



DEVELOPMENT OF STUDENTS' INTERCULTURAL COMPETENCE IN THE PROCESS OF LEARNING A FOREIGN LANGUAGE

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ABOUT ARTICLE

Key words: english language, student, educational process, competence, development.

Abstract: In this article, along with the discussion of non-traditional forms of foreign language learning, some issues of intercultural competence development are analyzed.

Received: 27.08.22

Accepted: 29.08.22

Published: 31.08.22

ЧЕТ ТИЛИНИ ЎРГАНИШ ЖАРАЁНИДА ТАЛАБАЛАРИНИНГ МАДАНИЯТЛАРАРО КОМПЕТЕНЦИЯСИНИ РИВОЖЛАНТИРИШ

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МАҚОЛА ҲАҚИДА

Калит сўзлар: инглиз тили, талаба, таълим жараёни, компетенция, ривожланиш.

Аннотация: Мазкур мақолада чет тилини ўрганишнинг ноанъанавий шакллари муҳокама қилиш билан Ўзбекистонда маданиятлараро компетенциялар ривожлантиришнинг баъзи масалалари таҳлил қилинган.

РАЗВИТИЕ МЕЖКУЛЬТУРНОЙ КОМПЕТЕНЦИИ СТУДЕНТОВ В ПРОЦЕССЕ ИЗУЧЕНИЯ ИНОСТРАННОГО ЯЗЫКА

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О СТАТЬЕ

Ключевые слова: английский язык, студент, образовательный процесс, компетентность, развитие.

Аннотация: В данной статье, наряду с обсуждением нетрадиционных форм изучения иностранного языка, анализируются некоторые вопросы развития межкультурной компетенции.

INTRODUCTION

In the methodological literature, the concept of "competence" is explained in different ways. Some invest in this concept knowledge, skills, methods and techniques, the effective use of experience, awareness in a certain range of issues, the level of professionalism. There is also an understanding of competence as clearly demonstrated cases (cases) of successfully implemented activities.

It is necessary to distinguish between the concepts of competence and competence in the interpretation of this approach. Competence is a certain social requirement for the educational preparation of a student in order to perform productive activities in a certain area. Competence is a set of personal qualities of a student, determined by the specifics of his field of activity and his personal experience [1].

THE MAIN RESULTS AND FINDINGS

The performance of both the student and the teacher is assessed using a different range of competencies. The direction was based on the main meaning of the new term, meaning "achievement of results", which is the goal of a competence-based approach to the content of student learning.

A modern specialist must possess a number of key competencies. it:

- ✓ cultural - respectful and tolerant coexistence with representatives of other linguistic cultures;
- ✓ political and social - the ability to work in a team, to feel responsible when making decisions and their implementation, not to create conflict situations, try to resolve them peacefully;
- ✓ communication - perfect knowledge of both native and foreign languages;
- ✓ informational – possession of the basics of modern information technologies;
- ✓ educational - the ability for continuous self-education for professional and personal growth [2].

All these competencies are part of the professional competence of a specialist, allowing the individual to be more mobile in the labor market and have a sufficient level of social adaptation.

Considering the essential characteristics of competencies as components of professional competence, it is important to pay attention to the correlation of competence with knowledge, skills and abilities. If skills and abilities ensure the assimilation and application of knowledge, then

the development of competencies is the practical meaning of this knowledge for students. After all, competence and competencies are always manifested in practical activities. The competence-based orientation of training is expressed in the fact that the content of training includes only such program material that corresponds to the competencies required in real life circumstances.

Intercultural competence occupies a special place in the structure of professional competence of a specialist.

The works of I.I. Khaleeva, V.V. Safonova, A.L. Berdichevsky, S.G. Ter-Minasova, V.P. Furmanova, P.V. Sysoeva and others, which deal with the issues of humanistically oriented education, which contributes to the development of the student's personality. The philosophical aspect of the problem of developing intercultural competence is presented in the works of M.M. Bakhtin, V.S. Bibler, M.S. Kagan, B.D. Parygina and others. The issues of the influence of a foreign language on the development, formation and upbringing of the student's personality are covered in the studies of N.V. Baryshnikov, A.L. Berdichevsky, I.L. Bim, I.A. Zimney, N.D. Galskova, E.I. Passova and others.

