

The Significance of Improving Intercultural Communicative Competence in Educational Process

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ABSTRACT

The article deals with the importance of developing students' intercultural communicative competence, and its necessity in the intercultural communication. The descriptive analysis method was used to express the effectiveness of intercultural communicative learning. Main goals of intercultural learning and improving cultural competence were described in the paper. Also, the article describes tendencies in the world and education in Uzbekistan, and also both principles and methods of forming professional, communicative competences and in the process of teaching. The article gives information about that effective interethnic communication is impossible without practical skills and much knowledge about different cultures. Furthermore, the author analyzes different approaches and ideas by the researchers in this field.

KEYWORDS: *communicative competence; intercultural learning; intercultural communication; education; teaching*

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INTRODUCTION

Currently, the priority areas for the development of higher education in the country are the country's integration into the global education system and adaptation to the realities of the Bologna process. Graduates of the universities in Uzbekistan with deep professional knowledge, foreign languages and the basics of intercultural interaction are in demand in the domestic and international labor market. In order to train highly qualified specialists, it is important to prepare students for the realities of the international market and skills, abilities necessary to interact with representatives of different cultures. In this case, one of the key roles in the education sphere of the country is receiving intercultural education. Since the announcement of the decree numerous arrangements and steps have been carried out and accomplished in institutions, in high schools and universities and at the same time in professional colleges [1]. Under the Presidential decree the Ministry of Education and government officials are highly supporting all educational institutions in terms of strengthening the foreign languages acquisition by supplying with modern technologies, up-to-date materials and curricula, which matches the needs and preferences of the new generation. Various textbooks and course books containing up-to-date and motivating topics stir up enthusiasm and intimate desire to immense knowledge of the students and the teachers as well.

Referring to the decree, intercultural education and upbringing is necessary for future specialists who plan to

carry out their activities in the field of international cooperation: linguists, translators, specialists in the field of international relations. Students studying in the linguistic areas of training should be distinguished by their fluency in several foreign languages, developed foreign language communication, lexical, grammatical and translation skills. In addition to these skills and abilities, specialists in the field of linguistics and translation must also possess the so-called intercultural foreign language skills, which, in addition to the above, include the skills of intercultural interaction with carriers of other cultures, adequate behavior in situations of intercultural communication.

LITERATURE REVIEW

One of the main goals of intercultural learning is to develop intercultural competence. Intercultural learning sensitizes someone else's perception, as well as the readiness to change one's own perspective, forms the skills of the correct handling of culturally conditioned phenomena, stereotypes, and also allows for a critical understanding of one's own cultural identity and a change in one's own negative position [6, p. 75]. In A. Wiedemann's words, on the basis of a study of the problems of organizing intercultural learning, put forward its following main goals in the following:

- acquisition of conceptual knowledge about the content of intercultural communication;
- formation of the ability to solve critical problems of intercultural interaction;

- learning foreign languages;
- acquisition of social skills;
- the formation of tolerance in relation to representatives of other cultures;
- development of the ability to regulate their own emotions;
- awareness of the influence of culture on social phenomena;
- development of the skill to quickly orientate and adapt in an alien cultural environment;
- development of flexibility and adaptability [12, p. 31-98].

Communication presupposes that the participants have communicative competence, i.e. knowledge of the systems of symbols used in communication and the rules of their functioning, embodied in the principles of communicative interaction [13, p. 40]. A person simultaneously belongs to several groups (family, educational or labor collective, social class, ethno religious group), and communication within these groups forms his communicative competence. Larger groups, national or regional cultures, define cognitive and pragmatic the basics of the communicative activity of the individual. According to A.F. Zinovieva, the communication of each person is conditioned by his individual experience. When communicating (for example: in the process of exchanging messages), meanings are constantly being recreated, and they often do not coincide even among people who speak the same language and belong to the same culture. Therefore, when representatives of different cultures and different languages communicate, the communication process is significantly complicated [13]. Communication with foreigners does not exclude the emergence of misunderstandings and conflicts due to culture, therefore, according to T.G. Stefanenko, effective interethnic communication is impossible without practical skills and extensive knowledge about the culture of another people [9, p. 26]. Intercultural communication is carried out if the sender and recipient of the message belong to different cultures, as well as if the participants in the communication are aware of the cultural differences of each other. Intercultural communication is always interpersonal communication in a special context, when one participant discovers the cultural difference of the other.

