

Reconsidering the Practice of CLIL and ELT



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PREFACE

The present issue of “*Studia humaniora et paedagogica collegii Narovensis*” is the sixth volume in the series and continues the tradition of Narva College of the University of Tartu of publishing post-conference collections of articles. It comprises materials from the international scientific conference “Reconsidering the Practice of CLIL and ELT”, which took place at Narva College of the University of Tartu, Estonia on March 19-20, 2015.

The articles published in this collection represent contributions of international researchers and practitioners to the field of foreign language teaching and interdisciplinary studies and fall into three thematic sections, which correspond to the three main focuses of the conference. They are: English Language Teaching (ELT), Content and Language Integrated Learning (CLIL), and Multilingual and Multicultural Education. A broad scope of issues in the above domains have been studied and presented here by scholars and specialists from the USA, Spain, Kazakhstan, Russia, and Estonia. The papers in the current volume are united by their focus on foreign language teaching in the modern world and the related issues of multilingualism, multiculturalism, and pedagogical innovations and will appeal to a wide scientific audience interested in linguistic, socio-cultural, and educational research and best practices.

The publication of the series “*Studia humaniora et paedagogica collegii Narovensis*” was assisted by the international editorial board formed by scholars from Russia, the USA, Finland, and Estonia, specializing in the issues of foreign language teaching and multilingual and multicultural education. All the articles published in the collection have undergone anonymous pre-publication reviewing.

We would like to express our profound gratitude to the authors of the articles, the reviewers, the members of the editorial boards, and everybody who participated in the pre-publishing work for their invaluable contribution to this publication and their kind cooperation with the editorial board. We hope this publication will serve as an incentive for international scholars to participate in new research, projects, and conferences.

Nina Raud
Olga Orekhova
Jesse Davey

I

RECONSIDERING THE PRACTICE OF *CLIL* AND *ELT*

Interactive Transcripts in the ELT Classroom

Aliel Cunningham (Klaipėda)

Introduction

There has been little research done in the area of using interactive transcripts in the ELT classroom, but in recent years the options that technology offers language students through multimedia support are growing, and this tool of interactive transcripts is becoming more widely available. In recent years, the call to integrate more interactive and computer-mediated approaches to language learning in the classroom has been heard with increasing interest from both the students themselves and language program administrators aiming to keep current with the latest technology available to support language learning. While transcripts have long been used in language teaching and learning practices, this paper aims to explore the potential for ‘interactive transcripts’ in the classroom and to begin a conversation about its relative effectiveness in presenting, practicing, and assessing various language skills as compared with subtitles, static transcripts, or other listening, grammar, and vocabulary support available through multimedia websites and software. This topic deserves further investigation in both classroom practice and in action research designs, and this paper aims to present practical ideas related to the first arena and state a formal gap in the current ELT research scope in the second.

Related Research

Several websites and textbooks have been using static transcripts to support spoken language learning and vocabulary acquisition over the past several years. This is a strong tradition in the language teaching realm, and it continues to be utilized to this day in the current textbooks and language learning websites. One study [Hu & Jiang] that looked at the use of transcripts in conjunction with listening to films in an EFL context found that students benefited

greatly from the presence of a transcript both before and during the viewing sessions. In this study, the authors [Hu & Jiang] found that having a transcript available for students supported both their receptive comprehension skills and their productive expressive skills.

A transcript with auditory material is essential to enable students to progress at a rate that is satisfactory for them and for their academic programme. <...> By reading as one listens, one mentally associates a word's pronunciation with its written form so that it is more likely to be pronounced correctly, to oneself and to others, when it is read or used again at a future time. [Hu & Jiang: 239]

The authors go on to say that the other benefit they found to using a transcript of authentic language was that students were able to see how idiomatic expressions could be used in a naturally occurring context rather than the sometimes more forced or artificial contexts created by textbook transcripts [Hu & Jiang].

Another study investigating the use of transcripts in a multimedia context in an ESL context looked at how often transcripts were preferred by ESL students when needing help to understanding a story told aloud [Hsu as cited in Grgurovic & Hegelheimer]. In this study the transcript was compared with other help options such as 'audio repetition' and the dictionary. In this case, the transcript (framed as 'textual repetition') was only available after a student realized he or she was having difficulty understanding the 'spoken input' [Hsu]. Even so, when the results of the frequency of usage counts were tabulated, the transcript option was found to be an effective aid in comprehension. The author found that "Frequencies of help function use showed that the transcript was the most often used tool followed by aural repetition and the dictionary. The participants also mentioned in questionnaires that the transcript was the most effective tool" [Hsu as cited in Grgurovic & Hegelheimer: 46].

In a more recent look at this question with a broader set of multimedia tools, Grgurovic & Hegelheimer investigated the relative usefulness of a transcript as opposed to subtitles in a computer mediated video listening exercise. They found that in their case language learners preferred subtitles to a static transcript almost two to one (65% as compared with 35%). One possible explanation the authors gave for this phenomenon was, "It could be that it was easier for the participants to play the video with subtitles than read the transcript and play the video at the same time because they could read smaller amounts of text..." [54].

This finding is interesting since it brings up the question of how interactive transcripts can play a more effective role than static transcripts in current multimedia language learning contexts. In the Grgurovic and Hegelheimer study,

they speculated that students were more likely to use subtitles than a transcript because of the way the subtitles were more immediately connected to the audio they were listening to at the moment. This is a key benefit to having subtitles as a language support option. However, one downside to the use of subtitles for language learning purposes is that you lose rich contextual framing of what has been said before and after the current statement or phrase. Taking into consideration the limitations of the static transcript in its lack of connection with the audio or video being presented in the moment and the limitations of subtitles in their de-contextualized scope, one possibility worth exploring going forward is interactive transcripts.

Interactive Transcripts

An interactive transcript is a transcript that is synced with a video feed in a way that allows the reader/listener to click on any given section within the transcript and listen to that phrase alone while still having access to the surrounding context through a transcript format. In this way a learner can repeat a single phrase or section for listening comprehension, modeling pronunciation or intonation, or vocabulary acquisition with context. Currently, there are examples of highly effective multimedia presentation platforms moving toward using ‘interactive transcripts’ as a way of engaging an online audience. Two online platforms using interactive transcripts as a standard option in their online video presentations are ‘Ted Talks’ and MIT’s OpenCourseWare online curriculum. A study was done by the designers of the interactive transcript option for MIT’s OpenCourseWare project (3Play Media) through an extensive questionnaire of nearly 200 students, reporting the reasons why students used interactive transcripts as a support option when watching course videos. Among the top five reasons was the fact that using an interactive transcript helped in “understanding English as a second language.” If this is true in a course that is not directly intended to teach language, then it begs the question how such a tool can be used in a language learning setting.

Transcript Use in the ELT Classroom

When considering the time an instructor would invest in finding and using appropriate interactive transcripts for his or her particular ELT context, one must examine whether the benefit is worth the investment. With this in mind,

I want to highlight a few of the possible uses for an interactive transcript in language learning exercises. Some examples of ways I have used interactive transcripts in my ELT classroom context include using them as a support for listening to videos or audio clips, as an assessment check for one's own listening comprehension, as a rich context for vocabulary acquisition, as a discussion point for cultural or pragmatic points, as a prosodic model for students to follow or analyze, and as a springboard to examine how the grammatical and prosodic domains of English are interacting. These are just a few of the many ways you can put interactive transcripts to work for you in the classroom. In my experience, I have found that mining the same transcript for multiple purposes and retracing the same text from different angles really help the students arrive at a much deeper appreciation for the layers of language they are processing when they listen to authentic language samples. Doing so rewards the students for really investing into the nitty-gritty of the language details that can be found in a single transcript rather than deluding them with several unrelated transcripts of various genres or themes. One of the reasons that interactive transcripts are especially powerful for noticing fine details about the pronunciation of individual words in context, general English rhythm, idiomatic expressions, grammatical cohesion, levels of register, and pragmatic framing is because the text remains within its original context and is immediately linked to the phrase the students are hearing. This crucial feature allows either instructors or students to repeat a given phrasing pattern any number of times in order to examine it closely or use it for modeling their own pronunciation or as a way to train their ear to hear subtle distinctions and predictable patterns that can aid in their own listening expectations.

Classroom Assessment Using Transcripts

There are a variety of options related to assessment that can be facilitated through using an interactive transcript as either the means through which a student can check their listening skills or of analysis and providing a model for a productive language assessment. Three categories of assessment discussed here are self-study, self-assessment, and class assessment. In the self-study option, students can listen to a transcript and mark phrasal boundaries where they hear pauses and practice saying these phrases linked together. This is a good activity for both listening and speaking practice and it allows the instruc-

tor to check by having students read aloud a passage they have marked with phrasal boundaries from the transcript. Utilizing an interactive transcript with this option works very well since the student can go back repeatedly and have the speaker say again and again what they heard linked together. As a modeling exercise, an instructor can take some of these patterned phrases found in the transcript to form a basis for several alternative phrases or vocabulary words which can use the same structure and prosodic pattern. For example, the phrase, "I would like to give another example of how this worked in my life" could be shown to have the same structure and prosodic pattern as, "I would like to give another picture of how this could work in your life" or "I want to present another story of how this might work in a school setting," etc. After these patterns have been modeled, students can study these patterns on their own in order to prepare for a class speaking task or listening prediction exercise. Another self-study option is comprehension questions which follow a viewing of a video with an interactive transcript as a listening comprehension support.

A self-assessment option could involve the students listening to an audio/video clip without the transcript and asking them to write down what they hear word for word and then compare with the transcript (usually this activity works best when students have the option to go at their own pace and listen repeatedly to the sound clip as they transcribe). After the first part is completed in class, students can check their own accuracy by comparing their transcription with the transcript. While an interactive transcript is not crucial in this exercise, it is very helpful for students to be able to isolate those areas where they were hearing something different from what the speaker was saying and can be used to more easily diagnose what may have influenced their listening perceptions.

In a class assessment option, you can have a focused listening exercise where the students have to fill in the missing phrase and check the transcript to see if they heard the right word or phrase. This is an abbreviated version of the task described above, and it works better as a class activity. After the students complete the listening task, the instructor can pair the students to compare answers and utilize an interactive transcript to go back and pinpoint exactly in the video where each missing phrase is said and have students be able to both see and hear the phrase in context. After recognizing difficult words or phrases, you can go back in an interactive transcript and repeat these in isolation for further practice, modeling, and repetition.

Factors in Selecting a Transcript

Depending on the proficiency level of the ELT classroom, the interactive transcript can be adapted to the relative pronunciation or listening comprehension needs of students from intermediate to advanced learners. (True beginner students could be overwhelmed with the sheer amount of contextual language that is available through the interactive transcript.)

When choosing an interactive transcript, there are a number of factors to consider. These include the English accent the students are most familiar with, the sound quality of the clip, the clarity of the speech, the rate of speech in relation to the listening proficiency of the learners, and the style or genre of the clip (narrative, lecture, news, comedy, film, ESL, etc.) and most important, perhaps, is how much of a personal connection or interest the learners will have in the topic, whether it be the the topic of the clip or the topic of the English language pattern you are presenting through the medium of the interactive transcript. This is important because working with interactive transcripts can be tedious work if the learners are not invested or engaged in the language they are teasing apart. When using interactive transcripts with different proficiency levels, considering the grammar complexity (something much easier to see in a transcript than with subtitles) as well as the range of vocabulary presented (the ratio of slang and idiomatic usage throughout the transcript) is also a crucial step.

Conclusion

As stated earlier, the concept of interactive transcripts is still a new phenomenon. Consequently, the range of accessible and relevant interactive transcripts for the varied needs of language instructors at this point may still be somewhat limited. However, there is also the option of creating your own interactive transcript through options available through YouTube. More details about how to create an interactive transcript through YouTube or companies invested in helping design interactive transcripts that suit your particular needs are available through online resources. This paper more generally aims to touch on the potential benefits of using interactive transcripts and to include this tool in the current ongoing discussion related to appropriate technology use in the ELT classroom and encourage further exploration and research on this topic.

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From Reading to Understanding to Taking Action: Engaging With Social Issues Through Fiction

Gretchen Ketner (Klaipėda)

When teachers approach a foreign or second language class, their goals may range from the detailed (e.g. students will be able to understand and correctly apply a particular grammatical form) to the broad (e.g. students will develop communicative competence). The materials we choose to use can lend themselves to various types of goals. When considering a foreign or second language reading course, the goals might focus on building students' vocabulary, reading comprehension, use of reading strategies, etc. But reading also provides an excellent opportunity to help students develop in broader areas, such as literacy and personal and cultural understanding. This article examines the experience of an instructor in a university intensive English Program using a novel to help raise students' awareness of a significant social issue while they also gained knowledge of another culture and explored their own responses to the issue.

The Value of Reading

As students approach reading in a second or foreign language, it is easy to focus on reading as a process of decoding text. In a situation where students are building academic reading skills in preparation for university-level work in a second or foreign language, it can be tempting to limit instruction to a series of reading strategies that will help students to find the main ideas and develop their academic vocabulary. But along with these valuable skills, it seems important to allow students to read for meaning in ways that connect to them personally and have the potential to challenge and transform. This type of meaning-making is what we truly mean by "literacy" [Kern]. It is a key factor in helping students

develop their language skills. “Reading for meaning, reading about things that matter to us, is the cause of literate language development” [Krashen: 150]. Many of the “things that matter to us” can be found in stories. Kern advocates using the stories of a language and culture as a way to raise students’ awareness of both and to give examples of how the culture operates (e.g. social interactions). And Gallagher reminds us of the value of reading for real life understanding:

Reading provides what philosopher Kenneth Burke calls “imaginative rehearsals” for the real world. The stories in books allow readers to wrestle with issues, to experience up close how words and actions shape and influence main characters and events. Readers can consider how the issues in the stories apply to their own lives [Can Reading: para. 14].

Thus, fiction can be a valuable tool for helping students to understand and learn how to function in the real world.

If we are going to help students develop their language and literacy skills, reading is just the beginning. Real development can happen when students can use their skills to explore a topic they are interested in, to communicate with others, and even to create a product that can be a learning resource for others [Kern]. Opportunities to process the ideas found in a text, to discuss, to speculate, and to “play with” the text bring the possibility to make the story the student’s own in some way.

This idea of making the story one’s own, of taking it in and possibly even transforming it in some way (as Kern’s “learning resource product” suggests), leads to the idea of taking some action in response to reading. Fiction that focuses on social issues, in particular, can be a means to encourage students toward action, something Bomer and Bomer believe has been lacking in education:

What we have not done often enough is position our classroom work head to head with the social world outside of school. We have not concentrated enough on learning about social problems, caring about them, and trying to do something to help. Even if a group of kids aren’t going to change the world in one school year, they ought to be in the habit of thinking in dialogue with political and social realities [7].

Reading the stories of a culture, engaging in the social world outside the classroom, and considering how students can use their new understanding to create learning resources for others all align with the trend in language education toward internationalism. Byram defines internationalism as “the belief that independent societies and individuals can, through greater interaction and cooperation, evolve towards common purposes, such as peace and prosperity.” Can using fiction help us to move students toward a more internationalist outlook as they use language to engage with the issues they find there?

Reading Sold

The project that is the focus of this article was carried out with a group of university intensive English program students at a small international liberal arts university in northeastern Europe. The students in the class were from six different countries: Albania, Kazakhstan, Lithuania, Moldova, Russia, and Ukraine. They were nearing the end of two semesters of intensive English course work in preparation for beginning university-level studies. Their courses included two semesters of academic reading in which they had read a variety of short academic texts; learned and practiced various reading strategies such as skimming, scanning, paraphrasing, and summarizing; had regular assignments and quizzes focused on academic vocabulary; and completed units on short stories and university textbooks. They had also engaged in extensive reading through an independent reading and blogging project that involved a novel of their choice. The novel-reading unit was the last unit in their second semester of study in the IEP.

The novel chosen for this unit was *Sold* by Patricia McCormick. It was the first time this novel was used in this course. I chose *Sold* because, as a Young Adult novel, it had potential to be at a level accessible to IEP students. In addition, it deals with an important current issue (human trafficking) and cultures (Nepal and India) that are different from all of the cultures represented in the class.

As we began and moved through the novel unit, three needs became evident. If the students were going to engage well with this text, they needed relevant background knowledge, opportunities to reflect and respond, and opportunities to take action if desired. Thus, our first question as a class became “What do we need to know, learn, or understand in order to make sense of this text?” The first area we needed to learn about was the nation of Nepal and the issues it faces as a developing country. Addressing this question provided several excellent opportunities to put previously learned reading strategies into practice in several articles I provided for the students. These strategies included reading for main ideas, understanding cause and effect, and using cooperative learning to understand an entire text.

As we moved through the novel, we also moved from learning about the focal culture to learning about the issue at hand, human trafficking. Previously learned strategies such as paraphrasing, predicting, doing internet research, forming questions, and making connections between texts came into play as we explored what human trafficking is, what factors cause a person to be vul-

nerable to human trafficking, and what the issue looks like in all of our home countries. Near the end of the unit, we also used research and reporting skills to discover some things that are being done to help with this issue.

Beyond simply learning facts to help us understand the text, however, we all needed to be able to make our own connections and find ways to respond to this story about a disturbing issue. Students read about human trafficking in their home countries to help them understand that this problem touches the places where they live. Many of them were already aware of the problem, though they may have lacked specific information or current statistics and stories. Through a university event that many of the students attended, it even became evident that young people at their age and stage in life, with educational prospects and goals, could fall victim to some forms of human trafficking and exploitation. The university's Spiritual Life team sponsored a Human Trafficking Awareness Week with various events. One event was an informational session about students who are exploited by employers when they go to work abroad during summers and holidays. Many true stories of these practices were shared, several of which came from students of the university. The students became more aware that they might not be exempt from this problem; it could even happen to them.

In addition to finding ways to connect to the issue itself, it was important for the students to respond by connecting to the characters and the story. Activities such as writing a journal from the perspective of a particular character or writing the "next chapter" for one of the main characters allowed students to put themselves into the shoes of those whom they might never encounter in real life and explore some aspects of their experiences. Reader's Theater was another way for students to connect with the characters and events of the story.

As the students read and responded to the novel, it became evident that some of them were connecting on a deep enough level that they were having very strong reactions to the characters and events. They began to say and write statements such as "I hate Lakshmi's stepfather" (who sold the main character, Lakshmi, to a brothel in India) or "Mumtaz (the brothel owner) is the worst person in the world" or "If I were Lakshmi, I would run away." At this point it became clear that the students might be open to taking some action related to human trafficking. Our last area of background knowledge to explore was what is being done to help with this problem. Students researched different anti-human trafficking organizations and reported their findings to the class. After

all the reports had been given, I posed a hypothetical situation to the students: “If you had some amount of money to donate to an anti-human trafficking organization, which one would you like to donate to, based on the information we have?” The winner of the secret ballot vote was International Justice Mission, a U.S.-based organization that works in the areas of prevention, rescue, and victim care.

At this point, I decided to see if the students’ reactions to the story and the issue were strong enough that they might really be willing to take action. In partnership with the university’s Student Life division, we had the possibility of holding a bake sale as a fundraiser. Given the option to participate, about half of the twenty-seven students volunteered as bakers, sellers, or creators of informational materials to display on the bake sale table. The sale raised 100 USD, which was donated to International Justice Mission, and the students were all informed of the results of their efforts.

The use of a novel provided an excellent opportunity for these students to move beyond a focus on reading strategies to developing the kinds of skills that characterize truly literate readers. With the guiding questions “What do we need to know, learn or understand in order to make sense of this text?”; “How can we connect personally to this text and the issues it presents?”; and “Is there any action for us to take as a result of reading this text?” the students explored a new culture and a significant social issue, all using the target language. They engaged deeply with the text and the issues that surrounded it, and many of them were motivated to act in response to their reading. Their actions displayed the kind of awareness and cooperation that is described in the definition of internationalism, and they acted in a way that contributed to greater peace and good in the world.

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Some Experiences in Exploring an ESP Course Development

Erika Jeret (Pärnu)

Tourism in Estonia is a sector of the national economy which, having weathered the recession, is gradually picking itself up. This is reflected in the 2014 data for numbers of tourists where 1.98 million foreign tourists and 1.1 million domestic tourists stayed in accommodation establishments in Estonia [Väliskülastajad Eestis], with the first accounting for 3.92 million and the latter for 1.89 million nights. It displays a steady upward trend for the fifth year running [Eesti]. According to the Bank of Estonia, non-residents made over 6 million visits to the country [Väliskülastajad Eestis], and export of tourism services constituted 1.39 billion euros. Tourism services accounted for 8.4% of the exports of goods and services [Eesti]. These figures should demonstrate some aspects of the importance of tourism in the Estonian economy and underline the strategic position teaching and learning foreign languages should have in a country with tourism potential. In particular, learning languages for specific purposes (LSP) or occupational purposes (LOP) should be central to our attention in higher and vocational education as well as in-service training and lifelong learning settings.

This article explores aspects and challenges of language teaching, meeting the needs of a specific learner group, and combining cultural competences while devising a completely new LSP course and establishes the background settings to the course.

Cultural competences in language learning

An essential aspect in language learning and teaching is awareness of visible and invisible aspects of communication, particularly in cross-cultural contexts. It is possible to identify some visible parameters, such as language, food, or appearance of a person or an item, whereas invisible components may include a

person's communication style, beliefs, values, attitudes, perceptions, and so on. Understanding culture and having an awareness of one's own culture, thinking, and behaviour and those of others are important in language teaching and acquisition. Canale and Swain posited that "strategic competence, grammatical competence and sociolinguistic competence constitute a framework for determining a language learner's proficiency in communication," and later a fourth component, discourse, was added by Canale and Swain.

Van Ek added socio-cultural competence, or the ability to function in several cultures, and social competence, meaning familiarity with differences in social customs, confidence, empathy, and motivation to communicate with others. Intercultural communicative competence (ICC) is often viewed as an extension of cultural competence (CC). Fantini suggests five dimensions are involved in successful intercultural communication: awareness, attitudes, skills, knowledge, and language proficiency.

