INTERCULTURAL COMPETENCE IN FOREIGN LANGUAGE CLASSROOM

Raximov Mubin Muradovich
Kholova Zarnigor Odil qizi
4th year students of Foreign Language and Literary Philology
Bukhara State University
https://doi.org/10.5281/zenodo.10199488

ARTICLE INFO

Qabul qilindi: 10-November 2023 yil
Ma'qullandi: 15- November 2023 yil
Nashr qilindi: 22-November 2023 yil

KEY WORDS

intercultural competence, communication, foreign language, sociocultural knowledge, empirical approach, culture, methodology.

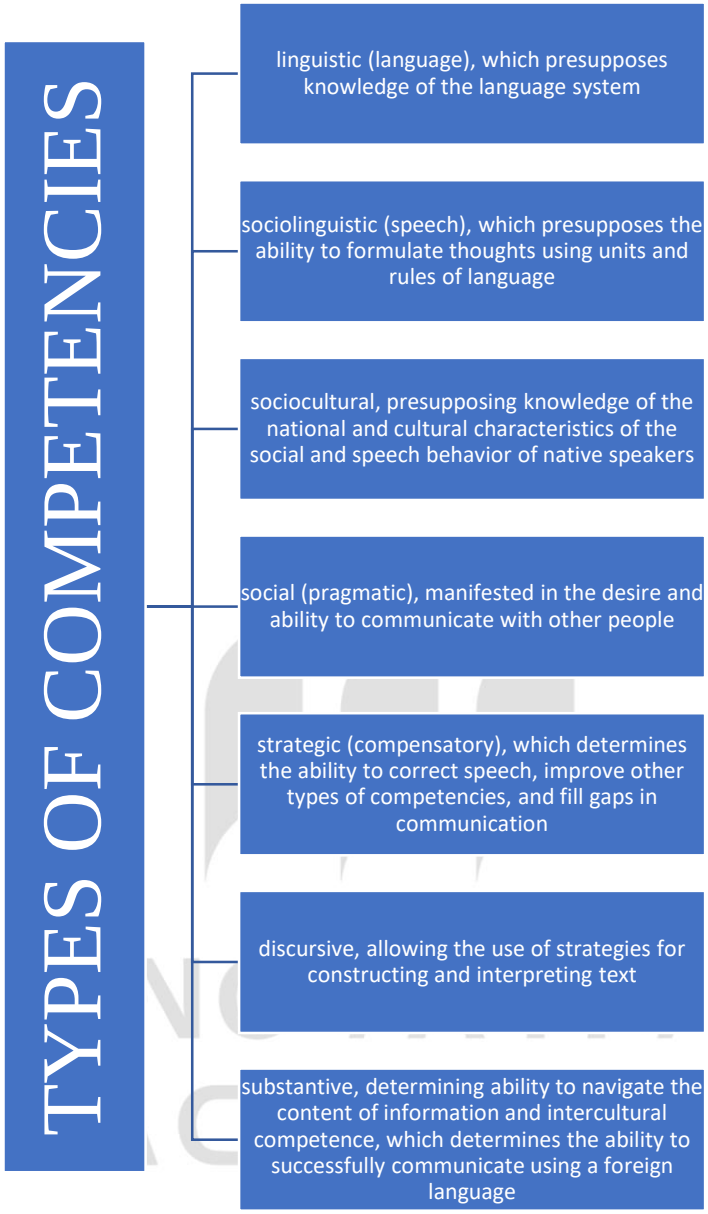
ABSTRACT

In the article, the author pays special attention to one of the important problems of teaching methodology - intercultural competencies of students in foreign language lessons. Speaking about the importance of developing intercultural competence, the author emphasizes the need for understanding the world, sociocultural knowledge and intercultural awareness. The author of the article comes to the conclusion that one cannot neglect the importance of culture in language learning and focus only on the language being studied.

INNOVATIVE ACADEMY

In many works devoted to the problems of teaching a foreign language, problems of intercultural communication, one can find the following types of competencies: subject, professional, linguistic and regional studies, regional studies, cultural studies, behavioral - and all of them are considered as def. certain levels of communicative competence, which represents a certain system of knowledge and skills and skills. In relation to teaching foreign languages, the concept of communicative competence has received detailed development within the framework of research conducted by the Council of Europe to establish the level of proficiency in a foreign language [1], and is defined as the ability to perform any activity, including professional activity, based on acquired skills. during training knowledge, abilities, skills, work experience.

