

## Methodological Foundations for the Development of Intercultural Communication in the Process of Teaching a Foreign Language

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**Abstract:** The article explores the fundamental principles of intercultural communication. The author considers the possibility of implementing methods of teaching intercultural communication in the foreign language classroom.

**Keywords:** culture, intercultural, methodology, method, cross-cultural communication, foreign language, teaching foreign languages, dialogue of cultures, communicative competence, integrative approach.

Human life in modern society is impossible without communication. This complex multifaceted process of establishing and developing contacts between people and groups of people probably plays the most important role at any age and in any social situation. A person is not able to solve a single task of any importance for him on his own, alone since in this case he inevitably has to communicate with other people. A long-term absence of contact with society will inexorably lead to the mental and cultural degradation of a person.

Since by nature a person is not endowed with the ability to understand other people on an intuitive, instinctive, or other level, people need languages in order to communicate with each other. There is no single point of view on the origin of languages, however, various hypotheses suggest that natural languages of communication first appeared, and then, as a result of human development, artificial languages, symbols, signs, codes, etc. appeared, enabling effective communication in society. Thus, all methods, types, and forms of communication have been created by people throughout the history of human development, therefore, they represent a cultural value and are part of the culture. It is the culture that provides us with the necessary means of communication; it also defines what, when, and how we can use to communicate with the outside world.

Culture is an inseparable unity of parts - cultural systems, each of which depends on the others and performs a specific function in the maintenance and development of culture as a whole. All parts of culture have significance and play a role in human life.

The exceptional complexity and diversity of processes related to culture become even more evident in situations of intercultural interaction. An important step in the process of identifying patterns of intercultural interaction was the formation of such a methodological approach in cultural anthropology as cultural relativism. Its main idea is that all cultures created by the peoples of the world are equally valuable and equal. In other words, the cultures of each people are valuable in their own way, but the value of each of them can only be discussed within the framework of this culture itself.

Cultural relativism is manifested in numerous examples of intercultural communication. In the process of contact with representatives of other cultures, people meet, perform some actions, and transmit messages and thoughts. It is important for participants in communication to understand the meaning and essence of all actions and words in order to fully understand the adequacy and appropriateness of their behavior. However, the correct conclusion about this can only be drawn based on the intracultural experience of communication, since there is no universal normal behavior. The rules of any cultural

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group are, of course, relative and have no universal validity. To understand the behavior of a representative of another culture, one must know how traditional his behavior is for his own culture.

The disclosure of the meanings and essence of the phenomena of other cultures, as a rule, occurs in comparison with the norms and rules of our own culture, since for us they are more understandable, reasonable, and meaningful. This approach to the study of cultural characteristics can be considered normal if we do not take into account the fact that the same phenomena in different cultures have different meanings. It follows that there are no absolute criteria for culture. The culture of each people is relative, and it can be adequately considered only within its own framework and boundaries.

Thus, theoretical science has made great strides in explaining the various phenomena of intercultural communication, however, in the process of studying a foreign language and the corresponding culture, the applied aspects of the theory of intercultural communication are much more valuable. Participants in the educational process in a foreign language - teachers and students - are much more interested in receiving specific instructions and recommendations for direct practical communication with representatives of other cultures.

Obviously, the definition of the content of teaching intercultural communication in the target language should be based on the analysis and interpretation of real cultural contacts. In turn, educational methods, techniques, and technologies should gravitate toward training forms that are characterized by a high level of intensity, and practical orientation, and focus on a specific, diagnosable learning outcome, namely the formation of students' ability to carry out intercultural communication in a foreign language.

This difference served as a prerequisite for the creation and development of a whole group of applied methods, the application of which in practice makes it possible to make mastering intercultural communication more effective and purposeful. These methods include biographical reflection, field observation, interactive modeling, role-playing games, self-assessment, and simulations. Before considering each of these methods, we note that all of them, in an adapted version, can be included in the methodological arsenal of a foreign language teacher in a secondary school and help improve the effectiveness of teaching in this subject.

**The method of biographical reflection** involves students comprehending their own biography in order to clarify their own identity and the forms of its manifestation in everyday life.

In the process of analyzing the biography and reproducing past life situations, the feelings of a person are actualized, and the events that influenced the formation of his personality and worldview are realized. Such work on one's own biography helps the student to understand in detail each aspect of his own life and determine the nature of value orientations and interests, their emergence and formation. The specificity of this method lies in the fact that the knowledge and experience of the student and the events of his life are isolated and distinguished from all social contexts and are subjected to careful evaluation. The significance of the biographical reflection method lies in the fact that classes on it help to get an explanation of one's own cultural identity, to recognize personal cultural standards, and to reveal the mechanism of cultural self-perception.

