Aynı şekilde kendi ülkelerinin kültürünü ve değerlerini sergiliyor ve tanıtıyor. Bu çalışma, yerli kültür bileşeninin derslere etkili bir şekilde dâhil edilmesinin yollarını tanımlayan ve yerli ve yabancı kültürlerin birlikte çalışma sürecinde temel yönetsel ilkelerin gerçekleştirilmesini ele alan yerli ve yabancı kültür ortak çalışmasının gerekliliğini vurgulamaktadır. Bu çalışma aynı zamanda Azerbaycan üniversitelerinde küresel dünyaya başarılı entegrasyon için TFL aracılığıyla yerli kültür, ulusal kimlik ve değerlere hakim olmanın gerekliliğini ele almaktadır. Ayrıca bu makalede kültürün tanıtımı için bazı fikirler ve ders kitapları, özgün materyaller, farklı etkinlikler vb. yoluyla nasıl, neden ve neyin öğretileceği konusunda faydalı öneriler sunulmuştur.

Anahtar Kelimeler: Yabancı Kültür Öğretimi, Kültürlerarası Yeterlilik, Otantik Materyal, Öğretmen Tarafından Hazırlanmış Ders Kitabı, Yerli Kültür.

INTRODUCTION

In this study, the author discusses the issues of teaching foreign languages in general and English as a global language in particular. Nevertheless, any foreign language, which might serve as a means of communication, can be

regarded in this context. English language is widely used in all negotiations, talks and contracts. International students may encounter the decisive element in negotiations and international contracts, which requires from the language user to be tactful, tolerant. The success of all cooperation is based on mutual understanding, tolerant beliefs, opinions, views and respect. For achieving all these features, the main factor is the language. In a modern, multicultural world, communicants are able to use the target language according to the norms of the respective community and be aware of what is appropriate or what is not. Speakers must take into consideration the situation, circumstances, the topic, expected level of formality, their partner's level of knowledge and culture-sensitive scenarios.

The process of globalization has led to a demand for promoting intercultural competence (IC) in today's education system which considerably influences high school students and university graduates with different specialties who will soon enter the 21st-century workforce. Being able to communicate and work effectively across cultures has also been identified as a desirable capability by various organizations with global missions. If tertiary education is going to remain relevant, they must take charge of their internationalization and produce graduates who will excel in the global work arena. Today in current market terms IC is included in the key list of necessary competences for employees by the Council of Europe and the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2003).

With positive and negative aspects current globalizing world is an evident to the importance of young generation's culture education. Today, the process of globalization brings peoples of different languages closer to one another and strengthens their influence on each other. This tendency manifests itself not only in the lexicon of the language, but also in other areas. People with different cultures have the same subject areas in language learning. Intercultural communication occurs when different nations communicate with each other. Modern youth is being formed in the context of globalization. This, in its turn, creates opportunities for young people to play new roles that are unique not only to national culture, but also to humanity. In this regard, they need to pay more attention to relationships and communication with the environment in order to play this new role.

Paper also deals with necessity of mastering the native culture, national identity and values through TFL for successful integration into the global world in Azerbaijani universities. The process of globalization is not accompanied only by the enrichment of cultures, but also poses serious threats to the cultural and

national identity of all nations and countries. The future of national cultures and identities has become one of the main issues of all humanity.

Literature Review

Language skills are necessary in order to promote the enhancement of cooperation in international political, diplomatic, economic, and cultural relationships. Regarding this, acquisition of languages in education is considered important in terms of giving social and cultural capital to future generations in the globalizing world (Byram, M., 2008, p. 77). One of the important issues in teaching languages, for instance, English language education is to properly evaluate and represent cultural dimensions in order to generate effective results. In order to analyze the essence of intercultural competence within the context of teaching foreign languages, Byram, M., 1989; Deardoff, D. K., 2006 works have been referred to, and for the use of authentic materials in language teaching, Krichevskaya, 1996; Novosovic, 1999 research has been examined in detail in this study.