According to the document "Common European Framework of Reference for Foreign Languages" distinguishes the following types of competencies:


TYPES OF COMPETENCIES
linguistic (language), which presupposes knowledge of the language system
sociolinguistic (speech), which presupposes the ability to formulate thoughts using units and rules of language
sociocultural, presupposing knowledge of the national and cultural characteristics of the social and speech behavior of native speakers
social (pragmatic), manifested in the desire and ability to communicate with other people
strategic (compensatory), which determines the ability to correct speech, improve other types of competencies, and fill gaps in communication
discursive, allowing the use of strategies for constructing and interpreting text
substantive, determining ability to navigate the content of information and intercultural competence, which determines the ability to successfully communicate using a foreign language

The multitude of identified competencies requires the establishment of an inextricable connection between them, the presentation of individual competencies as a certain level system. In this regard, it is intercultural competence that can act as a leading factor in the integration of all the above-mentioned competencies. Thus, communicative competence can be presented as a set of linguistic, speech and social competencies. In the works of O.D. Mitrofanova and V.G. Kostomarov presents a slightly different point of view on the object under study. Scientists believe that "communicative competence obviously includes language, or linguistic, and speech; it also necessarily incorporates the meaning of the culture of the country of the language being studied, which constitutes the subject of the regional and linguistic aspects of foreign language classes, or the linguistic and cultural competence" [2].

It seems that this point of view is much closer to the interpretation of the concept that is presented in linguistic works. It is obvious that the authors consider the pragmatic parameters of communication as part of regional studies and linguistic competencies. V.V. Safonova notes that "foreign language communicative competence represents a certain level of proficiency in linguistic, speech and sociocultural knowledge, skills and abilities that allow the learner to communicatively acceptable and expediently vary his speech behavior depending on the functional factors of monolingual or bilingual communication, creating the basis for communicative bicultural development [3].

Thus, it is possible to note certain terminological differences in the understanding of the types of competencies of the following nature: nationally specific stereotypes of communication are referred by different scientists to different types of competencies. Some researchers attribute them to the sociocultural layer of knowledge and skills, others to social or speech skills. This contradiction is already inherent in the very division of stereotypes, customary norms and communication strategies into universal and national, when the former should be attributed to social (sociolinguistic, pragmatic) competence, and the latter to sociocultural (country studies, cultural). Structurally, foreign language communicative competence consists of linguistic [4], speech and sociocultural competence. The latter, in turn, includes linguistic and cultural studies, sociolinguistic [5] and cultural studies (which may not coincide with linguistic and cultural studies) [1]. The differences between them are found in the nature of knowledge, skills and abilities that the speaker (listener) operates in the process of generating or perceiving foreign language speech works, as well as in those abilities and qualities that can be developed in the process of mastering a certain body of foreign language knowledge and skills [3].

Thus, a level model of the relationship of competencies is proposed, in which communicative competence consists of competencies of the first level: linguistic (linguistic), speech and sociolinguistic, and the latter, in turn, represents the sum of competencies of the second level: social (pragmatic), sociocultural and regional studies (cultural). This model seems reasonable to us, since it allows not only to differentiate the universal and the national, but also to integrate them both in the process of description and during training. Scientists and teachers also provide the following level model of sociocultural competence: "Sociocultural competence is a complex phenomenon and includes a set of components belonging to various categories. We can single out the following components of sociocultural competence, the development of which through teaching foreign languages can and should be

effective:

- linguistic component (lexical units with national and cultural semantics and the ability to apply them in situations of intercultural communication);

- sociolinguistic component (linguistic features of social strata of representatives of different generations, genders, social groups and dialects);

- socio-psychological component (possession of socio and culturally determined scenarios, nationally specific models of behavior using communication techniques adopted in a given culture);

- cultural component (sociocultural, historical, cultural, ethnocultural background) [5].

The documents of the Council of Europe "Common European Framework of Reference for Language Learning and Teaching" say the following about the content of competencies: the competencies of a language user include two types: basic competencies and communicative linguistic competencies. Basic competencies include: knowledge about the world, sociocultural knowledge and intercultural understanding, or intercultural communication. The authors of the document describe sociocultural knowledge as follows: "Aspects of knowledge of the world, knowledge of the society and culture of the community or communities in which the target language is spoken are of sufficient importance for the language learner and deserve special attention, especially since, unlike many other aspects of knowledge they are likely to be outside the learner's prior knowledge or may be distorted by stereotypes from the native culture. Particular characteristics of a particular European community and its culture may relate to:

1. daily life (food and drink, meal times, eating behavior, weekends, working hours, leisure);

