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DEVELOPING FOREIGN LANGUAGE TEACHER'S INTERCULTURAL COMPETENCE

Annotation

Globalization is changing every aspect of human life and the lives of individual countries. As a result, there are new requirements for training foreign language and culture teachers. These teachers must encourage students to become familiar with other cultures and to understand the world in all its diversity while also helping to preserve their own national and ethnic cultures, languages, and customs. The essay goes over a few methods for helping aspiring foreign language instructors develop their intercultural competency.

Key words: Innovative approaches, assimilation, non-verbal, verbal, cross-cultural.

РАЗВИТИЕ МЕЖКУЛЬТУРНОЙ КОМПЕТЕНЦИИ ПРЕПОДАВАТЕЛЯ ИНОСТРАННОГО ЯЗЫКА

Аннотация

Глобализация меняет все аспекты жизни человека и отдельных стран. В результате к подготовке преподавателей иностранных языков и культуры предъявляются новые требования. Эти преподаватели должны поощрять студентов к знакомству с другими культурами и пониманию мира во всем его многообразии, а также помогать сохранять свои национальные и этнические культуры, языки и обычаи. В эссе рассматриваются несколько методов, которые помогут начинающим преподавателям иностранных языков развить свои межкультурные компетенции.

Ключевые слова: Инновационные подходы, ассимиляция, невербальный, вербальный, кросс-культурный.

CHET TILI O'QITUVCHISINING MADANIYATLARARO KOMPETENTSIYASINI RIVOJLANTIRISH

Annotatsiya

Globalashuv insoniyat hayotining barcha jabhalarini va alohida mamlakatlar hayotini o'zgartirmoqda. Natijada chet til va madaniyat o'qituvchilar uchun yangi talablar qo'yimoqda. Bu o'qituvchilar o'quvchilarni boshqa madaniyatlar bilan tanishishga va dunyoni uning xilma-xilligi bilan tushunishga undashlari, shuningdek, o'zlarining milliy va etnik madaniyatlarini, tillari va urf-odatlarini saqlashga yordam berishlari kerak. Chet tili o'qituvchilariga o'zlarining madaniyatlararo malakalarini rivojlantirishga yordam berishning bir necha usullarini ushbu maqolada muhokama qilingan.

Kalit so'zlar: Innovatsion yondashuvlar, assimilyatsiya, noverbal, verbal, madaniyatlararo.

Introduction. Our educational system now faces a new challenge as a result of the process of constructing an open democratic society and integrating into the global community: producing citizens with a planetary mindset, or individuals who recognize themselves as representatives of both their national and global cultures, and who understand their role in global, universal processes.

The study of foreign languages is closely tied to an individual's ability to successfully integrate into the pan-European educational system. One of the most important instruments for a person's global education and growth is learning a foreign language. Foreign language proficiency is ever more necessary for modern integrative processes. The pragmatic focus of all educational activities has sharply increased in tandem with the shift in language acquisition aims. The cultural elements connected to each distinct communication space are evolving with the language criteria used in the selection of the study. Individual psychological traits of representatives of one or more ethnic communities appear during interpersonal interactions; knowledge is shared, and national consciousness is actualized.

Every culture has unique information and experiences. As a result, innovative approaches to education and teaching

foreign languages as a way to comprehend cultural customs have to be the foundation of intercultural conversation.

For specialist institutions that prepare foreign language and culture instructors to grasp cross-cultural conversation and polylogue, the inclusion of foreign-language intercultural communication as a fundamental component of foreign language instruction presents new challenges. The extent to which foreign language and cultural instruction is implemented at educational institutions fitting this description will determine how well it works in other kinds of institutes of higher learning. It is evident that the subject, or the creator, must undergo change and transformation before any other aspect of human activity may undergo changes and transformations. It is crucial to reconsider the structure, curriculum, and pedagogy of teacher preparation programs for foreign languages and cultures in light of this.

Currently, the objectives of teaching foreign languages are characterized as the acquisition of intercultural communication skills and abilities, which include the assimilation of professional concepts, sociocultural values, and communicative norms "of foreign language communication" [1]. This is because in intercultural interaction, awareness of one's own culture and the cultural specificity of the partner

increase, as does the degree of readiness to perceive the foreign society's culture adequately from an ethnorelativist perspective.

Literature review. The primary purposes, forms, and varieties of intercultural communication were developed by the writers. A large body of research has been written on the theoretical, methodological, and socio-psychological elements of intercultural communication by international scholars, including Hall E., Khaleyeva I.I., Tarasov E.F., Ter-Minasova S.G., Berdichevskiy A.A.

Emergence and growth of trends aiming at analyzing the characteristics of non-verbal (cultural and behavioral tendency) and verbal (linguistic tendency) etiquette have become a promising avenue in the study of intercultural communication in contemporary culture.

Research Methodology. One of the pioneers of the idea of intercultural communication, E.F. Tarasov, identifies two approaches to mastering a foreign culture. "The first way is to understand culture in such a way that "equivalent" image is sought in one's culture, and the knowledge included in the content of this image is transferred to the subject of one's culture" [2].

Another approach to understanding another person's culture is to look for differences between the comparison of the images of the other person's culture and one's own. In this approach, one's own culture should not overshadow or replace the image of the other person's culture; rather, it should promote the acquisition of new information that deepens one's understanding of the other person's culture. When an object is shown in a different culture, national and cultural distinctiveness are always present.

When languages and even more civilizations are studied side by side, comparisons highlight the key characteristics of both language and culture.

Since intercultural communication cannot be taught by learning the language and culture of only the country of the studied language, it is advisable for the teacher to focus on their own culture while exposing students to the national culture of the studied language. Understanding someone else's culture can be aided by making comparisons with your own language and culture. Because human awareness is endowed by nature with the ability to compare, both people national-figurative thinking is comprehensible. As a result, while integrating a foreign culture while learning a language, students must never lose sight of their own culture.

