PROBLEMS AND RECOMMENDATIONS FOR TEACHING COMMUNICATION AND INTERCULTURAL COMPETENCY IN THE CLASSROOM

Menlimuratova Elmira Azatovna

Doctor of Philosophy (PhD) in Pedagogical Sciences, docent,
Karakalpak State University named after Berdakh,
Nukus city, Karakalpakstan. E-mail: menlimuratova_e@karsu.uz
https://doi.org/10.5281/zenodo.10792199

ABSTRACT

The article discusses issues and recommendations for teaching communication and intercultural competence in the classroom. To solve these problems, the teacher should familiarize himself with the relevant dictionaries, books, manuals, and encyclopedias. Today, regional information can be obtained from everywhere: from television programs, periodicals and, of course, on the Internet.

Intercultural competence is "the ability to enter into communicative relationships with native speakers. The desire, to make contact is determined by the presence of needs, motives, a certain attitude towards future communication partners, as well as one's own self-esteem. The ability to enter into communicative relationships requires a person to be able to navigate and manage a social situation" [3].

The competency-based approach means a gradual reorientation of the dominant educational paradigm, which consists primarily of the transfer of knowledge and the formation of skills, to create conditions for mastering a set of competencies that signify the graduate's potential, ability to survive and sustain life in the conditions of modern multifactorial socio-political, market-economic, information and communication-rich space [4].

The concept of the dialogue of cultures, which was created by V.S. Bibler and M.M. Bakhtin, should serve as the foundation for language and culture education theory. Psychology has shown that a dialogical personality is created when each participant in a communication has his or her baggage-that is, his or her own culture, or unique picture of the world-present in their consciousness and, in some way, an alien world, or another image of consciousness, that is opposed to it. The personality's dialogical quality is what enables cross-cultural communication [2].

According to MM. Bakhtin, culture serves as a medium for intercultural communication. The study of culture as a subject in the process of learning a foreign language is not uniform; rather, it has three dimensions: history, present, and future, all of which are concurrently realized in the intercultural communication process [2]. People encounter cultural phenomena through communication, and through culture they perceive the world in its

richness of connections between things, people, and philosophical ideas. Scientists define culture as the body of information and experience that enables students to participate appropriately in cross-cultural communication in the context of the intercultural component of foreign language instruction [5].

The first step in understanding a new culture is learning the language. Learning a new language allows a person to become more aware of the social unit and cultural background that lies behind them. The learner builds the culture of the people who speak the foreign language via it. Studying a foreign culture begins with language structures and progresses to broad knowledge and comprehension of the culture. But a foreign culture can only be comprehended in light of the student's prior knowledge and in comparison to their local culture.

Different techniques to teaching culture are now used in both international and local methods of teaching foreign languages. According to G.D. Tomakhin and E.M. Vereshchagin, there are two methods for imparting culture when teaching a foreign language: philological and social science [1].

These methods are outlined in the methodology of teaching Russian as a foreign language. The first strategy is centered on teaching regional studies, a subject normally connected to the study of any foreign language. The term "regional studies" refers to an extensive academic field that encompasses a wide range of knowledge about the nation whose language is being studied. It covers history, literary criticism, geography, economics, and art history.

The second method is philological, and its primary focus is on the background knowledge of native speakers rather than the nation. The systematic method, which blends philological and regional studies techniques, makes the greatest sense. We might refer to this method as linguistic and regional studies.

In our nation, the study of linguistic and regional studies as a component of foreign language instruction was pioneered by V.G. Kostomarova and E.M. Vereshchagin. As a crucial component of the approach to teaching Russian as a foreign language, they had to protect the linguistic and cultural component.

Specially chosen homogenous language material reflecting the nation's culture, the language under study, non-equivalent background vocabulary, and non-verbal languages of gestures, facial expressions, and everyday behavior are the focus of linguistic and regional studies. Vocabulary that is not equal has a specific position. It exists as a representation of the reality of the country. Understanding these facts is crucial while learning a country's language and culture. A word's consistent linguistic and cultural signification is its national-culture component, which is not found in other languages.

Reality is a name that is exclusive to some countries and groups of people. It is a product of material culture, historical truths, national hero names, and famous creatures.

The most obvious example of the relationship between language and culture is really found in the fact that new realities in the material and spiritual lives of society give rise to new realities in language. The nature of reality's subject content, or the intimate relationship between the indicated realities of an item or phenomena and the national, on the one hand, and the historical period of time, on the other, sets it apart from other terms in the language. It

is clear that realities have a distinct national and historical character. Furthermore, as linguistic phenomena, it is most strongly associated with the culture of the nation where the language under study is spoken [1].

When comparing languages and cultures, the following can be highlighted:

1. Reality is characteristic of only one language community, and is absent in another.

2. Reality is present in both language groups, but in one of them it has additional meaning.

3. In different societies, similar functions are performed by different realities.

4. In different societies, similar realities differ in the shades of their meaning.

When studying a foreign language, we encounter such concepts as toponyms and anthroponyms (geographical concepts), which are very important to pay attention to these phenomena when teaching a foreign language.