METHODOLOGY

In Kalinina's words, the expansion of intercultural professional contacts creates the need of society for specialists of various profiles, fluent in a foreign language. This allows you to successfully carry out professional interaction between representatives of different cultures, presupposes the mastery of professionally significant concepts of foreign language culture, which determine the specifics of social and business behavior, conditioned by the influence of historical traditions and customs, lifestyle and the successful application of this knowledge in practice [4, p. 25]. According to E.N. Malyuga, participants in the intercultural interactions use a foreign language with the simultaneous accumulation of cultural knowledge and the formation of the ability to understand the mentality of speakers of another language [5, p. 155]. Matsumoto describes a model aimed at reducing ethnocentrism by forming or increasing awareness its manifestations. Ethnocentrism describes a way of thinking in which other cultures and communities are assessed from the perspective of their own culture and in accordance with their own

norms. Deviation from one's own cultural values is perceived negatively, while one's own culture is seen as superior [7, p. 77]. I. A. Sternin also notes that a person can successfully interact with other cultures only when he develops flexibility when interacting with other people, at the same time accepting and realizing his own ethnocentrism [10, p. 94]. Juliana Roth's model is the most famous and generally accepted model, reflecting the basic principles and ideas of intercultural learning in the following:

1. awareness of the cultural specifics of human behavior;
2. awareness of the orientation system characteristic of the native culture;
3. awareness of cultural factors in the process of communicative interaction [8, p. 68].

RESULTS AND DISCUSSION

These models of teaching intercultural communication over time have been formed into various approaches to the organization of intercultural education and upbringing. Conventionally, we can distinguish two main approaches used in the process of intercultural learning, which are proposed by Russian scientists. The socio-psychological approach considers intercultural learning as a special way of forming certain socio-cultural and value-orienting attitudes, communicative and empathic skills that allow for effective intercultural interaction, and understand other cultures, be tolerant towards the carriers of other cultures. The main idea of this approach can be expressed in the position, G.D. Dmitriev puts forward that people should be able to interact with culturally diverse people, be able to correctly understand cultural differences, be tolerant of other cultures, as well as see the cultural pluralism of society and accept it [14, p. 37]. Social competences need to be taken into account and trained in the process of intercultural learning. However, learning acquires a complex character thanks to the use of a different approach, namely the dialogue approach. N.V. Yankina suggests that the dialogue of cultures plays a key role in this approach. The dialogue of cultures involves the inclusion of positive thinking in the communication of representatives of different cultures, and value meanings are not blocked, but stimulated due to mutual understanding, tolerance and positive perception of each other [14, p. 38]. Also, Pommerin is one of the theorists of intercultural communication, defines that intercultural learning as a response of pedagogy to the changing reality of the multicultural world, as well as a contribution to education by overcoming and resolving intercultural conflicts.

The study of the theoretical foundations of intercultural communication is a necessary element of intercultural education and upbringing. As a rule, the very concept of intercultural communication is considered, its formation and development as a scientific discipline, relationship with others sciences. An important point is the consideration and study of key phenomena and concepts encountered in the field of intercultural communication. One of the central aspects of teaching intercultural communication is the study of the cultural characteristics of the carriers of another culture. Within the framework of intercultural communication, there are a number of theories that allow us to consider cultures from one angle or another. The most famous and widely used in intercultural learning are the theories of the American anthropologist Hall and a sociologist Hofstede. Scientists have identified certain *cultural parameters* on the basis of which it is possible to

analyze one or another culture. Such analysis helps to understand the peculiarities of the national character, behavior and way of thinking of representatives of a particular culture. Thus, it is possible to compare between different cultures in order to highlight common features and differences that may hinder effective intercultural communication.

CONCLUSION

Thus, having considered two main approaches to intercultural learning, we can conclude that learning should be based on the integrated use of both a socio-psychological and a conversational approach. Despite the similarities, there are also differences between them. The socio-psychological approach is primarily aimed at the formation of such qualities as a sense of tolerance and empathy, due to which the inclusion of other cultures' values and values in the system of thinking takes place, and also ensures competent and effective interaction with representatives of these cultures. In the dialogue approach, the first place is the formation of certain communication skills, in particular, conducting a dialogue. Also, Grushevitskaya emphasizes that dialogue provides a departure from ethnocentrism towards multiculturalism, and also provides a mutually beneficial cultural exchange among interacting people [3, p. 79].

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