Acquisition and awareness of such competences may be deemed valuable and even essential in teaching a language for specific purposes (LSP) course or a CLIL (content and language integrated learning) course.

Designing a course for specific purposes

Pärnu College of the University of Tartu, Estonia, provides professional higher education programmes in Entrepreneurship and Project Management, Social Work and Rehabilitation, Administration, and Tourism and Hotel Management. Bachelor's and master's courses are also offered in a number of fields. UT Pärnu College is a member of the Association of Estonian Tourism Education and is considered one of the leading institutions in teaching and researching tourism in Estonia. In professional higher education, a large proportion of curriculum volume is taken up by practical training, in other words internships or placements. In the Tourism and Hotel Management programme at Pärnu College the curriculum volume is 180 ECTS (1 ECTS is equal to 26 hours of study), out of which 36 ECTS account for placements. The placement titled Service Studies focuses on working in a company providing services and performing a variety of tasks and jobs while giving a service to customers. Often such companies offering placement opportunities are hotels, resorts, cruise ships, and so on, and students practise their skills in providing services, interacting with customers, communicating with other staff members, taking initiative, and learning particular skills required in a job. Students of Pärnu College have

access to the Erasmus+ student mobility programme and frequently use it for taking their service placement abroad. For instance, in 2015, target countries and student numbers were as follows:

- Spain: 25 students
- Italy: 7 students
- Finland: 3 students
- Greece: 2 students
- Germany, Latvia, Czech Republic, and Slovenia: 1 student each

The Tourism and Hotel Management curriculum includes a course in Tourism English among other compulsory courses with a volume of 3 ECTS, delivered in one semester. This can generally be deemed insufficient for covering the width and breadth of topics in the field of either tourism or hotel accommodation, where both have extensive sub-topic areas. Students' language skills when enrolled in the university have proved to be widely varying and thus pose further challenges to teachers. To offer tourism students more English language learning opportunities and equip them with better training prior to placement, the programme manager of the Department of Tourism Studies approached the author, who works for the Language Centre of the College, with a request to devise a specialised course which would particularly focus on food and table service vocabulary and phraseology.

A range of aspects need to be accounted for when devising a language course. Hutchinson and Waters suggest the following questions as a starting point to seek information on the following aspects:

- Why is the language needed?
- How will the language be used?
- What will the content areas be?
- Who will the learners use the language with?
- When/Where will the language be used?

These issues, along with the cultural competences examined above, were taken into account in the argumentation and brainstorming sessions between the author and colleagues in the field of tourism, when designing content, tasks, and objectives of the course.

The author discussed course objectives with the staff of the Department of Tourism Studies, bearing in mind likely service situations during placements, whether taken abroad or in Estonia, and the set of objectives was agreed upon.

Since some students do not go abroad for placements but carry out their placement work in Estonia, which hosts more foreign tourists than the number of domestic residents of the country, they need a similarly varied vocabulary in service situations they encounter in their work or placement companies. The course devised also shares some ground with the course in Estonian Tourism Geography, which similarly looks at food, particularly Estonian cuisine. One of the purposes of both courses is to ensure an increased awareness of Estonian cuisine, dishes characteristic to different regions in Estonia, and the importance of local food and ingredients in the food offered to tourists. An entirely new course in English for Specific Purposes (ESP) was designed, focussing both on content or target needs and learning needs.

The English for the Catering Industry course was first delivered in the spring semester of 2011, the language level was set at B1-B2, and the course was worth 2 ECTS. The course was an elective course, meaning that any student of the College may select it. Initially, the set of objectives for the course read as follows:

Students know

- how to use conventional phrases for introducing oneself and others in professional settings and command appropriate vocabulary for communicating with guests;
- how to compile and present a simple menu and ingredients and vocabulary on preparing food;
- how to deal with complaints about food;
- how to present and explain a bill to guests with appropriate vocabulary; and
- some well-known dishes in Estonian cuisine and their ingredients.

With these objectives in mind, the author compiled the content, exercises and tasks.

Development and analysis of the course from 2011 to 2015

Since 2011 the course has been offered once per academic year, and both full-time and Open University students have access to it. In spring 2014 this course was scheduled in the timetable as an elective course for the second-year students of Open University to facilitate better their access due to the pattern of their timetable, whereby they attend classroom work once a month over a

period of four days (Thursday to Sunday). Therefore the author, responsible for the course delivery, had to alter it, including re-arrangement of the content (e.g. succession of tasks and setting up new modules), and devise tasks for e-learning. It being an elective course, and given the decreasing student population of the College (about 600 in the 2015/2016 academic year) the number of participants in each course has consistently been between ten and fifteen.

Changes in course content that the author made between 2011 and 2015 were informed and triggered by a range of factors, such as...

- changes in the Tourism and Hotel Management curriculum;
- renewed teaching focus of the College, which is currently on service design and management;
- feedback from colleagues and the programme manager;
- dedicated student questionnaires at the end of the course;
- feedback collected from the Study Information System (ÕIS in Estonian) which is compulsory for students; and
- feedback gathered and observations made in class or in informal discussions.

Another driver for change is teachers' personal and professional development and enhanced reading, e.g. access to new course books for professional purposes (for instance catering), extensive reading on related topics, and personal experiences in service situations (travelling, talking to people, and so on).

In the 2014/2015 academic year, the course had a total volume of 3 ECTS and its objectives had been altered to read as follows:

- learn professional vocabulary in catering and service provision
- acquire appropriate attitudes for providing excellent service
- learn conventional phrases used in service situations at various levels
- learn to present menus, food, and drinks, and learn vocabulary on ingredients, tools and equipment required in a catering establishment
- learn about local and Estonian food and national and regional cuisines
- learn about principles of healthy eating and analyse eating habits
- practise and observe service provision and service standards

As we can see, new aspects incorporated in the objectives are healthy eating, appropriate attitudes, and service standards, bearing in mind changes at the college level, as indicated above. A major change in the delivery of the course involved a teacher of service provision and Estonian tourism geography,



Photo 1.

Table setting. Photo by Erika Jeret

who is also the service placement supervisor at the College. This teacher provided some input in three classes emphasizing her expertise in catering and food provision, service provision, and local knowledge. Her involvement added emphasis to the understanding of attitudes involved with and perceptions of excellent service provision, communication with customers, and health, hygiene and work safety issues. This establishes a strong CLIL element in the course. An example of a table setting in which students had to identify errors and explain which changes they would make to rectify these errors is presented in Photo 1. This was the case for employing a colleague's expertise in food provision and attributes essential in table settings, which the author complemented with the input of vocabulary and phraseology.

Photo 2 illustrates a pair work task the colleague suggested wherein one student set the table according to verbal instructions given by another student, and together they had to explain the occasion and menu the setting was for.

The task list for working with the language included activities such as dialogues in various forms, e.g. acting, writing missing parts, gap filling, and ques-



Photo 2.

Is this correct? Photo by Erika Jeret

tions and answers; role plays; giving and following instructions; writing tasks such as word search, matching, and information search; and missing links. Attitudes and perception of good service were shaped through tasks based on short texts or videos for input and questions such as “Who or what may greet customers at a restaurant?” and “Can greeting boost sales?”, which encouraged and fuelled group and class discussions.

Survey and discussion

Adapting the novel CLIL-type approach in the course, and in order to collect concrete feedback from students on elements and benefits they received, the author compiled a questionnaire and delivered it in May 2015 to attendees (all full-time students) during the course. Nine students present in the seminar formed the sample group. It included open and closed questions on the reasons for choosing the course, topic vocabulary areas, and most useful topics. The first question required listing the three most important reasons for choosing

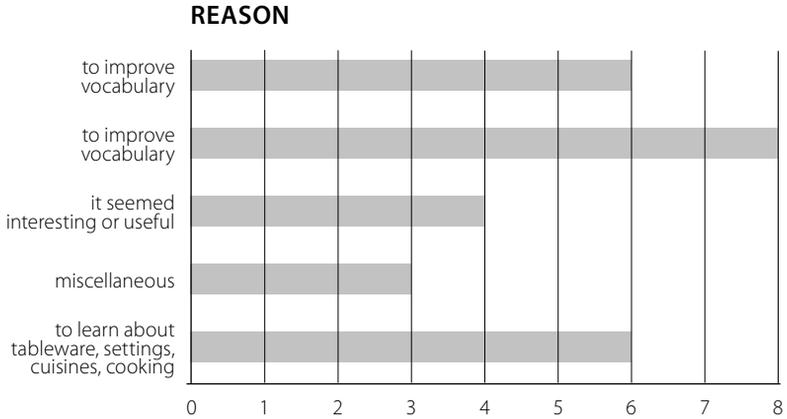


Chart 1.

Reasons

the course, and answers revealed that specific vocabulary acquisition was an important factor, as seen in Chart 1 (the y-axis shows respondent numbers), where eight students expressed this view. Six students claimed a primary reason was collecting credit points, and another six were interested in specific vocabulary.

When responding to the question about useful topics, the results were as shown in Chart 2 with table settings at the top, being noted by three respondents (y-axis). This may be explained by practical tasks undertaken for the understanding of different setting options; learning vocabulary related to table linen, napkins, tableware and cutlery; and taking and giving orders and explanations of how to do things.

The next set of questions looked at vocabulary improvement. Chart 3 shows that in most vocabulary areas, respondents felt that they had achieved considerable or moderate improvement (the y-axis shows respondent numbers). Based on the author's observations and experience, students have a fairly good grasp of vocabulary on fruit and vegetables, vocabulary of meat types is weaker, and that of grains and pulses, the latter particularly, is moderate to poor.

The final question sought to establish which areas of knowledge and expertise students have developed most, and as shown in Chart 4 (the y-axis shows the number of responses), again, in all sections a moderately better under-

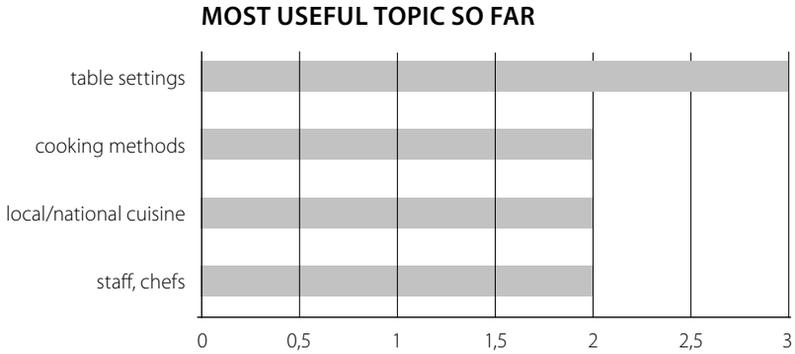


Chart 2.
Useful topics.

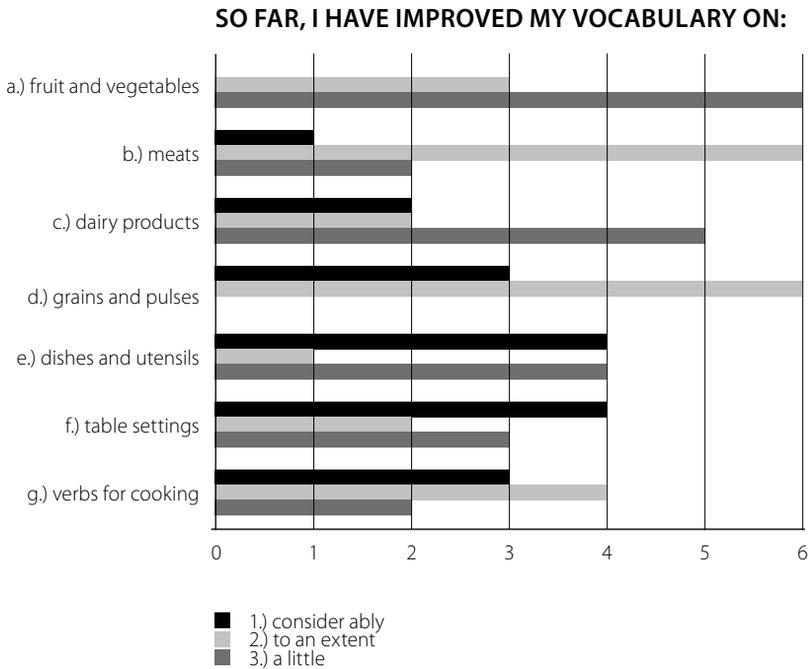


Chart 3.
Vocabulary improvement areas

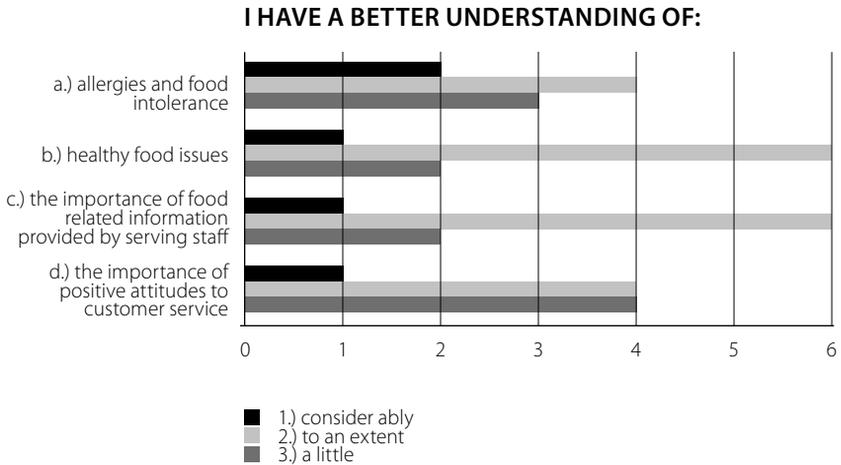


Chart 4.

Improvements in topic areas

standing was achieved. Reasons why there were not more responses of ‘considerably better understanding’ may be that students generally believed they had a fairly good knowledge of English anyway, or because the course was as yet incomplete at the time of the survey.

Some of the comments added in the questionnaire by respondents pointed out the benefits of the novel approach taken: “It was really interesting because when one of the teachers thought of the language part which she was qualified for and the other added something else. Two in one.”; “Both teachers add something of their personality and knowledge to the lesson”; “It had a lot of new ways of teaching topics and really helped me to learn things I had never known before.” As for critical notes, one aspect particularly came to the fore, which was improving the course in Moodle. This is partly a technical issue and needs a more collaborative approach with an IT specialist or an educational technologist, the latter position is no longer considered important at the College.

To recapitulate, the approach of integrating language and content teaching, coupled with a competence focus, benefits the students and may help build a framework for a language learner’s development. Language is not an end result in itself but a means of conveying information, and the ultimate purpose of language learning is language use, in this case in real-life service situations.

Conclusion

Designing a new ESP course, even with the numerous resources in writing, and in audio and video formats available, may be an immense task that many language teaching professionals would be familiar with and commit to readily. One of the many issues, inevitably, is getting the focus right, assessing content and language needs and devising relevant, appropriate, and engaging tasks and activities to match them. There is commonly more content to be incorporated in classes than could be feasible to use to match the number of classes and credit points and student work load. Materials should be designed to lead towards a communicative task in which the learners use the content and language knowledge. Secondly, ideas for tasks can be found from various sources, but tuning them for the particular level and group of students or changing tasks to suit the local cultural context may be time-consuming. Materials writing is widely regarded as one of the most characteristic features of ESP in practice. In stark contrast to General English teaching, a significant amount of the ESP teacher's time may well be taken up in writing materials. Yet the author holds a view that when designing a course and allocating time for topics, some space should be left for current news and events, such as the Master Chef programme or Bocuse d'Or events in the case of the course discussed in the article, but also for interests, emerging needs, and curiosity from students. The third issue is of a technical nature: much of the learning content is expected to be available online today. In this case the Moodle platform is used by the University of Tartu. In addition, e-learning objects can be composed selecting from a wide array of applications, programmes, and sites, all of which require at least some technical skill to use.

Engaging a content specialist to work along with a language specialist was a novel approach at the College, and although brief and experimental, it confirmed that the content and language learning (CLIL) approach is feasible in a higher education context. Most importantly, teachers should ensure there is time for discovery and enjoyment of the learning process for all parties involved.

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CLIL in Estonia – Present, Past, and Future

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Introduction

Enhancement of the acquisition of language skills is a subject of perennial discussion. The need to understand people from different cultures has made multilingualism a social phenomenon. E. Allardt aptly described the concept of multiple language skills by stating that small nations in particular are destined to be multilingual. However, in almost all countries, compulsory school education meant to provide the whole population with skills for adequate communication usually includes one or more foreign languages in addition to learning the mother tongue. The twentieth century Estonian curricula for general comprehensive schools contained three or more language subjects in addition to math, science, music, and social studies [Läänemets]. However, the reasons for learning languages and their textual content have been widely discussed but rarely agreed upon. This is because students have to acquire different structures in order to produce sentences or longer texts orally or in writing, but languages themselves do not have any independent textual content. For that reason, texts used for learning languages have to be taken from different walks of life, representing the diversity of subjects about which students are supposed to be able to communicate. The first and widest source of material has been literature, as literary texts represent the language used in its most beautiful and artistic form. The questions of what methods can be used and what kind of learning environments can support the acquisition of language skills have been discussed in published research. Unfortunately, specific didactical foundations have not yet been established for the selection of language-learning content for different age groups or school levels.

However, content learning integrated with language learning, or Content and Language Integrated Learning (CLIL), has become a popular approach to the enhancement of foreign language learning in the twenty-first century.

According to David Marsh, CLIL refers to teaching subjects such as science, history, and geography in a foreign language. This can be done by the English teacher using cross-curricular content or by the subject teacher using English as the language of instruction. Both methods result in the simultaneous learning of content and English. Including different topics from diverse subject areas related to the countries and cultures of the languages has been a common practice. The research question for this study was how we can use our past experience to enhance the CLIL approach for development of new study aids for learning English according to the new national curriculum for upper secondary schools.

What is our past experience?

In the early sixties, partial or full-scale bilingual education was introduced in many schools, mainly in Europe. In Estonia, language-specialised schools and classes, in which more lessons were allotted to learning foreign languages, were established after the official decree of March 1961, which resulted from the Sputnik shock and mandated improvements in learning different languages all over the Soviet Union. Ferdinand Eisen, the forward-thinking Estonian minister of education at that time, established a whole network of specialised schools in which students could study various subjects (math, physics, music, etc.) in addition to languages and according to more demanding syllabi that would better prepare them for higher education and broaden their cultural horizons in general. Suffice it to say that the graduates of these schools and classes were the architects of the processes that led to regained independence in 1991.

Accordingly, in Estonia German language teachers developed a collection of materials about the history, literature, music, and arts, as well as other cultural features of German speaking countries called the *Landeskunde*; the corresponding materials for learning English were called *Country Studies* and covered the majority of the world's English-speaking countries.

Moreover, the students at all these language-specialised schools and classes also learned some school subjects in English, such as geography, literature and history. The aim was to teach both the subject and the language, as expressed by the contemporary phrase “using language to learn, learning to use language,” as well as to broaden the students' intellectual horizons. Accordingly, school textbooks had to be compiled for learning these particular subjects in English. All such textbooks were field-tested in their respective classes and

grades, usually over a period of two to three school years. Field-testing programs were discussed and approved by subject commissions at the Ministry of Education. After a period of field-testing, the materials were analysed according to set criteria and proposals were made for corrections and additions to improve them. These field-testing procedures led to the development of the most suitable materials for use in schools. One section of the Country Studies course was dedicated to developing students' skills to speak about Estonia and Estonian culture in English.

For example, Kristi Tarand compiled a "Reader on the History of Estonian Urban Architecture" in 1976 and a document presenting Tallinn as a distinctive cultural monument called "I'd Like to Show You my Town" as aids for in-depth studies of English. Both documents were used in schools and by professional guides showing tourists around the Estonian capital.

Ann Allpere and Ene-Mall Veske's Tartu University diploma paper was published by Valgus in 1969 as a school textbook: "The Geography of the Parts of the World and the Most Important Countries (Part I – Europe)." It was followed by "Physical Geography of the World" by the same authors in 1975. The cycle of geography textbooks was completed by "Geography of Continents" and "Economic Geography of Foreign Countries," published in 1981 and 1983 respectively.

English teachers compiled materials for different literature courses; those by Kristi Tammis and Helju Rajandi were used for many years and shared by colleagues in a number of schools where literature was taught in English. There were also materials provided by publishing houses in Moscow and elsewhere, including various collections for independent reading, which mainly consisted of shorter pieces by W. Somerset Maugham, Oscar Wilde, Theodore Dreiser, Jack London, etc. Numerous unabridged collected works by classical English and American authors were also published in their original language. The textbook "English-American Literature" by R.S. Abeltina, D.Z. Fleija, and A. Misane was published by Zvaigzne in 1976 and was used in all English-specialised schools.

At present, every school is permitted to make decisions about their curriculum, and only the literature courses have been retained by some schools and are taught in English. In addition, the International Baccalaureate (IB) programme, in which all subject fields are taught in English, is available in Estonia. Geography was eliminated when Mrs. Allpere retired. No recently-trained teacher is equipped to teach geography or any other school subject in English. CLIL as an approach to teaching English needs to be rediscovered and more widely implemented. The first attempt to do so was a conference held in the

spring of 2015 in Narva. By that time, a trial version of a study aid integrating cultural studies, civic education, and learning English had been made available through a project organised by the Jaan Tõnisson Institute.

The Integrated Reader on Estonia - an example of CLIL today

The 2010 National Curriculum for Estonian upper secondary schools triggered the need for updated study aids. The first two courses of the mandatory syllabus for learning English and other foreign languages prescribed topics related to Estonian culture. The reason for such content could be expressed in a statement by Karseth and Sivesind:

...continents and countries renew their traditions and curriculum designs to respond to global expectations. Cultural heritage is considered as an important source in two respects. Personal identity is developed by becoming familiar with inherited forms of conduct, norms of behaviour and modes of expression to become cultivated. The curriculum should therefore develop the learner's familiarity with national and local traditions. In addition, if society is going to remain democratic, the curriculum must play a leading role in passing the common cultural heritage (Karseth & Sivesind: 62).

