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## INTERCULTURAL COMPETENCE IN THE THEORY AND PRACTICE OF TEACHING A FOREIGN LANGUAGE IN A NON-LINGUISTIC UNIVERSITY

Annotation

The article describes the issues of formation of intercultural competence in the theory and practice of teaching a students in a foreign language. A foreign language provides the students with rich opportunities to know the values of the spiritual and cultural material of another nation, helps to overcome national limitations, and demonstrates universal priorities. The intercultural competence of a student is considered as a personal-semantic new formation, as an integrative quality, characterized by a set of motives, values, knowledge, skills and ensuring the implementation of cultural, educational and developmental functions.

**Key words:** Formation, intercultural competence, meaning, personality, cultural materials.

## МЕЖКУЛЬТУРНАЯ КОМПЕТЕНЦИЯ В ТЕОРИИ И ПРАКТИКЕ ПРЕПОДАВАНИЯ ИНОСТРАННОГО ЯЗЫКА В НЕЯЗЫКОВОМ ВУЗЕ

Аннотация

В статье рассматриваются вопросы формирования межкультурной компетенции в теории и практике обучения студентов иностранному языку. Иностранный язык предоставляет студентам богатые возможности познания ценностей духовно-культурного материала другого народа, помогает преодолеть национальную ограниченность, демонстрирует общечеловеческие приоритеты. Межкультурная компетентность студента рассматривается как личностно-смысловое новообразование, как интегративное качество, характеризующееся совокупностью мотивов, ценностей, знаний, умений и навыков и обеспечивающее реализацию культурной, образовательной и развивающей функций.

**Ключевые слова:** Формирование, межкультурная компетентность, смысл, личность, культурный материал.

## NONLINGVISTIK UNIVERSITETDA CHET TILINI O'QITISH NAZARIYASI VA AMALIYOTI BO'YICHA MADANIYATLARARO KOMPETENSIYA

Annotatsiya

Maqolada talabalarga chet tilini o'qitish nazariyasi va amaliyotida madaniyatlararo kompetensiyani shakllantirish masalalari yoritilgan. Chet tili o'quvchilarga boshqa xalqning ma'naviy-madaniy materiali qadriyatlarini bilish uchun boy imkoniyatlar yaratadi, milliy cheklolarni yengishga yordam beradi, umuminsoniy ustuvorliklarni namoyon etadi. Talabning madaniyatlararo kompetensiyasi shaxsiy-semantic yangi shakllanish, motivlar, qadriyatlar, bilimlar, ko'nikmalar majmui bilan tavsiflangan va madaniy, ma'rifiy va rivojlanish funksiyalarini amalga oshirishni ta'minlaydigan integral sifat sifatida qaraladi.

**Kalit so'zlar:** Shakllanish, madaniyatlararo kompetensiya, ma'no, shaxs, madaniy materiallar.

**Introduction.** The intercultural competence of a student is considered as a personal-semantic new formation, as an integrative quality, characterized by a set of motives (the desire to become a professional, a person of culture), values (interpersonal interaction of subjects of different cultures), knowledge (domestic culture and the culture of the country of the studied language), skills (to establish and maintain a dialogue, to experience and understand the situation of intercultural interaction as a humanitarian event) and ensuring the implementation of cultural, educational and developmental functions. The personal meanings of the subject himself have a decisive influence on intercultural competence. Representing the motivating force of any activity, personal meaning largely determines the activity of the individual, his focus on the result.

**Literature review.** Intercultural competence in the theory and practice of teaching a foreign language in a non-linguistic university can be considered as a psychological and pedagogical phenomenon from the standpoint of socio-cultural (E. M. Vereshchagin, V. G. Kostomarov, L. G. Kuzmina, O. V. Leshner, P. V. Sysyoev, V. V. Safonova) and sociogenetic (F. Sh. Teregulov) approaches, which are aimed at educating a person of culture.

In the studies of scientists, the term "intercultural competence" is defined as "knowledge of individual motivations, forms of behavior, non-verbal components, national and cultural traditions, and a system of values" (V. I. Tuzlukova), "successful use of background knowledge about the culturally determined communicative features of a foreign addressee" (O. R.

Bondarenko), "the ability to interact with people of another culture based on values, norms, and ideas" (I. L. Pluzhnik), "a set of specific knowledge and skills of linguistic, sociolinguistic, discursive, strategic, sociocultural, and social competence" (G. V. Elizarova), "a set of special knowledge, intercultural skills, and a system of value orientations" (I. V. Perehodko).

At the same time, the condition for achieving a successful result is the degree of formation of the individual's competence in a certain type of activity. This perspective of examining competence in general and intercultural competence in particular allows us to integrate the concepts of "personal meaning" and "intercultural competence". The meanings of intercultural competence are not given to a person a priori, they cannot be programmed as a given, they become components of intercultural competence only in the process of targeted pedagogical formation of the desired personal quality. The expansion of the field of intercultural competence can be associated with a change in the social environment, an increase in the number of intercultural contacts, and types of cultural activity of the subject. The narrowing of the field, the "extinction" of personal meanings is caused by the absence of real intercultural communication, both personal, contact, and tactless, remote (correspondence, reading, watching plays, films, Internet communication in a foreign language, etc.).