**The method of interactive modeling** assumes that students, under the guidance of a teacher, consciously reproduce regularly occurring individual and group situations of intercultural communication.

The essence of this method lies in the fact that the intellectual and emotional efforts of students are directed to the analysis and evaluation of given situations that arise in the process of intercultural communication.

Using the described method allows you to create favorable conditions for students to get to know each other, and to provide a comfortable, friendly atmosphere in the classroom. In the existing team, this method makes it easier to start the learning process and to set students up for joint activities. In adolescence and early adolescence, the method of interactive modeling creates conditions for the development of more open relationships between participants to each other. This method creates



conditions for the reflection of students' past experiences, and teaches them to critically evaluate and, through it, comprehend practical situations in the present.

**The role-playing method** is characterized by the fact that the participants in the learning process play roles that recreate frequently repeated situations of intercultural communication. The basis of this method is the experience in situations "as if". At the same time, there is a perception of hidden norms and rules that underlie the values of a foreign culture. These norms and rules are imprinted in the minds of students. In the study of a foreign language, this method generates gaming experiences, thanks to which students can more fully experience the interests of the interacting parties, and their forms of behavior, and develop the ability to perceive the norms of a foreign culture.

**The self-assessment method** is aimed at highlighting certain types of behavior in various situations of intercultural communication and considering them from a certain angle. This goal is achieved through surveys, observations, and tests. The results collected during the process provide material for discussions about the types of behavior and their role in the process of intercultural communication.

**The simulation method** consists of the fact that the participants in the learning process artificially create specific situations of communication in a foreign language and then predict their possible development options and results. Simulation situations, as a rule, are a generalized experience of intercultural communication for all students.

Based on all of the above, we can say with confidence that for the completeness of learning a foreign language, it is extremely necessary to study intercultural communication. Moreover, these subjects should be not just related, but complementary to each other, since it is impossible to understand the language, and, accordingly, to teach if a person is not familiar with the culture of the people whose language he is learning. It is also impossible to fully communicate with a representative of another culture, knowing only its traditions, norms, and values.

Thus, the development of intercultural communication is an incentive to learn a foreign language, and the study of a foreign language, in turn, becomes a fundamental factor in the study of intercultural communication.

In modern society, it is the practical knowledge of a foreign language that is the main goal not only of language, but also of any education, as there is a growing need for specialists in various fields of knowledge, who practically know one or more foreign languages. Therefore, the main goal of teaching a foreign language is the formation of a linguistic personality that is ready for real, productive communication with representatives of other cultures at various levels and in various spheres of life.

Language is the main exponent of the identity of culture and at the same time is the main mediator in the intercultural communication process. Thus, a speaker of a foreign language must not only correctly to formulate thoughts in a foreign language, but also to comply with cultural norms, accepted by native speakers of the target language. Mastering the language, the student must also penetrate into a different system of values and life guidelines and integrate it into his own picture of the world. Depending on how well they understand people value their own culture and compare them with the values of the cultures of other peoples, the well-being of this people is also determined.

In this regard, an integrative approach to learning has acquired particular importance. Foreign languages in the context of the dialogue of cultures. The dialogue of cultures suggests that the interaction of various pictures of the world represented by the communicants includes their logic, thinking, value meanings and is not blocked, but stimulated through mutual understanding, tolerance, positive attitude. Numerous studies of the interaction of cultures indicate that the content and results of diverse intercultural contacts largely depend on the ability of their participants to understand each other and reach agreement, which is mainly determined by the ethnic culture of each of the interacting parties, the psychology of the peoples that dominate one or another culture values. In cultural anthropology, these relationships between different cultures are called "intercultural communication", which means the exchange between two or more cultures and their products, carried out in various forms. This exchange can take place both in politics and in interpersonal communication of people in



everyday life, family, informal contacts. Relations are intercultural if their participants do not resort to their own traditions, customs, ideas and ways of behavior, but get to know with other people's rules and norms of everyday communication. For intercultural communication, the sender and recipient of the message must belong to different cultures. It also requires the participants in communication to be aware of each other's cultural differences. In its essence, intercultural communication is always interpersonal communication in a special context, when one participant discovers the cultural difference of another.