Unfortunately, it was not possible to fulfill this task at the required level in traditional lessons. Because in traditional lessons the teacher is the person who conveys the information and the learner is the person who receives the information. A teacher provides own knowledge and students pass it on passive way. There were great problems in former Soviet Union educational system. It was due to the lack of practice with native speakers, language and cultural environment. In Azerbaijan, existing literature regarding teaching foreign languages were mainly devoted to the investigation of communicative teaching for a long time. However, recent years the aim of foreign language education is not successful only in use of foreign languages as a means of communication by only teaching just language skills, but also in being able to communicate effectively across cultural divides. A number of researchers including Byram (1997) emphasized the importance of teaching foreign languages by considering native and foreign cultures in order to explain different concepts properly.

To explore how and why foreign language teachers foster intercultural competence, the following research questions are formulated:

1. What is our purpose and anticipated outcomes in culture teaching?
2. What materials and strategies do we have to use for promoting intercultural competence in English classes?
3. How to combine the materials based on native and target culture?

Also, promoting IC nowadays is one of the main priorities of teaching foreign languages in Azerbaijan education system. The analysis of educational

programs, syllabus, curricular and other educational documents of the Azerbaijan University of Languages show the sufficient role of IC in teaching. The concept of IC, which is widely used today, allows students to develop the skills of acquisition of new knowledge by developing comprehension, logical thinking and successful communication skills. Students should be able to search creatively, draw independent conclusions and analyze and the ability to work independently should become a habit. Thus, at every level of education, foreign language teachers understand how deeply students master the culture of the foreign languages they are learning and how sensitive they are to this culture. This is called "intercultural competence" and has been much researched and discussed in theory. In relation to this, it is obvious that culture is a dynamic and changeable factor and therefore encountering challenges and problems are unavoidable.

The implementation of the competence level determination and assessment instruments has not been studied in most countries as well as in our education system. We still have not designed and practiced an assessment system, instruments and models for evaluating the level of promoting IC. Deardoff, D. K. (2006) claimed that when it comes to the measurement of intercultural competence in the level of education, there has not been common agreement in the conceptualization of the construct. In his study, Deardoff, D. K. (2006) represented the ways to measure intercultural competence based on the consensus of foremost scholars and researchers regarding intercultural competence as a complex construct (p. 242). Besides this, the education of moral values, culture and good manners are emphasized in both secondary and high school programs. There are 66 assessment models proposed by scientists and they are applied in the following countries -the USA, Canada, Germany, Lithuania, New Zealand, Latvia, France, the Netherlands and Denmark. The teaching material, the ways of achieving desirable level, methods and principles for promoting IC are not also perfect. The complicated nature of IC creates problems also in choosing appropriate aspect for fostering and controlling this competence.

The achievement of this goal is facilitated by the following tasks:

1. The characteristics of the value of IC in the overall;
2. The identification of the features of IC;
3. The identification of the problem of promoting IC in tertiary education in a multicultural country such as Azerbaijan;
4. The analysis of authentic materials.

From the History of Intercultural Communication

The term "intercultural communication" appeared in the literature of Azerbaijani foreign languages teaching methodology in the 1970s. Azerbaijan is located at the juncture of Europe and Western Asia. Both eastern and western cultures have influenced Azerbaijan culture and social norms throughout the history and this tendency reflects on people's attitudes and behavior, in particular, among the young generation. The purpose of these researches was to analyze students' communicative failures in real situations of intercultural communications. We do not intend to enter into details regarding the history. However, the history of intercultural competence, intercultural dialogue and communication researches in the world began in the United States after World War II when the American diplomats encountered with difficulties abroad. Another problem was arising in the late 1940s and 1950s in the managing companies where immigrants from other countries and cultures were working with Native Americans. As an academic discipline intercultural communication appeared in 1954, when E. Hall published the book "Culture as Communication" where he proposed the term "intercultural communication" in all spheres of human relations (Everett, William & Yoshitaka, 2002).