This was a new and positive approach to increasing the cultural relevance of foreign language studies, but there was no available textbook or other study aid covering the topics specified in the syllabus. Estonian gymnasia usually use British textbooks at language levels A1-C1, which understandably do not contain any information on Estonian culture. There are many materials for tourists, but these are not suitable for school language lessons. Therefore, the primary aim of this project was to compile an integrated reader with CLIL approach that would cover the topics mentioned in the syllabus and provide information on different aspects of life. The selection of material was based on the concept of culture as a way of life, which led to the inclusion of a wide variety of phenomena as well as history and famous people. Several ideas were taken from the works of M. Byram, and the questions and topics for discussion were modelled after the preliminary report on A. Ross's 2010 study "Border Crossings, Moving Borders: Young peoples' Constructions of Identities in the Baltic Countries in the Early 21st Century" as well as several other projects dedicated to the development of civics and citizenship education carried out at the Jaan Tõnisson Institute (see websites in the bibliography).

The second aim of the project was to develop important skills such as critical thinking and the ability to express oneself and participate constructively in group work. In order to actively participate in meaningful discussions, stu-

dents need broad knowledge about different aspects of culture as well as the relevant vocabulary. According to information collected by projects carried out at the Jaan Tõnisson Institute between 1992 and 2012, the integrated approach was first applied to social studies (especially civics and history) and English.

Estonian specialists well known in their respective fields contributed texts that contained thoughtfully chosen facts and descriptions. Kylo Arjakas provided an overview of Estonian history, Rein Veidemann wrote about literature, Tiia Järg about music, and Allan Puur about demographic developments, to name a few. Media materials and interviews with high-ranking officials and leaders of public opinion such as Urmas Paet, the foreign minister at the time, and Professor Mihkel Koel, one of the pioneers of environmentally benign chemistry, were drawn on as well. Young people made valuable contributions, among them Pärt Uusberg, a respected young composer, and Liis Lemsalu, a well-known singer. Doris Kareva, our leading contemporary poet, contributed one of her most famous poems in Estonian and English translation, and so on. We are abundantly grateful to all the authors for their voluntary contributions, which provided the reader with material representing different functional styles of the language. Social studies, in particular civics and citizenship education, provided the framework for the questions and recommendations for activities that were associated with the texts.

All the texts were then field-tested in upper secondary level classes (grades 10-12) in both schools with instruction in Estonian and schools with instruction in Russian, and some corrections and additions were made to the initial version. The material was edited by Dolores Talpt Lindsay and publication of a trial version of a textbook was funded by the Tallinn municipal government in December 2013. Feedback from students has been positive. About 70% of respondents (n=231) said that they had obtained information about Estonia and its culture that they had not encountered in other school subjects, e.g. science or geography. Some 80% expressed appreciation for the opportunity to enlarge their English vocabulary and about 60% said that the facts and knowledge they had acquired with the help of the reader had been useful in other school subjects, especially in discussions and debates. 35 students wanted the material to be made available on the Internet. This initiative has provided the majority of students in Tallinn schools with the opportunity to learn about Estonian culture in conformance with the 2010/2011 national curriculum.

What is the future of CLIL?

The CLIL approach to learning foreign languages can be applied to almost all school subjects; it provides meaningful content as well as opportunities for organising interesting activities in and outside of the classroom. All school subjects have the potential to be associated with learning foreign languages, especially English, as a wider vocabulary and basic terminology in different languages and areas of learning, particularly at the senior high school level, can pave the way to higher education, future employment, and lifelong learning in general. EU educational policy clearly expresses these aims in light of changing labour patterns and greater demands for a skilled, multilingual workforce.

The CLIL approach can also greatly contribute to identity building in young people. If identity is defined as a sense of belonging to a particular social group, it can be said that individuals now develop multiple identities that are dynamically changing and form complicated hierarchies. Contemporary individuals have to establish and re-establish their own hierarchies according to their value systems repeatedly in light of experience and circumstances. Common cultural concepts create a unifying sense of shared identity and social belonging. There is a clear boundary between ethnic identity and the languages in which other ethnic groups communicate which operates at both the individual and collective levels of group identity. We also need to consider how we interpret other people's identities based on their manners of speech (Joseph: 28). The meaning of and opportunities for music in human geography has recently become a topic of research; and the "strong links between music and the sense of place and identity, both of people and places" (Hudson: 30) are being investigated. In the light of the above discussions, it would be advantageous to consider the wider potential of music education for the establishment of social identities that transcend traditional borders.

Science subjects related to nature, such as biology, chemistry and physics, can create a logical system for understanding the environment and opportunities for ecological and sustainable living that is mindful of available resources. This would help students to understand global natural processes as well as humanity's responsibility to protect the environment both locally and globally. The role of mathematics as a means of identity development has not yet been widely researched, but it has definite potential [Sowell]. Math creates the foundations for logical and critical thinking, which allow us to comprehend the world as a whole, understand different systems,

and make informed decisions. The potential role of math in culture and in curriculum development is considerably more promising than has been recognised to date.

It is extremely challenging to find rational solutions to the establishment of social identities within the cycle of social studies subjects, especially history [Vickers]. Green, Janmaat et al. have discussed social cohesion. In the modern globalised world, a new concept, intercultural identity, has emerged, which has created a basis for active mobility in the labour market and also for pursuing university studies abroad. Knowledge as a basis for identity building is being perceived as an increasingly important source of and a driving force for individual societal success within a society that is becoming increasingly complex and diverse (Karseth & Sivesind: 64)

Conclusion and proposals

CLIL can provide a new approach to curriculum development, especially with regard to national curriculum documents for language instruction in general comprehensive schools, and serve as a method of organising engaging and coherent learning in wider and more supportive environments. Content learned through a foreign language can provide integrated knowledge and cogent arguments for critically thinking individuals and enable them to communicate their values and opinions and participate actively in different levels of social discourse. Identities and their hierarchies are in essence values accepted as a result of meaningful and motivating learning that leads to the development of independent and critical thinking skills. Learning languages at school, especially English, can contribute significantly to the development of an autonomous and self-aware personality. Those responsible for writing educational policy and developing curricula for general comprehensive schools are confronted with a serious task: how to use CLIL in the most strategic manner for educational innovation, in order to provide new educational opportunities for all students. The imperative to use the most reliable approach to date has the potential to make education an enduring moral enterprise [Pinar].

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A New Format of a University Lecture Course: Blended Learning

Alla Nazarenko (Moscow)

Introduction

The requirements of foreign language training today should envisage the development of such main competences as the professional and informational. The latter includes a wide spectrum of skills, from the ability to use Microsoft Office applications and navigate the Internet to the knowledge of how to use Web 2.0 social services as didactic tools, which can enhance the efficacy of learning. Apart from that, a contemporary teacher has to be a master of computer technologies, for students are quite different from what they used to be about even ten years ago. The rapid development and phenomenal popularity of social networks brought to life “The Net Generation” (as Western sociologists defined them), those who were born in the age of the Internet and accepted it as part and parcel of their life. However, even the MSU Education Standard, emphasizing the necessity for students and teachers to possess ICT skills, concentrates mainly on studying informatics. But nowhere in the standard was it prescribed to train foreign language teachers how to use computer technologies in their professional lives on the basis of theoretical/scientific methodology for didactic purposes to optimize classroom learning activity, to effectively organize students’ self-study at home, to develop and conduct distance and blended courses, and so on. In other words, the issue of ‘informatization’ of a learning process is not included to the full into a standard program of theory and methodology of teaching foreign languages. The mastering of modern technologies by teachers of foreign languages is considered in the standard only as developing ancillary instrumental competence M-ИК-3, which is described very generally as the ability to use modern computational equipment and specialized program means in practical and research work.

The concept of a lecture course in a blended format

The paper describes the first experience of providing a course on the theory and practice of integrating ICT in foreign language teaching to students of the Faculty of Foreign Language and Area Studies. At the same time, the course is presented in a new format, as a combination of traditional lecturing in a classroom and distance learning, i.e. in a blended mode. Presenting the course in a blended mode immediately immerses the students into a learning environment based on ICT. Thus, they have to learn about how to use ICTs for didactic purposes by practically using them.

Blended learning has several definitions and interpretations. But researchers agree on the point that it is not just a simple combination of traditional face-to-face and online instructional approaches [Vignare]. Blended learning is a framework to which such phenomena as cognition, interaction, and experiences should be considered as closely related. Learner-centeredness emerges as an important element of blended learning [Blended learning].

The advantages of blended learning are described as providing access and convenience to students; increasing teacher and student productivity (in terms of increasing the amount of information or richness of the material covered); and facilitating an improvement in pedagogy by moving from more information transmission-focused pedagogy to more active learning [Graham & Robinson].

A distance (online) learning component was introduced into the described course particularly with the view of organizing, monitoring and controlling students' homework in the period between the face-to-face classes. Their autonomous learning activity was aimed at processing information and its analysis and synthesis, making hypotheses, and making decisions concerning their tasks. It was meant to further develop their cognitive skills, their ability to think critically and independently, and their capacity to apply their theoretical knowledge to finding the solution to a practical problem: in other words, to make them acquire professional and informational competences.

The principles of creating the VLE and its structure and content

To realize the course in a blended format a site on Wikispaces.com was created to provide a virtual learning environment (VLE) [Теоретические]. The structure and content of it enable students not only to access learning materials but also to get and follow the methodological instructions about how to deal with them.

The site is organized on a modular principle: each module contains a thematic video lecture with a slide show, a plan of the lecture (to help structure the material), a list of references to the sources of recommended reading, videos, and clearly stated tasks for the students to perform. The tasks usually include a critical analysis and a summary of recommended reading materials and participation in the discussion of a studied subject. Students' progress in learning is graded by the score and rating system.

The menu of the site consists of such parts (pages) as Notice Board, Content, Goals and Tasks of the Course, Library of Abstracts, Course Calendar, Assessment System, My Portfolio, My Final Project, and ten thematic modules. The Notice Board serves as a place to make announcements, to put last minute information such as a change in the timetable, etc. The Course Calendar shows when a certain module is to be dealt with and when completed home tasks should be posted on the site. The Assessment System explains what total score a student should get to successfully complete the course and how many points will be given for each kind of learning activity.

The course is designed for one semester and includes ten theoretical thematic modules and three practical classes. Two more classes are devoted to students presenting their final projects.

Theoretical modules cover the following themes:

- Introduction: The major tendencies of contemporary societal development and the advent of ICT
- Lecture 1: Contemporary society and education: distance and blended learning
- Lecture 2: The history of distance learning
- Lecture 3: Terminology and theories of distance learning
- Lecture 4: Psychological and pedagogical foundation of a contemporary learning theory and distance learning
- Lecture 5: The history and methods of foreign language teaching
- Lecture 6: Didactic principles of distance and blended learning
- Lecture 7: Strategies of distance and blended learning
- Lecture 8: Methods of distance and blended learning
- Lecture 9: Linguistic and didactic foundations of the development of distance English language courses

Three practical classes include the following:

- Getting started to work in MOODLE (Modular-Oriented Objective Dy-

dynamic Learning Environment) and its didactic characteristics and technical possibilities

- Introduction to Bensons, a multimedia distance English language course, created at the MSU Faculty of Foreign Languages and Area Studies (FFLAS)
- Introduction to a professional development course, Integrating Technologies into an English Language Classroom created by a Ph.D. teacher of the FFLAS.

Each module is designed for one week and presupposes a face-to-face lecture and self-study of the material of the lecture at home, working on the site of the course. Home tasks are described in detail and include analytical work with a list of Internet-resources (the links to which are provided): reading, writing an abstract (to be placed in the Library of Abstracts), and discussing the questions, stated by the teacher and based on the studied material, in a Discussion Forum which is built into every page of the site. The recordings of lectures delivered in the classroom can be used to refresh the introduced material, to think it over again, and to use it as a reference while preparing for the discussion. Those who missed the face-to-face class can also use it to catch up with the group.

Thus, learning of the lecture material delivered in the classroom is deepened while students process additional information on the same subject; students analyze and synthesize it while working on abstracts and preparing for participation in the discussion. This participation envisages not only students' posting well-thought-out answers to the teacher's open-ended questions but their mandatory reading of all posts of their group mates and addressing at least two of them. They may either agree or disagree with the statements and opinions, but their remarks should be well grounded and argumentative. So in this sort of collaborative interaction they learn from each other.

In the middle of the semester, students have a mid-term test on the part of the course covered.

During their practically-oriented classes, students get acquainted with MOODLE which is increasingly widely used in education. Distance courses are created on this platform by specialists at the Faculty of Foreign Languages and Area Studies, as well. Students are given a chance to study principles and approaches on which one course, the distance English language course Bensons, is based. They also had access to another course, which had been

developed as a teachers' refreshment course, Integrating Technologies into a Foreign Language Classroom.

Both of these courses are 'live', actively used online. The Bensons course, which is constantly being modified and edited, has been offered as a distance preparatory course for potential applicants for faculty living all over Russia and abroad for more than ten years. The other course was successfully piloted in 2010 for English teachers of Moscow schools. Since then it has been taught several times as a course of professional development for school and university teachers of English all around the country.

To consistently maintain the concept of active learning, which serves as the basis of the described blended course and which was realized while working on theoretical modules, in the practical classes students were asked to critically analyze the Bensons course, to consider it through the prism of the pedagogies of behaviorism, cognitivism, and constructivism they had studied in the theoretical modules of their course and to find out which didactic principles, strategies, and methods have been used in it. It made them refresh their theoretical knowledge, put forward suggestions and hypotheses, and challenge, prove or refute them. Such activity contributed to the development of their critical thinking.

The course on using technologies armed the students with practical skills of using ICT directly in a real or virtual classroom.

Pedagogy: Project method in the blended course

The outcome of the course was creating the student's own 'product', a project aimed at developing a lesson or a part of a lesson. It might have been concerned with teaching a grammar phenomenon, some new vocabulary, or a cultural topic. However, invariably it had to incorporate computer technologies that had been studied in the course as a basis for optimizing the learning process. The use of technologies had to be didactically appropriate and purposeful.

Project Method [Проект] is not new in pedagogy. It came into being in 1920 in the USA. It is also known as the task-based or problem-solving method. The founders of this method were the American philosopher and educator John Dewey and his followers W. H. Kilpatrick, E. Collings, J. Stephenson, and E. Thorndike. They were seeking ways to stimulate students' independent thinking and striving to teach them skills required to organize knowledge that make students active participants in the learning process [Nazarenko et al.].

Project Method is closely associated with the philosophy of constructivism in education, which in turn goes back to learner-centered, hands-on, task-based learning resting on the works of Jean Piaget, Lev Vygotsky, Charles Rodgers, and others who developed this approach. The postulate of constructivism is that knowledge cannot be transferred to or received from somebody as 'ready-made': it can only be obtained or constructed by a learner him- or herself in a process of active learning. Working on their projects, the students did acquire new knowledge through active cognitive work with information, analyzing, selecting, and applying learning materials appropriately to their final product, based on ICTs and therefore presupposing mastery of them.

Conclusion

The course managed to make use of several benefits of blended learning:

- Students had easy access to the course wherever there was a connection to the Internet. They could use stationary computers, laptops, or mobile devices to link to the course when it was convenient for them and to work on their tasks at their own pace and in their own manner. So their study was learner-centered.
- The instructional design of the course provided them with all appropriate information immediately at hand. The learning environment (including thoroughly selected teaching and learning materials and references to reliable Internet-sources) was thoughtfully planned and created by the teacher.
- The course emphasized active learning, which has proved to be most effective as it engages cognitive abilities of learners to the full.
- A competence-based approach was exercised in the course as students applied their theoretical knowledge to practice while preparing their projects.
- The students' motivation was maintained due to the general interest of young people in using technologies. They also appreciated the possibility to study at any time and place that suited them and an instructional design which enabled them to study independently, to achieve tangible results, and to get confidence and satisfaction in learning.

The results achieved speak in favour of accepting the principle of blending face-to-face format with autonomous online distance learning as a model for modernization of university lecture courses on the basis of ICT.

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II

CULTURE, IDENTITY, AND LANGUAGES

Symbolization and Dialogue of Cultures

Elena Zvonova (Moscow)

At present, the problem of dialogue of cultures acts as a topical issue of modern world interaction. Expansion of the information field, integrative processes, and formation of almost boundless multicultural space which has been created by various cultures with their own symbolic systems result in necessity to revise the humanitarian knowledge structure as the humanity phenomenon base. Twenty-first century culture has enormous potential for self-development, and so to study the principles of the symbolic systems formation and functioning is especially relevant. Achievements in cultural and historical psychology, which have made huge impact on development of all cognitive science, the heritage of Tartu and Moscow semiotics school, V. S. Bibler's theory of dialogue of cultures [Библер], and N. G. Salmina's sign and symbolic approach in training are of huge scientific potential and act as a theoretical base of research [Салмина].

Evolutionary processes of communication progress lead to the conceptual aspect of written texts that they cannot transfer all information. Using an images technique of media, text becomes more effective. The text understanding unites the process of information decoding, the subject's embedding in knowledge, and the subject's experience, all of which leads to search of sense. The issue of symbolization study as the psychological mechanism of the sign and symbolic environment understanding becomes an actual problem of science.

At present, the cross-cultural communication issue acts as a global problem since in the depths of any culture there is a cultural code, a symbolic layer of semantic generalizations. These cultural and semantic 'universals' act as a basis of formation and initiate the integrative processes of sign and symbolic systems. Therefore, the main issue of our research is the long felt need to create the training psychological and pedagogical model which would allow the following:

- 1) Structuring the principles for making the sign and symbolic systems in their cultural historical development;

- 2) Generating the psychology and pedagogical conditions permitting one to understand the structure of the sign and symbolic environment in its cultural and historical development; and
- 3) Forming the abilities which allow operating with the products of culture (works of art) as the means of cross-cultural communication.

Expansion of the information space promoting polycultural interaction as well as the increased role of symbols in twentieth to twenty-first century culture demands to reveal the generalized regularities of human knowledge and activity. Modern studying of the whole cultural heritage and an assessment of modern cultural searches requires understanding of mechanisms of forming the skills to reveal meanings of the cultural and historical code. Also there is a necessity for means to allow transferring the substance of universal structures, which are the cornerstones of meaning and create it, to the concrete subject domain, where a studied object is, with the aim to decode and interpret its contents.

In philosophy, the understanding is considered as the form distinctive to consciousness of the reality assimilation which indicates revealing and reproducing the semantic content of a subject.

Over the history of psychology, the idea of studying the cognitive process as the main indicator of activity of a person has being developed in traditions of complete approach to understanding and analysis of mentality. As in works of William James, thinking has acted as a basis of cognition, and studying the mental phenomena has taken place in a context of the cognizable world. Similar views have been promoted that in psychology there was a consistent search of ways to research elementary and complex forms of a mental life. It has led to the appearance of the ideas of the integrity of mental activity products and consciousness in general.

Within the bounds of the activity approach of the soviet psychology, the methodology has been created to explain regularities of the mentality development in filo- and ontogenesis via the mechanism of an interiorization of an external action into an internal one. The problems of a structure and formation of the subject action as well as allocation of the orientation and executive parts were studied. The orientation part makes the managing (psychological) mechanism of action and it determines the success of the task solution of activity. The structure, dynamics, and formation of the orientation activity are the basis of cognition. Research in the field of cognition processes has shown that the orientation basis of activity is created through the formed system of

hypotheses of the forthcoming changes of a situation as well as a special stage of planning one's own actions in subsequent situations.

The role of the prescience hypotheses, in which the activity purpose is constructed on as an image of a desirable result, has led to search for the high level generalization abstraction to define stages and characteristics of the cognitive process. This abstraction is presented by the 'image of the world' concept [Петухов; Смирнов]

Signs and symbols act as the means of mediation of cognitive and affective components of knowledge and are an important feature of the educational process [Карпов & Haywood]. Recent research has shown that in training it is not enough to use only sign and symbolic means. It is necessary to study the psychological mechanism of symbolization and form the types of sign and symbolic activity.

In psychology, the process of symbolization is considered as the mechanism of mediation of experiences of a person. Symbolization is the base mechanism of a cognitive process. The psychological mechanism is a form of manifestation of interaction between an individual and an environment in the home situation. The content of personal experiences, being the defining part of the whole, represents the set of elements of the subject feelings and their interaction with each other and the rest. Symbolization is the product of mental effort, the content-specific structural organization to reproduce the system of stable relations of a subject of feelings.

In activity connected with art (creation, performance, and perception of a work of art), symbolization is the main mechanism. According to their structural elements, kinds of art activity may be presented as those of sign and symbolic activity: replacement, schematization, coding-decoding, and modeling.

Under its nature, art in a sign and symbolic form is the generation of social and individual phenomena which allows finding the image of the world in each work of art. That process is bilateral. On the one hand, each work of art or each art text acts as a mini-model of its historical period, with typical images of an era being embodied. On the other hand, from the point of view of technology, any work of art corresponds to the features of the artist's state-of-art science development level.

As an object of cognition, a work of art is a unique clear text since interaction of a person with a work of art is the vigorous co-authorship activity [Eco]. Co-authorship assumes cognitive and creative activities of a person in understand-

ing this or that work of art, and the result of understanding is the artistic image. Symbolism of works of art can be connoted to the last experience of a subject and create associations and images to cause understanding of a work of art.

Means of art expressiveness (rhythm, sounds, color, movement, and others) can annoyingly act on the physiological level and result in emotional reaction, passing any complex information layers. This plasticity and the existentiality of interaction between an art and a person allows us to consider art as an orientation development tool to plurality and enrichment of meanings.

At the technological level, to understand any work of art you need the sum of special knowledge about the logical structure of sign and symbolic means and methods of their application, as the structure of art language and art forms reflects a level of development of the world scientific pattern. All this is necessary for you to understand a work of art text much nearer to the author's idea.

