

Intercultural Competence in Teaching Language Process

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ABSTRACT

The article is devoted to the problem of intercultural competence in the language process of teaching students. The necessity of considering intercultural communicative competence as the main goal of teaching a foreign language is substantiated. Foreign language teaching goals, communicative approach, foreign language communicative competence, intercultural competence, intercultural communicative competence.

The modern world and society more and more need people who can think creatively, analyze and understand others. And a foreign language is one of the best means to develop these skills. Comparison of countries, people, customs, traditions, cultural heritage stimulates and motivates the desire to increase and deepen the amount of knowledge about other countries and one's own country.

At the center of the modern student-centered concept is the personality of the student, his needs and interests. In this context, the central concept in language education is the concept of "linguistic personality". The term "linguistic personality" means the totality of the student's abilities / readiness for communication.

When teaching foreign languages, a linguistic personality is understood as a complex of abilities and readiness for intercultural communication, interaction with representatives of other cultures in a non-native language. This set of abilities / readiness is currently considered both as a goal and as a result of mastering foreign languages.

Each foreign language lesson is a crossroads of cultures, it is a practice of intercultural communication, because every word reflects a foreign world and a foreign culture: behind every word there is an idea of the world conditioned by national consciousness.

The main goal of teaching a foreign language is seen in the formation of communicative and intercultural competencies among pupils.

In the process of teaching foreign languages, both competencies are formed interconnectedly: intercultural competence is formed on the basis of the communicative one and in the process of its development. This emphasizes the cultural orientation of education, that is, through

introducing students to the culture of the country of the language being studied, to realize the culture of their own country, the ability to represent it by means of a foreign language.

Intercultural communication is considered as a process of communication (verbal and non-verbal) between people who are carriers of different cultures and languages, or, in other words, as a set of specific processes of interaction between people belonging to different cultures and languages.

The linguistic personality of a student who masters a foreign language as a means of intercultural communication consists of mastering:

- "linguistic picture of the world" of native speakers of this language, in other words, the language itself as a means of communication;
- a "global" picture of the world, which allows a person to understand a new social reality for him, a new culture.

The means and result of the formation of the language personality of student is his communicative, sociocultural and cognitive development. This means that he must be able to:

- 1) to understand someone else's way of life/behavior so that they do not develop false stereotypes in the perception of another culture;
- 2) use the language in authentic situations of intercultural communication;
- 3) to expand the individual picture of the world, by introducing native speakers of the language being studied to the language picture of the world.

Thus, the modern approach to language education involves not only the development of students' ability to use the means of communication (listening, speaking, reading, writing), but also:

- transfer to the student of extralinguistic information necessary for adequate communication and interaction;
- the development in him of such qualities as benevolence, tolerance, the ability to empathize, etc., allowing him to carry out direct (listening, speaking) and indirect (reading and writing) communication with representatives of other cultures.

The implementation of these tasks is possible only if the learning process is carried out in the context of the "dialogue of cultures".

The dialogue of cultures is one of the important tools of communication. Dialogue as a method of obtaining knowledge was introduced by Socrates, and the topic of dialogue in relation to culture arose in the works of K. Jaspers, O. Spengler, M. Buber, M. Bakhtin. "Modern thinking," Bibler writes, "is built on the schematism of culture, when the "highest" achievement of human consciousness, being, enters into dialogical communication with previous forms of culture (antiquity, the Middle Ages, Modern times). And in this - in the dialogue of different cultural meanings of being - is the essence of the modern concept, the modern logic of thinking.

At foreign language lessons, the teacher, using the method of dialogue of cultures, creates conditions for the formation of skills "to study various ethnic cultures, search for information, acquire knowledge, differentiate them in terms of significance and reliability, apply them to solve problems of interethnic mutual understanding and interaction", and also provides an opportunity comprehend "ethno-cultural processes" by analyzing and systematizing knowledge about ethnic cultures, finding common and different in them.

The linguistic and cultural diversity of our society gives the elementary school additional opportunities for the implementation of the goals and objectives of intercultural learning and the formation of intercultural competence among students. The student needs to be helped to realize that his closest world is also multidimensional and multicolored.

Uzbekistan is a state in which more than 50 peoples, nations and national groups live. In Uzbekistan, along with the Uzbek language as the language of interethnic communication, communication is carried out in more than 50 languages. Such a linguistic situation creates a reliable basis for the multilingualism of an individual and for her awareness of the relevance of studying not only languages of international importance, but also the languages of peoples, ethnic groups living next to her. It is important to instill in students a sense of pride in their bilingualism / multilingualism, regardless of whether it is a question of foreign languages or the languages of the peoples of Uzbekistan. We will praise the child if he can say hello, say thank you and do something else in Tajik/ Kazak/ Tatar / Bashkir / Russian (and the list goes on) - we will encourage the multilingualism of children and their interest in learning about the cultures of those who are nearby, in their class. It is important that the process of teaching a foreign language contributes to the awareness of schoolchildren or student of their belonging to a particular ethnic group, the region of their residence and the state as a whole.