In 1962, the American social psychologist J. Gardner introduced the concept of "universal communicator". He described a person with important abilities for intercultural communication. This person must have the following set of qualities: integrity, stability, extraversion, harmony of personality with universal values, as well as special intuitive abilities. According to modern researchers, Gardner (1977) had already described the concept we call "intercultural competence" today (Gudykunst, 1977). In the 1980s, university courses on intercultural communication and methods of cross-cultural training began to swiftly develop. The main issue of researches in this sphere was to find out effective methods of promoting IC in TFL: 1) real, authentic contacts with representatives of target culture; 2) an artificial atmosphere made in the classroom. Until 2010, there was a definite opinion that above-mentioned first case is more productive (Nicoleta, Simona, Teodor, 2008). Learner's short-term visits to foreign countries were accepted as the best methods of fostering intercultural competence.

Changing point was Pederson's comparative experimental research proving that learner's stay in foreign country is insufficient for successfully mastering IC. Results of one year's stay in foreign countries had confirmed that without theoretical knowledge and specially organized training such an experience does not lead to significant growth of the ability to interact in a foreign

cultural environment. Three groups of American students took part in P. Pederson's experiment. The first group studied in Great Britain and in the same time had IC trainings. The second group of students also studied in the UK for a year, but did not receive any theoretical knowledge of this competence. Finally, the third group included students continuing their studies of IC in the United States. The first group demonstrated the best results. The results of the second and third groups were very close. Thus, this experiment showed that just only by studying abroad is not sufficient to provide a significant development in IC, if additional training is not provided (Хухлаев&Чибисова, 2010).

In recent years, European universities began to follow the example of the United States and included the subject of intercultural communication in their curricula (Corder& McLean, 1989). And from 1990s owing to the efforts of the professor at Durham University in England, one of the leading researchers in intercultural competence Byram. IC became the main topic for foreign language teachers and methodists (Byram& Morgan, 1994).

What is Intercultural Competence?

Above-mentioned beginning period of IC studies also matches with the definition of the term "intercultural competence" in the scientific literature. Thus, Tewksbury (1957), professor of international education proposed a list of 21 necessary characteristics for a competent person in intercultural communication under the title "Characteristics of a Mature International Person" (Deardoff, 2006). Nowadays there are many definitions given to IC and alterations of definitions. After analyzing most of them, we think that the most appropriate and actual are the definitions given by Byram. The definition which is very actual for developing IC is also the ability to successfully communicate with representatives of their native culture" (Byram& Morgan, 1994). Another detailed description, which is accepted as the starting point for concrete, educational action in the foreign language classroom: "Intercultural competence is the capability of relating to and understanding people from other countries" (Neuner, Parmenter, Starkey & Zarate, 2003). Causes of the crisis in the world are mainly associated with differences in religious beliefs of the East and the West. All the negative cases such as intolerance, aggressive nationalism, chauvinism, racism, islamophobia and discrimination towards other nations are due to the loss in the dialogue of culture boundaries. English language teachers have a great opportunity to contribute peaceful and sustainable development of multicultural society, in bringing up young generation who will build developed peaceful society.

Education in general has a great formative effect on the mind character, psychology of people, especially young generation. Learning languages affects the thoughts and behavior of human beings. The ideas, mind, attitude of a person knowing foreign language differs from the person's knowing just only native language. Because person knowing foreign language has more than one world, more than one culture and more than one life-style. He has more comments, more solutions, more answers and the ways of any problem solution. Person, knowing cultural differences has an opportunity of entering other people's world, thinking and believing differently, accepting experiencing there, culture, traditions, life-styles and psychology. In the same way, he demonstrates and introduces his own native culture. Being the person who combines the qualities and cultures of two nations combines all the better of these two worlds. He creates the third - better world. The world where will not be any wars, conflicts, terrors. For gaining international peace and dialogue of civilizations, these people must maintain and create legal and social background. However, there are many theoretical and practical problems in promoting of this competence, in choosing its main component, which is relevant for special purpose, sphere of activity and profession.