In art, the process of creation of an artistic image acts as the specific activity of a subject directed on a sense creative work. With integration of two parties of cognition, affect and intelligence, sense creates some special semantic reality which is manifested in a variety of forms. The choice of forms (as a set of logical actions in creation of logical structures to be determined by the image of the world) is carried out by means of the symbolization mechanism.

As the logical basis of the psychological and pedagogical model of humanitarian knowledge in its cultural historical development, the concept of scientific revolutions, T. S. Kuhn's change of scientific paradigms, as the sum of the principles of research accepted by scientific community, task solution was taken [Kuhn].

The task of searching for a determinant of the cultural historical development of human beings has been solved in works of scientists of various schools and directions: in research of psychologists within the frames of cultural and historical tradition [Выготский; Levy-Bruhl, Tulviste; Cole], in T. S. Kuhn's theoretical justifications of logic and structures of scientific revolutions [Kuhn], and in V. S. Bibler's concept of dialogue of cultures [Библер].

V. S. Bibler relies on L.S. Vygotsky's points as to the communication of development of thinking and speech and the process of formation of thinking as stages of qualitatively different operational structures, with that change being reflected in the different principles of text construction, the communicative acts which are necessary for joint activity of individuals.

V. S. Bibler's classification of cultures is constructed on the basis of the logical communication analysis of philosophical texts written in various historical

periods, and it serves as the model of development of characteristics of cultural and historical thinking as well as the process of cognition and self cognition directed on logical justification of objective reality [Библер]. The classification of cultures based on cultural and historical types of thinking allows analyzing cultures not only by time period or geography, but on logical structure of text formation. Dialogue of cultures acts as the process of active interaction of heritage of the past, in different types of cultures, in uniform space of the present. The analysis of works of L. Levy-Bruhl and P. Tulviste has allowed adding the prelogical type of thinking and the suitable preliterate type of culture [Levy-Bruhl, Tulviste].

The logic type properly corresponding to that of cultural and historical thinking is the cornerstone of structuring texts, a basis of the work of art form and the art language structure. We have created the classification of types of cultures based on characteristics of cultural and historical thinking.

To study specifics of means of mediation in cultural historical development, we addressed research within the frames of the semiotics approach, which was created to solve the tasks of explanation of development of traditional objects of study (mentality, thinking, language, and so on) in the context of studying development of mediation methods, ways, and products as the means of communication. Semiotics approach considers culture as a whole as the sign space where exchange of information is actively carried out [Saussure].

On analogy of verbal meanings, images and symbols may be organized in the steady system of the relations which, just as natural languages, is structured in accordance with the logic of cultural and historical thinking. Images and symbols created in one cultural and historical system may be translated in another, where they start functioning in line with new cultural and historical laws of communication.

The perception of a work of art of various historical eras and various types of cultures occurs in the conditions of an original 'dialogue of cultures' at the stable ability to understand a work of art, to create an artistic image. It is possible when the system of knowledge as the types of cultural and historical thinking and the types of cultures which created special types of art languages and art forms has been formed.

Knowledge of cultural and historical types of thinking and cultures does not automatically provide full, creative, and adequate understanding of an author's plan, which is tinged with personality perception of the work of art. To understand a work of art, it is necessary to practice a number of the invariant

actions directed on a) the search and set of meaning underlying the text information and its active perception and b) understanding underlying the text sense.

Training to understand an art text is being carried out with special tasks permitting the following:

1. To realize dialogue of a work of art and a person (plaintext principle), position of an artist (composer, writer, stage director, etc.); that of a participant, character; and that of a detached observer;
2. To create conditions for realization of the symbolization mechanism in any specially organized sign and symbolic activity; and
3. To construct an artistic image.

In our research, musical culture has been chosen as the subject domain. First of all, owing to its temporal specifics, music retains pulsation of the historical time of its creation. Besides, musical compositions do not required translation; they are actively consumed by representatives of different cultures.

The point of the orientation part is especially relevant when under study is creation of an artistic image during musical work perception as we perceive music by ear. This process is of temporal, procedural character; it is impossible to stop a piece of music 'to survey' it as a whole. Therefore, at the preliminary orientation stage of studying, the ability to allocate the signs to define the type of cultural and historical thinking is developed, while at the orientation stage proper, more exact definition of musical and theoretical system is possible:

- 1) The stage of preliminary orientation on the main signs of art texture permitting us to define the type of cultural and historical thinking and, consequently, the culture type as a cultural and historical context of the concrete text formation and
- 2) Orientation stage proper, which consists in definition like a theoretical art system, in our case a musical and theoretical one.

The operational stage of formation of understanding of a piece of music has as its aim to open the content of work through the analysis of a form and means of art language expressiveness in the context of cultural and historical development and construct the image corresponding to the cultural and historical period. At the operational stage, a listener unites separate elements of musical texture in a complete picture of a musical image. The process of creation of an image happens through the listener's understanding of a musi-

cal form, i.e. understanding of a piece of music as a complete text with certain structural partitioning and internal logic. Identification of elements of musical and theoretical system which reflects the content and structure of musical language through definition of a musical form and means of expressiveness helps to open up as close to an art plan as possible the esthetic information contained in a piece of music.

At least six types of music organization have been assembled in the course of cultural historical development. All characteristic features of musical art development of a certain type of culture are reflected in the concept of 'musical theoretical system'. Each musical and theoretical system defines and classifies musical accords and the syntactic principles of their organization on the basis of which musical texts are created. Objective logical regularities of the type of cultural and historical thinking are reflected in the logic of musical and theoretical systems. Musical and theoretical systems are described in special theoretical, philosophical, and religious works of the current time where the containing rules of musical text creation are reproduced.

In accordance with the character of relations of sound construction elements (musical form), musical intonations (means of expressiveness of musical language, elements of musical form creation), the following musical theoretical systems are described in special literature: pralogical musical system; musical system of the myth formation era; religious and corporate musical systems; musical system of Renaissance (transitional); classical musical system; modern musical system.

In different psychological concepts, much attention is paid to the process of artistic image creation. However, although psychology long ago had studied the presence of kinesthetic, motor feelings as a component of perception, in psychological and pedagogical research this issue is still insufficiently explored. Within our psychological and pedagogical model, the work of art has to pass the formation of ability to understand in art schools where conditions are created for active emotional experience.

It is expedient to begin acquaintance to art from the methods of active tuning for the work of art's emotional content. For this purpose, it is necessary to learn to set a 'right' rhythm of breath which is inherent in a certain feeling, develop sensation of a 'feeling rhythm'. This method is well-known in acting technique as different types of breath correspond to a certain spectrum of feelings. With imitation of a breath rhythm, it is possible to get into a semantics of feeling that promotes soul blossoming [Artaud]. To a human being, it is pos-

sible to feel that in breath there are two moments inhalation and exhalation, as in a musical rhythm there are is strong shock share and a weak vibrating one. Each feeling has a different rhythm of breath. To organize orientation in semantic loading of breath, basic data are set on special cards, the main emotional states and rhythms of breath.

Mastering the information and activity component of understanding allows one to define on ear the belonging of a piece of music to this or that culture type. The degree of this component formation has been determined by the extent of transitions from knowledge and recognition with a support on reproduction of one element by which a work was determined (name, author, creation era, artistic image, etc.) to the generalized ability to identify a piece of music as part of a certain type of culture.

With the criteria of change of an emotional component of understanding, we have measured the extent of change in the emotional relation to pieces of music of cultures unknown to trainees on the basis of the recipients' assessments of their relation to pieces of music.

The level of formation of the ability to understand works of art in different cultures has been estimated by the ability to define substantial, composite, and emotional information coded in artworks.

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What is a Social Norm and How Can it Cause a Lack of Linguistic Competence?

Liana Markelova (Pskov)

Introduction

The idea of what is right and proper for a society has always been shaped by a set of social norms that the members of the society are inclined to follow. These norms are present in almost every aspect of our lives, although sometimes people have no idea that they are acting according to a certain set of rules, that their everyday life is fully guided. To put it in a nutshell, a social norm is an accepted way of behaving in a certain context. It may vary considerably from one society to another or even from one small group to another.

The present research attempts to study the evolution of social norms from ancient times to present days and to detect the change in attitudes towards those who have deviated from them. It also looks into the impact that the changes and, more importantly, the differences in social norms have had upon language acquisition.

The data for the etymological and lexical analyses was collected from a number of sources. The most notable are Oxford English Dictionary (OED), Longman Dictionary of Contemporary English (LDOCE), the dictionary of word origins by J. Ayto, the New English-Russian Dictionary by I. Galperin and the Icelandic Saga Database (ISD).

Defining a social norm

Before attempting to define what is abnormal and deviates from the natural order of things, one should have a certain idea of what it is like to be sane and normal. Therefore, it is of great interest to analyse the etymology of the words norm and standard. Together they determine what behaviour is right and proper and generally acceptable in a particular society. However, their etymological mean-

ings used to be quite different from those they have acquired since. The word *norm* originated from Latin *norma*, “a square used by carpenters for obtaining right angles” and then, around the twelfth century, probably due to its metaphorical use, started to denote “a standard or pattern of practice or behaviour” [OED]. The word *standard* is of French origin and once denoted a flag to which troops rally or the king’s standard, that is, the place where the commands were issued [OED]. Later on it was used in connection with measures. Again, due to its figurative use, the word *standard* came to denote something fixed and important, issued by the government, something to rely on and to follow.

According to the Dictionary of Psychology by Arthur S. Reber, a sane person is one who is normal, has no deviations, and is capable of adequate functioning on a daily basis. The same dictionary defines a normal person as one who conforms to what is typical of a group one belongs to, without deviating considerably from its members. It is also stated that to be normal, one must be free of disease or mental disorder and retardation. The same idea is conveyed in the OED entry for *sane*: “of the body, its organs or functions: healthy, sound, not diseased”. In her turn Durkheim defines “any departure from [the] standard of health [as] a morbid phenomenon” [55-56].

Because of the fact that the borderline between normal and abnormal is rather vague, normal is often defined as something which is right and proper for a particular nation in a certain period of its development, although sometimes it has little to do with what is really normal and accepted by other nations (e.g. cannibalism may seem quite normal among certain aboriginal tribes, whereas in developed countries it is strictly forbidden).

Social norms not only are used to control society, but they also enable people to become socialised to the culture of the country they live in. If they do not follow the norm, they might be considered eccentric or even insane. Once this happens, they are no longer a part of the society, but rather social outcasts. Therefore, the inability to follow social norms often results in exclusion from the group these norms were created in.

People were always conscious of those who exhibited strange or even violent and aggressive behaviour, especially when the nature of their actions was beyond comprehension. Foucault holds that the mystery surrounding mental diseases can only be unveiled if one investigates the relation of average human beings to purely sane and insane ones. Therefore, while medical

research helps understand the current mental state of the diseased, digging into the psychological past of humanity helps us realise why this mental state was and still is considered to be deviant in the first place.

The ancient world distinguished insane people of two different types: those possessed by the Devil and those possessed by God [Foucault]. Consequently, the attitude toward such people depended upon the type they belonged to. The Devil's possessed brought evil to those who surrounded the diseased and had a destructive power over people and the person himself. Therefore, they were to be isolated and cured with the help of exorcism, bloodletting, and torture. It is of interest to analyse some of the modern words commonly used to express the demonic possession. For instance, the word *curse*, which first appeared in late OE as *curs*, originated from the Latin *corrumpere* 'to destroy', which probably hints at some behavioural characteristic of the insane [Ayto]. Another word, *wicked*, originated from the OE *wicka* (*wizard* and its modern feminine *witch*) and was used to describe someone who possessed evil powers, could curse people, and was notorious for wrongdoings [Ayto]. These days *wicked* is also used to mean 'very good' labelled as spoken informal in LDOCE, which is a good example of the amelioration of meaning.

On the other hand, the adjective *demonic*, presently commonly associated with the evil spirit, once meant "of divine power, fate, god" and was generally used in Greek myth to describe a guiding spirit. Then, due to the pejoration of its meaning, *demonic* came to denote an "evil spirit" [Ayto: 157].

As is seen from the previous example, God's possession was considered divine and gave a person absolute knowledge. God's possessed commanded respect (even Socrates noted some positive aspects of being insane, including prophesying and poetic inspiration), but still they did not fit into society [Pilgrim]. The analysis of such words related to madness or stupidity as *giddy*, *silly* and *daft* resulted in an interesting observation: although originally they were used to denote someone possessed by God (as in the case of *giddy*, derived from prehistoric Germanic adjective *gutham* [god]) or someone blessed and happy (ME *silly* < OE *gesælig* 'happy'; ME *daft* < OE *gedæfte* 'gentle'), later on they acquired their present-day meanings [Ayto].

The situation of mental diseases changed dramatically throughout the Middle Ages. Scholars were no longer satisfied with the idea of demonic possession as a major cause of insanity. Already in the thirteenth century,

two scholars, St. Thomas Aquinas and Albertus Magnus, made an attempt to define the types of mentally ill people by describing the symptoms they showed. All in all, they distinguished three types: the melancholic type, to which alienated, aloof, and depressed people belonged; the manic type that included people seething with anger and unable to control themselves when it goes above the limit; and those who were suffering from organic psychosis and were generally mentally impaired. Even though they made a considerable breakthrough in the resolving of the mystery of mental diseases, they still regarded demonic influence as one of the major causes of such diseases [Høyersten].

Such fictional sources as the Kings' sagas and the Icelandic family sagas created mainly in the thirteenth century contain far more evidence about mental illnesses as well as about what was normal and what behaviour was considered to be deviant [ISD]. Thus, according to the information from some sagas, madness or temporary mental instability leading to abnormal behaviour could have resulted from bereavement, fits of jealousy, or any stressful situation whatsoever. At times it was possible to regain control over the head and body by taking vengeance for the death of a family member [Høyersten].

The change in attitude towards the insane has a lot to do with the process of secularization that started in the Middle Ages. There were many factors which made it possible for secularization to happen, some of them quite remarkable (e.g. the Enlightenment era) and some of them not noticeable at first glance, but bringing consequences that influenced the way people lived and thought.

In the early Middle Ages, those suspected of heresy or those whose behaviour seriously deviated from what was socially accepted at that time (e.g. practicing witchcraft, exhibiting eccentricity, or embracing ideas that could easily harm those who possessed power) were brought to local secular authorities for judgement [Peters]. To provide fair trials, the Church established the Inquisition in 1254, at first within Italy, but then it spread all over Europe. The need for the Inquisition also appeared with the rapid development of various religious orders and movements. The principle of the Inquisition was that it had to control the state ideology and to guard the faith against deviants.

With the establishment of the Inquisition, political and theological concerns began to overlap. What was good for the Church was seen as good for the state as well, meaning that social norms started to include religious norms. Secular and ecclesiastical offices and legal systems totally overlapped each oth-

er and those who were considered to be religious heretics were also regarded as political offenders and, therefore, deserving of punishment.

Surprisingly, the Plague in the fourteenth and then in the seventeenth centuries can be regarded as a turning point in the process of secularization. The Black Death had several consequences, including cultural, religious, and economic influences. These changes were both positive and negative and contributed to conditions favourable to the decline of feudalism, changes in social hierarchy (the middle class emerged), and the emergence of the Renaissance. The most obvious cultural influences were seen in the art and literature of this period. In fourteenth century Europe, artistic and literary expression took on a dark humour and tone in order to cope with the tragedy. Boccaccio and Chaucer both mocked the hopelessness of those who had nothing else to lose. Chaucer even managed to use all the coarse vocabulary available at that time in his work [Hughes]. The art of the period also showed the bleakness of the situation. Drawings were morose, full of death and destruction.

The Black Death had religious implications as well. The Church could not save people from the disease, leading many Europeans to question their beliefs. At that time doctors did not understand the origin of disease and how it was transmitted, so it was common for people to believe that supernatural powers were in control. The failure of the Church to protect the people and its own clergy led to a dramatic loss of power and influence.

Spread of literature and thirst for information resulting from that loss made it possible to obtain new knowledge that led to wonderful discoveries. Those who were in possession of knowledge started to be respected and, for the first time in history, given the right to occupy high positions. This situation led to the increase of science's popularity in the sixteenth and seventeenth centuries, which meant that not only clergy with the Devil's possession ideas had access to the mental sphere. That was the beginning of democracy and pluralisation of beliefs. A variety of innovative manifestations of religiosity and humanism appeared. Thus, for instance, at that period individual interests and pursuits gradually started to replace collective practice. Education shifted to abstract thinking, but at the same time, experimenting was made possible, which resulted in health care replacing healing rituals and technological developments replacing prayers and sacrifice. Starting from the middle of the seventeenth century, a number of special institutions for those who somehow deviated from what was socially acceptable were created in Europe. From this point on, the undesirable characters were to be interned in

those places, totally isolated from society. In fact, such places did not provide any medical treatment, but served as prisons, and the prisoners there had no rights to speak for themselves [Foucault].

The next step towards absolute secularization was the Enlightenment, the period that brought major changes in the way people thought: from this point on their decisions were based on clear thinking, new bright ideas, and strong evidence that were above all superstitions, legends and myths.

The Middle Ages were a time of faith. Everything was created within a religious framework, which sets us apart from that time period. Our age is different from all the others that were before. We no longer worship God in the way we used to; we seriously doubt His existence.

Such Deadly Sins as avarice, pride, envy, and lust have undergone serious transformations [Hughes] and are becoming desirable because they help us survive and succeed in the modern world. These words no longer have negative connotation; they are no longer associated with something shameful. Now it is normal to take pride in your achievements, to feel a glow of pride in something you do, or even to burst with pride. As seen from these collocations, the word pride has quite a positive connotation and, by all means, cannot be regarded as a deadly sin.

Another vice, wrath, is no longer seen as something to be ashamed of. It is not vicious any more to lose one's temper when there are reasons justifying it. These days, extreme emotional disturbance is considered to be a mitigating circumstance which reduces the degree of a crime. Anger, or wrath, has become a possible means to escape punishment. Among the collocates of wrath, there are such adjectives as righteous (as in the sentence 'Motivated by righteous wrath, the just warriors could kill with impunity even those who were morally innocent') and human (as in the phrase 'the very highest and purest human wrath'), which means that these days even wrath and anger tend to be tolerated.

Avarice is a quality almost all people possess today. It helps to foster societal development since everyone is interested in keeping up with their neighbours and not lagging behind. Market economy itself encourages the quest for money, making avarice a common value.

There is evidence that the UK is seeing a new wave of secularisation at the moment. When in spring, 2014 David Cameron declared Great Britain a 'Christian country', his office received an open letter from a group of fifty celebrities and atheists who claimed that he had absolutely no right to do so, because the majority of people do not want religion to be advertised by the Government.

Lack of linguistic competence as a result of the difference in social norms

As mentioned earlier, social norms can vary considerably along the cross-cultural dimension. The difference in social norms, in its turn, can lead to the difference in the level of tolerance towards certain groups.

A number of surveys suggest that Russian people are far less tolerant towards those who deviate than the British [Shulman & Adams]. This is not surprising when taking into account the years of forced 'equality' for all under the Soviet regime. Moreover, after a long persecution during the Soviet era, the Orthodox Church is gaining control over Russian society. While the EU is facing further secularization, Russia is relying on religion as much as ever. Such a state of affairs results in a rather rigid definition of what is sane and normal and what is not.

It is a well-known fact that Western countries succeeded in the development of a politically correct vocabulary, which by no means can harm human beings with different religions, disabilities, or races. The classic examples of political correctness are the expressions 'mentally challenged' and 'people with special needs', which can refer to almost all people suffering from mental illness and are generally preferable to 'mentally handicapped' or 'mentally retarded', where the latter has a pejorative element that makes the expression likely to harm a referent and is totally unacceptable in the UK these days [OED]. Political correctness created rather a positive image of mentally challenged people: they are different and they are special and unique.

On the contrary, the vast majority of even formal Russian words expressing any aberration whatsoever appear to carry a lot of bias. For example, the noun *инвалид* (invalid) is still commonly used by officials when describing physically or mentally challenged people in Russia, whereas the western societies try to avoid using this word, because it directly indicates that a person is 'enfeebled or disabled by illness or injury' [OED] and therefore has to be excluded from normal society. It is noteworthy that in the OED the last usage example of *invalid* dates back to 1972 and the entry itself has not been fully updated, which proves that there is almost no need for such a word to exist in the English linguistic culture.

The frequently used collocation 'people with special needs' is not even included in the New English-Russian Dictionary by I. Galperin, which is considered to be one of the most trusted English-Russian dictionaries. One might argue that the dictionary by Galperin is unreliable since it is largely outdated,

but, by contrast, the OED provides the source dated as far back as 1953: “(1) A survey of children with special needs in the elementary schools of Santa Barbara County with implications for their schooling.”

In my own teaching experience, when asked to choose other words to describe such groups of people as *инвалиды* ('invalids'), *умственно-отсталые* ('the mentally retarded'), or *дети с синдромом Дауна* ('children with Down syndrome'), Russian students often hesitate because they do not realise a need for that. The main argument in such cases is that they want to address someone or something directly, not hiding the truth behind some artificial collocations. Such attitude is an inevitable part of modern Russian social norms, and although there are certain attempts to change it, there is still a long way to go until it happens.

Meanwhile, these differences in social norms often lead to a lack of linguistic competence when communicating with people from other countries. Moreover, both sides consider themselves right, because their word choice is adequate for their social norms.

Conclusions

The present research intended to study social norms in terms of their evolution in time and to trace the impact they have had on the language and its acquisition.

As far as the historical changes are concerned, social norms, being accepted ways of behaviour, greatly depend on the ideological line that a country or a nation adopts at a certain stage of its development. And if that ideology becomes too doctrinaire, then it has too rigid a definition of what an acceptable behaviour is. Under such regime people are forced to follow a certain set of rules and laws established by the government or the Church (as in the Middle Ages), which are usually far from being fair and are sometimes unacceptable in the rest of the world.