These studies contribute to the accumulation and systematization of scientific information on the problem of the development of intercultural competence. However, teachers experience serious difficulties associated with the insufficient development of this problem in relation to the tasks of professionally oriented training of specialists in specific areas, with the lack of a system-forming beginning and practical methodological materials, without which it is impossible to form students' readiness to enter into a dialogue of cultures and to professional communication. at the intercultural level. This is confirmed by data on the low level of formation of intercultural competence among graduates of non-linguistic educational institutions, for whom a foreign language is not a specialty. The actual aspect of the development of intercultural competence of students in the above studies is not considered.

Different researchers interpret the concept of intercultural competence in different ways. Some understand this as a specific form of communication, others present this competence as the ultimate goal of the process of teaching foreign languages.

Under the intercultural competence of A.V. Khutorskoy understands the ability to interact, which is based on knowledge, skills and abilities acquired in the process of intercultural and communicative contacts[3]. N.N. Vasilyeva defines intercultural competence as knowledge of the specific features of a particular society that influence the formation of an individual's behavior, the use of certain non-verbal components, based on national cultural values, customs and traditions. [four].

According to the definition given by A.P. Sadokhin, intercultural competence is a complex of knowledge and skills of an individual, which is used for an effective process of intercultural

interaction with the simultaneous verification of communication results using feedback [5]. The basis of intercultural competence A.P. Sadokhin includes linguistic, communicative and cultural. A number of scientists also turned their attention to the relationship of these components in the process of forming intercultural competence among different contingents of students. Yu.B. Kuzmenkova was interested in the process of developing this competence among high school students. V.N. Kartashova studied this process in professional language education. F.V. Vartanov, N.N. Panaiti were engaged in the definition of units of learning for intercultural competence. G. Fischer considered intercultural competence as a kind of personality quality based on a sober understanding of the world [6].

According to O.D. Mitrofanova, intercultural competence is the relationship between a person's ability to realize himself within the framework of a dialogue of cultures and the process of mastering a different linguistic culture while simultaneously developing a person's cultural experience [7]. According to I.L. Pluzhnik, students do not have the opportunity to fully learn the psychology of a representative of another national culture in the conditions of using traditional university methods and means for this purpose [8]. The author expresses his idea of the formation of a personality that can easily navigate in various linguistic cultures, relying on various names for this kind of personality, such as "interculturally oriented personality" (P. Adler, R. Norton, D. Lutsker, R. Birdwhistle) , "multicultural personality", "universal personality", "people mediators" (V. Gudikunst). The preparation of such a person can serve as the goal of studying at a university.

Thus, researchers who focus on the intercultural approach give different interpretations of intercultural competence. A number of scientists define it as the possibility and ability of the peaceful existence of people in one society. Others - as the ability to take part in a different linguistic culture. Still others - as the integration of knowledge and patterns of behavior while realizing the historicity of cultural processes. Fourth - as the willingness of the individual to participate in all processes taking place in the world, with full awareness of the world, history.

According to the position of A. Knapp-Potthoff, the following structural elements form the basis of intercultural competence:

1. Affective;
2. Cognitive;
3. Strategic.

The affective element consists of empathy and tolerance. The cognitive element is based on the integration of knowledge about the native culture and the culture of the country of the language being studied, including general cultural and communicative knowledge. As for the strategic element, it is based on the learner's verbal, learning and research strategies[9]. An important result of the study by E.V. Malkova was the concept of "reflection", expanding the structure and content

of the strategic element of intercultural competence. According to E.V. Malkova, the individual has the opportunity to give his assessment of the world when entering the reflection [10].