According to S. G. Ter-Minasova: "Even in the rare instances when they comprehend that the conduct of individuals from various cultures is influenced by their own culture, the great majority of people do not see themselves as products of their own culture. And the only way to see the differences or conflicts across cultures is to step outside of your own, that is, to encounter someone with a different perspective" [3].

Learning other languages within the framework of cross-cultural conversation should start with the idea that all human cultures are equal.

Discussion and results. Teaching students to respect the culture of another country, providing an objective evaluation of that country's cultural phenomena, and igniting students' curiosity about the country where the language is being studied while considering the potential for mutual cultural enrichment is all part of the professional training of foreign language teachers. It will only be feasible to discuss the dialogue of cultures in this situation. In order for students to develop intercultural competence, it is critical that they be taught to be tolerant of the culture they are studying. This means that students should be prepared to accept new ideas and be able to relate both their own and others' perspectives, which will help them avoid misunderstandings. Learning a foreign language

should start with familiarizing oneself with the language's speaking community.

The primary goal of teaching cultural studies through the use of a foreign language is to develop and expand knowledge of both the basic characteristics and the particular variations across civilizations. This means that prospective foreign language instructors' sociocultural education should focus on helping them become more self-aware as both subjects of a dialogue between cultures and as cultural and historical entities [4].

To facilitate a student's self-realization as a multilingual cultural subject, it is imperative that they enhance their cultural communication skills within the framework of cross-cultural conversation. The goal of this kind of training is to instill in pupils a new cultural consciousness, which includes the capacity to recognize and accept diverse ways of living while interacting with people from different cultures and beliefs, as well as to reject preconceived notions. Finding similarities between native and non-native cultures and using these similarities to enter the particular national environment of a different culture is the primary methodological tool for introducing pupils to a new culture. Simultaneously, the most challenging goal is accomplished: a shift to a different culture without alienating the original one. In spoken language classrooms, comparing various life styles sparks lively debates where students assess well-known ideas from fresh perspectives.

The primary issue with teaching intercultural communication is that the Linguistic Faculty's language and culture course frequently duplicates the regional studies curriculum.

According to an analysis, current textbooks are jam-packed with regional material, with the primary goals being the development of language competence and the acquisition of knowledge related to linguistic and regional studies.

The texts and assignments given to students must sufficiently inform them about the communicative behavior of representatives of a foreign culture, pushing the student beyond the confines of his own culture in order for the process of forming socio-cultural competence to be organized effectively. The study of sociolinguistic and cultural realities should be included in the curriculum of linguistic education in addition to the language teaching materials.

As a type of national culture repeater, real films, videos, and television programs are among the best ways to develop intercultural competency. The more culturally relevant information a video has, the more beneficial it is didactically and pedagogically, especially for aspiring foreign language instructors. The videos are genuine and showcase comprehensive scenes that accurately depict the socio-cultural reality, communication environment, and situation on both the verbal and non-verbal levels of expression. It has frequently been understated in language usage and linguodidactics literature how distinct language groups differ in communicative behavior, speech norms and preferences, and communication styles. It should be mentioned, too, that language and cultural comparative studies have drawn more attention in recent decades (Lewis, Mead, Campbell, Dirven), as understanding and forecasting a partner's conduct requires understanding the goals that drive them. Therefore, the values, attitudes, and expectations that influence communicative behavior are highlighted as the primary elements impacting intercultural communication. Understanding nonverbal cues and how to read them while accounting for the communicant's cultural affiliation is crucial for effective cross-cultural communication and mutual understanding. It helps you build tolerant

relationships, avoid “cultural shock”, avoid confrontations, and optimize the communication process overall [5].

The quirks of gestures, facial expressions, smiles, and other non-verbal cues that are used in conversation must be considered when developing intercultural competence because they convey the majority of the information during an interaction and frequently lead to miscommunication between people from different cultural backgrounds. Men in Italy, for instance, will look a communicant in the eyes and obstinately pat his face with their hand if he stops speaking. This gesture is not instructive in Uzbekistan, and in Italy, it is seen as a sign that the male audience has already grown a beard due to an extended performance. As a result, an Italian performing will be forced to cut their performance short right away [6].

Among all the various ways to show someone you care about them, a grin is arguably the most common in practically all European cultures. A grin is a sign of kindness, friendliness, and non-aggression to Germans. It is hardly unexpected that Germans tend to view Uzbeks as gloomy and unpleasant individuals, given that smiling without cause is not usual in their society [7].

A grin has an entirely different connotation in Uzbek society than it does in European or American culture. An Uzbek grin typically arises spontaneously in response to a happy life experience. Others consider someone who smiles without

apparent purpose to be at best silly. In the worst situation, a grin might be interpreted as an enticing gesture (for women) or as a rebellious action (for men).

Role-playing is a great way to help students understand how knowledge about the socio-cultural environment affects how successful information decryption is in practical lessons in a foreign language. Students list numerous motions in accordance with the game's rules. Subsequently, they are split up into two smaller groups, and each group uses gestures to convey meaning independently of the other group. Next, using a predetermined set of gestures, a representative of one microgroup must share some information with the participants of another microgroup.

Conclusion. Effective communication requires intercultural competency, which requires the interlocutors' levels of cultural literacy to coincide. This leads to the conclusion that deliberate research is necessary to understand good intercultural communication. In this sense, the process of using instructional resources must be revised in order to emphasize their cultural content and to add cultural exercises to linguistic ones that are based on the speech patterns and behavioral norms of native speakers. The study of socio-cultural realities should have a proper position in the curriculum of linguistic education in addition to the language teaching materials.

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