Owing to the fact that social norms are liable to change along the cross-cultural dimension, the differences in them often result in considerable difficulties in communication. Below are some possible ways to deal with these issues.

Firstly, the compilers of bilingual dictionaries (English-Russian dictionaries, for example) have to update or improve the existing dictionaries by including international politically correct versions of locally accepted formal words and expressions.

And secondly, since there is no way social norms can be changed at once, special university courses aimed at reducing the impact made by these differences have to be devised. We need to encourage students to choose new alternatives to the existing expressions, compliant with the universally accepted social norms. We also have to teach them how and especially why and what words to choose when communicating internationally.

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A Model to Assess Choice Motivation in Estonia: Comparing English and Spanish Motivations

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Motivation and choice motivation to learn a second language

We teachers, as well as learners and other education professionals, use the term *motivation* to refer to the reasons that make people engage in the learning activity. In the language learning context, motivation is a very useful term. However; research has shown that some of the sources that motivate are very different among learners. For example, a learner could be motivated to learn English because he appreciates English speakers and the English culture, while another learner might have a terrible image of English speakers and English culture but still be motivated to learn the language for a promotion at work and a better salary. Thus, the term *motivation* works as an umbrella term that comprises different constructs that are sometimes unrelated.

Traditionally, research on motivation to learn a language has focused on a set of static constructs, but in recent years some researchers [Ushioda, Dörnyei & Ottó, Dörnyei, Madrid] have shifted towards dynamic and processual models of motivation. These models take into account that learning a language is a lasting process and motivation fluctuates as time passes. Hence, the reasons that move a learner to begin learning a new language are different from the reasons that encourage the same learner to face the everyday learning tasks once they have begun the learning process. Most authors identify at least two phases in the dynamic and processual models of motivation, the pre-actional phase that precedes the learning and the actional phases in which the actual learning happens. The set of different constructs that have an effect on the

pre-actional phase are known as *choice motivation* because the outcome of this phase is essentially a choice by the learner (for example, joining an English language course, reading a self-learning book or not to learn a language at all). The different phases of motivation occur in a cycle: since the learning stops at some point, it must restart in order to continue. Learners will eventually come back to the pre-actional phase, as they should choose whether to continue studying (for example, joining an advanced course).

The aforementioned authors [Ushioda, Dörnyei & Ottó, Dörnyei, Madrid] suggest different constructs for choice motivation with little variation among them, providing models that account for all the phases of the motivational process. Focusing on a set of constructs that only describes choice motivation allows for our own personal experience to be accounted and simplifies research to analyse choice motivation independently. The following set of constructs is suggested for a unifying model for choice motivation:

- **Integrability:** This construct was already proposed in the first motivational model specific to language learning [Gardner] and it reflects the interest of the learner to interact with other linguistic groups and integrate in the second language community. It accounts for the attitudes and beliefs towards the second language and its community. Learners with a high integrability will have a positive image of the second language community, will desire to integrate with them, and in many cases will even like to behave and be like a member of the second language community.
- **Instrumental value:** Instrumental value was also considered in the first language learning motivational model [Gardner] which proposed that every motivational variable that would not fall under the scope of integrability should be accounted as instrumental. This construct has now evolved and includes all the variables that reflect the utility of the language as a means to obtain something else. Getting a better job, studying abroad, accessing information online, and traveling to sunbathe are examples of instrumental value.
- **Intrinsicity:** Intrinsicity includes all the learning engaging variables that originate in the inner world of the learner and are not affected by external factors; that is, the learner does not wish to learn “in order to...” or “because of...” but treats the learning process as an end in itself. This construct originates in the Self-determination Theory [Deci & Ryan] which is a general motivation theory and is not specific to sec-

ond language learning. Research [Vallerand] has shown that for second language learning, intrinsicity includes variables related to knowledge (exploring new ideas, developing the intellect, becoming wiser, etc.), accomplishment (experiencing positive feelings arising from mastering a task or achieving an aim), and stimulation (aesthetic beauty, enjoyment, etc.).

- **Expectation of success:** This construct makes reference to how easily the learner thinks it will be to accomplish the language learning task with success. The expectation of success includes all the variables related to the learner's perceived competences and self-image and the perceived language difficulty.
- **Availability:** This references the availability of opportunities and options to study a second language and reflects consumerism in society. The opportunities and options to study a second language are often a service or a good, and it can happen that an extensive offer creates a demand; that is, a person decides to learn a language just because they have many opportunities to do so. A language manual with a good price or a language course with a flexible schedule are examples of availability.
- **Social environment:** Finally, this construct comprises the influence of the learner's social environment, more precisely the influence that people or groups that are relevant to the learner may have on their choice.

Linguistics and language teaching lie at the crossroads of social sciences and humanities. Motivation to learn a language is no exception, as it is strongly influenced by society, which is reason enough to wonder whether motivational models are valid across different societies. Previous models have been used successfully to describe language learning motivation in countries such as Canada, the USA, the UK, and Hungary, but at this time there is no evidence that suggest that any model has been used to consistently describe choice motivation to learn any second language in Estonia. We believe that our model can be used to describe choice motivation to learn a language in Estonia, which means that every reason that an Estonian learner may have to begin to study a second language will fall under one of the constructs in our model (H1).

We are also interested to further describe choice motivation and more precisely to analyse whether there are differences in choice motivation across multiple languages, meaning that characteristics of the language, and not only individual differences among learners, can affect choice motivation (H2).

Methods

This research follows a narrative approach, with Estonian learners of English and Spanish as a second language being asked to write narrations about their choice motivations. The primary reason for choosing this approach is its broad scope that allows learners to express their motivation freely without the usual limitations of a questionnaire or similar methodologies. If a questionnaire is not designed to measure a given variable, the variable is likely not to be noticed, even if it was actually present. The aim of H1 is to detect variables that are not accounted for in our set of constructs, and this is exactly what the freedom of narration permits. There are limitations in this approach as far as H2 is concerned, but a methodology able to generate more support requires resources that we cannot afford. A narrative approach not only has the advantage of gathering broad data, but also consumes relatively few resources.

Our sample, composed of 56 learners (28 learners of English and 28 learners of Spanish), were all registered in intermediate level language courses at the University of Tartu. The learners of English were asked to write a narration to answer the question “Why did you decide to begin learning English?”, whereas the learners of Spanish were asked an equivalent question with similar meaning: “¿Por qué decidiste empezar a aprender español?” The questions were worded in a way that encourages learners to focus on their choice motivation rather than on their executive one.

Narrations were written either in English or Spanish as an in-class exercise in the framework of a language course being followed by the learners. All the narrations in English belong to the same course, while the narrations in Spanish proceed from two different courses. To avoid the learner-teacher relation having an influence on narrations, the texts were obtained during the first weeks of the course. The details on how or whether the narrations were used in class are not known, but teachers were asked to respect the privacy of learners so they could express themselves freely.

Fragments of text in narrations giving information on a choice motivational variable were identified and filtered against those belonging to motivational phases other than choice motivation, which were discarded. “I enjoy learning English because my course mates are friendly and encouraging” is an example of a variable not belonging to choice motivation, as a learner may only experience this once he or she has chosen to join an English course and met his or her course mates. Each variable belonging to choice motivation was then associated with a construct in the model, noting which construct was mentioned

by every learner. This was performed with the help of a word processor and a spreadsheet.

To address H1, problems or inability to associate a variable to a construct in the set are underlined. To confront H2, for every construct, the number of English narrations in which it is mentioned is compared with the amount of Spanish narrations.

Results and discussion

The data will be presented and discussed for each of the constructs in the model: integrability, instrumental value, intrinsicity, expectation of success, availability, and social environment. Examples of text fragments corresponding to variables in the construct are given. Note that fragments corresponding to Spanish narrations have been translated into English, and the English fragments have been edited for better comprehension and style.

Construct: INTEGRABILITY

English narrations: 11

Spanish narrations: 20

Examples: “I don’t know when exactly, but some day I’d like to move and live in Spain”

“I like people from Spain and America, they are very friendly [...].”

“English, to me, is so much more than just a language. It is a natural way of communication, self-expression, seeing and taking in the world. It is perhaps strange if I were to say that English feels more like a mother tongue to me than Estonian does, but that is how I have always felt about it”

“I found it very easy to express myself in English. [...] it is way easier to express oneself in English than it is in Estonian. [...] English has a sort of simplicity that is very hard to disturb”

Association problems: Most text fragments showing integrability posed no association problems, but a small number of cases show that learners wish to integrate with a universal community beyond the second language. Although these cases show the wish to integrate, they cannot be classified under the construct of integrability as it is defined in our model since the community where the learners wish to integrate transcends the second language.

Further discussion: It is important to note that integrability is a commonly mentioned construct, and almost twice as popular among the learners of Spanish.

Construct: INSTRUMENTAL VALUE

English narrations: 13

Spanish narrations: 8

Examples: “I knew that no matter what I would do, English will always be useful professionally”

Association problems: Associations with this construct were straightforward.

Further discussion: Higher instrumental value for the English language is consistent with previous research showing that English has the highest perceived utility in Estonia [Special Eurobarometer].

Construct: INTRINSICITY

English narrations: 7

Spanish narrations: 20

Examples: “[...] I find [English] infinitely more graceful than Estonian, with so many more ways to express one’s thoughts”

“I began to study it by chance without a particular reason, I felt passionate about studying and experimenting with a new language [Spanish], as if the pleasure of learning was a reason by itself”

“At the time I was very young and my decisions were not motivated by practical reasons. Studying a language [Spanish] seemed fun and I did it looking for adventure”

Association problems: None.

Further discussion: Following the pattern already seen in integrability, intrinsicity is a commonly mentioned construct, and more than twice as popular among the learners of Spanish. A similar behavior of the constructs of integrability and intrinsicity is consistent with previous research showing a correlation between these two constructs [Noels et al.].

Construct: EXPECTATION OF SUCCESS

English narrations: 13

Spanish narrations: 8

Examples: “It is not that I really love English [...] it is just that I have always been better at it than my classmates”

Association problems: None.

Construct: AVAILABILITY

English narrations: 1

Spanish narrations: 1

Examples: “I began to Study Spanish in high school. At the time one teacher spoke some Spanish and he began to teach in the evenings. Normally it is not possible to learn Spanish in Estonian high schools, so I thought I should use this unique opportunity and join the courses”

Association problems: None.

Further discussion: Even though this construct has a reduced weight in the narrations, it is important for it to remain in our model so it is fully inclusive.

Construct: SOCIAL ENVIRONMENT

English narrations: 4

Spanish narrations: 0

Examples: “I had chosen English and Spanish [...] I weighed to pros and cons of each choice and then talked with my parents who stated that they would rather support that I study English”

Association problems: None

Further discussion: Although we are not aware of such a line of research, there could be a relation between the social environment and the instrumental value, as it seems possible that the learners are influenced by people relevant to them towards the language which is seen as the most useful.

Conclusion

With the exception of the construct of integrability, the fact that there are no association problems suggests that our set of constructs is valid to be used in Estonia (H1). In order for it to be fully inclusive, the construct of integrability should be modified to encompass the desire to integrate with a community other than the second language community. A possible approach could be to account for the increasingly frequent use of certain languages for international communication and to recognize not only a second language community but also a global or an international community.

Further describing and analyzing choice motivation differences across multiple languages in detail requires an amount of resources that surpasses the capacity of this study. Nevertheless, the data shows the existence of differences in the distribution of choice motivation between the learners of English and those of Spanish (H2). Integrability and intrinsicity have a higher weight among learners of Spanish, whereas learners of English seem more motivated by factors related to instrumental value. However, the reduced size of the sample gives reason for caution.

A logical next step is to adjust the model and use it to further analyse differences in choice motivation across multiple languages. We suggest using a methodology that favors larger samples and accounts for languages other than English and Spanish. Because of the appearance of a global component in the construct of integrability, it is desirable to include both global and non-global languages in future research.

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Discursive Definition of National Identity and Citizenship: A Comparative Study of Canadian and Estonian Constitutions and Civil Rights Documents

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Introduction

Over the years, globalisation has come to be one of the most contested topics. It has usually been mentioned in connection with economic, political, technological, and social issues on the international level, so everyone “knows” what globalisation is. But globalisation is not about what is “out there” in the world. It is inside one’s country, state, and city, in a local shop in the form of tangerines from Morocco and a shopkeeper from India, Pakistan, or any other country one can possibly think of. This may be too simplistic a view, but it does identify two major issues that have become apparent because of globalisation: liberal trade relations and free movement of people across national borders. The rapid increase in intercultural interaction and cross-border economic, social, and technological exchange that globalisation has brought along has had enormous impact on the lives of different societies worldwide.

The world, indeed, has become greatly intertwined and integrated in many ways, resulting in “the convergence of societies toward a uniform pattern of economic, political and even cultural organisation” [Guillén: 244]. A complete homogenation is, however, impossible. Most of us, as Stiglitz observes, “will always live locally – in our own communities, states, countries. But globalisation has meant that we are, at the same time, a part of a global community” [22]. Therefore, communities, states and countries that we live in have to take up new responsibilities and deal with a wider range of tasks, such as coping

with the increasing diversity, influx, and outflow of “economic” and “cultural capitals” [Bourdieu], already on a “glocal” level, for the strategies and policies of our states might affect the entire global society. Today, due to the rapidly integrating world, nation-states are experiencing more pressure from outside the national borders. Under the colossal weight of globalisation, the borders of nation-states, which are considered to be the primary guarantors of the preservation of the national identity, are dissolving and embracing diversity and variation. Consequently, the perception and interpretation of nation and national identity are also undergoing a change.

Theoretical issues

In social and political science there exists a conceptual ambiguity between the frequently used terms *nation*, *nationality*, and *nation-state*. This is the result of the different views of numerous theories on the matter in question. The existence of the aforementioned concepts is unquestionable; nevertheless, there is no common opinion as to what they mean. In order to clarify the situation, examine their meaning, and establish the relationship between them, it is useful to turn to the discussion of the concept of the “nation-state”, which is considered to be the fundamental unit of societies’ organisation into nations.

States, or polities with a clearly defined centre of control, existed already in the pre-modern era. The nation-state system, on the other hand, as the majority of theorists agrees, is quite a recent phenomenon, which appeared only in the beginning of the nineteenth century. One of the major factors distinguishing the concepts of “state” and “nation-state” is the “replacement of the ‘frontiers’ by ‘borders’ in the early development of the nation-state system” [Giddens: 73] or, in other words, the recognition of autonomy within the borders of a state by other states. Another obvious distinction is the emergence of the aspect of “nation” in the term itself. As a result, we have the term consisting of two parts, where a *nation* is often referred to as an ethnic or cultural community and a *state* represents a political entity with a high degree of sovereignty. The hyphenated term “nation-state” fuses two analytically distinct spheres, the cultural *nation* and the political *state*, together [McCrone].

The same kind of dichotomy between cultural and political spheres can be observed in the definition of the concept of “nation” itself. This may be explained in terms of the apparent “proximity” and close relationship between the notions, on the basis of which they have become interchangeable, creating

confusion in the everyday usage [Connor] so that “nation is sometimes used as a synonym for state” [Miller: 18]. Following from that, there are two basic contradictory tendencies in the understanding of nation. One of them is associated with the modernist view and such famous names as Ernest Gellner, Benedict Anderson, and Anthony D. Smith. Modernists explain the development of nation in terms of processes of modernisation, which include industrialisation, Enlightenment, the spread of circular and generic education and literacy, and the emergence of the institute of state [Smith].

Thus, the modernist approach, which is essentially “civic”, regards the nation as “an association of willing citizens residing in a given territory and obeying the nation’s laws, and while it asserts the need for every individual to belong to a nation, it leaves the choice of nation open” [Smith: 170]. As can be seen, the “civic” conception of nationhood places a heavy emphasis on the voluntaristic impulse, almost entirely denying the aspect of origin. Already a century ago, French philosopher and writer Ernest Renan in his famous lecture “*Qu’est-ce qu’une nation?*” remarked:

Man is not enslaved, nor is his race, nor his language, nor his religion, nor the course of the rivers, nor the direction of the mountain ranges. A great aggregation of men, with a healthy spirit and warmth of heart, creates a moral conscience which is called a nation. [17]

He argues that a nation is not something coerced or pre-established by birth, but something carefully understood by means of a “healthy spirit” and by “warmth of heart”. In this way, individuals are not being stamped by the nation of birth, but owe their development to society. The ties that hold individuals together, or the unity within this society, is maintained not by “calls to blood”, but by standardised national laws, or, as Clifford Geertz puts it, “by vague, intermittent, and routine allegiance to a civil state, supplemented to a “greater or lesser extent by governmental use of police and ideological exhortation” [31].

In sharp contrast to the “civic” understanding of the nation, its “ethnic” counterpart views the nation as a natural phenomenon, where not only all individuals *must* belong to a nation, but it is the nation of birth that “stamps” an individual and determines his or her destiny for life. The nation is therefore considered an inherent attribute, like having a nose and two arms [Gellner]. Following that, the “ethnic” conception of nationhood

is tied to myths of ancestry and kinship. The notion of nationhood here is a community of history and culture, whose members are linked by genealogical ties, native traditions of “ethno-history” (the tales told by members of the community to each other), vernacular language, customs and religion, and traditions of popular mobilization. [Smith: 170]

The distinguishing feature of the ethnic paradigm of the nation is its emphasis on a community of birth and native culture. In this way, and in contrast to the modernist view, the life of an individual is already pre-established, and people are allowed to believe: “that human beings are born ‘naturally’ as individuals already, possessing (also ‘naturally’) within themselves the ‘potential’ for authentic inner self, a potential which in itself owes nothing to society” [Shotter: 117]. In this context, “change” is not even remotely possible. It does not matter whether you stay in your own community or emigrate somewhere else; you remain insolubly, and to use Smith’s wording, “organically”, bound to the community you were born in. Therefore, it is not enough to adhere to and associate oneself with a community of people, even after substantial experience of living within a community, since in “ethnic” conceptions of nation people’s self-definition is, to a great extent, based on the aspects of blood, language, locality, and cultural tradition.

However, on closer inspection, there are no pure types of either ethnic or civic nations. But there is the degree to which communities see themselves as ethnically or politically related. This is always to some extent civic and ethnic [Smith: 170].

Methodology

Most of the literature I studied, with a few exceptions, seems to speak about such abstract notions as “nation” and “nationality” on the basis of abstract theoretical examples. That is why my work here, which is based on the discourse analysis of existing documents, can contribute to the understanding of the nature of the elusive concepts in question. In order to capture and explain the current changing condition of national identity, I embarked on the analysis of the fundamental laws of countries, for they are considered to be the ultimate manifestation of the peoples’ and their states’ self-images.

These documents were analysed on the basis of the context sensitive Discourse Historical Approach developed by Martin Reisigl and Ruth Wodak that intends to incorporate knowledge about the history of the discursive event as well as social and political fields where it takes place. The documents were studied in terms of referential or nomination strategies that Reisigl and Wodak propose, which include collectivisation (as in *we, they, the people*), spatialisation (as in *Germany, Asia, resident, inhabitant*), originalisation (as in *Aborigines, ancestors*), culturalisation (featuring ethnification as in *Romanians, nationals*;

linguification as in *German-speaking persons*; and regionalisation as in *Jews, Christ*), and politicisation (featuring nationalisation as in *nationals, Germans*; granting or deprivation of political and other rights as in *citizens, non-citizens, voters*). The aforementioned strategies are employed to create collective images of different identities and the ideas about the existing order within a particular country. In other words, they create and supply information about how the people are defined and what the general sociopolitical atmosphere in a particular country is.

Empirical study

In the course of the analysis I have looked at the basic legal documents of the countries studied: the Canadian Constitution, Act of 1982 Justice of Canada, which is a rather recent document, and the last variant of the Estonian Constitution of 1992 (Riigiportaal).

The analysis of the empirical data has shown that this ambiguity exists not only in theory, but also in practice. In other words, the basic legal documents analysed in the course of the study are not “pure” either but contain the elements of both “civic” and “ethnic” conceptions of nation. However, the degree to which these elements are represented in the documents is different and has changed over time as a result of sociopolitical developments in the given countries.

The Canadian Constitution Act of 1982 sets forth the liberties and freedoms taking into account the “multicultural heritage of all Canadians”. There are more references to equality and clear adherence to freedom and democracy. However, the numerous references on the “national” constitutional level to the two distinct ethno-cultural groups, the English- and the French-speaking populations, and the linguistic, civic, and overall equality in their statuses, keeping in mind the policy aimed at preservation of the “multicultural heritage” of Canadian people, which is supposed to include the aboriginal peoples as well, renders the meaning of “Canadians”, as they are referred to without explanation in the Constitution, ambiguous.

The Estonian Constitution has more references to “democratic society” and much attention devoted to the rights and freedoms of people, making it sound “universal” in character. However, a distinct strategy to guarantee the liberties and equality in rights, prohibiting the unlawful treatment of people by means of references to “no one” suggests a “defensive” character of the Constitution. In addition to this, extensive highlighting of the element of the “national”,

which encompasses most of the references among the studied documents, as well as the ambiguity of the references to every “Estonian”, given the history of the occupation and the year of 1992, when the present document was compiled probably to signify the end of the occupation and self-determination, renders the meaning of the “people of Estonia” unclear.

The analysis of the basic laws of the countries has revealed that at the core of the foundation of the national identity in basic political documents lie different socio-political situations of the countries. These specific historical circumstances influenced the “civic” or “ethnic” understanding of national identity.

The declaration of independence of Canada was rather state-based. Canada initially had to accommodate two distinct ethno-cultural groups with French and English backgrounds. In this sense, one part of Canada was more likely to see itself, first, as a distinct state, whereas the second part of Canada rather saw itself as a distinct nation. The 1982 Constitution Act shows that along with these culturally distinct groups there are indigenous nations who, too, inhabit Canada and, thus, have the same rights as the other “Canadians”. In this situation, where federalism is to an extent based on cultural distinction (that is, certain territories are inhabited by a more or less homogeneous population distinct from that of other territories), the implementation of the “ethnic” understanding of national identity would be problematic. Thus, the Constitution, while encouraging the preservation of the multicultural heritage of Canada, builds a “civic” understanding of national identity by equating the rights of the citizens of different provinces and territories. However, it needs to be mentioned that the national identity that the state promotes on the constitutional level seems to include only two ethno-cultural groups..