The Content of Culture Based Foreign Language Teaching (FLT)

In order to make clear how to be successful in fostering students' intercultural competence, what and how to teach foreign language and culture together the content of teaching foreign languages, all educational documents, programs, syllabi, teaching material must be thoroughly designed based on culture. The content of English language teaching consists of the following components, shown in the flow chart:

Teaching Material for Promoting ICC

The complex nature of IC often confuses foreign language teachers in choosing which aspects of culture to teach, what materials to use and what teaching techniques to use with the aim of promoting IC in classroom environment. The main task of teaching foreign languages as a means of communication between representatives of different peoples and cultures is that languages should be studied in unbreakable unity with the world and culture of the peoples who speak them. Teaching materials based on culture are offered in large number. The main task for most authors of English language textbooks is to promote IC in higher education and they try to design all materials (the content-texts, recordings and activities) based on culture. Some English language textbooks even give materials to promote IC in separate parts called “cultural pages”. Notwithstanding before mentioned some English teachers regard fostering culture as a secondary goal.

Teaching materials can be:

1. Authentic culture-based materials;
2. Teacher-developed materials or inauthentic materials.

[1935]

What is an Authentic Material?

Linguistic competence only is not enough for learners of a language to be competent in that language (Krasner, 1999). Language learners need to be aware, for example of the culturally appropriate ways to address people, express gratitude, make requests and agree or disagree with someone. They should know that behaviors and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They have to understand that, in order to make communication more successful, language use must be associated with other relevant cultural behavior. In many regards, culture is taught implicitly, imbedded in the linguistic forms that students are learning.

Authentic materials used in teaching foreign languages (in our case English) are considered as the most appropriate and motivating for promoting international competence in higher education. It fulfills the gap between the native school where English is taught and target culture's real life. Materials from authentic sources may help to offer authentic cultural experiences to language learners. There are several approaches to the definition of authentic materials. Traditional approach researchers as Harmer, Scarcella, Milrud, Novosovic and Krichevskaya, consider authentic text not as initially adapted for educational purposes, as a text written for native speakers of that language. According to Harmer (2000), authentic material is a content created by native speakers for native speakers for non-educational purposes. Krichevskaya, also says that such materials are produced by native speakers for native speakers, i.e. these are actually original pragmatic materials created for real life conditions, purposes. Further she gives the following classification of these materials depending on their use in a particular area which could be included to educational communicative purpose:

1. Educational and professional sphere of communication;
2. Social and cultural environment of communication;
3. Everyday sphere of communication;
4. Trade and commercial sphere of communication;
5. Family and household sphere of communication;
6. Sports and recreation sphere of communication. (Krichevskaya, 1996)

We can divide authentic materials into three groups:

1. Printed materials: articles, books, newspapers, magazines, restaurant and cafe menus, letters, travel brochures, theater programs, questionnaires;
2. Audio materials: radio programs, news, films, songs, announcements;

3. Visual materials: TV programs websites, e-mails, instructions, advertisements or warnings signs, road signs, signboards, drawings, photographs, labels, posters, flyers, advertisements, maps, tourist brochures, traffic tickets and schedules etc.

Video materials, films, podcasts besides representing authentic environment also demonstrate nonverbal components of language, which are very difficult to expose, but in the same time necessary for effective communication. None verbal components of languages are: eye contact, postures, facial expression, mimicry, body language, gestures, space language-the interpersonal relation indicating distance. Besides, they help to master successfully such prosodic features of target language as diction, intonation, rhythm, stress placement and tone, which are very important in communication for expressing the emotions, attitudes and feelings.

The concept of intercultural competence, which is widely used today, allows students to improve the skill of acquiring new knowledge by developing comprehension, logical thinking, and successful communication skills. Students should be able to search creatively, draw independent conclusions and make analyze and the ability to work independently should become a habit. Young people learn the norms of attitude and communication in social practice. The relationship takes place in behavior. Behavior is characterized by stereotypes inherited from previous generations, but the social experience of modern youth in the field of communication, attitude and cooperation is newer and richer.

Besides the before-mentioned criteria of authenticity, Milrud and Nosonovich note that the culture-based teaching material for the high schools must meet the following requirements:

1. The content must be interesting for learners;
2. Students age appropriateness;
3. Presence of educational value;
4. Information must be new;
5. Presentation of different forms of speech;
6. The naturalness of the situation, characters and circumstances;
7. Material must evoke a reciprocal emotional response;
8. Their verbal experience in native and foreign languages;
9. Must reflect realistic models of written or spoken language (Новосович, 1999).