It is known that communication occurs at three levels: communicative, interactive and perceptual. The communicative level is a contact through the language and cultural traditions characteristic of a particular community of people. The result of this level of interaction is mutual understanding between people. The interactive level is communication that takes into account the personal characteristics of people. It leads to certain relationships between people. The perceptual level enables mutual knowledge and rapprochement of people on this rational basis. It is a process of perception by partners of each other, determining the context of the meeting. Perceptual skills are manifested in the ability to control one's perception, "read" the moods of partners in terms of verbal and non-verbal characteristics, understand the psychological effect of perception and take them into account to reduce its distortion.

A necessary condition for communicative interaction is communicative competence, which refers to the possession of several types of general knowledge shared by communicants. They are formed, firstly, from the knowledge of the actual symbolic system within which communication takes place, and, secondly, from knowledge about the structure of the external world. Knowledge about the outside world consists of the personal experience of an individual, basic, fundamental knowledge about the world that all people have, and all other knowledge that people have as a result of their belonging to various national, ethnic, social, religious, professional and other groups. Taking into account the mentioned factors of the communication process, the Council of Europe in 1986.

He singled out six components in the concept of "communicative competence", which must be taken into account in the learning process:

- language competence.
- "the ability to reproduce and interpret meaningful statements, built in accordance with the rules of the language and expressing their generally accepted meaning";
- sociolinguistic competence.
- "the selection of such ways in which the choice of language forms is determined by such conditions as the environment, the relationship between communication partners, communicative intention, etc.";
- discourse competence.
- "the ability to use the acquired strategies in the construction and interpretation of the text";
- strategic competence.
- "the ability to use various communication strategies to overcome difficulties in communication";
- sociocultural competence.
- "an essential ability for the correct and appropriate use of the language, as well as a condition for expanding the student's communicative horizon beyond that which corresponds to his linguistic community";
- social competence.
- "implies the desire and ability to interact with others and differs from the other components in that it is less language oriented and more about the student's personality.



Successful intercultural communication involves, along with knowledge of a foreign language is also the ability to adequately interpret the communicative behavior of a representative of a foreign society, as well as the readiness of communication participants to perceive a different form of communicative behavior, understanding its differences and variation from culture to culture. The strategy of rapprochement of foreign cultural knowledge is aimed at preventing not only semantic, but also cultural failures in communication. The main problem here is the problem of understanding. When solving it, it should be remembered that language is only a tool for transmitting forms of speech behavior, it only creates an environment for intercultural communication. Understanding in intercultural communication is a complex process of interpretation, which depends on a complex of both linguistic and non-linguistic factors. To achieve understanding in intercultural communication, its participants must not only master the grammar and vocabulary of a particular language, but also know the cultural component of the meaning of a word, the realities of a foreign culture.

The problem of intercultural communication in the study of foreign languages is that between the teaching of foreign languages and intercultural communication there is a single, complementary relationship. The solution to this pragmatic problem is possible only under one condition - that a fairly solid fundamental theoretical base. To create it, it is necessary: 1) to apply the results of theoretical works on philology to the practice of teaching foreign languages; 2) theoretically comprehend and generalize the vast practical experience of teachers of foreign languages. In the traditional approach to learning foreign languages, the main teaching method was to read texts in a foreign language. And this applied not only to the school level of education, but also to higher education. The topics of everyday communication were represented by the same texts, only related to the subjects of everyday communication, but few of these specialists, having read such texts, could adequately behave in a real situation that would require the use of knowledge of a practical foreign language, and not its large-scale literary side.

In the very concept of intercultural communication lies the equal cultural interaction of representatives of various linguistic and cultural communities, taking into account their originality and originality, which leads to the need to identify the universal on the basis of a comparison of foreign and native cultures. Modern teaching of a foreign language is impossible without instilling a foreign language culture in students. Most methodologists prioritize the current state of the theory and practice of teaching a foreign language with a pronounced communicative orientation, which contributes to the comprehensive development of the individual, the development of students' spiritual values. Teaching intercultural communication cannot exist without the inclusion of a linguistic and cultural aspect in the learning process.

Thus, mastering a foreign language code that allows successful intercultural interaction involves the study of cultural features that determine the specifics of the partner's social and business behavior, determined by the influence of historical traditions and customs, lifestyles, etc. Therefore, foreign languages as a means of communication between representatives of different peoples and cultures should be studied in inseparable unity with the world and the culture of the peoples who speak these languages. The need for verbal support of intercultural communication comes to the fore (establishing personal contacts, conducting telephone conversations, exchanging correspondence, holding presentations, meetings and meetings, negotiations, participating in conferences and seminars).

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