Estonia’s declaration of independence, on the other hand, was the proclamation of the independence of a culturally distinct homogenous nation that had historically occupied the given territory, associating itself with it, and thus, possessing every possible right for a sovereign state of its own. Because the Estonian nation was culturally distinct and homogeneous, the state was built on an “ethnic” basis, as reflected in the Constitution, which stresses the importance of the preservation of the nation and its “timeless and inalienable” independence. However, the Constitution of Estonia is one of most recent documents and, therefore, it also takes into account egalitarian principles and modern developments of constitutional law. Thus, the propositions in the Constitution can be given both “ethnic” and “civic” readings, leaving the interpretation of the concept of national identity to rely on the historical context.

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III

MULTILINGUAL AND MULTICULTURAL EDUCATION

Developing Intercultural Sensitivity as a Principle of Foreign Language Teaching

Galina Maslova (Pskov)

These days, language and, consequently, language teaching are instrumental in successful human activities in multicultural and multilingual human community. The functions of teaching and learning languages can be generally formulated today as facilitating mutual understanding among peoples who speak different languages and exercise different cultures; providing access to the diversity of world policy and culture on a global scale with the help of information technologies. Although much has been studied and discussed about this matter, current affairs in the world highlight the need to stimulate a deeper understanding between nations and individuals of varied backgrounds. The situation exacerbates the necessity to reconsider what multiculturalism is and what intercultural educational paradigm implies in terms of efficient foreign language teaching and learning.

It is a proven fact that foreign language teaching and learning is successful only within the intercultural educational paradigm in which developing intercultural communicative competence is regarded as a goal of foreign language teaching and learning. In Howard Gardner's "5 Minds for the Future", the respectful mind, as the necessity to respect those who differ from it as well as with whom it has similarities, is described as the capability to note and welcome differences between human individuals and human groups. In a world where we are all interlinked, intolerance or disrespect is no longer a viable option [Gardner].

The problem of developing intercultural communicative competence has been considered by many researchers: Edward Hall, Milton Bennett, Michael Byram, John Corbet, Darla K. Deardorff, Claire Kramsch, Ildikó Lázár, Geneviève Zarate, Svetlana Ter-Minasova, Galina Elizarova, Irina Khaleeva, Natalya Galskova, etc.

The importance of developing intercultural communicative competence is manifested in the fact that there are a variety of notions used by researchers to describe this concept: "cross-cultural competence", "socio-cultural competence", "critical cultural awareness", "multicultural competence", and many others.

First, Michael Byram and Michael Fleming differentiate *intercultural competence* and *intercultural communicative competence*, considering that “the former depicts individuals who bring into play the knowledge, attitude and skills that enable people to behave and communicate effectively and appropriately in an intercultural situation when interacting in their native language with people of other cultures, whereas the latter designates mediators who are able to communicate with different social groups in a foreign language” [Le Baron-Earle].

Others also ascribe different meanings to intercultural and cross-cultural competences: “Cross-cultural” (aspect, analysis, approach, etc.) analyzes peculiarities of similar, analogous phenomena in different cultures: for example, differences in greeting rituals, ways of expressing power distance, and so on. “Sociocultural” aspect means analyzing a social component in addition to the analysis of cultural constituencies (for example, analyzing greeting rituals not only in terms of differences in value systems of studied cultures but also accounting for the social status of communicators) [Елизарова].

According to Galina Elizarova, “Intercultural” approach studies the influence of behavioral peculiarities of different cultures’ representatives as discovered within cross-cultural and sociocultural research on the interaction of individuals. Thus, intercultural communicative competence of individuals means their readiness to engage and efficiency in direct personal communication with the representatives of different cultures.

In other words, intercultural communicative competence can be defined as the capability to communicate efficiently and adequately with representatives of other cultures. This capability encompasses knowledge of native and other cultures, skills to apply this knowledge, the integration of personal qualities that facilitate application of the knowledge and skills, and, finally, practical experience with such application in situations of intercultural communication.

There are different approaches to the structure of intercultural communicative competence (ICC). According to A. Knapp-Potthoff’s position, the structure of ICC has the following constituencies: 1) affective (empathy and tolerance), 2) cognitive (knowledge of the native and target culture, general knowledge of culture and communication), and 3) strategic (verbal, behavioral, learning, and investigation strategies of the language-learner) [Knapp-Potthoff]. Having A. Knapp-Potthoff’s position as a grounding, E.V. Malkova extends the strategic component by means of reflection, which presupposes the analysis of personal psychological state as well as the outcomes of personal actions, verbal and non-verbal behavior [МАЛЬКОВА].

In my opinion, “intercultural sensitivity” can also be added to the ICC structure as a part of the affective component. What, then, is “intercultural sensitivity,” and why is it important as a part of ICC structure?

Intercultural sensitivity is one of the main concepts in applied intercultural communication. Its development appears to be the most important constituency of the professional competence in the situation of uncertainty and change that characterizes modern society. For the last decade, there have appeared many manuals and cross-cultural trainings that aim at expanding knowledge of other cultures and changing some communicative and cultural presumptions in order to influence people’s behavior in situations of intercultural communication. All of them address specialists in different spheres and teach how to trade, teach, negotiate, and cooperate better with representatives of different cultures.

Although such trainings claim to develop intercultural sensitivity, the approach they are based on is cross-cultural; in other words, while being trained, specialists compare or contrast cultures in one or two aspects, for example “commerce” or “professional negotiations”. But a high or advanced level of a person’s intercultural sensitivity should enable him or her to communicate efficiently with representatives of different cultures in different spheres. Thus, this capability should have made sense for a person and be regarded as valuable to him or her.

In this respect we can define intercultural sensitivity as *language-learners’ awareness of the cultural differences between individuals and the readiness to take these differences into account, revealing flexibility in choosing communication strategies and verbal and non-verbal means of communication* [Маслова].

Intercultural sensitivity has much in common with empathy. As a word from the Greek *empathia*, empathy means understanding others by entering their world or “standing in somebody else’s shoes”. The empathy in foreign language learning and intercultural communication is what we call intercultural empathy, which means placing oneself into the cultural background of the target language and being able to effectively communicate one’s understanding of that world. However, intercultural sensitivity has a deeper meaning, encompassing cultural awareness and self-awareness, intercultural curiosity, intercultural openness, and intercultural empathy.

In order to prove the importance of developing intercultural sensitivity for efficient language learning, we conducted a survey whose respondents were lecturers and students of the faculty of Russian Philology and Foreign Languages of Pskov SU: 12 university teachers (average age: 37), 16 fifth-year stu-

dents of the educational program aimed at training foreign languages teachers (of English and German), and 44 students in their final year of the bachelor's program in Linguistics (Theory and Practice of Intercultural Communication). The questions of the survey concerned the respondents' experience with intercultural communication and the analysis of its outcomes. As it turned out, all lecturers and all future teachers had had experience in ICC and evaluated their readiness for it quite highly (teachers on average 8.8 points out of 10, fifth-year students 8.4 points). Students of Linguistics evaluated their readiness a bit lower (7.4). Intercultural communication is the main sphere of their future professional activities, and they set up higher standards for themselves in this sphere. All groups of respondents used different languages for intercultural communication: English: 63 respondents, Russian: 26, German: 14, French: 16, Dutch: 5, Swedish: 3, others (Danish, Polish, Spanish, and Armenian): 1.

The respondents were also offered to rank the factors that affect the results of intercultural communication (1 being the most important; 10 the least important). The results are presented in the following table.

Table 1.

The factors that foster understanding in ICC

	Factor	Lecturers (12)	Future Teachers (16)	Linguists (44)
1.	Belonging of communicants to close social groups or classes	6	9	10
2.	Readiness and willingness to communicate interculturally	1	1	1
3.	Awareness of peculiarities of the interlocutor's culture	7	3	7
4.	Common personal interests	8	7	6
5.	Capability to listen to the interlocutor and to adequately interpret what has been said	2	2	4
6.	Compatible level of communicative competence in the language that interlocutors use	4	4	3
7.	Personal qualities that enable one to "tune into the partner or interlocutor"	5	5	5
8.	Aspiration to achieve mutual understanding in communication (positive thinking)	3	2	2
9.	Knowledge of cultural and historical heritage of the target culture	9	6	9
10.	Similarities in worldview	10	8	8

The first place is taken by the readiness and willingness to communicate interculturally. One of the most important factors is also aspiration to achieve mutual understanding in communication (positive thinking) and capability to listen to the interlocutor and to adequately interpret what has been said. So among the top-three factors, only one is entirely related to foreign language communicative competence. The other two factors imply the significance of the *affective component* of intercultural communicative competence, illustrating its importance.

The respondents were then asked to evaluate the components of the educational content that lack attention in the process of foreign language teaching at different ages. The respondents were expected to choose only three variants from among seven options. The results are presented in the following table indicating the number of people who chose this or that component.

Table 2.

Components of educational content that need attention in foreign language teaching

	Factor	Lecturers (12)	Future Teachers (16)	Linguists (44)
1.	Acquaintance with the cultural heritage of the target language country	3	2	7
2.	Development of the willingness to communicate interculturally	2	12	16
3.	Learning norms of politeness in the target language	1	3	16
4.	The capability to adequately present and describe cultural traditions, customs, values, etc. of the native country in a foreign language	3	2	7
5.	Development of cultural (intercultural) sensitivity	10	9	21
6.	Learning strategies of initiating, maintaining, and rounding-off communication	6	6	18
7.	Correct interpretation of the heard or read information in the context of the target culture	4	6	19

The results show that the majority of the respondents believe that development of intercultural sensitivity is not paid enough attention to in foreign language teaching, although it is one of the foremost skills or qualities to be developed. I should note that the respondents were aware of the definition of intercultural sensitivity.

Interestingly, the students put development of the willingness to communicate interculturally in second place, whereas the lecturers did not give much thought to this factor and paid more attention to the idea of learning strategies of initiating, maintaining, and rounding-off communication. This fact manifests that teachers underestimate the necessity to raise motivation to interact interculturally and focus more on the form and linguistic means of communication. Moreover, one must admit that willingness to communicate interculturally stems from an advanced level of intercultural sensitivity: those who possess intercultural curiosity, intercultural openness, and intercultural empathy are prone to intercultural communication that enables them to become aware of others and themselves.

As intercultural sensitivity plays a significant role in the affective component of ICC, which has been developing life-long intercultural sensitivity, it should be given center-stage by educators, especially foreign language teachers. I believe that the importance of this concept is so high that it should become one of the principles of foreign language teaching.

Principles of teaching are basic conceptions which determine the requirements to the process of education in general and its constituents (aims, objectives, methods, educational provision, and forms) [Щукин]. How many principles of education can one define? No one knows the answer. Anatoly Schukin offers a classification of four groups of principles:

- **didactic:** cognitive approach, active student involvement, use of visual methods, durability, interdisciplinary coordination, intercultural cooperation, and professional competence of the teacher;
- **linguistic:** differentiating language and speech phenomena, functionality, stylistic differentiation, language minimalism, and concentric language acquisition;
- **psychological:** motivation, stage character of developing speech skills, and individualization;
- **methodical:** communicative approach, taking into account native language experience, advancing oral speech, interrelated teaching of different speech activities, approximation, and situational and thematic organization of teaching

Anatoly Schukin's classification of the principles of foreign language teaching encourages us to include developing intercultural sensitivity in the group of *psychological principles*. Psychological principles make emphasis consider-

ing individual characteristics of language-learners and their intellectual and emotional development in foreign language learning. As we regard intercultural sensitivity as an integrative personal quality, the principle of developing intercultural sensitivity should be included in this group.

Of note is that in the group of didactical principles there is the principle of intercultural cooperation. The principle of intercultural cooperation stimulates developing intercultural communicative competence and implies an organization of education that encourages the teacher “to take into consideration national and cultural peculiarities of students in the situations of intercultural communication with native speakers” [Щукин: с.155]. The realization of this principle results in gaining knowledge about the other culture, broadening students’ outlooks, and forming one’s own picture of the world, which is indispensable for molding and developing the cognitive component of intercultural communicative competence but is insufficient for developing personal qualities that enhance motivation and willingness to communicate interculturally.

That is why we believe that the principle of developing intercultural sensitivity and the principle of intercultural cooperation have different functions and that only by realizing both can one develop intercultural communicative competence on the desired level.

In terms of methods and technologies that can be applied to develop intercultural sensitivity, much should be done to organize activities that include modeling situations of cross-cultural and intercultural communication, dramatization tasks that enable students to experience authentic culture situations, focusing on value reference points (friendliness, industriousness, autonomy, reliability, tolerance, and empathy), and encouraging students to study different cultures on their own. Such activities are presented, for example, in John Corbett’s book of intercultural language activities [Corbett]. In the course of the research, we plan to implement these activities into the educational process and to examine how they affect the development of intercultural sensitivity and intercultural communicative competence.

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The New Educational Programs for Effective Language Teaching and Learning at the Economic Russian University

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Introduction

The growing complexity of all spheres of people's lives, changing social development priorities, and the need to process a huge amount of information from numerous sources led to a change of emphasis in education in general and in educational activity in particular. Today Russian higher education, due to Federal State standards, should correspond to society and market demands where new educational programs are put into practice, combining two different professions and allowing expansion of educational programs' content.

The past decades have witnessed integration processes and cooperation across national borders, making ELT and CLIL increasingly important for higher institutions in Russia.

The Novelty of the New Educational Program

These days the approach in the Russian educational system is modeling educational programs aimed at two diplomas: world economics and translation and interpreting in the sphere of professional cross-cultural communication. We stress that this is a brand new master's program that has never been suggested in the Russian educational system before. The revised type doesn't work according to the formula "one plus one" because it doesn't precisely follow the curriculum of each master's program in world economics and linguistics. It emerges to present a new type of quality based on the two different ones.

Thus under these conditions we may state that we have attempted a kind of an educational experiment. The result of implementing such a program is the

formation of a new set of vocational competencies necessary for future specialists in the fields of economic ties and cross-cultural communication.

The major advantage of innovative educational programs is to suggest future students of two professions in different spheres which are mutually beneficial and complementary, thus making it possible to strengthen the position in the domestic and international market.

The History of the Experiment

The new educational program was first introduced and explored at the Moscow State University of economics, statistics, and informatics (MESI) by the departments of linguistics and cross-cultural communication and world economics. The new educational program under the name “World Economics and Cross-Cultural Communications” aims at learning specific issues of external activity in Russia with the application of linguistic means for advancement and development of Russian business abroad. Particular attention is paid to cross-cultural accompaniment in running business, applying peculiarities, and ways of managing it in the sphere of international trade, national, and transnational companies, and corporations. The educational process in the frame of the new program is carried out on the basis of the competent approach adopted in the Russian higher professional educational system [Khromov, Udina].

The Benefits Students Can Enjoy from the Master’s Program

The new educational program provides future specialists with two diplomas in the spheres of economics and linguistics. Realization of the educational program in teaching students makes it possible...

- To become proficient in two languages (English and the second optional language: French, German, Chinese, or Spanish);
- To form skills of scientific analysis of factors and modern tendencies in the development of world economics and functioning in the main forms of international economic relations (in two languages, Russian and English, with regard to cross-cultural communication);
- To practice the skills of investigating the laws and problems of development of external economic processes and global problems;
- To practice skills of summarizing the present classifications of national economic system and develop on its basis skills of analyzing models of

socio-cultural development realized in regions in Russian and English languages with regard to cross-cultural communication;

- To critically assess possible solutions and start proposals on improving effectiveness and probable socio-economical consequences in Russian and English languages with regard to cross-cultural competence;
- To organize mutually beneficial interaction with potential contractors of various foreign countries in Russian and English languages;
- To carry out international talks, practicing signing the international contract in Russian and English languages; and
- To analyze and interpret data of Russian and foreign statistics about socio-economic processes and events and elicit tendencies of changes in socio-economic indices with the regard of cross-cultural communication.

The fundamental distinction of the presented educational program from the programs implemented at other Russian universities is based on the following competitive advantages:

- The possibility of getting two diplomas: economist on international relations or specialist-linguist in cross-cultural communication;
- The usage of innovative approaches and dynamic employment of training aids to increase competencies of graduates on a bilingual, professionally oriented basis (in Russian and English languages);
- Working out the content of the English education curriculum of the new level on a bilingual, professionally oriented basis;
- The possibility of getting a competitive international education in a number of leading European universities (University of Portu, European University, Business School of Brighton);
- Perfect language acquisition including linguistic training abroad; and
- Subject training in the interests of development of BRICKS, EAES, SHOS, etc. to form a certain number of the required competencies in the sphere of international economic ties of the national economies of Russia, Kazakhstan, Belarus, South African Republic, India, Brazil, etc.

The Basic Disciplines of the Master's Program

The educational program embraces the following basic disciplines:

- World economics and international relations
- The basis of external economical policy

- The basis of international business
- Organization and application of external activity
- Verbal behavior and business communication (in Russian and English)
- The language of business (in English)
- Business communication (in English)
- Practical course on culture speech communication (in English)
- Fundamentals of the theory of intercultural communication
- Introduction to intercultural communication
- The world of the English language
- The world of the Russian language (Russian country studies)
- Practical course (English as the first language)
- Practical course (English as professional language: external economics and financial programs)

It seems essential to emphasize that, besides the basic courses students take, some theoretical courses are conducted in the English language:

- Business language
- The language of information technology
- Business communications
- History, geography and culture of the English – speaking countries.

Interdisciplinarity as a Milestone of the New Master's Program

One of the necessary conditions for creating new educational programs is the interdisciplinary courses created on the border of various specialties, such as comparative culture studies (created out by professor V. M. Zabolotny), comparative region studies, comparative grammar of the target and native languages, the world of the native and target languages, etc.

The tendencies of globalization and transfer to post-industrial society prevailing in modern society these days are mostly defined by the development of economics, science, and culture in the highly developed countries of the world. The global communication net, and the spread of the English language as lingua franca have become trustworthy tools of international communication thanks to which millions of people are able to get important information about the state of the modern world and thus gain access to the infinite cultural riches of humanity.

These days the interdisciplinary course comparative country studies is one of the main courses for students taking innovative educational programs on the border of linguistics and world economics and regional studies and aims at a wide acquaintance with the main events in the cultural lives of various countries and people as a historical retrospective. The course contains a brief summary of cultural lives of the peoples of the world since ancient times, early trials of intercultural communication, and also major tendencies in historical and cultural development at the present stage of globalization.

It is worth noting that a comparative analysis of mutual relations of different cultures is the centre of attention, as is a scientific comparison of the achievements from the point of view of values common to humanity. We have reasons to believe that this approach makes it possible to avoid wrong judgments with regard to different cultures and provides a chance to assess their equal contributions into the dynamics of forming planetary civilization on the ground of common principles of interaction, interpretation, and enrichment of all world cultures. Besides, the main principles of interrelations of the world's cultures have been part of analyses from the point of view of their influence upon the development of modern international relations and their important role in the process of normalization of human relations and averting the danger of international conflicts.

The comparative culture studies as a scientific course may contribute to the prevention of the so called "conflict of civilizations", which American sociologist S. Huntington prognosticated. The course offers a wider understanding of language as the universal tool of expressing the essential peculiarities of different cultures. It also favors the understanding of language as a reflection of material and spiritual aspects of cultural life, including such important components as behavioral stereotypes, ways of life, religious ceremonies, architecture, social structures, education, morals, characters of religious beliefs, traditional worship, national characters, etc. From this point of view, the course gives a chance to understand a very complex and contradictory transfer from a monologue to a dialogue and later to a polilogue of cultures, and that is the essence of comparative culture studies, which at present is called "multiculturalism", and this point causes fair criticism.

Obviously, the course will give the students a chance to get acquainted with the subject more closely, understand the essence of the epoch, and work out the necessary skills of reading, translating, and comprehending the English texts. Quizzes, tests, reference books, and chronological tables supplied

with instructions will help students master the suggested course and find the sense of historical and cultural development of the studied countries and peoples.

The Role of Linguodidactics in the Master's Program

To help students understand the social importance of their future profession is the aim of the course "linguodidactics". These days professional competences are multifunctional and their mastering helps to solve various problems in social life. This course aims at defining the major laws of teaching foreign languages creating the objective foundation for evaluation the effectiveness of using teaching methods and their further perfection. These statements are supported by Scott Thornbury [131] who noted that "in practice, however, most teachers tend to teach using the method in which they were originally trained, supplemented by activities gleaned from course-book".

The linguistic mentality, from the point of view of forming professional competence, demands a conscious acceptance of the laws of learning and teaching a foreign language, and by this we imply that "what we get out is proportionate to what you put in it" [Lewis & Hill: 5]. The main aspects of the bases for moulding a future specialist can be summarized in the following way:

- Teaching students to analyze the objectives and content of the course-books as the basis for acquisition of the foreign language;
- Teaching students language material in accordance with the aims, principles, methods, and interlanguage peculiarities of the foreign language;
- Teaching students the meta, macro, and mini language of the course-books; and
- Teaching to analyze the possible difficulties of learning a foreign language (the cases of transference and interference), etc.

A brief outline of students' activities may be socially demanded and help the students become professionally competent in a social environment.

It is at this point that we can say that learning a foreign language at non-linguistic universities is often promoted as learning a foreign language for specific purposes, but at present we should state that learning a foreign language at non-linguistic universities should be conducted through cross-cultural communication.

