

appreciation. In group lessons, children can see the success of other learners and focus on them in order to play well in future.

10. The promotion procedure of graduation.

Learners who learn to play the cello and have been trained in the Suzuki Method play the following musical compositions by levels at the reporting concert.

Level 1: Bach Minuet No. 2.

Level 2: Beethoven Minuet in G major.

Level 3: Vivaldi Sonata in e minor 1st 2nd mov.

Level 4: Eccles Sonata in g minor 1st 2nd mov.

Level 5: Sammartini Sonata in G major complete.

Level 6: Boccherini / Guttmacher Concerto in B flat Major complete.

Level 7: Bach Suite No.3 for unaccompanied for cello complete.

Level 8: Saint-Saens Concerto No.1 in a minor.

There are misunderstandings and prejudices about nurturing Suzuki's talents. Many people think that Suzuki's education is only for geniuses because Suzuki has taught many great performers. But Suzuki's focus is not on cultivating great musicians, but on using music as a means to develop musical inspiration in children, to develop musical potential in children. Therefore, Suzuki often says that «ability is not innate, but can be developed through learning» [2]. And this should begin with the creation of favorable conditions for development at a very early stage. In the learning process, every child can become successful.

To summarize, modern Chinese Cello education using the Suzuki Method focuses on practicality and effectiveness, while also emphasizing the importance of play in order to make learning more concrete, fun and effective.

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INTERCULTURAL CAPABILITY: A QUAGMIRE FOR LANGUAGE LEARNING?

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The paper deals with the stages of intercultural development continuum model applied to teaching a foreign language. Due to the lack of evidence to demonstrate how a low intercultural capability can affect language learning, there is a need in methods to evaluate its indicators as well as strategies to cultivate it in language learning and teaching. Based on R. Hammer's Intercultural Development Continuum, we tried to develop a new graph of relativity of language learning and intercultural capacity.

Keywords: intercultural capability; intercultural competence; intercultural development continuum; language learning; cultural interaction.

Traditionally, cultural component can be omniparous in language teaching whereas there are few to subordinate their sequence. The cultural element comprises a series of civilized products including Literature and Arts of its own representing country and nation. In this case, language students are

learning something abstract, code-making, camouflaged by foreign culture which lies beyond their values and identities.

Learning languages implies the perfect transformation of students' self-identities and both ideology and mentality. Students are asked to move between their linguistic and cultural world to another target language world, after this process usually, they will eventually understand culture as not only a general description of foreign states, but also as one interacting with diverse communities.

Since culture and language are syndicate both for language learners, the level of intercultural capability can have direct influence on language learning process. In that case, to trace back to the 1950s, "the interest in researching the intercultural capability has largely emerged with myriads of cross-cultural communication problems encountered Westerners working overseas followed by three decades of expanded interest in contexts as varied as study abroad or immigrant acculturation" [1, p. 26].

Both language teaching and language teacher training implies developing multilingual communicative competence. Nowadays it is usually considered as a 21-st century skill and is viewed "in the paradigm of the formation of transversal competences of a modern university" [2, p. 57]. It means knowing a foreign language and its culture is a prerequisite of a modern professional.

L. Sercu offered a description of what intercultural capability can entail, namely, the willingness to engage with foreign culture, self-awareness and the ability to look upon oneself from the outside, the ability to see the world through the others' eyes, the ability to cope with uncertainty, the ability to act as a cultural mediator, the ability to evaluate others' point of view, the ability to consciously use culture learning skills and to read the cultural context, and the understanding that individuals cannot be reduced to their collective identities [3].

M. Bennett in 1986 proposed the Developmental Model of Intercultural Sensitivity as a framework to explain the reactions of people to cultural difference. Drawing on concepts from cognitive psychology, the model charts stages of the individual's evolution from "ethnocentrism" (believing that one's culture is the best) to "ethnorelativism" (the stage of realising that all cultures contain elements that are both "good" and "bad") [3, p. 27]. Based on this standard, a new "cross-cultural development continuum" has been put on the table. It describes the common and different points of cultural differences. These dimensions are arranged along a continuum, from the initial single exclusive cultural mentality, through the transition, to achieve complete cross-cultural adaptation. Let us consider it in detail (see figure below) [4, p.119].



It is obvious that this picture describes five stages from cultural unconsciousness to cultural adaptation. According to W. Howell, the negative mentality refers to a complete inability to understand the values and religious beliefs of another culture. Next, polarization refers to a single understanding of another culture. Either it is superior to its own culture or its own culture is incomparable. Minimization is to begin to deny the polarization of the former, while reception orientation means that cultural communicators can understand different cultures and gradually accept them. In the final adaptation period, cultural communicators have been able to live comfortably in a complex and diverse cultural environment.

Although contemporary theories and models (such as the cross-cultural sensitivity development model and the cross-cultural development continuum) provide many insights for individuals and organizations that attach importance to effective, appropriate and satisfactory cross-cultural interaction, language learners still need a method to visualize these models, in order to better align with the actual experience of language learning.

Analyzing cultural views of Chinese teachers in English learning and teaching, R. Hammer comes up with several valuable conclusions. The research results show that teachers support the role of culture in their EFL learning, but they suggest that they need to have a deeper understanding of how to pay attention to culture in their EFL classroom [4].

