

THEORETICAL FOUNDATIONS OF THE FORMATION OF INTERCULTURAL COMPETENCE OF LANGUAGE LEARNERS

*M. Khabibova*¹

Abstract:

This article studies of various aspects of the intercultural competence of an individual is a new direction in science and it also consists in researching the theoretical foundations of the formation of intercultural competence of language learners.

Key words: competence, intercultural understanding, behavioral position, ability, interaction

doi: <https://doi.org/10.2024/d7d8qr86>

As the practice of intercultural communication shows, in order to effectively maintain various intercultural contacts and forms of communication, partners need not only knowledge of the relevant language, but also knowledge of norms, rules, traditions, customs, etc. another culture. Each participant in intercultural contacts quickly realizes that knowledge of the relevant foreign language is not enough for full-fledged intercultural understanding, that knowledge of a whole complex of forms of behavior, history, psychology, and culture of their communication partners is required. Finally, knowledge of the mechanism of the communication process itself is required in order to predict the possibility of misunderstanding of partners and to avoid it. Thus, modern sociocultural processes give rise to specific features of intercultural interactions, set new directions for theoretical research, lead to a rethinking of traditional research methods and methodological approaches. In this context, the need for a theoretical generalization of the knowledge accumulated in the practice of cultural interaction, for a more accurate identification of intercultural differences, specific features of cultures, disclosure of the mechanisms of intercultural interaction and factors contributing to an adequate understanding of the cultural values of other peoples, becomes more acute.

A number of researchers abroad approach the definition of intercultural competence from a behavioral position and highlight a number of behavioral qualities of a person, which constitute competence when communicating with representatives of other cultures. Among these qualities are the following:

- showing respect and positive assessment of another person;
- free from prejudice positive reaction to the behavior of another individual;
- acceptance of the point of view of the interlocutor, the ability to look at the event from his position;
- tolerance to an unexpected turn of events, the ability to cope with a previously unknown and uncertain situation, without showing your confusion.

[1]

¹ *Maftuna Khabibova, Assistant teacher of Tashkent International KIMYO University*

International Conference

HUMANISTIC ROLE OF LANGUAGE AND LITERATURE IN THE CONTEMPORARY GLOBALIZATION

This structure of intercultural competence is limited and does not take into account the variety of cultural situations in which a person may find himself in the process of communicating with representatives of another culture. In this model, no cultural elements are highlighted, as well as knowledge of language and cultural facts. From our point of view, the presence of only these behavioral qualities in a person cannot provide knowledge of culture and the formation of intercultural competence, although these qualities can be considered as conditions for effective interpersonal communication and part of the general model of intercultural competence. K. Knapp offers a more perfect and modern model of intercultural competence, which the author defines as "the ability to achieve equally successful understanding of both representatives of other cultures and communication communities, and representatives of their own culture" [2]. The researcher identifies the following components of this ability:

- knowledge of models and communicative actions and their interpretation both in their own and in the studied culture, as well as in the language;
- general knowledge of the relationship between culture and communication, including the dependence of the way of thinking and behavior on specific for a given culture, the features of thinking, as well as the differences between cultures, which are determined by these features;
- a set of strategies to stabilize interaction, i.e. to solve frictions and problems arising in the process of communication.

The main advantage of this approach is the identification of two interrelated aspects of the intercultural competence of an individual - the ability to understand native and foreign culture. Another positive aspect is the establishment of a connection between thinking and behavior, which brings intercultural competence to a more conscious and cultural level. In general, K. Knapp's model is mainly focused on the behavioral aspect when communicating with representatives of another culture and does not imply communication as an exchange of cultural meanings, during which there is an understanding and cognition of culture.

The concept of intercultural competence, its structure and methods of assessment are actively developed by Michael Biram, professor at the University of Durham, England. M. Biram's model is the most complete and covers various qualities, abilities and skills of a person. This model is basic for quite numerous studies in Western scientific literature of methods of forming intercultural competence. According to this model, intercultural competence consists of the following five elements [5]:

- Relationships Knowledge;
- Skills of interpretation and correlation;
- Skills of discovery and interaction;
- Critical cultural awareness or political education;

The knowledge component includes awareness of social groups, their characteristics and practical activities in their own country and in the country of the communication partner, about the general processes of social and personal interaction. Interpretation and correlation skills are the ability of a person to interpret a document or event from another culture, explain it and relate it to the phenomena of his own culture. Another component of intercultural competence is the ability to assimilate new knowledge about culture and cultural practices, the ability to operate with knowledge,

relationships and skills in the context of communication and interaction in real time.

And the last component - critical awareness of culture or political education - consists in the ability to critically and on the basis of certain criteria to assess the worldview, activity and results of activity inherent in one's own and other culture.

Thus, an interculturally competent person has the following qualities:

- the ability to see the relationship between different cultures (both external and internal in relation to society);
- the ability to be a mediator, to interpret one culture in terms of another;
- critical and analytical understanding of one's own and other culture;
- awareness of his own view of the world and the fact that his thinking is culturally determined, and not just the conviction that his worldview and understanding naturally. [2]

This model of intercultural competence does not take into account two components: knowledge of the language and understanding of the relationship between language and thinking. This, in our opinion, is of great importance for understanding the peculiarities of another and one's culture, the peculiarities of the way of thinking of people who speak one or another language. Michael Biram's model also lacks a component of regional knowledge, and without knowledge of cultural facts it is difficult to imagine effective communication and achievement of mutual understanding.

To conclude, the process of forming a person's intercultural competence takes place in two ways: firstly, in the course of everyday practical communication with representatives of other cultures and their cultural values, and, secondly, in the course of purposeful development of the necessary knowledge and skills in the form of training. By intercultural learning, we mean the process of personality development, leading to the development of the individual's ability to understand the culturally specific characteristics of the behavior of representatives of other cultures. In such training, particular importance is attached to the acquisition of subjective experience, the achievement of which is most effective with the help of various didactic techniques at the intellectual, affective and behavioral levels of teaching.

References:

[1]. Brislin RW, Yoshida T. *Intercultural Communication Training: An Introduction*. Thousand Oaks, 1994. -p 29.

[2]. Knapp, Karlfried. *Intercultural Communication in EESE* // <http://www.cs.uu.nl/docs/vakken/bci/programma/intercult.html> Retrieved January 3, 2003.

[3]. Akhmedova Nigina Ikhtiyorovna. (2023). *The concept of formal and informal conversation*. *international bulletin of applied science and technology*, 3(7), -p. 26. <https://doi.org/10.5281/zenodo.8124173>

[4]. Phillips, Elaine. *IC? I see! Developing learners' intercultural competence* // *LOTE CED Communique*, issue 3. Retrieved February 17, 2004 from <http://www.sedl.org/loteced/communique/n03.html>

[5]. Triandis H. *Intercultural Education and Training* // Peter Funke (Ed.) *Understanding the USA. A Cross-Cultural Perspective*. Tbingen, 1989. - P. 305.