Does this mean that only authentic materials should be used in teaching reading and listening? At first glance, this seems like a good idea. However, both teaching materials must be clear to students, must be consistent with their language competence. Each of the constituent elements of the lesson - texts, study

assignments, the atmosphere in the lesson, educational interaction - has its own criteria that allows you to distinguish authentic from inauthentic. The teacher's task is to achieve a harmonious combination all authentication parameters. According to our experience with various types of authentic materials, it can be noted that students while working with such materials, there was a noticeable increase in internal motivation for learning a foreign language. Authentic materials expose students to the real use of language and they are immersed into the real world of the target culture while they are in the classroom.

Now let us analyze disadvantages of using authentic materials at language classes: The main problem in using just only authentic material in FLT focusing on the IC forming is the lack of native culture information. Intercultural competent specialist in order to be prepared for successful dialogue should be first aware of his or her own culture. Again, referring to Byram (1997) whose theory is based on the advantage of teaching native culture also at the foreign language classes. According to this theory acquisition of native culture, history and literature of own country makes student to value own culture and to be more confident, to be tolerant and open to other cultures.

Students should be aware and analyze existing stereotypes about native culture in order to avoid conflicts and misunderstandings. Depending on whether it is authentic or not teaching material, must be carefully selected. Native culture-based teaching material can be prepared and offered only by teachers. Using authentic material about target culture teachers can add material about native culture on the same topic. During activities, they can discuss the common and different features of cultures. In teaching process when the native culture encounters the target culture the students' respect and love for their own culture increases. The best way to teach cultural elements in a foreign language class is to compare the sociocultural and pragmatic norms of the native and target language. Foreign language teachers should act as cultural mediators, explicitly explaining cultural differences using every feasible method.

There always have been differences between cultures and they will always exist. These differences should be seen as the driving force of human development. The integration of cultures by preserving national identity and culture is a necessary condition for achieving security, peace and sustainable development in all areas throughout the world. The language of authentic material is hard to understand as it often contains complex lexical units, idioms, which are used in real life. This case may cause frustration for students. Notwithstanding all above-mentioned disadvantages, it is impossible to promote ICC without using authentic materials.

Authentic texts are written specifically according to the pedagogical and psychological characteristics of education, context, taking into account, learners' needs, age, native culture, level of general and language knowledge as a non-native language. Cortazzi&Jin (1999) have defined the cultural content of English textbooks in three categories: the source culture (the learner's native culture), the target culture (for example, British, American, or Australian culture) and the international target culture (varieties of the target culture from all over the world, characteristic of the countries where English is spoken as an international language). However, they all contain elements of target culture. It is important to find textbooks, which deal with these three categories in a balanced way.

METHODOLOGY

Theoretical methods of research are psychological, pedagogical literature study, analyses of high school educational documents and generalizing of Azerbaijani and foreign IC fostering experience. Empiric methods are teacher observation, the foreign language teaching content analyses, English language teaching material both authentic and teacher design material, textbooks analyses, the survey. Content analysis has performed as a research technique by which certain aspect or key concept of our study- IC intercultural competence within teaching material has been analyzed.

This study adopts an exploratory research design to confirm or reject the suggested hypotheses. Questionnaire, which is one of the main research methods in teaching methodology, was designed to determine the student's interest concerning target culture. The aim was to prepare educational program, teaching material and activities based on target and native culture. Population of this study consists of undergraduate students studying at Azerbaijan University of Languages in 2020-2021 academic year. A total of 14 students who study in the Faculty of International Relations and Regional Studies was recruited in order to participate in this research. Of this group, six of respondents are male and eight are female finishing first year of study.

RESULTS

The data obtained from the questionnaire was analyzed in Excel. In this study, 14 students responded the questions regarding "Culture Shock" in the questionnaire. In total, 11 questions relating the topic given were included in the questionnaire in order to assess the respondents' opinion about the awareness of

cultural difference and cultural incompetence. In this survey, 6 of the respondents were male students and 8 of them were female students.

In the questionnaire, participants firstly had read the short text about “Culture Shock” from the book “New English File” and then answered the question relating this topic (Oxenden& Latham-Koenig, 1997).