The student as a subject of education, simultaneously acts as a subject of life, and his development is not narrowly intellectual, but personal and meaningful. Let us clarify that this is possible only in an atmosphere of intellectual, moral and aesthetic

experiences, a clash of different opinions, views, positions, scientific approaches, the search for truth, creativity of the teacher and the student. The shift of motive to goal generates meaning in the individual. If the motive is not transformed into a goal, then meanings are not "born" either, if the goal is declared without taking into account the motive and the future fusion of motive and goal, meanings are impossible. International communication is impossible without deep and comprehensive knowledge of the culture of native speakers, their mentality, national character, lifestyle, worldview, customs, traditions, and worldview.

**Results and discussion.** A person with intercultural competence is able to enter into intercultural communication, which brings peoples and countries together, helps to find common ground and "accept" the specific in national values, which contributes to further dialogue of cultures. A foreign language provides a student with rich opportunities to get to know the values of the spiritual and material culture of another nation, helps to overcome national limitations, and demonstrates universal priorities. Realization of the potential of a foreign language in the formation of intercultural competence helps to establish intercultural ties, expands the capabilities of an individual in the context of the country's integration into the world space within the framework of new social and economic relations. It has been found that the significance of personal meanings in the formation of intercultural competence is not the same. This was reflected in the choice of criteria and level indicators for the formation of intercultural competence of the student:

- motivational and value (the desire to become a person of culture, attitude to a foreign language as a professional and personal value, empathy, tolerance);
- cognitive (knowledge of national culture and the culture of native speakers of the studied language, moral and ethical norms, traditions, customs of a foreign culture);
- behavioral (the ability to act as a mediator between representatives of one's own and foreign cultures, establish and maintain a dialogue, correlate one's own and foreign cultures, navigate the phenomena of a different way of life).

A set of pedagogical conditions (development of students' cognitive motives for the formation of intercultural competence, targeted inclusion of works of national culture and the culture of the country of the studied language in the educational content, the use of heuristic and dialogic teaching methods) can be systematically created in the educational process of a university, ensuring the successful formation of intercultural competence.

The level of development of students' skills in applying knowledge of a foreign language can be studied in specially created situations. Ask students to imagine a plot related to the culture of the Russian or English people, with regional or social features of the countries, to give a general picture of life and everyday life in both countries. But insufficient practical knowledge of a foreign language, ignorance of the peculiarities of the domestic culture and the culture of the country of the studied language will not allow a positive result to be obtained. This happens due to the fact that a foreign language is not a specialty for students. Some students consider this subject "superfluous".

They do not realize the importance of knowledge of a foreign language either for their profession or for the development of their own personality. Increasing the level of formation of a student's intercultural competence can be ensured by observing a set of pedagogical conditions.

The primary condition may be the development of students' cognitive motives for the formation of intercultural competence, which will be implemented taking into account and in the context of students' existing experience of cognitive activity, their outlook, internal motivations and aspirations. In order to develop cognitive motives and awaken interest in the "foreign" world, it is possible to build a system of systematic acquaintance with the phenomena of foreign-language culture, the impetus for which will be watching excerpts from feature films, performances, TV programs on cultural topics, meetings with figures of foreign-language culture, communication with foreign specialists, teachers, and students. In order to forming of intercultural competence to become a goal for the student, it is possible to offer forms and methods of pedagogical activity that will respond to the awakening interest in a "foreign" country, a "different" way of life, a "different" worldview. Direct students' attention to foreign literature, to the work of writers that contains a philosophical understanding of the world and at the same time reflects the national spirit. It is the cognitive motive that will become the first step in the formation of the student's intercultural competence. At the same time, interest in the future profession increases, a "vector" appears for the formation of intercultural competence, a desire to form the skills of interaction in communication with others, to realize one's activity, to assert oneself, to show respect for the opinion of another, empathy for the communicant.

The dialogue begins with the introduction of the student to the world of communication, which relieves psychological tension. With the assistance of the teacher, students try to establish trusting relationships and an atmosphere of goodwill between the participants, showing interest in the upcoming communication.

**Conclusion.** In conclusion, dialogue communication includes situations designed by the teacher, which help to interest the participants in the dialogue in solving a particular problem. This "generates" questions from students, stimulates independent search for information, initiates ways of discussing it with another student. The role of dialogue is to deny stereotypical, one-sided reasoning.

During the dialogue, its participants clarify doubts, clarify details, express personal judgment. When analyzing the dialogue situation, the value of each opinion is emphasized, alternative solutions to the problem are offered, which holistically reflects the phenomenon under consideration. The relevance of the problem of intercultural competence of students is determined by the evolutionary trends in education as the global educational process and implements in the agreements. A student with intercultural competence, capable of realizing his or her personal potential, becoming familiar with the values of a universal human level, and creating a positive attitude toward another person as the greatest enduring value, is in demand.

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