Forming the ethno-cultural competencies of students, teachers help them realize themselves in a multicultural society, understanding the differences and similarities in the cultures of the peoples of their own and foreign countries, teach them to interact with carriers of different cultures, i.e. develop intercultural competence. Intercultural competence is the ability and readiness to take part in the dialogue of cultures. All scientists unanimously recognize its humanistic and educational value. It seems that the model of intercultural competence of the German linguo-didact Knapp-Potthoff is most suitable for the tasks of the school.

According to this model, in order to form intercultural competence, it is necessary to form its following components.

- 1) Affective - the experience of the student's emotional and evaluative attitude to intercultural interaction and its subjects. The formation of this component means instilling in the student pride in his country and his culture and respect for another culture - the culture of the country of the language being studied. It also means fostering tolerance for "the other, not the same as ours." At the same time, children must understand "what is good and what is bad": it is the teacher who helps to understand this.
- 2) Cognitive - the synthesis of knowledge about the native culture and the culture of the country of the language being studied, as well as general knowledge about culture and communication. This component is responsible for the content of the educational process, in which the native culture and foreign culture should be represented. A good English textbook for schoolchildren or student brings up patriots and citizens of Uzbekistan who are open to intercultural communication, respect other cultures and are able to adequately represent their culture.
- 3) Strategic - verbal, learning and research strategies of the student. This component is responsible for the formation of the student's strategies: how he learns a foreign culture and how he realizes his own culture, what tasks he is offered in the teaching materials and what texts.

All work on teaching a foreign language at a school or university is based on a constant comparison of cultures. The method of dialogue of cultures is used in the study of regional and ethno-cultural material. Modern educational and methodological complexes offer extensive regional study material. Communicative and socio-cultural development and education of students is carried out through the implementation of a linguistic and cultural approach in the classroom.

The module "National component" is often integrated into the foreign language course in the field. The topics "Countries and people", "Traditions and national character" are especially fertile. An integral component of the educational process at school is such methods and types of

intercultural interaction as participation in various cultural projects, correspondence and intercultural exchanges. It is necessary that the student had the opportunity to participate in intercultural communication and observe the acquired linguistic and cultural experience.

The formation of intercultural competence in a student will allow him to:

- ✓ be sensitive to the perception of the familiar and alien;
- ✓ to see in a well-known stranger and in a stranger - familiar, common;
- ✓ recognize / notice someone else's as someone else's;
- ✓ overcome feelings of fear and insecurity that arise when meeting with a stranger / unusual;
- ✓ be open to other cultures.

It is important that the knowledge of a new culture is carried out with the obligatory reliance on the speech and life experience of students in their native language and native culture.

We are talking about expanding the student's individual picture of the world by getting to know a different way of life/behavior, introducing native speakers of the target language to the linguistic picture of the world based on their own linguistic picture of the world. Thus, the process of formation of intercultural competence has a developing and educational impact on the personality of a younger student.

The intercultural component of the content of teaching a foreign language (and all communicative competence) is aimed at introducing children to the culture of the people who speak the language being studied and to the national and cultural specifics of speech behavior in the country of the language being studied.

The intercultural component of the content of education should not serve as an advertisement for someone else's way of life, its purpose is to expand the general, social and cultural horizons of schoolchildren, teach them to be tolerant of the behavioral characteristics (verbal and non-verbal) of representatives of their own and other cultures, objectively evaluate cultural phenomena presented in different cultures.

The selection of the content of the cultural component must also meet the following well-known requirements:

- compliance with the interests of the student and focus on their development, taking into account his real communicative needs in practical, intellectual, sensory-emotional, ethical-aesthetic and other areas;
- taking into account the age characteristics of children who perceive the world emotionally (the proposed material should affect the feelings of a small student, stimulate his imagination and creativity, give him joy);
- informative and high educational value of the proposed cultural material;
- the authenticity of all proposed texts and patterns of communication;
- availability and feasibility.

It is important that the selected material awakens cognitive activity in children, stimulates their desire for intercultural communication in the language being studied.

To implement foreign language communication, mini-trainings are held at the lessons, where communication skills of working in groups are practiced (how to start a conversation, support it, join it if necessary, supplement, clarify, request information, agree or disagree with the proposed option and etc.).

Foreign language weeks are also held in schools in an interactive mode, where role-playing

games, quizzes, intellectual games are practiced, encouraging students to independent, spontaneous statements, compiling various crossword puzzles, quizzes, tasks for tests.

It is impossible to overestimate the importance of the authenticity of the "picture of the world" represented with the help of the language. The process of learning a foreign language should be based on an authentic text as a unit of communication, in which signs of another (foreign language) linguistic community are presented.

Teaching language as a means of intercultural communication, the educational process is organized in such a way that it opens a "window to another world" for the student and thereby expands the understanding of his own being. At the same time, it is important to use authentic texts and authentic information.

Preparing schoolchildren or student for intercultural communication in a foreign language lesson in the context of a dialogue of cultures makes it possible to increase the effectiveness of teaching a foreign language, to form a positive motivation for learning a language; to develop a benevolent and interested attitude towards the culture and people of their country and the country of the language being studied, to realize and recognize the priority of universal values over class and group ones, to better understand the need for universal and national interests.

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