Conclusions

The issues described enable us to draw the following conclusions:

1. New social and economic transformations in Russia call for working out innovative educational programs to meet the high aspirations of the society.
2. The innovative educational programs introduced and explored at Moscow State University of Economics, Statistics, and Informatics (MESI) are aimed at learning the specific issues of different courses such as world economics, cross-cultural communication, international law, and linguistics, which are intended to form a number of competences in the field of economics and cross-cultural communication.
3. The educational process in the frame of the innovative programs proved the necessity of including professional cross-cultural communication at the Economic Russian university conducted in English.
4. The new master's program presents a new type of interdisciplinary educational program that doesn't follow the framework "one plus one" but emerges to demonstrate a brand new type of master's program.

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Using Moral Dilemmas and Participating in Mari-American Online Courses in English Classes to Form the Moral and Civic Qualities of Future Teachers

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Introduction

An analysis of psychological and pedagogical literature of both Russian and non-Russian authors demonstrates that there is a need for targeted training of future teachers in order to increase the potential of moral education in their lessons because the majority of school teachers, regardless of which subject they teach, give preference to the knowledge and thought-development aspects of the educational process. Both Russian and non-Russian scientists attribute the increase of moral education of lessons to the purposeful training of pre-service teachers at the university level for values education, which facilitates the formation of each individual's personality, character, and convictions, as well as their moral, civic, and patriotic qualities.

The head of the Center for Ethics at University of Tartu, Estonia, M. Sutrop, draws attention to the fact that modern teachers' training is oriented around in depth subject knowledge, while not enough attention is paid to preparing teachers as a values educators aiming to acquire virtues, reflect on their values, and support their school students' moral development.

The necessity to increase the moral educational potential of lessons is due to the fact that education over the past few years has operated as a system of *pure knowledge, without traces of moral education*, which has deprived the younger generation of protection against immorality, which has in turn led to the denial of spiritually-moral values. In modern Russian society, a loss of spiritual foundations such as mercy, mutual aid, and moral taboos has occurred. On the governmental level, it is hoped that the solution of the prob-

lem of the formation of a moral person of integrity who is also a responsible citizen and a patriot of Russia will be facilitated by the Russian intelligentsia by way of university professors and school teachers [Информационно-правовой портал].

John Amos Comenius, a Czech educator and author of *Didactica Magna*, issued this quite timely prophetic and cautionary statement, put forth as an axiom, that neglecting moral education is the collapse of people, families, nations, and the whole world [Коменский].

Among the numerous factors fostering the moral educational potential of lessons to influence values formation among Mari students, in my case study I will focus on moral dilemma discussion and joint Mari-American online courses.

The particulars of using moral dilemmas in the process of future English teachers' training at Mari State University

In the Russian monolingual dictionary, a dilemma is understood as two judgments, with contradictory positions, excluding the possibility of the third; a situation in which the choice of one of two opposite positions is equally difficult [Ожегов].

I have developed and implemented a method of using moral dilemmas to foster the moral component of English classes. This method is based on the results of diagnostics of the developed values of each future teacher and includes the following stages: preparation, presentation (e.g. in the form of a role-play), clarification, primary decision-making, micro-group discussion, full group discussion, final decision-making, socio-moral guided reflection (students can [optionally] additionally carry out a role-play to more deeply explore the dilemma), assessment, and planning. Ideally, the students apply the results of the discussion in real life situations.

Using moral dilemma discussion in English classes involves the creation of a moral choice between two alternatives presented by a teacher-facilitator, during which the process of moral development and self-development is stimulated. Values formation is supported by generating discussion, micro-group discussion, role-playing, and depicting the plot of the dilemma in diagrams and drawings. In order to organize a discussion on the dilemmas in an atmosphere of trust, the *code of behaviour* has been developed, and it is obligatory for all participants to follow it [Голикова, 2006].

It is necessary to select dilemmas on the basis of moral principles, while at the same time the dilemma should stimulate the process of thinking. The contents of the dilemmas for the discussion can be either real or imaginary. As a rule, they are connected with the curriculum, taken from the course topics, and based on either personal experience or the need to develop students' personality qualities for each particular group of students according to the diagnostics of the developed values of each future teacher. When choosing a dilemma, we take the students' opinions into consideration, as well as the dilemma's relevance to the group discussion. With the teacher, university students reflect on the set of values of each dilemma to be discussed, while making sure that the dilemmas are not immoral, pondering probe questions that demonstrate different aspects of the dilemma, and using the technique of role reversal, asking themselves: How would I behave if I were in the place of the participants of the situation? The aim of the discussion is for the students to make a moral choice in solving the dilemma.

During the final stage of moral dilemma discussion, while summing up the discussion with the students, the teacher may express his/her personal opinion without imposing, which further stimulates the students' socio-moral reflection on the discussed dilemma.

While discussing the dilemmas, students improve their writing skills since they are required to prepare and write both the contents of the dilemma and the probe questions and record the written opinions of the micro-group members. The solution of moral dilemmas requires the students to react to remarks, questions, and statements; students need to possess the necessary English speaking skills for a variety of communicative situations. Every member of the micro-group participates in the discussion and, as a rule, the language barrier disappears. By defending their opinion on the dilemma, answering questions, and role-playing a tough moral situation, students develop their listening and speech skills while enriching their English vocabulary and developing their spontaneous speech.

Using moral dilemma discussion helps realize the practical goals of advancing students' speech skills on the topic and fostering the students' moral development. All the students noted that moral dilemmas discussion made them reflect on their committed action and its further consequences [Golikova 2012].

Let us examine the example of how we organize a dilemma discussion. This dilemma concerning the problems of school students' assessment was suggested by pre-service teachers and stimulates the formation of the following values: justice, fairness, and responsibility.

Moral dilemma: “Exam Mark”

Stage 1: Preparation: Compiling the contents of a moral dilemma and probe questions for the discussion.

Stage 2: Presentation of a dilemma: “Dear Students! We are going to investigate one more moral dilemma that concerns the system of assessment of school students’ knowledge acquisition. Imagine the following situation. You are a school teacher teaching high school seniors. One of your students is one of the top students of the school and it is obvious that (s)he is supposed to graduate with honours (with a school gold medal), provided that the student passes all of his/her final exams with excellent marks. Additionally, if that were the case, the student would also have a guaranteed tuition-free place at the university and would be given the opportunity to choose to study in any department. But, during the oral part of the exam in your subject (s)he was not precise enough in his/her responses to earn an excellent mark. What mark would you give this student?”

Stage 3: Clarification: The questions are asked in order to make sure that the students understand the dilemma. As English is not their native language, this stage is necessary to promote understanding of the dilemma: “You’ve heard the dilemma. Now, answer the following set of questions.

1. What is at stake here?
2. How would you behave? Defend your answers. You will examine the problem in detail in micro-groups.”

Stage 4: Primary decision-making: “And now I want you to vote for one of the following options:

- a) Would you give the student a good mark? Or would you give a grade which would exactly correspond to his/her response during the exam?
- b) Would you give the student an excellent mark since throughout the whole year (s)he did her/his best to study and since you do not want to ruin the student’s plans for the future with his/her gold medal?”

The students vote and form micro-groups according to the chosen option.

Stage 5: Micro-group discussion:

1. The students reason through their answers in micro-groups, aided by the use of the brainstorming method. During the discussion, the students listen to everybody’s reasoning on the chosen option, weighing all pros

and cons, and write down the argued rationale of their decision. Next, a spokesperson for the group gives an oral presentation in defense of the group's common opinion.

2. The students listen to an oral presentation from each group's spokesperson justifying their group's choice.
3. Each spokesperson is asked additional questions and presented with counterarguments. In this discussion any member of the micro-group can take an active part.

Stage 6: Full group discussion: At this stage, the students are asked to answer the following additional questions to demonstrate the multifaceted nature of the dilemma:

1. During the student's response, other students were in the classroom getting ready for their own oral exam and they overheard the student's answer. If you give him/her an excellent mark, would they still respect you afterwards?
2. You have decided to give the student the chance to get an excellent mark and to ask additional questions to hopefully improve his/her mark. What mark would you give if the student has not answered the additional questions well enough?
3. Imagine that (s)he is your close friend's son/daughter. Would your decision be different in this case?
4. The student has been doing his/her best while studying your subject but his/her answers are often good rather than excellent. Would that influence your decision?
5. Is it possible to assess somebody's knowledge acquisition without taking their efforts into consideration (i.e. their trying to learn and to advance in the subject or their systematic preparation for each lesson)?
6. If you were to give the student a good mark instead of an excellent mark (s)he would have fewer opportunities to enter the department of his/her dream where your subject is not part of his/her study. Would you then also be responsible for his/her future?

Stage 7: Final decision-making: The students reflect on their initial choices on the dilemma and make a final moral decision. The students vote.

Stage 8: Socio-moral guided reflection. At the end the teacher and students may present an overview of their investigation: "We have discussed

a thorny dilemma connected with your future profession. In the situation we have described and pondered, the majority of you consider it important to take into consideration not only the student's exam answer but also his/her work throughout the entire academic year. It is important while assessing to be just and be responsible for your decision since someone's future fate is in your hands.

The students (future teachers), having acquired the technique of using moral dilemmas, implement it in English lessons during their pedagogical practice.

Joint Mari-American online courses

Another effective method to stimulate students' values development and increase the quality of English language acquisition is participation in the Joint Mari-American online courses *Women Worldwide* and *Bridges to International Education: Global Conversations*. The course participants (2012 and 2014) were Mari students, future teachers of English (Mari State University, Mari El Republic, Russia) and American students of the University of Missouri, teachers, social workers, and doctoral students (St. Louis, USA). They had weekly meetings via Skype and e-mail in English. The organizers of the course were the author of this article and professor J. Cochran at the University of Missouri in St. Louis.

The students participated in the online courses, which included weekly assignments to read articles and books recommended by the teachers and to find additional information on the given issues. After reading the articles, students became concerned about issues and were encouraged to learn more about the topics. The supplemental assignments required participants to summarize their conversations and to reflect upon their interchange. Mari students also discussed the issues during their classes of English oral practice so that the teacher could ensure that they comprehended the information and give them an opportunity to practice their unprepared (spontaneous) speech in English, finishing each discussion of the issue with a PowerPoint presentation. The participants discussed the issues critical to women's interests and discussed social issues while taking gender into consideration, developed their communicative skills, and established cross-cultural communication.

Mari students studying English used the opportunity to communicate with American English native speakers associated with different dialects of the midwestern United States. Communicating personally with American stu-

dents online via Skype, e-mail and Facebook, they enlarged their vocabularies, advanced in writing and spontaneous English speech, and developed their listening skills. Mari students preparing for their communication with the American participants analyzed mass media, studied social issues, examined legal documents, investigated the welfare systems in both countries, and wrote essays [Golikova & Cochran].

In their anonymous post-intervention questionnaire, Mari students wrote about the wonderful opportunity to communicate and to practice the English language in an unusual way (i.e. online). This online communication undoubtedly aided their English language acquisition, as they learned more about American education and social issues from American citizens themselves. All the participants mentioned that the courses were informative and interesting and facilitated their individual thinking skills. The anonymous pre-intervention survey of Mari students showed that many of them were sure that “feminism” is a movement for equal rights with men or even against men without knowing about women’s international organizations and their contribution to the social development of society, as well as the integration of women’s interests into economic and cultural policies. The students came to the conclusion that women should know about their rights and the laws that protect them, be able to live with dignity, and have equal opportunities as men. For them it was useful to learn about and to compare women’s positions in each social system and society, to learn about organizations that support women and protect their rights, and to learn about the feminist movement in both countries from a historical perspective.

The students’ discussions did not produce a common opinion concerning in which country it is easier for a woman to live: in both countries it is difficult. In both countries there are few women occupying top positions. Some students were concerned about discrimination against women, as evidenced by this excerpt from a student’s questionnaire response: “...in Russia legal and formal equality doesn’t solve the problems of discrimination. Our women do not have social, economic or material satisfaction. A woman has to combine her career and all the household duties. American women have more feminist organizations that can help to solve social issues.”

The Mari students who participated in this joint online course noted that they learned about civil rights not only in America, but in Russia as well. The participants are convinced that this mutual course is necessary for every student, as they said, “...because it develops not only the language, but also the way of thinking.”

To quote UMSL student Robert Wilkerson:

This course has introduced new areas of learning about feminism and women that I had either not known or taken into consideration. Because of my increased understanding of feminism and women's issues, I feel I have grown personally and professionally. This course was important for me as I will soon be teaching programs in a female prison [Golikova & Cochran].

The results of this course proved to be far greater than expected. In particular, Dr. Cochran would learn which components of English the Russian students found the most difficult and thus is now able to take that into consideration when teaching her students who are not native English speakers. All the participants pointed out that both teachers (Russian and American) helped them to understand the issues being discussed at a deeper level. Meanwhile, the students of Mari State University pointed out that it was difficult for them to discuss the given issues in English, but their desire to participate actively in the discussion stimulated their thorough preparation for the issues to be discussed. Next, the focus of the online course shifted from feminist concerns to social and educational issues in order to foster the formation of students' social activeness, internationalism, independence of beliefs, integrity, progressive views, tactfulness, conscientiousness, humility, honesty, respectfulness, amicability, and mercifulness.

The course participants discussed the following topics: cultural diversity, shared values, stereotyped conceptions of American and Russian people, their attitude towards their own countries; the formation of internationalism as respect for culture and statehood of other peoples; values education for Russian and American school and university students; social welfare programs in both countries and their comparative characteristics; the death penalty; international adoption; and international organizations and their role worldwide.

In addition to the major issues under discussion, the students had a chance to discuss other questions of concern to them, which also resulted in a better mutual understanding and receiving more information about each country and its educational sphere. The following feedback of Mari students serves as proof:

“When communicating with Cheryl we talked about different topics – education in Russia and America, the Army and the attitudes towards it, the role of United Nations, and the recent Ukrainian crisis”.

“Before having conversations with an American, I considered my country and the Mari El republic ordinary. The interlocutors, unbeknownst to them, changed my thoughts and now I am proud of our education, country, and small motherland – Mari El”.

“It is surprising how interested the Americans are in the issues, which at first glance, concern only us. Take, for example, the gas problems with Ukraine. My interlocutor Eddy even suggested to have a pipeline from Krasnodar to Crimea”.

“Before my conversation with the American, I had an unfriendly attitude towards her country because of the Ukrainian crisis, but Judy delicately did not mention this topic. On the contrary, she spoke much about Russian people as good, tender-hearted, and sympathizing with other’s suffering”.

“It was good to learn about charity organizations in Russia and America. They have volunteers (which is great!) who clean the houses of those in need and landscape gardens, parks, and roads.”

“Mostly, we discussed education, family values, and faith. Wages are hotly debated in both countries. American people studying at school and university have goals that are interesting and not hypocritical: to avoid becoming poor.”

“It seemed to me that American people adopting Russian children have some mercenary and other purposes. But the teacher Hermann from St. Louis persuaded me that the majority of American society is sincere. Concerning the death penalty, I am proud that in our country it is abolished, but meanwhile in America such a punishment still exists in some states.”

Conclusion

Thus we can conclude that in the process of training future teachers, regardless of subject, it is necessary to train purposefully to perform the functions of moral education during classes as there is no other profession in which a person’s personality traits, convictions, morality, and civic qualities are of such critical importance as those of a teacher. Stressing the particular role of teachers in teaching values, John Amos Comenius wrote that “teachers should be the best of people and the most outstanding in their morality” [81]. This, he considers, is the most effective means to inspire students to live honest lives. That is why, when preparing pre-service teachers for their professional activity, it is necessary to use various means to form a highly morally developed personality. Moral dilemmas discussion and participation in Mari-American online courses are important means of shifting top priority values to the development and self-development of intellectual, moral, and civic personality traits of future teachers, which motivate them to better the knowledge of their subject and increase their creative activity. When im-

plementing these strategies, one must take into consideration the following conditions:

- creating a classroom atmosphere of emotional comfort, having dialogues, and teaching how to debate while defending their point of view;
- activating development and self-development of moral and civic qualities in the process of reflection and group discussions as well as during online conversations; and
- stimulating moral stability and formation of moral and civic qualities in all real life situations with a moral choice.

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Review on the Trilingual Education System in Bilingual Kazakhstan

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Education System Overview

Kazakhstan is implementing step-by-step modernization of its education system to satisfy the demand for innovation in a knowledge-based economy. Since 2007, a trilingualism policy has been adopted in Kazakhstan which is aimed at development of Kazakh, Russian, and English languages. According to the policy, Kazakh language is a state language, Russian is a language of international communication, and English is a language of successful integration into global economics [Nazarbayev 2013]. However, it is essential to emphasize the professional development of (trilingual) teachers for trilingual schools and designing its peculiar curriculum in particular [Pak]. In this respect, specific state bodies and organizations (the Centre for Excellence, “Orleu” Institute of Professional Development, British Council, and the Language Centre at Suleyman Demirel University) deal with both teacher-training service and curriculum design. By joining the Bologna process in 2011, Kazakhstan demonstrated its readiness and interest in furthering cooperation among global perspectives. The introduction of corporate management techniques and multilingual education, along with the promotion of academic mobility, has set new benchmarks for Kazakhstani higher education institutions. Kazakhstan has around 600,000 students in Kazakhstan studying at 143 universities [Zhumagulov].

Nazarbayev University, which was founded in 2010, is playing a leading role in the process of innovative education [NU Charter]. It is introducing and adapting the best available international experience to the curriculum and its research in energy, life sciences, and educational policies is already at a high level. Kazakhstan’s entry into the international education community as a fully-fledged partner has brought about major changes in our higher education system.

Trilingualism in Kazakhstan

Trilingualism policy raises the status of Kazakh language. A unique institute of cultural and religious interaction is the Assembly of People of Kazakhstan, which has received the opportunity to participate in the policymaking activity of the Parliament of Kazakhstan. In the Republic of Kazakhstan great care and attention have always been paid to the development of the language concerning the wealth of nations and its role in the development of modern society [Nazarbayev 2012].

This can be understood by examining one of the first laws of independent Kazakhstan, “On languages in the Republic of Kazakhstan” (from 11.07.1997), which declares all the languages of the people of Kazakhstan as national heritage, historical, and cultural heritage of the country. Issues of development of languages in Kazakhstan have constantly been under the control and guardianship of the President of the Republic of Kazakhstan, Nursultan Nazarbayev, who in his annual address to the people of Kazakhstan has always focuses on the development of education, culture, and language. In the Address of the President, he stated, “The people will become wise in educating the following generation and taking care of their health, education, and worldview <...> [they] will be equally proficient in Kazakh, Russian, and English <...> They will become patriots of the country...” [Ministry of Education and Science].

One of the most important long-term priorities of the “Kazakhstan - 2030” Strategy is education [Kambatyrova & Iyldyz]. The President sets the task to provide a new level of development of university education and science. Modernization of education should be the foundation on which to build the future of the economic, political, and socio-cultural prosperity of the country. For effective modernization, first of all, it is necessary to gain competent management of education, and primarily, educational process that needs to clarify the concept of “management of the educational process” [President’s Site].

Kazakhstan joined the European Higher Education Area (the Bologna Process) in March, 2011. Currently, sixty universities of Kazakhstan have signed the Great Charter adopted in 1988 in Bologna. By signing the document, the universities commit to development of autonomy of universities, democratic principles of management, academic freedom of students, freedom of scientific research, etc. [Nessipbayeva]. The fulfillment of the parameters of the Bologna Process in the education system of Kazakhstan will allow providing quality services at the level of world standards in view of integration into the European Higher Education Area [Nessipbayeva]. Thus, the system of higher edu-

cation has undergone restructuring. The three level model of education was introduced: Bachelor's, master's, and Ph.D. programs. New principles of higher education financing were introduced. Thirty-eight universities of the country perform double-diploma education, 131 universities adopted credit technology, and forty-two higher education universities offer distance learning [Nesipbayeva]. The educational process is an organized and specifically targeted interaction of teachers and students aimed at addressing developmental and educational problems characterized by continuous, sequential progress of the goals to the results under construction and evolving subject to certain principles, forms, and methods.

In order to correspond to the international standards, the RK Ministry of Education and Science set the goal to enter the world educational community. The government issued a number of laws and other normative documents concerning educational reforms in the country: Law on Education, Conception of Education Development of the Republic of Kazakhstan till 2015, State Political Program of Educational Development of the Republic of Kazakhstan for 2005-2010, Message of the President Nursultan Nazarbayev to the People of Kazakhstan: Toward Competitive Kazakhstan, Competitive Economy & Competitive Nation, and others. Among the priorities identified in them are changes in the content of secondary and higher education, modernization of higher education and post-graduate studies, extension of non-governmental education, introduction of new standards and technologies, etc.

One of the Bologna reforms in the sphere of education is introducing credit systems. Following the experiences of the world's leading universities, since 2002 Kazakhstan has begun the process of transforming the existing educational system into a credit system by stages: first at some departments and then at some universities. The government is currently pursuing the program of introducing the credit system at other universities as well [Syzydkov].

Kazakhstan's joining the Bologna process allows adjusting the national educational programs to European standards and guarantees the exchangeability of Kazakhstan's degree certificates in Europe. This opens wide opportunities for the employment of Kazakh graduates in any of the state signatories of the Bologna declaration. The integration of the country's education into the European zone of higher education will raise its efficiency, reaching an equitable position in the world community for educational institutions and citizens of Kazakhstan, address the problems of recognition of Kazakh degrees abroad, and strengthen positions on the international market of educational services.

The two biggest national educational institutions of the country, Kazakh National University (named after Al Farabi) and Euro-Asian National University (named after L.Gumilyov), are funded by the Republican budget for inviting foreign consultants, worldwide famous scientists, and Nobel Prize winners. In 2008, fifty-six foreign professors and consultants from Great Britain, the USA, Germany, Switzerland, Spain, Bulgaria, Hungary, Poland, China, Japan, Korea, etc. visited Euro-Asian National University. Eighty-six foreign teachers and consultants from the USA, France, Bulgaria, Austria, Israel, Russia, etc. visited Kazakh National University in 2007 [Syzykov]. This demonstrates the strengths of this process, i.e. building of cross-cultural bridges and enhancement of experience and knowledge exchange.