In a similar study, L. Sercu investigated whether Flemish, English, French and German teachers support cross-cultural goals, and to what extent they support cross-cultural communication, and are willing to promote the acquisition of intercultural communication skills through foreign language teaching. The data analysis shows that foreign language teachers support the goal of cross-cultural foreign language, and they are willing to become teachers who cultivate students' intercultural communicative competence. The overall data shows that Spanish foreign language teachers are willing to try to achieve cultural learning objectives in foreign language education. It is also important to evaluate the amount of effort foreign language teachers make to support cultural goals, including promoting the acquisition of cross-cultural competence [4, p. 125].

The success of these experiments shows that intercultural communicative capability has a multifaceted impact on language learners. It can not only improve the efficiency and quality of language learning, but also promote cultural understanding and respect, enhance adaptability and cultivate cross-cultural literacy. These impacts can help language learners better cope with the diversification and globalization trend of modern society. The influence of intercultural communicative capability on language learning includes the following aspects.

First, the efficiency of language learning is higher. People with intercultural communication skills are easier to understand and master other languages, because they can understand the values, habits and experiences of other cultures, and compare and contrast them with their own cultural background.

Secondly, intercultural competence provides for a more flexible language learning. Intercultural communication can make language learners more flexible in using the language they have learned, because they can better understand the cultural background and context of the language. The depth of language learning is greater. People with intercultural communication ability are more likely to understand other cultures and languages in depth, because they can better understand the differences and connections between different cultures, so as to have a deeper understanding of other languages and cultures.

Lastly, the scope of language learning is broader. Intercultural communication ability makes language learners easier to contact and learn other languages and cultures, because they can better adapt to different cultural backgrounds and language environments.

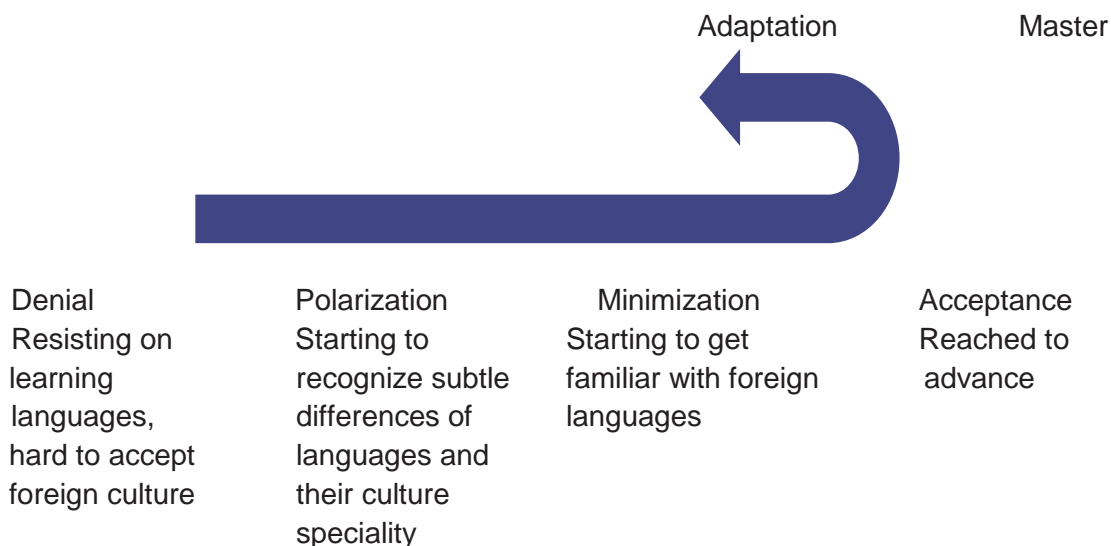
One of the most important changes in language learning over the past few decades has been the recognition of Intercultural capacity reflecting on language learning. This has transformed the nature of the experience of teaching and learning languages to a great extent. Thus, our models above can be adapted to reflect on process of language learning.

Based on R. Hammer's Intercultural Development Continuum, we tried to develop a new graph of relativity of language learning and intercultural capacity presented below (see next page).

According to the model, languages are related to the cultures, communities and societies that use them for communication and language learners should be encouraged to become competent intercultural speakers. For this purpose, language teachers are expected to guide students in the acquisition of various skills on understanding foreign culture and grasping their own culture as well.

Evaluating Intercultural capability in language it is vital to develop processes that capture its variables. Despite there is not much research on the connection between Intercultural capacity and language learning, there are some notable academic works and models to frame and guide further

research.



So, we considered the importance of embracing intercultural capability and embedding it into the foreign language teaching and learning. There is a need in the study of intercultural competence indicators in language learning, and the way to develop all its aspects harmoniously.

Each study will help us better understand the complexity and language learning process under the guidance of intercultural competence. After better quantifying cross-cultural competence, it can be used to intervene in language learning, so that cross-cultural competence will not become the quagmire of language learning.

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METHODS OF TEACHING CHINESE CHARACTERS TO NON-CHINESE STUDENTS

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In the practice of teaching Chinese to non-Chinese students, characters make the most difficult part of Chinese teaching and learning for both teachers and students. In order to achieve good results in Chinese teaching, it is necessary to understand the characteristics of Chinese characters. Each Chinese character has a shape, and the morpheme it records has sound and meaning. The three are combined, so a Chinese character is a unity of shape, sound, and meaning. There is not a one-to-one relationship between character units and language units. The phenomenon of different words (morphemes) with the same character and different characters with the same