Culture shock

Good manners are always good manners. That's what Miranda Ingram, who is English, thought, until she married Alexander, who is Russian.

When I first met Alexander and he said to me, in Russian, 'Nalei mnye chai – pour me some tea', I got angry and answered, 'Pour it yourself'. Translated into English, without a 'Could you...?' and a 'please', it sounded really rude to me. But in Russian it was fine – you don't have to add any polite words.

However, when I took Alexander home to meet my parents in the UK, I had to give him an intensive course in *pleases* and *thank yous* (which he thought were completely unnecessary), and to teach him to say *sorry* even if someone else stepped on his toe, and to smile, smile, smile.

Another thing that Alexander just couldn't understand was why people said things like, 'Would you mind passing me the salt, please?' He said, 'It's only the salt, for goodness sake! What do you say in English if you want a *real* favour?'

He also watched in amazement when, at a dinner party in England, we swallowed some really disgusting food and I said, 'Mmm... delicious'. In Russia, people are much more direct. The first time Alexander's mother came to our house for dinner in Moscow, she told me that my soup needed more flavouring. Afterwards when we argued about it my husband said, 'Do you prefer your dinner guests to lie?'

Alexander complained that in England he felt 'like the village idiot' because in Russia if you smile all the time people think that you are mad. In fact, this is exactly what my husband's friends thought of me the first time I went to Russia because I smiled at everyone, and translated every 'please' and 'thank you' from English into Russian!

At home we now have an agreement. If we're speaking Russian, he can say 'Pour me some tea', and just make a noise like a grunt when I give it to him. But when we're speaking English, he has to add a 'please', a 'thank you', and a smile.

Adapted from the British press

The first question in the questionnaire is the students' knowledge about what culture shock is. Based on the results, 8 students responded “yes”, while 6 of the respondents said they had not known about culture shock before.

According to the bar chart, 10 students said that Azerbaijani people smile when they meet other people, whereas the small minority (4 students) answered that they do not smile while seeing other people.

The next question in the questionnaire is about visiting friends and relatives without notifying them. The majority of the respondents (10 students) considered that without permission, visiting friends and relatives is normal and only 4 students think that it is not appropriate to visit friends and relatives before getting permission.

One of the questions regarding cultural aspects of life in the survey is about smiling and its positive effect on people. The number of students who said that

smiling all the time gives positive vibes to people was 8 and 6 students did not think that smiling every time can generate positive energy. Relating this, there is a slight difference between the answers “yes” and “no”.

Another question included in the questionnaire was related to the use of the word “please” for showing politeness in order to determine students’ opinion about good behavior. The majority of these respondents (10 students) think that Azerbaijani people do not always use the word “please”.

The vast majority of the participants (12 students) believe that they are aware of the difference between their own culture and foreign cultures. This result shows that students mainly know about different cultural patterns.

One of the aspects of cultural tolerance is connected to the marriage with foreigners, where 11 students consider intercultural marriage as a normal issue and only 3 of the respondents are against of the idea of marriage with overseas citizens.

Almost in all cultures people say “thank you” as a sign of gratitude without depending on the relationships. From the text it is obvious that saying “thank you” if others do something for you is politeness in British culture, whereas this cultural pattern does not belong to Russian culture when it comes to family relationships. In Azerbaijan culture, 9 respondents said that people always respond others’ kindness with gratitude and only 5 students think that it does not happen all the time.

The respondents also answered the question about being straightforward and 50% of students consider that people in Azerbaijan are direct and 50% of the participants responded “no” to this question.

One of the major problems regarding culture shock is to adapt yourself to foreign culture. In general, a person who finds adjusting to foreign culture challenging may encounter many difficulties. However, the major part of the respondents said that they can adapt themselves to foreigners and the participants said “no” slightly differs from it.

CONCLUSION

Culture must be the main component of the all teaching content. Teachers should include cultural component in every item of the lesson. Even by explaining the meaning of one word, phrase, proverb they can open something new in target culture. Students must be confident and ready by graduating high school to successfully work and cooperate with any representative of other cultures. They must be aware of appropriate ways of communicating with people from different cultural background.