2. living conditions (regional, class and ethnic standards of living, living conditions, standard of living);

3. interpersonal relations, including relations between power and society (class structure of society and relations between classes, gender stereotypes, family and family relations, relations between generations, work relations, relationships between citizens and government organizations, racial and social relations, relations between political and religious groups);

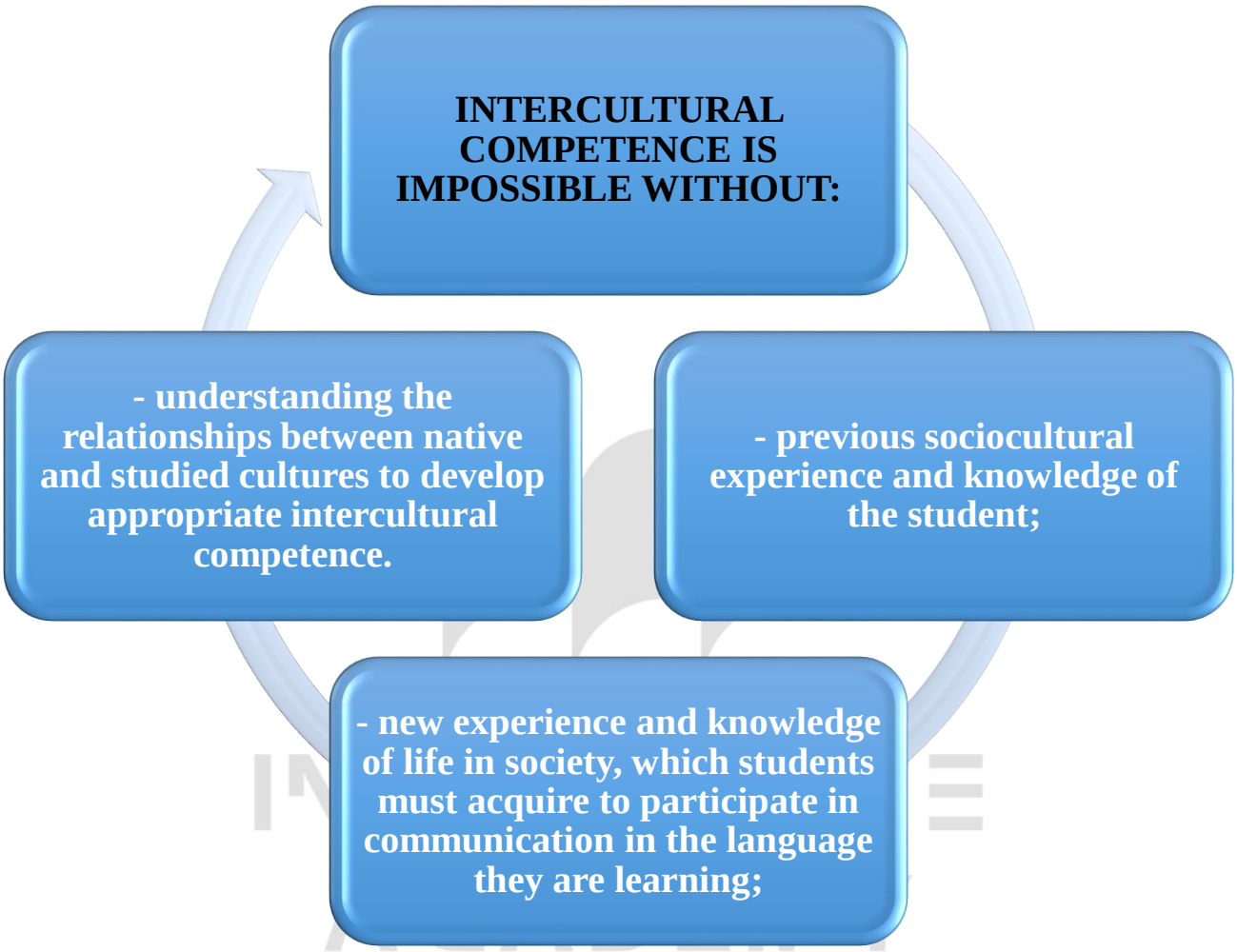
4. core values, beliefs and attitudes (social groups, professional groups (academic, managerial, public services, social activities, skilled and unskilled workers), wealth (income and inheritance), regional culture, security, organizations, traditions, history, minorities, national identification, politics, music (popular music and songs), religion;

5. body language (gestures, facial expressions, postures, eye contact, body contact, proxemics);

6. visits (punctuality, gifts, clothing, food, conventions and taboo, period of stay);

7. rituals (religious rituals, audience and spectator behavior in public, dancing, etc.) [1].
Thus, mastering intercultural competence is impossible without taking into account:

In this regard, it can be argued that, along with the native culture, a new culture is



being formed under the influence of established stereotypes about the culture being studied. The decisive factor in this case will be the influence of the native culture on the idea of the culture of the country of the language being studied.