On the components of intercultural competence A.Yu. Muratov refers:

- ✓ *knowledge (about cultural values, paralinguistic means of communication, communication norms, facts about culture, language knowledge);*
- ✓ *skills (assimilation of new knowledge, critical evaluation, practical application of knowledge, correlation of events, interpretation of cultural facts);*
- ✓ *mental operations (knowledge at the border of cultures, equivalence of cultures, critical view);*
- ✓ *attitude (openness, curiosity, rejection of prejudice, acceptance of culture) [11].*

Mastering these components prepares a specialist to perceive the changes taking place in the professional sphere in other countries, creates conditions for professional self-realization.

In the concept of G.V. Elizarova puts forward intercultural competence as the property of a linguistic personality as the goal of learning. Moreover, the author singles out the intercultural aspect in each component of communicative competence [12], and the key concepts for it are knowledge and the ability to perform any action and the organization of a discussion of general significance, which is based on intercultural communication [12], i.e. understanding between representatives of different cultures. Consequently, the experience of applying national cultural knowledge in practice helps to overcome xenophobia, develop tolerance and promote mutual understanding between representatives of different linguistic and cultural communities.

Despite the presence of many studies and models for the development of intercultural competence, the implementation of this goal is still far from perfect. In the modern methodology of teaching foreign languages, the possession and process of mastering foreign language communicative activities are qualified as intercultural communication. The term "intercultural communication", according to some researchers, means a type of interaction in which the participants in communication are representatives of different cultures with specific features in terms of behavior and experience [13]. I.I. interprets intercultural communication in a similar way. Khaleev. According to its definition, intercultural communication is both a verbal and non-verbal process of communication between communicants belonging to different cultures and languages and aware of the fact of each other's alienness [14].

In works on intercultural communication, language is given paramount importance to the process of successful communication [15]. Intercultural communication has always been interested in intercultural learning with its focus on the development of intercultural competence. Intercultural learning is understood as a method of studying the native culture and mastering other cultures, the process of self-improvement of the individual, as a result of which the behavior of the

individual changes, leading to the understanding and acceptance of signs of alienness in the behavior of representatives of other cultures [16].

This process is heterogeneous and includes a number of stages used for the adoption and consolidation of such skills and abilities as awareness of the peculiarity of the culture of behavior by human individuals;

- ✓ awareness of the specific features of the native culture;
- ✓ understanding of the role of culture and its factors by communicants - representatives of different linguistic cultures - in the process of their communicative interaction.

In the programs of the new generation (2010-2011), foreign language intercultural competence acts as an integral part of communicative competence, indicating the ability of a person to express himself, his ability to realize culturally and nationally determined concepts for successful participation in the dialogue of cultures.

Recently, they often do not see the difference between sociocultural and intercultural competencies. Many researchers are against setting an equal sign between these competencies. Sociocultural competence is an indicator of a person's awareness of the country of the language being studied. And intercultural competence, in turn, is closely related to the area of a person's awareness of the general and specific features of his own and another linguistic culture. Today, when studying a foreign language, both the student's sociocultural horizons and his awareness, understanding and acceptance of alien elements of other linguistic cultures are expanding and deepening. But only intercultural communication allows a person to have intercultural competence. At the same time, a person, taking into account the experience, traditions and characteristics of his culture, makes attempts to understand and recognize a different language code, its other features related to the norms of behavior, customs and traditions while realizing their alienness [15].

CONCLUSION

It is also necessary to distinguish between the term "communicative competence" and the term "communicative competence" widely used in linguodidactics. Working on the development of theoretical ideas and provisions of sociolinguistics, the author of which was N. Khomsky, ethnolinguist D. Hymes puts forward the concept of "communicative competence", pointing to the close relationship between linguistic competence and sociolinguistic, its manifestation in real life. D. Hymes defines communicative competence as the knowledge and ability of a person to appropriately use the language according to a certain speech situation, acting as a participant in speech activity [14].

The developed methodology for the development of foreign language intercultural competence of cadets of the river school in the center of language training meets all these

requirements. It can also be applied in the training of bachelors/specialists in other professional areas: international-class pilots, stewardesses of international flights, port employees, railway workers serving international transportation, etc. The prospect of research is presented in the direction of further development of the content, modern forms, methods and techniques of training intercultural communication in the field of professional activity.

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