After analyzing pros and cons of authentic materials, it gets clear that teaching the language on authentic materials, taken from original sources is most relevant method. On the other hand, the advantages of such materials are sometimes too complicated in language aspect and do not always correspond to specific tasks and conditions of education, while simultaneously highlighting

separately methodological or educationally authentic texts. Educators, teachers and methodists have a great influence in successfully promoting intercultural competence throughout education systems via textbooks, syllabi and curricula and teaching materials.

It should be emphasized that teaching a natural, modern foreign language is possible only on condition of using materials taken from the life of native speakers or compiled taking into account the peculiarities of their culture and mentality in accordance with accepted and used speech norms. The use of such authentic and educational-authentic materials, which are a natural speech work created for methodological purposes, will make it possible to more effectively teach all types of speech activity to imitate immersion in the natural speech environment in foreign language lessons. In relation to this, we can conclude that in the domestic and foreign methodology there is no single definition of authentic materials, their classification, as well as opinions on their predominant use in teaching a foreign language.

The results of the survey obtained from fourth-year students at Azerbaijan University of Languages also clarifies that the majority of students clearly understand cultural difference and show cultural tolerance which is key to social harmony. Students studying in the Faculty of International Relations and Regional Studies at Azerbaijan University of Languages also learn about foreign cultures and ethique in language lessons, in particular English language lesson through authentic materials which promote intercultural competence in tertiary education.

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EXTENDED ABSTRACT

The Purpose of the Study: The study deals with the most current issue of foreign language teaching, which focuses on intercultural competence (IC). IC promoting is very important for successful future of modern students, who will soon enter 21st century workforce. Today in current market terms IC is included in the key list of necessary competences for employees by Council of Europe and the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2003). The importance of enhancing the knowledge of foreign and native culture, national identity and values through TFL for successful integration into the global world in Azerbaijani universities is the center of this study. In addition, some ideas are presented for the introduction of culture and useful suggestions how, why and what to teach via textbooks, authentic materials, different activities etc. The aim of the paper is to find out the most effective ways of promoting IC

through teaching foreign languages (in our case English), to analyze teaching material content, to determine advantages and disadvantages of authentic materials, to give appropriate combinations of authentic and inauthentic materials based on native and target culture. According to Byram's theory (1997), the acquisition of native culture, history and literature of their own country contributes to students to value their own culture, to be more confident, to be tolerant and open to other cultures, in general, more intercultural competent.

Methodology: The study adopts an exploratory research design to confirm or reject the suggested hypotheses. In order to determine the students' interest concerning target culture, the questionnaire was designed based on the reading material about "Culture Shock" from the book "New English File" (Oxenden & Latham-Koenig, 1997). In total, 11 questions regarding the topic given were included in the questionnaire to evaluate the respondents' opinion about the awareness of cultural difference and cultural incompetence.

Population of this study consists of undergraduate students studying at Azerbaijan University of Languages in 2020-2021 academic year. A total of 14 students who study in the Faculty of International Relations and Regional Studies were recruited in order to participate in this research. Of this group, six of respondents are male and eight are female finishing first year of study.

Findings: Based on the results of the survey gained from the final year students at Azerbaijan University of Languages also explains that most students easily understand cultural difference and show tolerance of other cultures which contributes to social harmony. Current students studying in the Faculty of International Relations and Regional Studies at Azerbaijan University of Languages learn about foreign languages through language lessons, especially in English language lessons using authentic materials which promote intercultural competence in tertiary education.

Conclusion: Integrating knowledge of culture into foreign language lessons has an excessive importance in terms of language acquisition. Learning a new language requires not only learning and memorizing vocabulary and grammar, but also being able to put all this knowledge into practice. Students must feel confident with their foreign language skills and know the ways of communicating with people from other cultural background. Teaching foreign languages with authentic materials helps language teachers and methodists promote intercultural competence throughout education systems via textbooks, syllabi and curricula and teaching materials. The use of authentic teaching materials gives students a chance to comprehend the difference between their own culture and foreign culture, which is taught in foreign language lessons. In relation to this, we can

conclude that in the domestic and foreign methodology there is no single definition of authentic materials, their classification, as well as opinions on their predominant use in teaching a foreign language.