In addition to intercultural competence, these works mention sociolinguistic competence, which, being a component of communicative competence, is associated with the linguistic aspects of sociocultural competence. These aspects are associated with linguistic markers of social relations of communicants, rules of etiquette, expressions of the wisdom of the people (phraseology), stylistic registers, dialects. Based on this, we can argue that the basis for the interpretation of competencies, which are made in the works of Uzbek researchers, is an integrative principle that does not distinguish between the cognitive and verbal aspects of knowledge about the world. The most important component of intercultural competence is a psychological and psycholinguistic attitude aimed at a positive assessment of perceived phenomena and positive motivation to participate in intercultural communication. Participants in this process must learn to realize that a positive attitude towards oneself is the most important element of tolerance in general, that it is formed and coexists on the basis of a positive attitude towards others and a friendly attitude towards the world [5]. However, it is

impossible not to notice a certain parallelism between the functions of language and speech, on the one hand, and intercultural communication, on the other, since the main means of implementing the latter is a foreign language and speech activity in a foreign language. It follows that the content of intercultural competence can be considered as a hierarchical structure, which includes sociocultural knowledge and skills, attitudes towards comparison and contrastive analysis of elements of culture, language and communication, as well as communicative competence in the field of using a foreign language for the purposes of intercultural communication. Another important problem associated with teaching a foreign language using the model of intercultural communication is the question of the status of the individual being formed.

In some cases, researchers talk about a bilingual linguistic personality, in others - about a bicultural individual. It is quite obvious that this is not the same thing. Biculturalism does not always imply bilingualism and vice versa, especially when it comes to languages of international communication, the formation of communicative competence within the professional framework, etc. We believe that the formation of a bicultural personality in the process of teaching a foreign language is impossible for many reasons. Limiting the content of training within language proficiency levels confirms this fact. Therefore, the formulation of such tasks, which is legitimate when solving social problems of acculturation, integration with another culture, is not correct when solving problems of teaching foreign languages, just as learning to communicate in a foreign language does not imply the complete integration of the individual into another culture. Studying a foreign language, depending on the conditions of study (period of study, the presence of a language environment), is able to form a certain foundation for subsequent acculturation, intercultural tolerance as the most important factor for a successful experience of communication with representatives of a given culture, but, as experience shows, not in always reaches such a level of “getting used to” in another culture [4]. Professional knowledge of a foreign language for the purposes of intercultural communication should create conditions for understanding another culture and its translation through the means of native culture, which are based on the above-mentioned functions of intercultural communication. Consequently, the formation of intercultural competence should involve differentiation of the entire layer of cultural, regional studies, sociocultural and linguistic knowledge, communication and strategic skills. The main attention should be directed to behavioral culture, that part of it in which the regulatory rules of speech and non-speech behavior are enshrined. You can understand culture as a set of feelings, ideas and attitudes, you can understand it as a certain type of mentality, as a certain cognitive base. One thing is absolutely obvious: the culture of a country cannot be studied from textbooks, culture cannot be taught using the most advanced methods, it can be mastered in the process of intercultural communication, since the assimilation of a certain fragment of culture is the end result of any communication.

References:

1. Abdullaeva M.A. Features of teaching English in the context of intercultural communication // Collection of scientific articles of the Institute of Linguistics of the Russian Academy of

Sciences together with the Moscow Institute of Linguistics “Intercultural communication: contacts and conflicts”. Moscow: MIR, 2021.
2. Batirova N. Formation of intercultural competence of students in the process of teaching a foreign language at a university // RMAT Bulletin, 2022. No. 1. p. 126-129.
3. Kudrina E.A., Chudinov A.P. Formation of intercultural competence of modern technologies in English lessons // Bulletin of Science and Education. 2022. No.1. - P. 65-69.
4. Common European Framework of Reference for Languages: Learning, teaching, assessment (2022). Cambridge: Cambridge University Press.
5. Shamsiev M. Assessing Intercultural Competence in Language Teaching. Sprogforum, 2023. No. 18 (6). - P. 72.

INNOVATIVE ACADEMY