When teaching students in secondary school, we use textbooks in which you can find, for example, the following realities - toponyms:

a) name of physical geography objects.

b) names of countries

c) names of streets and squares.

Other realities given in the textbook can be classified as follows.

1. Ethnographic realities. Realities of life:

a) clothes, shoes;

b) food, drinks;

c) household establishments;

d) rest, pastime, sports, games;

e) customs and traditions, holidays;

f) plants and animals, environmental protection.

2. Socio-political realities. Government, armed forces.

3. Realities of the education system and upbringing of the younger generation.

4. Realities of culture:

a) literature;

b) cinema and theater;

c) fine arts;

d) music;

e) mass media.

As a result, the variety of national traits that are reflected in reality gives linguistic and regional studies something to work with and serves as an object of study. Through it, we can examine and attempt to comprehend the internal organization, level of economic and cultural development, historical background, national heroes, traditions, and customs of the nation whose language we are studying. Since language reacts to all changes in social life and reflects this in a country's vocabulary, we learn the characteristics and character traits that are inherent in this specific country living in a given historical era via reality.

Thus, it is clear that the primary focus of linguistic and regional studies is reality. Additionally, if we provide linguistic and cultural content in specific standardized, thematically focused segments that are mostly based on knowledge of the nation where the

language being studied is spoken, this introduction will help students acquire the language for purposes other than communication. More solid internal reasons combined with general societal ones will guarantee a good attitude towards the political, economic, and cultural life of the nation where the language is being studied. This relationship is correlated with the level of creation of active speech activity. As a result, the National Standard's stated educational, developmental, and, most importantly, practical aims will be achieved.

The combination of linguistic and cultural competency guarantees that our students will be able to perceive foreign language speech correctly and will behave appropriately both speaking and non-speaking with a native speaker of the language they are studying.

Intercultural competence includes linguistic and cultural competence; however these two ideas are not the same. Intercultural competence is the capacity to create appropriate communication using previously learned background information, while linguistic and cultural competence is the ability to apply a system of nationally coded background knowledge about the nation of the language being studied.

The linguistic and cross-cultural components are crucial and take precedence while teaching a foreign language, as is evident from everything said above. When learning a foreign language, our students often apply what they already know and have experienced from their home culture to the realities and way of life in the place where the language is spoken. Naturally, this results in a total misinterpretation or insufficient comprehension.

Without a doubt, cultural barriers may actually work as a barrier to mutual understanding in communication, and the only way to get over them is to get students ready for authentic, foreign-language contact with native speakers. Herein is the paradox: instruction in a foreign language with peers who share the same culture constitutes years of preparation for genuine cross-cultural conversation. One of the most important aspects of intercultural communication in language instruction at school is this.

Teaching students how to communicate effectively with people from different cultures is the responsibility of educators; they are not there to mimic speakers of other languages and cultures. The primary role of the native worldview and the secondary role of the non-native one characterize intercultural communication with limited proficiency in a foreign language. Following a high school student who lacks proficiency in a foreign language can drastically lower motivation to study, as it can be challenging to behave and speak like an Englishman when one's command of the language is inadequate.

As you are aware, mastering the other person's language skills-phonetic, lexical, and grammatical - as well as broad world subject understanding are essential for effective communication.

The following crucial responsibilities might be noted when instructing in a foreign language and culture:

1) Establish the minimal quantity of cultural content;

2) Determine the type of culture that best fits the objectives of learning a foreign language in a particular setting;

3) Choose and provide content that supports these objectives;

4) to help students gain "cultural awareness skills";

5) to help students understand that cultures are dynamic;

6) to engage students in "cultural" activities.

To tackle these challenges, the teacher should get familiar with the pertinent dictionaries, books, manuals, and encyclopedias. Regional information is now available online, in publications, on television, and, of course, through newspapers.

References:

1. . Vereshchagin E.M., Kostomarov V.G. Language and culture. – M., 1993. – 246 p.

2. Viktorova L.G. Dialogue concept of culture M.M. Bakhtin - V.S. Bibler. // Paradigm. Journal of Intercultural Communication. – 1998. – No. 1.

3. Klyueva N.V. Pedagogical abilities / N.V. Klyueva // Pedagogical psychology: Textbook- M.: Vlados-Press, 2003

4. Selevko G.K. Competencies and their classifications [Electronic resource]//Access mode: http://matem.uspu.ru/i/inst/math/subjects/M04OPDMAT_MAT2007D02.pdf (01.07.2010)

5. Sysoev P.V. Language and culture: in search of a new direction in teaching the culture of the country of the language being studied // Institute of Foreign Languages. – 2001. – No. 4. – p. 16-18.