Kazakh–Turkish High Schools as Experienced Multilingual Schools

KATEV International Foundation contributes to the development of culture and education in all corners of Kazakhstan, and it is a bridge of friendship and understanding between the two countries.

KATEV International Foundation manages twenty-eight Kazakh-Turkish high schools, Suleyman Demirel University, Zhambyl Economic College in Taraz, Shahlan elementary schools, and NurOrda international school.

One of the main aims of Kazakh-Turkish High Schools' policy is to become significant institutions providing students with high quality education and upbringing. Kazakh-Turkish high schools have gained the trust of the people and are appreciated by the government. The rating of these schools is high in our country and abroad. Study at the schools starts with seventh graders or, at economic colleges, after ninth grade in secondary school. The competition is tough: ten to twelve candidates seek admission for one place annually. Experienced teachers hold tutorials with gifted children to coach them for Olympiads and contests. Furthermore, students' intellectual and daily routines are supervised by special personnel.

From the experience of one of the authors of this article, it can be stated that the quadrilingual system of education makes Kazakh-Turkish High Schools significant. Students learn Kazakh, Russian, English, and Turkish languages. Besides that, special attention at Kazakh-Turkish High Schools is paid to students' upbringing. It is provided by constant cooperation between teachers, students, and their parents. Language learning is a high priority at Kazakh-

Turkish High Schools; contemporary methods and modern technologies are adopted. Social science subjects are taught in Kazakh and Russian, depending on the first language of the student from primary school; science subjects are taught in English; and Turkish language is taught as a supplementary language, which makes Kazakh-Turkish High Schools different from secondary schools and other private educational institutions of the country. Furthermore, one of the indices of success is that the graduates of Kazakh-Turkish High Schools achieve the best scores at international, republican, and regional contests, Olympiads, and science subjects competitions [National Center of Testing].

Summary

Initial steps of adopting a trilingual system have been taken by the government of the Republic of Kazakhstan. The educational institutions mentioned in this article are among the primary ones in the procedure. The authors of the article believe that the system has a long way to go and the long-term plans of the system are to have positive results in the future.

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The Model “L.L.G.C.” (Language. Logic. Game. Culture.) and the Possibility of its Use in a Multicultural School

Alexander Orlov (Kaliningrad), Natalia Shlat (Pskov)

For teachers, work in a multicultural, multilingual school is at once a challenge and an opportunity. The challenge is the complexity of the use of universal education funds (mainly verbal methods and techniques of teaching children) with students from different cultures. That leads to the divergence between linguistic, practical, and cultural experience. The opportunity is to use the cultural experience of every child to develop the entire group. The purpose of the teacher in this case is the use of effective methods to integrate the objectives of multicultural education (for example, to expand the forms and methods of intercultural dialogue between the different national groups) in the educational process of the school, which, in turn, reflects the specificity of educational activities in conditions of a multicultural educational environment.

In class, the contemporary teacher is no longer trying to create a “melting pot” where different cultures merge into a common, unified (monic) culture. He or she supports the idea of coexistence, interpenetration, and, at the same time, preserving the cultural identity of the individual. The teacher helps the participants of the educational process gain experience of intercultural cooperation and enrich their own cultural baggage to develop and maintain their own identities [Джалалова].

The definition of “integrative technique”

There are techniques that teachers can use to develop the intellect of students and enhance their understanding of their own and other cultures in the educational process (e.g. puzzle-technique, multiprojects, problem situations, and the museum pedagogy). We are talking about integrative educational technique.

There are important aspects of the concept of "integrative techniques". Such techniques serve educational content that performs the following functions: stimulation ("I want to know"), emotion ("I'm interested to see"), and the actualization of practical methods and mental actions ("I know how to find out").

At the same time, integrative techniques, like any other educational techniques, have the following characteristics: two-way interconnected activity of the teacher and students; a set of techniques and methods; design and organization of the process of the teacher; and availability of comfortable conditions for the learning process ("I want" – "I wonder" – "I can").

The potential of integrative techniques in a multicultural educational environment

In what context can integrative techniques be implemented in a multicultural educational environment?

In the context of bilingual or multilingual education: The idea of integration of language teaching of bilingual children with cultural content has already been circulated in the theory and practice of education [ШЛАТ & ОРЛОВ 2014a]. Multilingualism is also one of the characteristics of a multicultural educational environment.

The possibility of using integrative techniques is considered in the implementation of programs of additional education of children of pre-school age. In the state educational policy of Russia and the European Union, additional (informal) education presents a context of innovative development of education in general. Moreover, this additional education is characterized by methods and techniques that formal child educational organizations are not able to fully provide. The development of education is possible through the integration of formal and informal education, which is designed to deepen and expand formal education [ШЛАТ & ОРЛОВ 2014b].

The educational potential of integrative methods is revealed in the process of national, interethnic, and multicultural education [ШЛАТ & ОРЛОВ 2013]. The possession of such methods enables efficient planning of the educational process and the creation of favorable conditions for intercultural interaction within the educational process, rather than outside of it.

Integrative techniques contribute to the development of intellectual qualities and metasubject skills (the ability to create instruction and plans of action or to justify different points of view, among others). In particular, scientists offer opportunities of experimentation in project activities.

A new author's technique

The solution of integrative techniques, in our opinion, is the author's technique "L.L.G.C." (Russian transcription: [*yalik*], [YA.L.I.K.])

The metaphorical image of a sailboat reflects the internal state of a child: he or she is ready to travel "on the sea of the culture", to learn about the traditions, modern life, speech and behaviour of other nationalities.

The abbreviation "L.L.G.C." carries a connotation because of the following:

1. It is based on the use of logic games and tasks based on ethnic and multicultural content addressed to children aged five years and older.
2. Logic games and tasks are practical, visual means; their educational and developmental capacity contributes to the adaptation of children of migrants in their new environments, team-building, expansion of children's views about the world, and the formation of respect for the sensitivities of other cultures, development of ethnic identity, etc.
3. In addition, the technique is aimed at mastering two or more languages and the development of intellectual abilities of children.

Thus, for disclosing the name of the technique, we note the "L" – a language, "L" – a logic, "G" – a game, "C" – culture (Я.А.И.К.: Язык. Логика. Игра. Культура).

The technique "L.L.G.C." is implemented in phases and includes three stages:

- **Diagnostic:** the development of diagnostic tools to assess baseline and educational outcomes of students in a multicultural environment in the conditions of implementation of the technique;
- **Design:** development and testing of content techniques based on gaming methods and cultural components (e.g. the architecture of the city in an intellectual game). Introduce children to the proposed logic game and then modify its content in accordance with the characteristics of the architecture of other cities, including foreign ones to target the goal of enriching the cultural and societal attitudes and value orientations in respect not only of one's own ethnic group, but also of other ethnicities and nationalities;

- **Organizational and creative:** the interaction of teachers and students to manifest the following sequence of components: affective-volitional (to want), cognitive (to know), practical (to do), and reflective and creative (to evaluate and create).

Examples

Here is an example of the logic game "Mosaic" on the content of the architecture of Pskov (Russia) and the city of Narva (Estonia) where, according to the national language policy, children from Russian families at preschool age learn Russian, Estonian, and later English and other languages.

Materials: images of the Trinity Cathedral (Pskov) – (Estonian, English), *Troickiy Sobor* (Russian); The Chapel St. Olga (Pskov) – (Estonian, English), *Chasovnyya Svjatoy Olgi* (Russian); *Raekoda* (Estonian), Town Hall (English), *Gorodskaya Ratusha* (Narva) (Russian). Images are divided into two, four, six, and nine parts.

Instructions: a teacher invites your child to have a look at a picture compiled from parts: "What do they depict?" (Trinity Cathedral, Chapel of St. Olga, and City Hall). "And what do you call it in Estonian (and in English)?" After performing this task the child is offered puzzle one (you can use the sample): "What do you think is shown in this part of the picture (roof, facade, cross, windows, etc.)?" At the same time, the teacher engages pupils in work with a dictionary (clarifying the meaning of "фасада" [fassaad – Estonian, facade – English], "купол" [kuppel – Estonian, dome – English], and so on).

The logic task "Gather it together" on the material architecture of Kaliningrad: Difficulty level allows the children not familiar with Kaliningrad (e.g. immigrants) to participate both individually and in group work.

Materials: the images of the South Station, the Royal Gate, the Puppet Theatre, the Cathedral, the Cathedral of Christ the Savior, the University, and the Hotel.

Instructions: 1) Gather together all the structures that have a tower; 2) Gather together all the structures that have rectangular windows; 3) Gather together all the structures that have a clock; 4) Gather together all the structures that have a dome and a cross.

The solution to this problem contributes to developmental perceptions of the children about the variety of architectural structures of Kaliningrad, the ability to allocate object properties and set their relationship (location, form, proportions, and presence or absence of elements), and the ability to work in a group and individually.

More information about the technique “L.L.G.C.”, and especially its use in the educational process, is described in the literature [Шлат & Орлов 2015].

In conclusion, it should be noted that the material on which the teacher constructs logic games and tasks (such the architecture in this example) is determined by the teacher. We recommended using educational content that is regulated by relevant state and local documents and has the potential to expand the intercultural interaction between students.

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SUMMARIES

Aliel Cunningham

Interactive Transcripts in the ELT Classroom

Video interactive transcripts are a fairly new technology available to the ELT classroom. This presentation seeks to highlight the potential uses of interactive transcripts for raising awareness of prosody and pronunciation patterns as well as offering a platform for individual practice and training. Interactive transcripts also can serve as assessment tools both for classroom and personal self-assessment. MIT has been one of the forefront users of interactive transcripts as a part of their online “OpenCourseWare” system. After soliciting feedback from their students, both L1 and L2 English speakers, they received very favorable reviews as to how helpful interactive transcripts can be for listening purposes. “Understanding English as a Second Language” was listed in the top five benefits of the interactive transcript option made available throughout the online course. A main focus of this paper will be to highlight ways to use lectures found on *ted.com*. This resource is particularly useful for ELT classrooms because of the wide variety of topics available and the interactive transcripts that are becoming increasingly available through this venue. The article discusses the benefits of interactive transcripts for English language learners and demonstrates ways that this resource can be used for a variety of pronunciation and listening tasks and assessments across different subjects and disciplines.

Gretchen Ketner

From Reading to Understanding to Taking Action: Engaging with Social Issues Through Fiction

In teaching reading in a second or foreign language, it is important to help students with such skills and strategies as reading for main ideas, skimming, paraphrasing, etc. However, it is also important not to stop with these skills but also to help students to develop literacy skills that will allow them to engage deeply and make meaning from texts. A work of fiction can be a very effective tool for readers to develop these skills. Readers of fiction also have the

opportunity to explore new cultures and significant social issues, learning new content and ideas through the target language. Ultimately, teachers hope to see students create with or in some way transform the material in the text as well as be transformed by it. This article examines the experience of an instructor in a university Intensive English Program academic reading course. The students, from six different Eastern European and Central Asian countries, read a novel that focused on cultures different from theirs (Nepal and India) and on a significant social issue (human trafficking). By reading a novel and using three guiding questions to help students engage deeply with the text, the instructor saw the students gain needed background knowledge, connect personally with the story and the issues, and finally act in response to their reading in a way that contributed positively to work surrounding the issue of human trafficking.

Erika Jeret

Some Experiences in Exploring an ESP Course Development

Tourism in Estonia is a sector of the national economy which, having weathered the recession, is gradually picking itself up. This is reflected in the 2014 data for numbers of tourists which indicates that 1.98 million foreign tourists and 1.1 million domestic tourists stayed in accommodation establishments in Estonia [Väliskülastajad Eestis], with the first accounting for 3.92 million and the latter for 1.89 million nights. It displays a steady upward trend for the fifth year running [Eesti]. According to the Bank of Estonia non-residents made over six million visits to the country [Väliskülastajad Eestis], and export of tourism services constituted 1.39 billion euros. Tourism services accounted for 8.4% of the exports of goods and services [Eesti]. These figures should demonstrate some aspects of the importance of tourism in the Estonian economy and also underline the strategic position teaching and learning foreign languages should have in a country with tourism potential. In particular, learning languages for specific purposes (LSP) or occupational purposes (LOP) should be central to attention in higher and vocational education as well as in-service training and lifelong learning settings.

This article explores aspects and challenges of language teaching, meeting the needs of a specific learner group, and combining cultural competences while devising a completely new LSP course, and it establishes the background settings to the course.

Urve Läänemets, Sulev Valdmaa

CLIL in Estonia – Present, Past, and Future

The new National Curriculum for Estonian upper secondary schools in 2010 triggered the need for updated study aids. The first two courses of the syllabus for learning English, as well as other foreign languages, prescribed topics related to Estonian culture, but there was no such textbook or other material available. The aim of the project was to compile an integrated reader covering the themes mentioned in the syllabus and providing information on different spheres of life. The selection of the material is based on the general concept of culture as a way of life, which allows one to introduce a wide variety of phenomena as well as people and history.

The second aim of the project was to develop skills students badly need, namely thinking skills and skills of self-expression in discussions and group work. Accordingly, the best field of integration was between English and civics. The themes of civics were offered as questions and recommendations for activities after texts. The texts for the reader were compiled by well-known Estonian specialists (Rein Veidemann, Tiia Järg, Allan Puur) in their respective fields, media materials, and interviews (with Urmas Paet, Mihkel Koel, et al). Young people also made contributions (Liis Lemsalu, Pärts Uusberg, et al). Doris Karava donated one of her poems in Estonian and English translation, and so on. We are grateful for all authors contributing voluntarily so that readers can provide material representing different functional styles of the language. All the texts have been field tested in schools with instruction in Estonian and schools with instruction in English, and some corrections and addenda can be made to the present trial version. Students' feedback so far has demonstrated positive reception. Foreign language learning with the CLIL approach can be related to almost all school subjects and provide the most meaningful content as well as opportunities for organising interesting activities in lessons and beyond.

Alla Nazarenko

A New Format of a University Lecture Course: Blended Learning

This paper describes the experience of transforming a university lecture course in British Area Studies via the integration of ICT: traditional face-to-face classroom learning is blended with online learning at a distance. Blended learning

provides an easy access for students to abundant thoughtfully selected and thematically structured online resources any time it suits them, being truly student-centered. It makes them analytically work with information, which contributes to the development of their critical thinking and information competence. The blended format enriches the overall learning environment of the course by adding a virtual learning environment (VLE), in our case created on Wikispaces.com, the structure of which is discussed in the paper, as are the types of learning activities and pedagogical techniques applied in the blended course. Students are supposed to work regularly in the VLE between the face-to-face lectures, performing tasks designed by the teacher. Their self-study is constantly controlled and monitored by the teacher. The two modes of learning become intertwined, inseparable, and co-dependent. The efficacy of blended learning is also negotiated. Results attesting to the efficacy of blended learning are summarized.

Elena Zvonova

Symbolization and Dialogue of Cultures

Evolutionary processes of communication progress have led to the conceptual aspect of written texts that they cannot transfer the full volume of information. Based on images, the technique of media texts is more effective. The text understanding unites the process of information decoding, the subject's embedding in knowledge, and experience, all of which leads to search of sense. The issue of symbolization study as the psychological mechanism of the sign and symbolic environment understanding becomes an actual problem of science.

In cultural heritage, a special code as a symbolic layer of semantic generalizations is emerging. These cultural and semantic "universals" act as a base of formation and initiate the integrative processes of sign and symbolic systems.

In cultural and historical concepts, the theoretical provisions have been put forward and practical research has been carried out to allow classifying the types of cultures. The basis for creating such classifications is the phenomenon of cultural and historical thinking. Characteristics of cultural and historical thinking determine the emergence of cultures of various types. Explanation is in the structure of the cognitive operations which result in understanding processes and phenomena.

The training psychology and pedagogical model created makes it possible

- 1) To structure the principles of creation of sign and symbolic systems in their cultural historical development;

- 2) To create the psychological and pedagogical conditions which allow understanding the structure of sign and symbolic environment in cultural and historical development; and
- 3) To create the ability to operate with culture products as a means of intercultural communication.

Liana Markelova

What is a Social Norm and How Can it Cause a Lack of Linguistic Competence?

Social norms can vary considerably along the cross-cultural dimension. The difference in social norms, in its turn, can lead to the difference in the level of tolerance towards certain aspects of life. The emerging gap between those levels is likely to result in a lack of linguistic competence when communicating with people from other countries.

To find out how social norms and lack of linguistic competence relate to each other, this research investigates the concepts of sanity, a social norm, as an unwritten law that defines what behaviour is right and proper, attitudes towards the insane in different time periods, and those attitudes' dependence upon social norms. It also explores the impact that the changes in social norms have had upon language and its acquisition.

Unai Santos Marín

A Model to Assess Choice Motivation in Estonia: Comparing English and Spanish Motivations

Choice motivation is a set of variables that make learners choose to study a second language. Different models have been constructed for choice motivation. However, all are affected by culture, and none has previously been used in Estonia. The present study tests and shapes a set of constructs to measure choice motivation in Estonia and controls the existence of differences in choice motivation across multiple languages. A narrative approach is used, and twenty-eight learners of English and twenty-eight learners of Spanish from the University of Tartu give an account of their own choice motivation through a written text. Fragments of text in their narrations giving information on a choice motivation variable are associated to a construct in the set, and then

the frequency with which learners of English mention a particular construct is compared with their Spanish-learning counterparts. Problems to associate a choice motivation variable to a construct in the set are underlined.

Žanna Razinkova

Discursive Definition of National Identity and Citizenship: A Comparative Study of Canadian and Estonian Constitutions and Civil Rights Documents

The rapid increase in intercultural interaction, cross-border economic, and social and technological exchange that globalisation has brought has had enormous impact on the lives of societies worldwide. As a result, the borders of nation-states, which are considered to be the primary guarantors of the preservation of national identity, are dissolving and embracing diversity and variation. Consequently, the perception of one's national identity is also undergoing a change. In order to capture and explain the current changing condition of national identity, this paper resorts to the fundamental laws of countries, which are considered to be the ultimate manifestation of peoples' and their states' self-image.

This paper studies how the concept of national identity is formulated in the basic laws of the countries studied: constitutions and civil rights documents. In other words, the paper compares the discursive definitions of national identity and explores to what extent different countries rely on their ethnic and/or political definitions. The paper consists of an introduction which outlines the effects of globalisation on national identity. The theoretical issues of the paper concern different discursive constructions of the notions of "ethnic" and "civic" and are followed by the methodology section, which introduces the context-sensitive discourse historical approach developed by Martin Reisigl and Ruth Wodak. The empirical part more specifically focuses on the discourse analysis of the constitutions and civil rights documents of Canada and Estonia and the discussion of the results achieved in the course of the analysis.

Galina Maslova

Developing Intercultural Sensitivity as a Principle of Foreign Language Teaching

This paper considers the growing role of intercultural communicative competence in language learning and analyzes the notion of intercultural commu-

nicative competence, its structure, and approaches to it. The author defines the concept of intercultural sensitivity, determines the place of intercultural sensitivity in the structure of intercultural communicative competence, and proves the need to include it into the system of principles of foreign language teaching.

Sergey Khromov, Nina Nikonova

The New Educational Programs for Effective Language Teaching and Learning at the Economic Russian University

This article presents an outline of a new type of master's program based on two existing different types (world economics and cross-cultural communication) but it doesn't follow the pattern "one plus one". It emerges to demonstrate a new quality.

The article highlights the place of theoretical courses conducted in English as an effective instrument of socialization of students in the modern English-speaking world. The article is based on practical changes in professional education of students of foreign languages, which are based on forming a number of competences in the field of economics and cross-cultural communication at the Economic Russian University.

This article describes

- 1) the novelty of the program,
- 2) the benefits students can enjoy,
- 3) the list of core disciplines composing it, and
- 4) the list of vocational competencies formed as a result of the implementation of such a program. The interdisciplinarity plays the main role in making up such a program.

Tatiana Golikova

Using Moral Dilemmas and Participating in Mari-American Online Courses in English Classes to Form the Moral and Civic Qualities of Future Teachers

This article analyses the experience of fulfilling the moral educational potential of English classes in the process of future teachers' training at Mari State University. The author suggests using moral dilemma discussion and participation in online courses on the topical problems of education at Mari

State University in the process of learning English as an important means of facilitating the formation of moral and civic qualities of future teachers and increasing their level of proficiency in both written and oral speech. The article provides a detailed description of the technique of moral dilemmas discussion which the future teachers acquire in order to implement it in English lessons during their pedagogical practice to increase the moral educational potential of their classes and their students' interest in English classes. The author focuses on the specifics of conducting the Joint Mari-American online courses Women Worldwide and Bridges to International Education: Global Conversations, which motivate future teachers to consciously study a foreign language, influencing their way of thinking, worldview formation, and creative self-development.

**Madina Ashirimbetova, Davronzhon Gaipov,
Duishonkul Shamatov**

Review on Trilingual Education System in Bilingual Kazakhstan

Kazakhstan has a unique linguistic background historically and intercontinental position geographically due to having undergone several writing reforms for political reasons in the beginning of the twentieth century. It has influenced the sociolinguistic development of the country, which is also reflected in the current education system. Initial steps toward adoption of its trilingualism policy have already been undertaken by the government of the Republic of Kazakhstan. Thus, the present article provides an overview of the current situation of the education system.

Alexander Orlov, Natalia Shlat

The model "L.L.G.C." (Language. Logic. Game. Culture.) and the Possibility of its Use in a Multicultural School

This paper studies some perspectives of integrative technology in a multicultural school. We have considered the definition of "integrative technology". The context and potential of integrative technologies in a multicultural educational environment were analyzed. The main principles of the authors' technique "L.L.G.C." (Russian transcription [*yalik* or YA.L.I.K.]) were dis-

cussed. The model consists of three successive stages: diagnostic, design, and organization and creative. The authors give a general conclusion for the use of the integrative technique "L.L.G.C." in a multicultural school, which has the potential to expand the intercultural interaction between students. The conclusion is illustrated by a series of examples. The authors recommend using the content of education as regulated by relevant state and local documents.

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